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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

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THE EDUCATION COMMISSION AT POONA.

The following extract from the *Pioneer* containing a telegraphic account of a totally unprecedented public meeting held by the leading Bramhan ladies of Poona to welcome the Education Commission—will undoubtedly be read with the greatest interest by our Hindu readers. It is an interesting sign of the times that the ladies of India have turned a new leaf and manifested a public interest in the most important of all subjects—education. This strikes the more forcibly when one considers the present unfortunate condition of the Indian ladies. It is to be hoped, however, that the example set by the capital of the Peishwas, hitherto the most orthodox of all cities and the very hotbed of uncompromising Bramhanism, will not be lost upon other and less impregnable localities in this country, and that the enthusiasm and mental revolution worked by Pandita Ramabai will not die away like so many other institutions started by some of our modern Hindus. May

this young and learned Reformer be long spared to her country, of which she is one of the lights and glories, and may she live to see that the seed she has sown, begins to germinate :—

POONA, 10TH SEPT.

A public meeting of an altogether unprecedented character was held by the leading Bramhan ladies of Poona yesterday to welcome the Education Commission. The President having referred in a speech on Friday to the absence of municipal girls' schools here, the Arya Mahila Sabha, or Indian Ladies' Association, convened a public meeting of Maharatta ladies in the Town Hall to show that, although the municipality had not encouraged girls' schools, a real movement was being made by the best families of the Maharatta country.

Notwithstanding heavy rain, about three hundred ladies, nearly all Bramhans, and representing the most influential families in Poona, assembled, with their children, and many of the principal native gentlemen, in the Town Hall. The famous young lady, Pandita Ramabai Sanskrita, the Secretary to the Association, read an address to the Education Commission and made an eloquent speech in Maharatti. She dwelt on the great difficulties which their efforts as women of good family had to encounter from the absence of trained female teachers, whom they could trust, and the absence of school books fit to be placed in their girls' hands. They wanted education for their girls as much as for their boys, but Government had supplied trustworthy teachers and suitable books for their boys, and none for their girls.

The lady's speech was frequently applauded, and evidently expressed the sense of all present.

The President of the Education Commission, in replying to the address, expressed his pleasure at meeting such an assembly, which was altogether a new experience to him in India. He laid stress on the help which such a Ladies' Association could render to the cause of female education. He believed that, if their learned lady Secretary would prepare girls' school-books, which were really suitable, they would be translated into every vernacular. If the women of India had really made up their minds that their girls ought to be educated, all minor difficulties would quickly disappear.

The President of the Association, the wife of the most influential Bramhan in Poona, concluded the proceedings by a Maharatti speech, delivered with great dignity, in which she dwelt on the stimulus which the actual presence of the Commission was giving to female education, both here and in every province which it visited.

The non-official members of the Poona municipality intimated yesterday their willingness to take up the cause of girls' schools, and to provide the necessary funds under the new municipal arrangements resulting from Lord Ripon's scheme of local self-government.

FRAGMENTS OF OCCULT TRUTH.

No. IV.

THE EVOLUTION OF MAN.

BY A LAY CHELA.

An essay on so vast a topic as this can only be a very fragmentary "Fragment"; but an incomplete sketch may be found useful as a framework for speculation. It is one thing to ponder on the origin and destination of man without knowing more of the subject than can be gathered from the open page of Nature before us at any given moment: it is quite another to exercise the imaginative and reasoning faculties in filling up details, after the general design has been made intelligible. All ordinary theories concerning creation and the soul belong to speculations of the former order, and very poor, crude and inaccurate, do they seem, when referred to the broad outline of the facts as known to initiates of occult science.

Greatly more intelligent, within its domain, than religious metaphysics, ordinary science has made out a great deal concerning the evolution of Man's body. And even though its conclusions may be incomplete, they are not altogether wrong. It only errs seriously when it tries to deal with problems outside its proper domain, and fancies that the evolution of animal forms, and their gradual improvement may constitute the whole process which leads to the evolution of humanity; in other words that the intelligence with which humanity is now endowed is merely one of the phenomena of organic chemistry. However, in training modern thought to understand the principle of evolution, physical science has paved the way for explanations which occult science is at last conceding to the world. It has supplied a clue to the true method of investigating the results so unscientifically attributed by vulgar cosmogony to creation. It is difficult to say how far the habit of literally believing the statements of the Bible has really established in the Western mind the idea that God, in the beginning, performed some charm "with woven paces and with waving hands" and that the Earth sprang instantly into existence, furnished with trees and livestock, and ready in the course of the week for the habitation of a no less instantaneously created man. But even when orthodox theologians concede that the days of creation may be long periods of time, they certainly do not, as a rule, get rid of the notion that this Earth and all its inhabitants are the fruit of an act of creation worked out more or less deliberately, *within the limits of the world now before us*, either through laws especially designed to produce the results now perceived, or by a more workmanlike process with lumps of clay, spare ribs, or any other handy materials which a tangible and visible Creator might find lying about his premises.

Certainly physical science, again breaking in upon theological conceptions, disturbs orthodox speculation by pointing out that the earth was at one time a viscid globe of inorganic fiery matter, that further back still it was a ring of incandescent vapour thrown off from the sun, that further back still it was part merely of a vast fiery nebula like that which to this day may be observed in the constellation of Orion, and which the fine instruments of modern physical research have shown with approximate certainty to be actually in that state which reason had previously suggested that our own system must have been in once. But physical science does not go further than to suggest that theology must somehow reconcile its conceptions with these rudimentary facts. It fails to accomplish the reconciliation itself, and offers, for its own part, a theory so unsatisfactory in one direction—that of spiritual mysteries,—that only a small number of thinking men find themselves able to put up with it to the entire exclusion of theological hypotheses, unsatisfactory though these may be in the direction of physical mysteries.

Now occult science can and does bridge the gulf between science and religion. This is not the place to descant at length upon its methods of research. On that head a great deal has been published lately, and the reader may be referred to other writings in reference to opportunities that ordinary people have had for realising the fact that extraordinary persons, by the cultivation of faculties dormant in all, (and the existence of which all may prove for themselves if they are prepared to take the necessary trouble) have obtained the means of exploring regions of the universe inaccessible to the physical senses. By degrees such persons have acquired that enormous mass of knowledge concerning the operations of Nature over vast areas of space and time, which enable them to make positive statements concerning the character of the processes we are about to describe.

The first great fact which occult science presents to our notice in reference to the origin of man on this globe will be seen at a glance to help the imagination over some embarrassments of the familiar scientific idea of evolution. The evolution of man is not a process carried out on this planet alone. It is a result to which many worlds in different conditions of material and spiritual development have contributed. If this statement were merely put forward as a conjecture, it would surely recommend itself forcibly to rational minds. For there is a manifest irrationality in the common-place notion that man's existence is divided into a material beginning, lasting sixty or seventy years, and a spiritual remainder lasting for ever. The irrationality amounts to absurdity when it is alleged that the acts of the sixty or seventy years,—the blundering helpless acts of ignorant human life—are permitted by the perfect justice of an All-wise Providence to define the conditions of that later life of infinite duration. Nor is it less extravagant to imagine that apart from the question of justice, the life beyond the grave should be exempt from the law of change, progress and improvement, which every analogy of Nature points to as probably running through all the varied existences of the universe. But once abandon the idea of a uniform, unvarying, unprogressive life beyond the grave,—once admit the conception of change and progress in that life—and we admit the idea of a variety hardly compatible with any other hypothesis than that of progress through successive worlds. As we have said before, this is not hypothesis at all for occult science, but a fact, ascertained and verified beyond the reach (for occultists) of doubt or contradiction.

The life and evolutionary processes of this Planet in fact,—all which constitutes it something more than a dead lump of chaotic matter,—are linked with the life and evolutionary processes of several other planets. But let it not be supposed that there is no finality as regards the scheme of this planetary union to which we belong. The human imagination once set free is apt sometimes to bound too far. Once let this notion, that the earth is merely one link in a mighty chain of worlds, be fully accepted as probable, or true, and it may suggest the whole stary heavens are the heritage of the human family. That is so far from being the fact that it is almost infinitely far therefrom. One globe does not afford Nature scope for the processes by which mankind has been evoked from chaos, but these processes do not require more than a limited and definite number of globes. Separated as these are, in regard to the gross mechanical matter of which they consist, they are closely and intimately bound together by subtle currents and forces, whose existence reason need not be much troubled to concede since the existence of *some* connection,—of force as etherial media,—uniting all visible celestial bodies, is proved by the mere fact that they *are* visible. It is along these subtle currents that the life-elements pass from world to world.

The fact, however, will at once be liable to distortion to suit preconceived habits of mind. Some readers may imagine our meaning to be that after death the surviving soul will be drawn into the currents of that world with which its affinities connect it. The real process

is more methodical. The system of worlds is a circuit round which *all* individual spiritual entities have, alike, to pass; and that passage constitutes the Evolution of Man. For it must be realised, that the evolution of man is a process still going on, and by no means yet complete. Darwinian writings have taught the modern world to regard the ape as an ancestor, but the simple conceit of Western speculation has rarely permitted European evolutionists to look in the other direction and recognise the probability, that to our remote descendants we may be, as that unwelcome progenitor to us. And the two facts just declared hinge together. The higher evolution will be accomplished by our progress through the successive worlds of the system; and in higher forms we shall return to this earth again, and again, and again. But the avenues of thought through which we look forward to this prospect, are of almost inconceivable length.

It will readily be supposed that the chain of worlds to which this earth belongs are not all prepared for a material existence exactly, or even approximately resembling our own. There would be no meaning in an organised chain of worlds which were all alike, and might as well all have been amalgamated into one. In reality the worlds with which we are connected are very unlike each other, not merely in outward conditions, but in that supreme characteristic, the proportion in which,—spirit and matter,—are mingled in their constitution. Our own world presents us with conditions in which spirit and matter are, on the whole, evenly balanced in equilibrium. Let it not be supposed on that account that it is very highly elevated in the scale of perfection. On the contrary, it occupies a very low place in that scale. The worlds that are higher in the scale are those in which spirit largely predominates. There is another world attached to the chain rather than forming a part of it in which matter asserts itself even more decisively than on earth, but this may be spoken of later.

That the superior worlds which Man may come to inhabit in his onward progress should gradually become more and more spiritual in their constitution,—life there being more and more successfully divorced from gross material needs,—will seem reasonable enough at the first glance. But the first glance in imagination at those which might conversely be called the inferior, but may with less inaccuracy be spoken as the preceding worlds, would perhaps suggest that they ought to be conversely less spiritual,—more material, than this earth. The fact is quite the other way,—and must be so, it will be seen on reflection, in a chain of worlds which is an endless chain, *i.e.* round and round which the evolutionary process travels. If that process had merely one journey to travel along a path which never returned into itself, one could think of it, at any rate, as working from almost absolute matter, up to almost absolute spirit, but nature works always in complete curves, and travels always in paths which return into themselves. The earliest, as also the latest, developed worlds—for the chain itself has grown by degrees,—the furthest back as also the furthest forward are the most immaterial, the most ethereal of the whole series and that this is in all ways in accordance with the fitness of things will appear from the reflection that the furthest forward of the worlds is not a region of finality, but the stepping stone to the furthest back—as the month of December leads us back again to January. But it is not a climax of development from which the individual monad falls, as by a catastrophe, into the state from which he slowly began to ascend millions of years previously. From that which for reasons which will soon appear must be considered the highest world on the ascending arc of the circle to that which must be regarded as the first on the descending arc,—in one sense the lowest, *i.e.* in the order of development,—there is no descent at all, but still ascent and progress. For the spiritual monad or entity which has worked its way all round the cycle of evolution, at any one of the many stages of development into which

the various existences around us may be grouped, begins its next cycle at the next higher stage, and is thus still accomplishing progress as it passes from world Z back again to world A. Many times does it circle, in this way right round the system, but its passage round must not be thought of merely as a circular revolution in an orbit. In the scale of spiritual perfection it is constantly ascending. Thus if we compare the system of worlds to a system of towers standing on a plain,—towers each of many stories and symbolising the scale of perfection,—the spiritual monad performs a spiral progress round and round the series, passing through each tower, every time it comes round to it, at a higher level than before.

It is for want of realising this idea that speculation concerned with physical evolution is so constantly finding itself stopped by dead walls. It is searching for its missing links in a world where it can never find them now, for they were but required for a temporary purpose, and have passed away. Man, says the Darwinian, was once an ape. Quite true, but the ape known to the Darwinian will never become a man, *i.e.* the *form* will not change from generation to generation till the tail disappears and the hands turn into feet, and so on. Ordinary science avows that though changes of form can be detected in progress within the limits of species, the changes from species to species can only be inferred, and to account for these, it is content to assume great intervals of time and the extinction of the intermediate forms. There has been no doubt an extinction of the intermediate or earlier forms of all species, (in the larger acceptance of the word), *i.e.*, of all kingdoms, mineral, vegetable, animal, man, &c., but ordinary science can merely guess that to have been the fact without realising the conditions which rendered it inevitable, and which forbid the renewed generation of the intermediate forms.

It is the spiral character of the progress accomplished by the life impulses which develop the various kingdoms of Nature, which accounts for the gaps now observed in the animated forms which people the earth. The thread of a screw which is a uniform inclined plane in reality looks like a succession of steps when examined only along one line parallel to its axis. The spiritual monads which are coming round the system on the animal level pass on to other worlds when they have performed their turn of animal incarnation here. By the time they come again, they are ready for human incarnation, and there is no necessity now for the upward development of animal forms into human forms,—these are already waiting for their spiritual tenants. But if we go back far enough we come to a period at which there were no human forms ready developed on the earth, but when spiritual monads travelling on the earliest or lowest human level, were beginning to come round. Their onward pressure in a world at that time containing none but animal forms provoked the improvement of the highest of these into the required form,—the much-talked-of missing link.

In one way of looking at the matter it may be contended that this explanation is identical with the inference of the Darwinian evolutionist in regard to the development and extinction of missing links. After all, it may be argued by a materialist, “we are not concerned to express an opinion as to the origin of the tendency in species to develop higher forms. We say that they do develop these higher forms by intermediate links, and that the intermediate links die out; and you say just the same thing.” But there is a distinction between the two ideas for any one who can follow subtle distinctions. The natural process of evolution from the influence of local circumstances, and sexual selection must not be credited with producing intermediate forms, and this is why it is inevitable that the intermediate forms should be of a temporary nature and should die out. Otherwise we should find the world stocked with missing links of all kinds, animal life creeping by plainly apparent degrees up to manhood, human forms mingling in indistinguishable confusion with those of animals. The impulse to the new evolution of

higher forms is really given as we have shown by rushes of spiritual monads coming round the cycle in a state fit for the inhabitation of new forms. These superior life impulses burst the chrysalis of the older form on the planet they invade and throw off an efflorescence of something higher. The forms which have gone on merely repeating themselves for milleniums, start afresh, into growth; with relative rapidity they rise through the intermediate into the higher forms, and then as these in turn are multiplied with the vigour and rapidity of all new growths they supply tenements of flesh for the spiritual entities coming round on that stage or plane of existence, and for the intermediate forms there are no longer any tenants offering. Inevitably they become extinct.

Thus is evolution accomplished as regards its essential impulse by a *spiral progress* through the worlds. In the course of explaining this idea we have partly anticipated the declaration of another fact of first-rate importance as an aid to correct views of the world system to which we belong. That is that the tide of life,—the wave of existence,—the spiritual impulse call it by what name we please, passes on from planet to planet by rushes, or gushes; not by an even continuous flow. For the momentary purpose of illustrating the idea in hand the process may be compared to the filling of a series of holes or tubs sunk in the ground, such as may sometimes be seen at the mouths of feeble springs, and connected with each other by little surface channels. The stream from the spring as it flows is gathered up entirely in the beginning by the first hole, or tub A, and it is only when this is quite full that the continued in-pouring of water from the spring causes that which it already contains to overflow into tub B. This in turn fills and overflows along the channel which leads to tub C, and so on. Now, though, of course, a clumsy analogy of this kind will not carry us very far, it precisely illustrates the evolution of life on a chain of worlds like that we are attached to, and, indeed, the evolution of the worlds themselves. For the process which goes on does not involve the pre-existence of a chain of globes which nature proceeds to stock with life; but it is one in which the evolution of each globe is the result of previous evolutions, and the consequence of certain impulses thrown off from its predecessor in the superabundance of their development. Now it is necessary to deal with this characteristic of the process to be described, but directly we begin to deal with it we have to go back in imagination to a period in the development of our system very far antecedent to that which is specially our subject at present,—the evolution of man. And manifestly, as soon as we begin talking of the beginnings of worlds, we are dealing with phenomena which can have had very little to do with *life*, as we understand the matter, and, therefore, it may be supposed, nothing to do with life impulses. But let us go back by degrees. Behind the human harvest of the life impulse there lay the harvest of mere animal forms,—as every one realises. Behind that the harvest or growths of mere vegetable forms—for some of these undoubtedly preceded the appearance of the earliest animal life on the planet. Then before the vegetable organisations there were mineral organisations, for even a mineral is a product of Nature, an evolution from something behind it, as every imaginable manifestation of nature must be until in the vast series of manifestations, the mind travels back to the unmanifested beginning of all things. On pure metaphysics of that sort we are not now engaged. It is enough to show that we may as reasonably,—and that we must if we would talk about these matters at all—conceive of a life impulse giving birth to mineral forms, as if the same sort of impulse concerned to raise a race of apes into a race of rudimentary men. Indeed, occult science travels back even further in its exhaustive analysis of evolution, than the period at which minerals began to assume existence. In the process of developing worlds from fiery nebulae Nature begins with something earlier than minerals—with the elemental forces that underlie the phenomena of

nature as visible now and perceptible to the senses of man. But that branch of the subject may be left alone for the present. Let us take up the process at the period when the first world of the series globe A, let us call it, is merely a congeries of mineral forms. Now it must be remembered that globe A has already been described as very much more ethereal, more predominated by spirit, as distinguished from matter, than the globe of which we at present are having personal experience, so that a large allowance must be made for that state of things when we ask the reader to think of it at starting as a mere congeries of mineral forms. Mineral forms may be mineral in the sense of not belonging to the higher forms of vegetable organism, and may yet be very immaterial as we think of matter very ethereal consisting of a very fine or subtle quality of matter, in which the other pole or characteristic of nature,—spirit,—largely predominates. The minerals we are trying to portray are, as it were, the ghosts of minerals, by no means the highly-finished and beautiful, hard crystals, which the mineralogical cabinets of this world supply. In these lower spirals of evolution with which we are now dealing as with the higher ones, there is progress from world to world, and that is the great point at which we have been aiming. There is progress downwards, so to speak, in finish and materiality and consistency; and then, again, progress upward in spirituality as coupled with the finish which matter, or materiality rendered possible in the first instance. It will be found that the process of evolution in its higher stages as regards man is carried on in exactly the same way. All through these studies, indeed, it will be found that one process of Nature typifies another, that the big is the repetition of the little on a larger scale.

It is manifest from what we have already said, and in order that the progress of organisms on globe A shall be accounted for, that the mineral kingdom will no more develop the vegetable kingdom on globe A until it receives an impulse from without, than the Earth was able to develop Man from the ape till it received an impulse from without. But it will be inconvenient at present to go back to a consideration of the impulses which operate on globe A in the beginning of the system's construction.

We have already,—in order to be able to advance more comfortably from a far later period than that to which we have now receded, gone back so far that further recession would change the whole character of this explanation. We must stop somewhere, and for the present it will be best to take the life impulses behind globe A, for granted. And having stopped there we may now treat the enormous period intervening between the mineral epoch on globe A and the man epoch, in a very cursory way, and so get back to the main problem before us. What has been already said facilitates a cursory treatment of the intervening evolution. The full development of the mineral epoch on globe A prepares the way for the vegetable development, and as soon as this begins, the mineral life impulse overflows into globe B. Then when the vegetable development on globe A is complete and the animal development begins, the vegetable life impulse overflows to globe B, and the mineral impulse passes on to globe C. Then, finally, comes the human life impulse on globe A.

Now it is necessary at this point to guard against one misconception that might arise. As just roughly described, the process might convey the idea that by the time the human impulse began on globe A, the mineral impulse was then beginning on globe D, and that beyond lay chaos. This is very far from being the case for two reasons. Firstly, as already stated, there are processes of evolution which precede the mineral evolution, and thus a wave of evolution,—indeed several waves of evolution precede the mineral wave in its progress round the spheres. But over and above this, there is a fact to be stated which has such an influence on the course of events. When it is realised,

it will be seen that the life impulse has passed several times completely round the whole chain of worlds before the commencement of the human impulse on globe A. This fact is as follows:—Each kingdom of evolution, vegetable, animal, and so on, is divided into several spiral layers. The spiritual monads,—the individual atoms of that immense life impulse of which so much has been said,—do not fully complete their mineral existence on globe A, then complete it on globe B, and so on. They pass several times round the whole circle as minerals; and then again several times round as vegetables, and several times as animals. We purposely refrain for the present from going into figures, because it is more convenient to state the outline of the scheme in general terms first, but figures in reference to these processes of Nature have now been given to the world by the occult adepts (for the first time we believe in its history), and they shall be brought out in the course of these essays before we have done, but as we say the outline is enough for anyone to think of at first.

And now we have rudimentary man beginning his existence on globe A, in that world where all things are as the ghosts of the corresponding things in this world. He is beginning his long descent into matter. And the life impulse of each "round" overflows, and the races of man are established in different degrees of perfection on all the planets,—on each in turn. But the Rounds are more complicated in their design than this explanation would show if it stopped short here. The process for each spiritual monad is not merely a passage from planet to planet. Within the limits of each planet, each time it arrives there it has a complicated process of evolution to perform. It is many times incarnated in successive races of man, before it passes onward, and it even has many incarnations in each great race. It will be found when we get on further that this fact throws a flood of light upon the actual condition of mankind as we know it, accounting for those immense differences of intellect and morality, and even of welfare in its highest sense, which generally appear so painfully mysterious.

That which has a definite beginning generally has an end also. As we have shown that the evolutionary process under description began when certain impulses first commenced their operation, so it may be inferred that they are tending towards a final consummation, towards a goal and a conclusion. That is so, though the goal is still far off. Man, as we know him on this earth, is but half way through the evolutionary process to which he owes his present development. He will be as much greater,—before the destiny of our system is accomplished,—than he is now, as he is now greater than the missing link. And that improvement will even be accomplished on this Earth, while, in the other worlds, of the ascending series, there are still loftier peaks of perfection to be scaled. It is utterly beyond the range of faculties untutored in the discernment of occult mysteries to imagine the kind of life, which Man will thus ultimately lead before the zenith of the great cycle is attained. But there is enough to be done in filling up the details of the outline now presented to the reader without attempting to forecast those which have to do with existences towards which evolution is reaching across the enormous abysses of the future.

A VERY INTERESTING INSTRUMENT, CALLED A PHOTOGRAPHIC GUN, has been invented by a Frenchman—M. Marrez. It is nothing more nor less than a very large revolver, with a stock to put to the shoulder. The barrel is, telescope, that is to say, it contains the lenses of a camera. There are twelve apertures, which take the place of chambers. The photographer puts a sensitised plate behind these apertures, and, performing an operation analogous to cocking a gun, the weapon is ready for the field. On seeing a flying bird, he takes aim, and pulls the trigger. The chamber revolves once and in one second he obtains twelve little pictures of the bird in various positions. —*The Indian Mirror.*

THE BIRTH AND GROWTH OF THE PHILHARMONIC ACADEMY OF CALCUTTA.

(Communicated.)

A few months ago, a notice was published in the columns of the THEOSOPHIST, announcing the establishment of a Philharmonic Academy at Calcutta, under the presidency and management of Rajah Sourindra Mohan Tagore, Mus. Doc., C.I.E., &c., the well-known reviver and reformer of Hindu music. In order to understand precisely the necessity and objects of this institution, it would be necessary to review the progress that Hindu music has attained during the last twelve years under the fostering care and liberal patronage of the public-spirited Rajah. Hindu music, both as an art and a science, received the highest amount of development in the ancient days, and formed a powerful help to the *Rishis* and devotees in performing their rituals, and to the worldly people in seeking for the enjoyment of innocent amusements. Music was then, in fact, the hand-maid of religion. But, in course of time, it came to be made the concomitant of voluptuous pursuits, and what had been cultivated by the holy and pure for noble purposes, was eagerly sought for by the wicked and impure, and turned to an ignoble use. Latterly, it had become so degraded, that a respectable father would be shocked to hear his children cultivate this art. And the inevitable consequence was that it became associated with all that was vulgar and base. The cultivation of music received some impetus during the reign of the Moguls in India, and several renowned musicians are known to have flourished during that period. The Mahomedans, be it remembered, are prohibited by their religion to cultivate music, and consequently they had no music of their own. What they patronised was the music of the Aryan nations, and, as practical music, was all that they chiefly cared for— they considering the music to be an art meant to satisfy carnal cravings—the elaborate learned theory of music, as propounded and recorded by several distinguished sages of old, came to be lost sight of. The system of notation devised by the Aryan sages got out of use, and, in the absence of any definite system of musical notation, much of the intrinsic character and integrity of the *rāgs* and *rāginies* was lost in the course of the transit of the art from ear to ear to succeeding generations. The *rāgs* and *rāginies* were in hopeless confusion, each modern musician insisting upon the correctness of their features as learned or taught by him, and rejecting those taught by others as incorrect. With the spread of modern education in this country, a taste for the revival of Indian music grew in many a Hindu heart, but it was not till the movements initiated by Rajah Sourindra Mohan Tagore took a practical form that the revival might be said to have commenced.

Rajah Sourindra Mohan Tagore, who studied music under very able professors, found his favourite study in pretty much the same plight as has just been described, and it was his enlightened liberality of spirit and an enthusiastic love of Aryan lore that prompted him to undertake the enterprise, the result of which has been to him, as to all others interested in the revival of Aryan glory, a matter of such unqualified gratification. It was, on the 3rd August, 1871, that the Bengal Music School was established by the Rajah in the rooms of the Government Normal School, Calcutta, with the object of providing his countrymen with a course of musical instruction upon a systematic basis with the help of elementary books and with a system of notation devised by him—all prepared purposely for their use. This institution was visited from time to time by several Indian gentlemen, and European gentlemen and ladies interested in the art of music, and the encouraging remarks which they recorded in the visitors' book regarding the plan of tuition and the efficient management of the classes, prompted the Rajah to further exertions.

The distribution of prizes to the students was made the occasion of giving musical entertainments to the audience who came gradually to appreciate the merits and beauties of Hindumusic, which, in their previous ignorance, were a sealed book to many. On one of these occasions, the Rajah had, for the first time perhaps in the history of the native stage, exhibited the *Tableaux vivants* of the six principal *rāgas* of Hindu music. The exhibition was as interesting as original, and drew the applause of the appreciative audience. The idea of encouraging music by means of showing public marks of appreciation to distinguished musicians did not escape the Rajah's notice. On the 19th August, 1873, a silver medal was awarded, in the presence of a large gathering held in connection with the school, to Pandit Bissanath Shastri, a musician who came to Calcutta from the Presidency of Madras; a gold medal to Professor Mowla Bux, of Baroda, on the 28th November 1874; a silver medal to Pandit Wasudeo Joshee, of Gwalior, on the 25th June, 1879; and a gold medal to Pandit Gopal Prasad Misser, lately of Calcutta, on the 9th July, 1879. Branch music schools were established during all this time in various parts of Bengal, and these were for the most part supported, as the head institution is, at the expense of the Rajah, and supervised by the Professors and Superintendent of the latter. Steps were taken to introduce music in Government and private schools. Music was taught to the boys of the Normal schools at Calcutta and Jubbulpore, with the sanction of the Government Educational officers.

The classes in the Calcutta Normal School were taken charge of by a teacher deputed and paid for by the Rajah, while those at the Jubbulpore school were taught by means of a manual of vocal music, called, *Gītavali*, published in Hindi by the Rajah for use in schools in the Central Provinces. Some classes in the Unitarian Mission school, and the Calcutta school (now known as the Albert College) were also put under the charge of Professors of Music furnished for a time, free of charge, by the Rajah. Most of the classes where music was begun to be taught under the patronage, or with the co-operation, of the Rajah are still in existence and in a flourishing condition. For the use of schools the Rajah has himself written the *Yantra-Kshetra-Dipica*, a treatise on the *Setar*; *Mridanga-Manjari*, a treatise on the Indian Drum; *Harmonium-Sutra*, a work on the harmonium; and *Gītavali*, a Hindi manual on vocal music. He has caused to be written, under his instructions and published at his expense, an important musical work styled *Saṅgīt Sāra*, *Bahulima Tattva*, a work on the violin, and *Kantha-Kaṁmauli*, a treatise on vocal music. In order to make all these works accessible to the students, these have been priced at a low figure. But the generality of the Rajah's publications, comprising works on music, drama, and cognate subjects, are distributed gratis among the Indian public, and also abroad. The year 1880 was full of importance to the cause of the revival of Hindu music; for it was in this year that the Government of Bengal recognized the music of the Aryans as a subject worth encouragement, and was, at the instance of the Director of Public Instruction, pleased to sanction a monthly grant-in-aid of Rs. 25 to the Bengal Music School. Simultaneously with the awarding of this grant, the Lieutenant-Governor of Bengal and the Director of Public Instruction accepted the office of "Patron" of that institution.

The year 1881 witnessed the establishment of the Bengal Philharmonic Academy under the auspices of the Lieutenant-Governor and the Director of Public Instruction, Bengal, and under the presidency and management of Rajah S. M. Tagore. The Academy was founded by the Rajah on the 29th August, 1881, and during the period that it has been in existence it has secured nearly a hundred honorary members, among whom are some of the well-known orientalists, noblemen, and musicians of both Europe and Asia. The Academy is managed by an Executive Council presided over by the Rajah, the founder of the institution. During this period, the Academy has,

according to the provisions made in the statutes, bestowed Diplomas of Honour and complimentary literary and musical titles, together with the insignias respectively appertaining thereto, to about twelve gentlemen, European and native. At a meeting of the Academy, held in May last, a medal of honour and a purse of money were bestowed on Atta Hossien Khan, performer on the *tubla*, and a Diploma of Honour, as also a purse of money, on Enayet Hossen Khan, performer on the *sharod*—both musicians belonging to the establishment of the Nawab Nazim of Bengal. Since February last, a music class has been opened in connection with the Sanskrit College at Calcutta (and affiliated with the Academy), where, with the approval of the local Government, the theory of Hindu music, as recorded in learned treatises by classical musicians, is being taught by a Professor deputed to take charge of the class, and paid for by the President-Founder. The Rajah has offered three scholarships of Rs. 40, Rs. 25, and Rs. 15, each, to be held by the students of this class who will stand first, second and third, respectively, in the examination that will be held at the close of the first year's course. It may be mentioned here once for all, that the whole of the expenses connected with the movements, headed by the Rajah, are met by himself, and the sum of the money, that he has spent in furtherance of the noble object with which he is identified, has been by no means inconsiderable, and the spirit in which he has set about the work is above all commendation. Considering the condition of Hindu music, in which he found it when he took up the subject, the success, which he has achieved during this short period, is creditable to his enthusiastic love of this important branch of Aryan learning, and speaks volumes in favour of the patience, moderation and judgment that he has exercised in the discharge of his self-imposed duty. The Rajah has made a very hopeful beginning, and, if the movement speeds on its course at the rate it has hitherto done, Rajah Sourindra Mohan Tagore will have left a name, the memory of which will shine in brilliant lustre in the pages of the future annals of the country, as the redeemer of a noble art which has been turned into ignoble use, but which will regain its pristine position of glory and purity, and which will again become the means of moral elevation and refinement to his countrymen. May all success attend the noble efforts of this liberal-minded nobleman.

THE ORIGIN OF THE GOSPELS AND THE BISHOP OF BOMBAY.

The ignorance which commonly prevails among English Christians concerning the history of their own religious books—and, it is feared of their contents—has been amusingly illustrated by a few letters recently exchanged in the *Pioneer* between the supporters and the critics of the Bishop of Bombay—the controversialists breaking their lances over the pastoral concerning the divorce and remarriage question. Much ink was spilt during the correspondence, and still more saintly ignorance shown on both sides. "ONE OF THE LADY," who supports, and "TÜBINGEN," who criticises, close the rather lengthy polemics. A letter from the former, framed in a style that might as well stand for veiled sarcasm as for religious cant (see *Pioneer* of August 19) runs as follows:—

SIR.—I have read, in this and many other newspapers, articles and letters respecting the Bishop of Bombay's pastoral. But it seems to me that they all miss the mark, turning simply on human opinion. The question is a very simple one: Our Blessed Lord whilst on earth, being Almighty God as well as man, and consequently perfectly knowing every controversy that would rage in the future over His words (this one among others) said certain words plainly and distinctly. This is, I suppose, undeniable—at least by Christians. His servant, the Bishop of Bombay (I suppose no one will deny that the Bishop of Bombay is our Lord's servant in a more especial sense than he is the servant of the State) has repeated these words plainly and distinctly. And these same words will be repeated plainly and distinctly, and, to some, with terrible emphasis, on the Day

of Judgment. That is all, enough—too much perhaps. Human respect, public opinion, civil law—all these things will pass away; but the words of Almighty God will never pass away. Personally, I am satisfied with knowing that the Church, having been endowed by our Blessed Lord with absolute and infallible authority in all questions of faith and morals, has put forth certain discipline with respect to marriage; but I know Protestants refuse to allow this. Perhaps a little reflection on the subject of the Day of Judgment may cause them to see that the Bishop of Bombay is right in what he has put forth. If a person can calmly make up his mind to bring forward at the Day of Judgment public opinion, human respect, civil law, as excuses for what he has done, or not done, on earth, by all means let him—and abide the result. Here, on earth, individuals, good and bad, make mistakes. There, there will be none—except those already made on earth; and, as Faber says, it will be an exceedingly awkward time for finding *them* out. I do not pretend to argue against persons who do not believe in revelation, being only, as my card will show you—

ONE OF THE LAITY.

This is very plain; and yet can hardly be allowed to pass without comments. For instance, if "Our Blessed Lord" who was "Almighty God" knew beforehand "every controversy that would rage in the future" (the *Pioneer* correspondence among others) then one cannot be very far from truth in supposing that he also knew of the remarks and criticisms in store for "ONE OF THE LAITY" in the *THEOSOPHIST*? This is very encouraging, and really dissipates the last hesitation and doubts felt about the propriety of passing remarks, however respectful, on the Bishop of Bombay's last *pronunciamento*. Our logic is very simple. Since that, which we are about to say, *could never* have escaped Our Lord's attention eighteen centuries ago, and that up to date we have received no intimation to the contrary (silence meaning with us—as with every other trusting mortal—consent) we feel serenely confident that this column or two was so pre-ordained from the beginning; hence—it can give offence to no one. But, before offering any personal remarks, our readers must see what "TÜBINGEN" had to say in reply to "ONE OF THE LAITY." The above-quoted letter elicited the following answer in the *Pioneer* of August 25:—

SIR,—Your LAYMAN correspondent, who knows so much about our Lord's utterances on the subject of divorce, seems to forget a few points which bear on the matter, especially that the "certain words" which he and the Bishop of Bombay rely upon, were certainly not spoken by our Lord, who did not express Himself in English, but are merely a translation of an Alexandrian Greek translation of some documents, the origin of which I thus find spoken of in *Chambers'* most orthodox Encyclopædia:—"The inquiry has been treated in an extremely technical manner by many critics. The object of these theories has been to find a common origin for the gospels. Eichhorn and Bishop Marsh presume an original document, differing from any of the existing gospels, and which is supposed to pass through various modifications. Another and more probable supposition is that the gospels sprang out of a common oral tradition. This theory..... is of course widely separated from the well-known Tübingen theory, which carries the period of tradition down to the middle of the second century, and supposes the gospels to have been then called forth by the influence of opposing teachers." Under the head "Tübingen," in another part of the Encyclopædia, I read that the place is celebrated "as a school of historico-philosophical theology..... the influence of which, on religious thought, has been very great, and is likely to prove permanent." Thus, I am afraid, your LAYMAN, though doubtless a very good man, is not quite so accurately informed concerning our Lord's language, as he imagines himself; and that, considering the unfortunate uncertainty that attends our fragmentary records of these, the Bishop of Bombay is not so wise in regulating his views of divorce according to the exact English text of the Bible, as Parliament has been in regulating the law according to what common-sense leads us to imagine must probably have been the views of our Lord.

TÜBINGEN.

The reply is very good as far as it goes, but it does not go very far; because, the point made that "our Lord did not express himself in English" does not cover the whole

ground. He could have expressed himself in any presumably dead or living Oriental language he liked, and yet—since he was Almighty God, who knew the tremendous weapon he was furnishing the present infidels with—he might have avoided "ONE OF THE LAITY" as well as the Bishop, "his own servant," the humiliation of being taught their own Scriptures by the infidel *THEOSOPHIST*. Indeed, while the former has evidently either never read or has forgotten his Bible, the latter who cannot be held ignorant of its contents, has very arbitrarily made a selection of the one that suited him the best, since there are several such commands in the Bible to pick out from, in reference to the remarriage question. Why did not his Lordship refer to those also? And why should the Christian Laity be forbidden the privilege of making their choice, since the Bible affords them the opportunity of suiting every taste, while adhering as strictly in the one case as in the other to the Commands of Almighty God? If "ONE OF THE LAITY" is personally satisfied with knowing "that the Church having been endowed by our Blessed Lord with absolute and infallible authority in all questions of faith and morals," has the right to "put forth certain discipline with respect to marriage," then he must know more than any one else knows. For, if "Protestants refuse to allow this," it is not from excess of modesty, but simply that such a claim on their part would be really too preposterous in the face of the Bible. Jesus Christ, though in one sense a Protestant Himself, knew nothing of Protestantism; and endowed—if he ever endowed any one with anything—Peter with such authority, leaving Paul out in the cold. Protestantism, having once protested against the dictates of the Roman Catholic Church, has no right to assume out of the many alleged prerogatives of Peter's Church that which suits it and reject that which it finds inconvenient to follow or to enforce. Moreover, since Protestantism chose to give equal authority and infallibility to both the Old and the New Testament, its Bishops should not, in deciding upon social or religious questions, give preference only to the latter and ignore entirely what the former has to say. The fact that the Protestant Church, acting upon the principle of "might is right" is, and has always been, in the habit of resorting to it to cut every Gordian knot—is no proof that she is acting under Divine authority. The claim, then, made by "ONE OF THE LAITY," as "TÜBINGEN" will see, does not rest so much upon the correctness of the translation made of Christ's words, or whether it was rendered by a Greek or a Hebrew, as upon the self-contradiction of these very words in the Bible—assuming, of course, that Christ and Almighty God are one and identical. Otherwise, and if Jesus of Nazareth was simply a man, then he can neither be accused of flagrant contradiction nor of inciting his prophets to break the seventh commandment, as done by God in the case of Hosea. And it is also, we suppose, "undeniable at least by Christians," that what was good for a prophet of the Lord God cannot be bad for a Christian, even though he be an Anglo-Indian Civilian. In truth, as "ONE OF THE LAITY" has it, "the question is a very simple one." It is one of Unitarianism and a matter of choice. "Chose ye, this day," might say a modern Joshua, "whom you will serve;" whether the *God* which the Jews served, and who contradicts on every page of the Old the New Testament—the wrathful, revengeful, fickle Jehovah; or him whom you call "Christ"—one of the noblest and purest types of humanity. For there can be no mistake about this: if Christ is one with the Lord God of Israel—all this ideal purity vanishes like a dream, leaving in its place but bewilderment, doubt and disgust—usually followed by blank atheism.

To make the matter plain, if the Lord Bishop, with "ONE OF THE LAITY" insists that Christ being Almighty God said certain words plainly and distinctly, and he "Our Lord's servant... has repeated these words," as given in Matthew v. 32, namely, "Whosoever shall put away his wife saving for the cause of—&c., causeth her to commit adultery, and *whosoever shall marry her that is divorced committeth adultery*"—then the so-called infidels and the parties

concerned, have a right to respectfully insist on his Lordship, showing them why he, the servant of the same God, should not repeat certain other words pronounced far more plainly and distinctly, in the book of *Hosea*, chapter i, verse 2, and chapter iii., 1-5? For certain good reasons—one among others that the THEOSOPHIST not being a Holy Book is neither privileged, nor would it consent to publish obscenities—the said verses in *Hosea* cannot be quoted in this magazine. But every one is at liberty to turn to the first Bible on hand, and, finding the above passages, read them and judge for himself. And then he will find that Almighty God commands *Hosea* not only to take unto himself a “divorced wife,” but something unpronounceably worse. And if we are told by some Bible expounders, as that class will often do, that the words must not be taken *literally*, that they are *allegorical*, then the burden of proof remains with the Bishop to show why, in such case, the words in *Matthew* should not be also regarded as a parable; and why, this one solitary command should be enforced *literally*, while nearly every other that precedes or follows it, is regarded, explained, and has to be accepted simply as a parable. If he would be consistent with himself, the Bishop should insist that as a consequence of temptation every Christian would “pluck” out his right eye, “cut off” his right hand—and (and who can pretend, that neither his eye nor his hand has ever tempted or “offended” him?)—would moreover refuse to take his oath in a Court of Justice, turn his cheek to every bully who would smite his face, and present with his cloak the first thief who would choose to rob him of his coat. Every one of these commands has been “explained away” to the satisfaction of all parties concerned—amongst others that which commands, never to swear at all, *i. e.*, to take the prescribed oath—“neither by heaven nor by earth,” but let the affirmation be “yea, yea; nay, nay.” And if, His Lordship would have no one deny that he “is Our Lord’s servant in a more especial sense than he is the servant of the State,” whose law, disregarding Christ’s injunction, commands every one of its subjects to swear upon the Bible, then the Bishop would perhaps but strengthen his claim and silence even the infidels, if, instead of losing his time over divorced wives, he would use his eloquence in supporting Mr. Bradlaugh, at any rate, in his refusal to take his oath in Parliament. In this respect, at least, the Christian clergy should be at one with the celebrated infidel.

No doubt, but a little reflection on the subject of the “Day of Judgment” may go a good way toward explaining the inexplicable; with all this, it has to be feared, it will never account for all of the above enumerated inconsistencies. Nevertheless—*nil desperandum*. There is a pretty story told of the present English Premier by James T. Bixby, in which, the objection made to a pleasant plan of marrying the late General Garibaldi to a wealthy English lady, *viz.*, that the hero of Caprera had already one wife,—is triumphantly met by the suggestion that Mr. Gladstone could be readily got to explain her away. Perchance, His Lordship of Bombay, having heard of the story, had an eye on the “grand old man,” to help him. At any rate, he seems to be as easy a reconciler of the irreconcilable, and manifests, to use an expression of the same author, “a theological dissipating power of equal strength” with that of the reconcilers of Science and Scripture.

Had “TÜBINGEN,” instead of getting his inspiration from “Chambers’ most orthodox Encyclopædia,” turned to consult what the Fathers of the Church have themselves to say about the Gospel of Matthew in which the *certain words* “ONE OF THE LATTY” and “the Bishop of Bombay rely upon,” are made to appear—then he would have been far better qualified to upset the arguments of his opponent. He would have learned, for instance, that out of the four, the Gospel of Matthew is the only original one, as the only one that was written in Hebrew or rather in one of its corrupted forms, the Galileean Syriac—by whom or when it was written not being now the main

point. *Epiphanius* tells us that it was the heretic Nazarenes or the Sabians “who live in the city of the Beroeans toward Coeli-Syria and in the Decapolis toward the parts of Pella, and in the Basantis” who have the Evangel of Matthew most fully, *and as it was originally written*—in Hebrew letters; and that it was St. Jerome who translated it into Greek: *Quod nuper in Græcum de Hebræo sermone transtulimus, et quod vocatur a plerisque Matthæi authenticum* (*Epiphanius* I., p. 123-24; *Dion. Petav., animadv.*, p. 54; *Hieronymus.*, in cap. XII., Matth. cap. 13.)” Matthew, the despised publican, be it remembered, is the only identified and authenticated author of his Gospel, the other three having to remain probably for ever under their unidentified *noms de plume*. The Ebionites and the Nazarenes are nearly identical. Inhabiting a desert between Syria and Egypt beyond Jordan called Nabathæa, they were indifferently called Sabæans, Nazarenes and Ebionites. Olshausen (*Nachweis der Echtheit der Sämmtlichen Schriften des Neuen Test*, p. 35) finds it remarkable that, while all church Fathers agree in saying that *Matthew wrote in Hebrew*, the whole of them use the Greek text as the genuine apostolic writing without mentioning what relation the *Hebrew Matthew* has to the *Greek* one. “It had *many peculiar additions which are wanting in our Greek Evangel*,” he remarks; and as many *omissions*, we may add. The fact ceases at once to be remarkable when we remember the confession made by *Hieronymus* (or St. Jerome) in his letter to Bishops Chromatius and Heliodorus, and in several other passages in his works:—

“Matthew who is also *Levis* (Levi) an apostle from Publicans, in Ioudæa first with a view to those believing in *circumcision* put together an Evangel of the Anointed, in Hebrew letters and words, it is not known who (first) translated it into Greek,” he writes. “The Hebrew (Syriac) up to this time is in the library of Caesarea. I received permission from the Nazarenes, who at Beroea of Syria used this (evangel) to translate this” (*De viris illust.*, cap. 3). “In the evangel according to the Hebrews, which, indeed, was written in the Chaldean (*Lingua Chaldaica quam vocat hic Syriacam*) and Syrian language, but with Hebrew letters, which the Nazarenes use to-day according to the apostles, or as most suppose according to *Matthew*, which also is contained in the library at Caesarea, the history narrates: ‘Lo the mother of the Lord and his Brothers said to him, Joan the Baptist baptizes unto remission of sins; let us go and be baptized by him. But he (Iasous) said to them: what *sin* have I committed that I should go and be baptized by him?’” (*Hieronymus adv. Pelagianos* III., 2.)

The Gospel we have of Matthew tells quite a different story; and yet Jerome, speaking of the evangel which Nazarenes and Ebionites use, mentions it as the one “which recently I translated from Hebrew into Greek and which is called by most persons the genuine Gospel of *Matthew*” (*Book 2nd, Com. to Matthew*, XII-13). But the whole truth dawns at once on him, who reads Jerome’s letter and remembers that this famous Dalmatian Christian had been before his full conversion a no less famous barrister, well acquainted with both ecclesiastical and law casuistry; and that, therefore, he must have transformed the genuine Hebrew Gospel into something quite different from what it originally was. And such, indeed, is his own confession. Hear him saying:—

“A difficult work is enjoined, since this (the translation of Matthew) has been commanded me by Your Felicities (Bishops Chromatius and Heliodorus), which *St. Matthew himself, the Apostle and Evangelist, did not wish to be openly written!* For if this had not been *SECRET*, he would have added to the Evangel that he gave forth *was his*; but he (Matthew) made this book *sealed up in the Hebrew characters*; which he put forth *even in such a way* that the book written in Hebrew letters and by the hand of himself, might be possessed (only) by *the men most religious*; who also in the course (*successus*) of time received it thus (secretly) from those who preceded them. But this very

book they (the most religious, the initiates) *never gave to any one to be transcribed*: and *its text they related*, some one way and some another (*aliter atque aliter*). And it happened that this book (the original Gospel of Matthew) having been published by a disciple of Manichæus, named Seleucus, *who also wrote falsely the acts of the Apostles*, exhibited matter not for edification, but for destruction; and that this (book) *was approved in a synod which the ears of the Church properly refused to listen to*" (St. Jerome, V. 445).

And, to suit the ears of the Church who "properly refused to listen" to the *original Gospel*, St. Jerome candidly tells us:—

"Matthew first in Judea issued in Hebrew an Evangel of the Anointed. This, at least, *when in our word* (our text) *it differs* and assumes *different sideways* of rills (*et diversos rivulorum tramites ducit*) is to be sought for (accounted) from one source" (the original Gospel). Therefore—"I pass over those codices mentioned by Lucian and Hesychius, which the perverse contention of a few men affirms".....

In other words, the venerable compiler of the Latin version of the Scriptures,—the basis of the present vulgate—in what is called by Alban Butler "his famous critical labours on the Holy Scriptures," distorted the original Gospel of Matthew beyond recognition. And it is such sentences as now stand in the Gospel of Matthew, and which ought to be properly called the "Gospel according to St. Jerome," that the Bishop of Bombay and "ONE OF THE LADY" would have any one but the Christians regard and accept as words of Almighty God, that "will never pass away." *Proh pudor!* Words copied with all kind of omissions and additions, out of notes, taken from various oral renderings of the original text—"a book they (its possessors) *never gave to any one to be transcribed*," as St. Jerome himself tells us,—still claiming a divine origin! If the orthodox exponents of "historico-philosophical theology" in Europe have hitherto handled all these questions which relate to the authenticity of the Bible with a very timid hand, it has not in the least others to examine them as critically as they would Homer's Iliad. And, having done so, they found embodied in that heterogeneous literature the production of hundred anonymous scribes. Its very Greek plural name of *ta Biblia*, meaning "the books," or a collection of small pamphlets, shows it to be a regular hotch-potch of stories having a meaning but for the Kabalist. Every child will very soon be taught that even the Epistles have been regarded as sacred and authoritative a great deal earlier than the Gospels; and that for two centuries, at least, the New Testament was never looked upon by the Christians as sacred as the old one. And, as we can learn from St. Jerome's writings just quoted above, at the end of the fourth century (he died in 420) there was no New Testament canon as we now have it, since it was not even agreed upon which of the Gospels should be included in it and regarded as sacred and which should be rejected. As well may we, Theosophists, claim (and perhaps with far better reasons) that some of the words as occasionally found in our journal, "WILL NEVER PASS AWAY."

OBSERVATIONS ON THE "PANCHAKON."

BY BABU KEDARNATH BASU.

The readers of the THEOSOPHIST are well aware of the efficacy of the five pointed star (as in the margin) in cases of bites and stings of poisonous insects, &c., but few of them know anything about its mysteries or philosophy. I am, in the following lines, going to give a brief account of the observations I have made in my several experiments. I made more than 50 experiments with the cabalistic sign in cases of wasps' stings,



and I found it to be efficacious in subduing the burning pain and inflammation, in almost all the cases. The potency, as far as I have observed, does not lie with the sign itself, but in the manipulation or passing the finger over the inflamed part. The stings of wasps, &c., cause inflammation by disturbing the state of the equilibrium of the vital electricity of the part stung, and such a disturbance gives precedence to positive electricity which is the sole cause of the inflammation. Now, therefore, when the figure is drawn with the finger, (the muscles of the hand and arm being relaxed,) on the inflamed part, it allows the negative vital electricity of the manipulator to pass into the inflamed part; and thus the equilibrium is maintained by the positive and negative electricities. It matters little whether one draws the figure of the five-pointed star, or any other figure whilst manipulating, for there is no charm in the figure itself; but you obtain the faith and create the belief in speedy cure of the patient by drawing that special figure. It is well known that mental force is the sole prime-mover of vital electricity. This subject will be fully understood by any one who refers to a work on Electro-Psychology, or *Animal Magnetism*, and I should here recommend the reader to go through the great American *savant*, Dr. S. B. Brittan's work entitled "Man and His Relations," and I specially refer the reader to the chapter on "Animal Magnetism as a Therapeutic Agent." It should here be remarked that cures had been effected by some of the correspondents of the THEOSOPHIST by drawing the figure of the five pointed star with pen and ink, but it should be borne in mind that the cures in these cases were effected by the patients themselves by their own implicit belief and faith in the cabalistic sign. I believe, the readers are aware of the renovating and destructive powers of the mind; they are moreover aware of instances in which persons have been known to have been cured of serious maladies; and there are *well-known instances in which persons have been known to expire on their own implicit beliefs?*

The power of mind in adjusting the equilibrium of animal magnetism, or vital electricity, is an undisputed fact. A skilled magnetic manipulator with the determination of his will, in a very short time, brings back the equilibrium of the vital magnetism and electricity of his patient, by his manipulations; and such is the nature of the cure effected by the five pointed star in cases of bites and stings of poisonous insects, &c. The potency in no way rests with the star, for I have effected cures by drawing at random figures while I manipulated my subjects, in the course of my experiments; besides, I simply made magnetic manipulations in many of the cases, commencing from the highest point down to the extremities of the fingers and toes, and found this process to be equally efficacious in allaying pain and inflammation of the affected part within a very few minutes.

The greater part of my experiments were made upon the persons of educated friends, who had very little belief in either the star or magnetic manipulations. These gentlemen volunteered themselves for experiments, and, happily, were convinced of the truth of magnetic manipulations in cases of disturbance of the vital electricity, and they also comprehended the province of animal magnetism in our system in its relation to the mind.

I am of opinion that the Aryans introduced, very judiciously, signs, mystical incantations, and so forth, in connection with their magnetic manipulations, to secure the belief and faith of ignorant people, who would not have otherwise relied upon their efficacy. It is the innate nature of ignorant people and savages to attribute the cause of cures of diseases to miracles wrought by charms or other supernatural means; and this peculiarity is invariably seen all over the world. The Aryans, to satisfy and suit the low mental capacities of such people, introduced cabalistic signs and *mantras*, or mystical incantations, and sundry other processes, merely to secure the patient's faith and belief, which materially assist the

manipulating process towards the cure of maladies. Therefore, it cannot be said that the whole mystery and philosophy lie on the cabalistic signs or *mantras* themselves; but on the magnetic manipulations and will-power evinced in effecting them.

"THE PERFECT WAY."

The surprise we feel that the authors of the *Perfect Way* should have resented the review of that book, which appeared in our issues of May and June, would be greater than it is, if it were not almost obliterated by regret. Certainly we endeavoured to show that a good deal of what may be called the scientific doctrine of the book,—its occult scientific doctrine—was at variance with that taught in a school, which we believe to be the highest in which such knowledge can be studied. And, so far as we are privileged to be the exponents of that latter doctrine for the service of the present generation, it was clearly a duty to put forward these objections. But setting out with that task in view, we were none the less so deeply impressed with the general merits of the book to be described,—with its lofty spirit, with the great value of that which we conceived to be the "topic and keynote" of the work,—that criticism of details had to be suspended while we gave vent to four or five columns of almost undiluted admiration. The first half of our review was little more than an enthusiastic eulogy from which indeed some sentences have since been quoted and appended to every announcement of the *Perfect Way* in English newspapers. Has any other review, the book has received, embodied anything like so earnest and reverent a tribute to its merits? We should doubt this, and yet the authors now write to us in terms which seem to imply that they have been irritated in a far greater degree by the critical, than pleased by the eulogistic element in our estimate of the work they have done.

But we have no wish to say one bitter word in reply. Against the authors of the *Perfect Way* no angry feeling can go out under any circumstances from people as ardently desirous as we are, to see the spirituality of the world improved. It seems to us that our authors have taken our remarks ungraciously, but it is not with any sensation of wounded vanity that we observe this,—merely with sincere regret. Perhaps if any of our former criticisms seemed to them roughly written, that was merely due to a freedom of speech born of the earnestness of our respect. We never thought that objections to their doctrine introduced by such an exordium, could have annoyed them. Even now we venture to think, in spite of last month's letter from the authors, that our "strictures" considering their setting cannot have been "injurious," and we pass to the question whether they were "warranted."

Now, the principal embarrassment we feel in dealing with that question is due to reluctance to enter into any argument with the authors of the *Perfect Way* that can provoke discord between ourselves and them. Whether they for their part do or do not discern in the Theosophical Society, an agency engaged on behalf of the highest interests of humanity in combatting its direct enemies, materialism and bigotry, we from our side regard them as among the ablest and most powerful champions enlisted in that good fight,—as far as all events as the outer world is concerned. We should prefer to drop all points, now raised in dispute, rather than carry on a fratricidal quarrel. But, then, our authors might declare that we had made groundless charges against their book and had afterwards run away unable to substantiate them.

As regards the division of the Human principles, the present letter seeks to show how the doctrine of the *Perfect Way* may be brought into harmony with the doctrine of the sevenfold division. If there is no substantial divergence of belief here, so much the better; but we failed to realise from the book itself that its authors realised the essential difference between the fifth and sixth principles, the personal and the surviving or individual soul.

And even now, though the two scales have been put in parallel columns and apparently made to fit, there are considerations lying on the very surface of the present letter, which suggest that perhaps the correspondence between them may not really be so complete as it seems. Our authors now write of the sixth principle, which, we said, they ignored:—

".....It is no other than this very element in Man's nature.....that constitutes the chief topic.....of our whole book, and it is in the *perfectionment and exaltation of this element.....* that we place the proper end of all culture and experience."

Our authors in this sentence have put the vindication of our review into our hands. The sixth principle is incapable of perfectionment and exaltation. It is the perfect spiritual monad which survives all transitory existence, and that which is really the proper end of all self-culture and experience is the perfectionment and exaltation of the *fifth* principle, so that it may be fitted to unite with the sixth and preserve its personality—an achievement which, in the fullest sense of the expression, can never be accomplished by more than a very few, but the partial achievement of which may yield immense advantage to any one.

Thus it would seem that the principle of which the *Perfect Way* speaks as its third was our fifth, and that there is no room in the fourfold classification for the sixth, which, in fact, if the fourfold and sevenfold classification are to be reconciled, we should be inclined to seek for in a sub-division of the *Perfect Way's* fourth.

The authors object to the expression "Nature never goes back upon her own footsteps" as unscientific, inaccurate, and beside the mark. But as the idea which that expression sought to convey is one which all occult teaching very emphatically asserts, all we can do is to trust for another form of words. The crude notions of exoteric Hindoo philosophy about the transmigration of souls do not constitute occult teaching. Whatever such doctrine may suggest, we maintain that when the authors talk about Nature allowing the perverse individual to "manifest his retrogression by outward expression, and thus to descend, as well as to ascend, upon the manifold steps of the ladder of incarnation and re-births,"—they are describing just what Nature does *not* allow. We are accused of denying a logical and scientific necessity by recognising extinction, while ignoring the deterioration that leads to it. Will our authors please refer back to the Review? We wrote—"There may be punishment for the self-degraded Egos—*there is a law of retribution most assuredly for all*,—but Nature does not go back, &c." It was impossible to set forth at full length all collateral doctrines, but that sentence just quoted was intended to allude to the process of deterioration which leads to extinction. Only it is *not* a descent on the steps of the ladder which has been already ascended. It is a wholly different ladder that the self-degraded Ego gets upon in a wholly different world. Those two phrases about Nature not going back and shutting the door behind her come out of Eliphaz Levi, but without a great deal of tiresome searching after them in the works of that voluminous writer, we cannot give chapter and verse.

Next about Christianity. It would take pages of this magazine to do justice to the tangle which our authors have made of our argument in that matter. They combat our objection to their explanation of the phrase, "Mary brings us to Jesus," by totally misrepresenting it. The point is not whether *we* were or were not unaware of the inner meaning implied in the formula. We said, and say again, that it is nonsense to attribute that comprehension to "*the Church*," which shows in a hundred different ways that it does not adopt the mystical Christianity which our authors, in common, no doubt, with some few Christian mystics in all ages, have distilled from the gross doctrine of churches. Or, if they like it better, that of our authors is the true original Christianity, and the Christianity of the church a gross clumsy corruption. It comes to the same thing either way. What people understand in these days by Christianity is the ecclesiastical corruption. Anything

said in defence of Christianity is so much support given to the grotesque caricatures of religion put forward in modern pulpits. The mystic who likes to work with Christian symbology, so far as he is a thoroughly educated mystic, is above any symbology really. What does it matter whether men who think alike wear coats of the same colour? But do not let us use words in a double meaning, and so confuse the understanding of people who are not mystics at all, thoroughly educated or otherwise. It would be easy to amplify all this, but, as we said already, we have no wish to dwell upon the points on which we and our present correspondents differ. So far as we have striven against them here, we have been animated rather by a desire to avoid the discourtesy of letting their letter go unanswered, than by the expectation of disturbing conclusions they have formed deliberately, by the agency of half a dozen paragraphs. But, on the other hand, we may have shown them that the Review was not a careless and indefensible production unworthy of their great work—nor its views, even where they were but sketchily indicated—slovenly suggestions of the moment.

There is only one more matter to be noticed. Surely it was beneath the dignity of the present subject to suggest,—what is suggested in the sentence:—"There is no surer test of a man's own interior status than his opinion of women." The opinion of women entertained by the writer of the Review never came on the tapis. It would be impertinent on his part to bring it forward even now. That which he objected to was an occult doctrine embodied in the *Perfect Way*, which gave in his opinion an inaccurate picture of the moral nature of the Genus Homo. He could hardly have made plainer, than he did, his contention that the doctrine of the *Perfect Way* was obnoxious to him for one reason, because it was *degrading to woman*. Women (in the plural) are as much susceptible of that treatment which is described in the *Perfect Way*, as the development of "the woman" within them,—as men are. So that we found fault with the phrases used as awkward symbology and emphasised that objection by passages, which our authors have now affected to regard as evidence that the writer of the Review in his private and individual character has an affinity for women of an inferior type. The insinuation is unkind and beneath the level on which the thoughts of such people as the authors of the *Perfect Way* must generally float,—and above all it is irrelevant to the present discussion.

But let us not quit the subject with an allusion that may seem even in the least degree flavoured with bitterness. The letter to which these few words are a reply is, as we began by saying, a subject of surprise for us, because we hoped that the Review would have provoked feelings exactly the reverse of those which the letter displays. As it has failed to do this, we can only repeat explicitly that our admiration for the book and respect for its writers was really the predominant idea, which that review sought to convey, and, in spite of the present letter, we regard its authors as having produced one of the most, perhaps the most important and spirit-stirring appeal to the higher instincts of mankind, which modern European literature has yet evolved.

THE HINDOO THEORY OF MUSIC.*

BY ISAAC L. RICE.

The musical system which next claims our attention is that of the ancient Hindoos. Though unlike that of the Chinese, it is no less curious and interesting. The latter attempted to account for the power of music over the emotions by a mystic symbolical system. But it was not the characteristic of the Hindoos to enter into such geognostic mysteries. They, too, were susceptible to the influence of music, and to a very great degree; but they were too indolent to seek for the natural cause of the phenomenon—they had a simpler way of doing things. Why spend your existence in the futile effort to untie a knot, when you can cut it, and sever its most intricate ramifications at a single blow?

Music is the invention of the great God Mahada-Krishna, who caused five Ragas to spring from his five heads. The sixth owed its existence to Parbuti. Afterwards Brahma himself created thirty Raginits. Each Raga was then personified in a god who protected and governed it, each Raginit in a nymph. The Ragas were the primary modes, the Raginits the secondary ones. Later, Sarasvati, the spouse of Bramha, presented mankind with the most beautiful of instruments—the *vina*. The demi-god Narad was selected to teach its use. Then Mahada-Krishna endowed the Ragas with the power of magic—the Ragas, in turn, endowed the Raginits. Men, animals and inanimate Nature were henceforth compelled to obey them. One Raga was possessed of the power of raising clouds and producing rain. A songstress versed in that mode at one time saved Bengal from an imminent famine by intoning it. Another Raga could cause the sun to vanish. One charmed serpents, another lions and tigers. All heaven is filled with music. The great God Indra is surrounded by Gandharvas; they accompany him in war and sing his praise in peace. Yea, the terrible Shiva himself was charmed by the magic of Ravana's *vina*. Music is the pier of prayer and sacrifice—it is god-compelling.

The original system was much elaborated in the course of time, so that it grew to contain no less than *sixteen thousand* modes, each of which was governed by one of the sixteen thousand nymphs, who attempted to gain the love of Mahada-Krishna during his incarnation. The nymphs are governed by the thirty Raginits, the Raginits by the six Ragas, the Ragas by Krishna himself. Now, as certain Raginits had affinities for certain Ragas, it was conceived that a general marriage had taken place—that each Raga had been wedded to five Raginits, and that eight sons had been born in each family; that each of the forty-eight sons, called *putras*, had taken a nymph for a spouse, whereupon the immediate family of the Ragas comprised one hundred and thirty-two heads, all chief modes.

Later, the Ragas were construed as being also gods of the seasons. This was done, because there appeared to be a great analogy between the frame of mind produced by each of the Ragas, and the one natural to one of the six seasons into which the Hindu year was divided. The joyful strains of one Raga were symbolical of the season of blooming; the gay characteristics of another, of the ripening of the fruits; while the sad and melancholy melodies of another, of the fading and falling leaves. In time it came to be considered a grave offence to the presiding Raga of the season, if melodies in any but one of the modes subject to his control were intoned.

How differently the Chinese and the Hindoos accounted for the emotive power of music! On the one hand, the gloomy mysteries of the numbers and the elements; on the other, the bright, fantastic, gorgeous heaven of sunshine, marriages, and pleasures! And yet, who knows but that the Hindoo philosophers, who established such a flowery system, were thinkers fully as deep as the Chinese sages—that their original conception and hidden meaning

* "What is Music," by Isaac L. Rice. Mr. I. L. Rice is a well-known Pianist and Professor of New York.—Ed.

PAIN IN A LOST ARM.—From the Danbury (Conn.) Democrat.—The unfortunate young man, George Rae, who lost his arm from an accident received on the New York and New England Road a few weeks since, has been seriously troubled by the cramping of his fingers and arms on the side where there were none. He felt the pain, although there was no arm there and he knew it. A friend of his suggested the propriety of digging up the arm, but he did not believe in the stories he had heard about limbs troubling people after they were cut off. The limb was, however, exhumed, and upon examination it was found that the fingers were cramped the same as he stated his were, the thumb projected out and the arm contracted, corresponding precisely with his description of his fingers put in their proper place, and the patient was relieved of the pain immediately and has suffered no more with it since.

were not as spiritual as those of modern days? It was the spirit of the age to call a force a god—that is to say, to personify the ideal, the spiritual. The first theoreticians, probably, used the word *Raga* as a sober name, signifying mode. As the tones increased in variety, and by the aid of modulation, changes of rhythm, &c., appeared to become almost unmanageable, or rather irreducible to any system; they were compelled to limit them to a certain number of modes fit for practical use, and this number became in course of time extended to sixteen thousand by some calculation, of which we are ignorant. Then came mythological philosophy. The tones, with their wonderful effect on the soul, must have originated in heaven. The next step was to specify how and where they originated, by whom they were propagated, and then the wildest speculations on the subject were the order of the day. The peculiar poetical character of the ancient Hindoo showed itself in the question "What is music?" as part of the question, "What is Nature?"

ANTHROPOMORPHISM.

BY POLIUTO.

(Concluded from the August Number.)

IX.

A DEMONIACAL POTENTIALITY.

It may be said that this omnipotent potentate whom I have depicted is no God, but simply a cruel, impossible ogre worthy only the creation of a savage mind. I will not attempt, for one moment, to challenge any such assertion; nay, more, I most thoroughly and cordially endorse it. It is true beyond any possibility of dispute; and yet, this does not alter the fact that all I have described is an intolerable reality; that it seems to be real while I know it to be false and unworthy; that my case is probably representative of any number of others, and that this religious result has most wretchedly effected, not merely my moral, but my intellectual life. Whose nature can have any freedom, any elasticity, and broad and free development when it is weighted down with such a hideous nightmare as that I have carried all my life, and which I presented for your contemplation?

Nor is this incessant torture, extending through an entire life-time, all there is of the diabolical visitation. It is far from being the sum total of the hardships of a destiny, the unfortunate possessor of which is, in suffering, if not in fact, damned before his time. I know that, when the last hours of life shall have arrived, and I shall find myself face to face with the grizzly skeleton, then reason, enfeebled by illness, will lose its sway; that the teachings and impressions of my early life will assert themselves, and that as I glance despairingly into the near and dread future—across the narrow stream which separates the two existences—I shall be confronted only by the menacing glances, the wrathful countenance of this demon who has thrust himself into my life as the only living God. Is there no necromancer who can disentrail a soul enslaved, bound, benumbed by such a horrid spell?

Were my case an isolated one; were I the only victim of such atrocious hallucinations, it might not be worthy of anything more extended than such sympathy, such commiseration as men extend to exceptional cases of deformity, or isolated instances of unusual and poignant suffering. But it seems impossible that these phenomena are without precedent or parallel. There must be others who have thus had forced into their natures a belief which they abhor; a religious faith which they despise, and a god whom they know to be a travesty upon Omnipotence, a diabolical creation who has usurped the eternal throne, and obliterated or obscured the true God and the true heaven. I would like that all who hear these confessions—for they seem to me to be more confessions than aught else—to examine their own souls; and discover how far the God whom they see—if they see one at all—is other than the growth, the emanation of the surroundings

of their childish lives. Perhaps they may find as I have found, that the Deity who is enthroned in their existence, is made up of an accrescence to which the rocks, the soil, the forests, the drifting snows, the plaintive voices of night, the thunders, and early teachings, all contribute essential parts.

If so, what then? Does this relieve the possessor of such a God from any of the terrors or tortures which His presence inflicts? Does it relieve such a one from the shame and humiliation of knowing that a brutal fetich has taken possession of him, and that, while knowing absolutely it is a wretched and degrading burlesque of the character it claims to be, he cannot escape trembling at its counterfeit frown, and shrinking from the wrathful glances of its lifeless eyes?

I am perfectly well aware that, if there be a God, He is a spirit—whatever that may be—and that as such He is utterly beyond comprehension. I know that such a God is omnipotent and omnipresent; but while I abundantly know this, the fact has no influence whatever upon the other God who has taken possession of my life. Thus, what I know—or at least hope—to be true, is without influence upon me; while that which I know to be false exercises upon me an influence which is at once all-potent, and disastrous. It, therefore, is the case that, not only is this God of mine an absolute torture, a source of constant dread and apprehension, but also forces me to reject the possibly true, and believe in that which I know to be a lie.

There are thus produced two conditions, one of which is that of abject moral cowardice—a poltroonery without excuse; and the other is that of intellectual malformation—a case in which the demonstrably false has become an accepted truth.

X.

AN ISOTHERMAL GOD.

It might be worth while, as a curious, if not as a graver study to ascertain the extent to which reaches this anthropomorphism. It is barely possible that an examination of the success of the souls of each human being would result in showing that, in place of their being only one God, there are as many as there are individuals; and that, in place of this favoured land being the domain of monotheism, there prevails a polytheism which is limitless in its products as the units who make up the human aggregate.

Perhaps such an examination, if thoroughly made, would reveal the fact that no two of us are worshipping fearing, or dreading the same deified potency. I fancy that the sombre, scowling power who haunts and afflicts my life is utterly unlike the deific embodiment which dominates the lives of others. If I may draw conclusion from my own experience, it would be to the effect that the God whom each person sees and comprehends has, as in the case of mine, an intimate relation in appearance and qualities to the early teachings and temperament of each individual and the physical aspects and peculiarities of the region in which were spent the earlier years of life.

Thus, it would be the fact that the God of the mountains is not the God of the valleys, or of the plains. He who is worshipped, or is feared by him who dwells in the green and solemn forests, has the name, but is utterly unlike the God who is the object of adoration—or execration, as the case may be, on the arid plains, where eternal grayness broods over the face of the landscape, and silence and desolation are enthroned in unending security.

Down in the equatorial regions, where the broad leaves of the palm droop in the withering heat; where poisonous reptiles and blood-thirsty beasts lurk in the heavy jungles; where men swelter in a temperature at fever heat; where howling thunder-storms, ablaze with lurid and ghastly flame, are ever wandering athwart the sky; where errant will-o'-the-wisps glean and fade above the tangled grasses of lonely morasses; in these regions, I fancy, the God who reigns is the conglomerate of all these phenomena. He is a gigantic savage, with a spear; whose loins are wrapped

about with a breech-clout; and who has the power of the cyclone and the thunder-storm; the hot wrath of the blazing sun; the blood-thirstiness of the tigers; and the cunning of the venomous serpents that bask in the torrid heat.

Away in the frozen north, the deity of the people is a skinclad creature; who is lethargic; who hibernates; who occupies himself but little with the affairs of men. His *habitat* is a palace in mid-air. Its walls in summer glow redly under the rays of a sun which but just lifts itself above the horizon; in winter, its frozen faces are ablaze with the coruscations of the *aurora borealis*, and which is, in fact, the outbursts of the glories of the inner effulgence of this palace of the Arctic God. All about the home of this Boreal deity, are illimitable fields of ice; which drift, with thundering noises, hither and thither as driven by the changing winds. Icebergs rear their colossal forms in every direction; and upon their shelving precipices sport seals without number, and which fall an easy prey to the spears of the elect who have gained this heaven as their resting-place.

There are, then, in fact, two kinds of God in the composition of the one: the generic God who has the qualities of an isotherm, in that he is peculiar to similar temperatures, and the specific God, who is a variation of the generic God to the extent that he is modified in accordance with the education, the imagination, the temperament of the individuals of the respective isothermal belts.

XI.

NO WHY.

Admitting all this to be true, what of it? is an inquiry which may be asked by those who have read these confessions. I do not know that there is any lesson or conclusion of any magnitude to be obtained from their presentation. There may be those, among the philosophical minds, who may find something in all this of wider import than I, myself, attach to it; or they may find it of no possible value from any stand-point whatever. To me, the things herein said are simply of deep personal meaning and importance. They are an effort to show how a whole life may be made wretched, under a certain class of circumstances, by the teachings of a so-called religion, but which is, in truth, a miserable, debasing superstition. I do not mean by this that there is no true religion; that there is nothing upon which men can rely in the hour of need and of death, but simply that the faith which I was taught was, and is, the very essence of malignant and diabolical cruelty; and that, in every instance where it is enforced, its consequences are a despairing infidelity, or a belief which, if honest and sincere, is the synonym of supreme unhappiness.

(Continued from the August Number.)

**SUPERIORITY OF HINDUISM TO OTHER
EXISTING RELIGIONS: AS VIEWED FROM
THE STAND-POINT OF THEISM.**

BY BABU RAJ NARAIN BOSE,

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(Translated into English by the Author.)

"I only hand on, I cannot create new things, I believe in the ancients and, therefore, I love them."—*Confucius*.

9. Hinduism is more liberal than other religions. Christians and Mahomedans assert that, unless one be a Christian or a Mahomedan, he is to suffer the pains of eternal hell. The principal doctrine of the Hindu religion is that, if a man follows the religion in which he believes to the best of his power, he will be saved. All Hindus hold this belief. The hymns to Siva contained in the book named *Mahimnastava*, and daily chanted by the Brahmins at the time of devotion, has the following:—

रुचीनां वैचिख्यादनुकुटिलनानापथजुषां
नृणामेको गम्यस्तमसि पयसामर्णाविव ॥

"As the ocean is the goal of all rivers, so thou art the ultimate goal of different paths, straight or devious, which men follow according to their various tastes and inclinations."

In what other religion than Hinduism can such toleration be met with? Such Hindus, as transgress the rules of casto and the several orders of life,* that is, such men, as violate all the rules of ordinary Hinduism, were reckoned as Hindus by Hindus. In the Vedant Sutras it is said—

“अन्तरीचापतुदष्टे”

"It is seen in the Vedas that men violating all rules of caste and the four orders of life are declared to be entitled to Brahmagnan," or the knowledge of, and communion with, the One True God, the highest stage of Hinduism, and deemed by the Shastras as the only path to salvation. Not only are such men entitled to salvation, but even Kiratas, the Yavanas, and other non-Aryan races, who were constantly revolting against the Aryans and throwing obstacles in the way of their Yagnyas, or sacrificial observances, were not considered unentitled to the benefits of religion, or to be forsaken by God. It is distinctly said in the Srimad Bhagavata:—

किरातहूणान् पुनिन्दपुक्कसा आवीरकंका यवनः खसादयः ।

येयेच पापायदपाश्रयाश्रयाः श्रुध्यन्ति तस्मै प्रभुविणविनमः ॥

"Reverence be to that Vishnu by taking refuge in whom the Kiratas, the Hunas, the Andhras, the Pulindas, the Pukkasas, the Abhiras, the Kankas, the Yavanas the Khasas, and other wicked races are purified."

Mark the tolerant spirit of Hinduism in this passage! What other religion is so liberal? A Mahomedan convert to Hinduism, named Darap Khan, composed a hymn addressed to the Ganges, and that hymn is daily chanted by the Brahmins of Bengal without scruple, at the time of bathing in that river. This is another proof of the tolerant spirit of Hinduism. What Christian uses the divine hymns in the Vedas in his daily worship? Those, who are knowers of the One True God, or Theists, among the Hindus, do not worship gods and goddesses, nor observe rites and ceremonies,† but still they are not so intolerant as to exclude idolators from the pale of religion, but merely call them *Kanishthā dhikāris*, or followers of the inferior religion. But different is the spirit of Christianity and Mahomedanism. The Moslem says: "Slay the idolator when you see him." The Christian says: "Hindus do not worship God, but Satan in their Brahma, Vishnu and Siva. Satan lives in them." Such opinions are extremely unreasonable and uncharitable. Those, who worship idols, worship them as God through ignorance. At any rate idolatry is better than atheism. It is certainly, not proper on the part of the knowers of Brahma, or the One True God, to worship gods and goddesses, but on the part of the idolator who does it through ignorance, it is not sin to do so. In fact, all men do not possess the same power of intellect, understanding, or comprehension. Different men think differently of God according to the culture they have undergone, the instruction they have received, and the intellect and the powers of comprehension which they possess. Where, then, is the wonder, that some would, out of ignorance, invest with divinity what is not divine, and worship imaginary gods and goddesses, as the Deity Himself, or as portions of Him? What else does it indicate than the superiority of Hinduism to other religions, that it unites the knowing and the ignorant in one body, and, by precept and example, tries to remove the ignorance of the latter and promote their improvement in religious knowledge? This arrangement of Hinduism strictly accords with the law of nature. It is only by gradual steps that man can comprehend the infinite God. We should, therefore, reckon idolatry to be the ladder towards the attainment of the One True God. It is, however, necessary to

* Such as the pupil, the house-holder, the hermit, &c., &c.

† Such as the *Veda-sannyasi grihasthas* mentioned in Kulluka's Commentary on Manu, and the present *Paramhansas*.

give this advice to those who have betaken themselves to this ladder:—"Remain not eternally on the ladder, but try to ascend to the roof." But we can never be justified in telling them that they are irreligious or impious.

10. Hinduism is superior to other religions in this, that it gives us minute directions to remember God in all our acts:—

औषधे चिन्तयेद् विष्णुं भोजने च जनार्दनं ।
शयने पद्मनाभं च विवाहे च प्रजापतिं ।
युद्धे चक्रधरं देव प्रवासे च त्रिविक्रमं ।
नारायणं तनुयामे श्रीधरं प्रियसंगमे ।
दुः स्वप्ने स्मर गाविन्दं संकटे मधुसूदनं ।
कानने नरसिंहं च पावके जलशायिनं ।
जलमध्ये वराहं च पर्वते रघुनन्दनं ।
गमने वामनं चैव सर्वकार्येषु माधव ॥

प्रातरुष्याय सायाम्हं सायाहात् प्रातरंततः
यत् करोमि जगन्मात स्तदेव तवपूजनं ॥

"While taking medicine one should think of Vishnu, or the all-pervading; while eating, Janardana, or the All-Feeder; while lying down, Padmanabha; while marrying, Praja-pati, or the Lord of Creatures; while fighting, Chakra-dhara; while travelling in a foreign land, Trivikrama; at the time of death, Narayana; at the time of reunion with friends, Sridhara; after dreaming bad dreams, Govinda; at the time of danger, Madhusudana; in the midst of a forest, Narsingha; in the midst of fire, Jalasai, or the one lying on the water; in the midst of water, Varaha; on a mountain, Raghunundana; while going, Vamana; and in all acts, Madhava."*—*Brihad Nandikeshwar Purana, quoted in Raja Radhakant Deb's Sublakulparmma.*

"O Thou Mother of the Universe! from morn to eve and from eve to morn, whatever I do is thy worship only."—*Krishnanando's Tantrasara, or Selections from the Tantras.*

The drift of all these sayings is that we should not forget God in any of our acts. We should not perform any act without first remembering Him. Hindus, when they write a common letter, begin it with the name of God. Such a religious race is nowhere to be seen.

11. There is another point on which Hinduism is superior to other religions, which is that all the acts of a Hindu are regulated by the ordinances of religion. A man of note has observed that "the Hindu eats religiously, drinks religiously, and sleeps religiously." Hinduism leaves out of consideration neither the soul, nor the mind, nor the body, nor society. Firstly, no religion contains such rules and precepts for the preservation of health as Hinduism does. The idea that it is our duty to observe the laws of health, and that their non-observance especially obstructs the practice of religion, pervades the whole of Hinduism. So much so is this the case that the injunction can be found even in ordinary poems:—

शरीर माद्यं खनु धर्मसाधनं

"The body is the primal cause of religion." If the body is kept hale and sound, the mind remains at ease, and, if the mind remains at ease, it helps the performance of religious acts. There is a very intimate connection between the body and the mind. This is patent to all. The sensual propensities gain strength from the use of wine and flesh. The intellect becomes dull by excessive eating. And it is for this reason that rules are given for the regulation of diet in the Hindu Shastras, and particularly in the Shastras

treating of Yoga, or divine communion. It is said in the Bhagavat-Gita:—

युक्ताहार विहारश्च युक्तेष्टश्च कर्मसु ।

युक्त्स्वप्नावबोधश्च योगो भवति दुःखहा ॥

"Proper food, proper amusements, proper endeavours, proper acts, proper sleep, proper waking, constitute the religious discipline which enables us to avert misery." In this way a connection has been kept between religion and hygiene in Hinduism, and, I doubt not, scientific men would approve of this arrangement. Not only hygiene, but politics, military science, sociology, and household economy, are reckoned by it as parts of religion, so also such common branches of knowledge, as grammar and astronomy. There is no such division as sacred knowledge and profane knowledge in Hinduism as in other religions. Hinduism ignores neither the soul, nor the mind, nor the body, nor society. Hence sprung true civilization in ancient India, that is, moral and religious civilization. The present civilization is a hollow one—glitter without but rottenness within. External refinement covers the grossest vices. It is a pseudo-civilization. That civilization, which springs from religion and morality, is solid and sound civilization, and such civilization India could once boast of. Strabo, in his geographical work, compiled from the materials furnished by the writings of those who accompanied Alexander to India, says in the chapter about India, that Indians feel no necessity of using locks to their doors, or of written contracts and engagements. How righteous were the rules of war that obtained in ancient India! Such righteousness is true civilization. When that time arrives when such civilization shall return and spread over the world, the world will assume a new and glorious aspect.

12. Hinduism is older than any other religion, and it sprung long before the rise of history. It is older than Christianity; Buddhism is but its rebel child; Mahomedanism is but of the other day. Hinduism has been existing from a period anterior to the rise of history up to the present time, and this shows that it has something in it that can keep hold of the human mind for a long, long time. It has given, and is giving, rise to many a religious sect, and the faith of each of these sects has become a wide-spreading religion in its turn. Hinduism can be very aptly compared to the Kabir Burr, or the great Banyan tree on the banks of the Nerbudda. This tree is so old, that many of its branches have become trees in their turn. As men grow old, they become feeble in body and weak in intellect, but this is not the case with Hinduism. Hinduism has got the power of rejuvenescence. It possesses extraordinary stamina. Like the Kabir Burr, it has the capacity of renewing its foliage. With the progress of society—with the development of reason—it will assume a new shape which will not fail to satisfy the intellect.* This internal power gives it a claim to superiority over other religions.

Having thus shown the superiority of Hinduism in general to other existing religions, I now proceed to show the especial superiority of that portion of it, which Hindus consider to be the essential portion of their religion, and which passes by the name of *Jnánkanda*, that is, the knowledge and worship of Brahma, or the One True God. The aim and object of *Jnánkanda* is the direct worship of Brahma. It inculcates the worship of Brahma to those who are capable of comprehending him. The Upanishads amply treat of the nature and attributes of Brahma and the mode or manner in which his worship is to be performed. Every Shastra contains words of Jnan, or knowledge of Brahma, but the Vedant, or the Upanishads, are the principal works on that subject. There are no scriptures in the world which contain such instruction about the nature of God as the *Jnánkanda*. The Bible and the Koran teach that God is *particularly* manifest in a parti-

* Janardana, Padmanabha, &c., are all names of Vishnu or the All-Brooding.

* This is testified to by the evolution of Brahmism out of Hinduism.

cular place in the universe—namely, Heaven. But the Upanishads affirm—

“ विभुं सर्वगतं सुसूक्ष्मं ”

“ He is omnipresent, all-immanent, and of the subtlest essence.”—*Mundakupanishad*. The Bible says that the Supreme Being is seated upon His throne in heaven and Christ sits at His right hand. Astronomers have discovered that as the sun is the centre of the solar world, there is a certain star in the firmament which is the centre of the whole universe, and round which our sun with its attendant planets and their satellites revolve. Dick, an American religious writer, affirms that that star is the habitation of God and is Heaven. The sages of India never fell into such error.

One of the principal teachings of the Jnānkanda is that man should endeavour to see God directly, and not indirectly, by the help of a mediator or prophet.

ज्ञानप्रसादेन विश्रद्धस्त्वस्ततरतु तं पश्यते निष्कतंध्यायमानः ।

“The man purified by the grace of divine wisdom sees Him, the formless, in mood meditation.—*Mundakupanishad*.”

तद्विष्णाः परमं पदं सदा पश्यन्ति सूरय दिवीचक्षुगततं ।

“As the eye sees the expanded sky, so the wise see the omnipresent God.”—*Rig-Veda*.

It appears from a study of the works of Jnānkanda that some of its writers did not blindly depend on what are believed to be inspired writings.

नायमात्मा प्रवचनेन लभ्यो न भेषया न वह्नुना श्रुतेन ।

यमेवैष वृणुतेनेन लभ्यस्तस्यैष आत्मा वृणुते तनूँ स्वाँ ॥

“God is not to be obtained by Vedic sayings, or by remembrance of what is learnt about Him. He only whom He accepteth can obtain Him; to his soul doth He reveal His nature.”—*Kathopanishad*.

यस्तं न वेद किमृचा करिष्यत ।

“What shall sayings of the Rig-Veda do to Him who does not know Him?”—*Svetasvatara Upanishad*.

तत्रापरा तुग्दो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षाकल्पो वृत्तकरणं निरुक्तं छंदो ज्यातिष मिति । अथपरायया तदक्षर मधिगम्यते ।

“The Rig-Veda, the Yajur-Veda, the Sam-Veda, the Atharva-Veda, Siksha or Pronunciation, Kalpa, Vyakarana or Grammar, Nirukta or Glossary, Chhanda or Prosody, Jyotish or Astronomy, are all inferior knowledge; the superior knowledge is that by which the Undecaying could be known.”—*Mundakupanishad*.

केवलं शास्त्रमश्रित्य न कत्तव्यो विनिर्णयः ।

युक्तिहीन विचारेण धर्महानिः प्रजायते ॥

“We should not determine anything only by help of the Shastra; there is loss of religiousness in judging of religious matters without the aid of reason.”—*Vrihaspati*.

यदाते मोह कतितं बुद्धिर्वीतिचरिष्यति ।

तदागन्तासि निर्देदं श्रोतव्यस्य श्रुतस्यच ॥

“When your reason shall be freed from delusion, then you shall become indifferent to tradition (Sruti or the Veda), or what is reckoned worthy of being heard (other Shastras).—*Bhagvat-Gita*.”

ग्रन्धमभ्यस्य भेषावीज्ञानविज्ञानतत्परः ।

पल्लभिव ध्यानार्थां सजेदग्रन्धमशेषतः ।

उल्काहस्तो यथाकाश्चित् द्रवामालोक्यतां ताजेत् ।

ज्ञानेन ज्ञेयमालोक्य ज्ञानं पश्चात् परित्यजेत् ।

यथाऽमृतेन तृप्तस्य पयसा किं प्रयोजनं ।

एवं तत् परमं ज्ञात्वा वेदे नास्ति प्रयोजनं

“As the man, desirous of obtaining corn, rejects the husk, so the wise man devoted to the acquirement of the knowledge of God and other kinds of knowledge (leading to the same), should, after studying writings (which treat of God), abandon them as there is no end to books (on the subject). As a man, after seeing an object, which he wants to see by means of a torch, abandons it, so the knower of God, after seeing God by means of books treating of divine knowledge, should abandon them. As he who has drunk nectar does not require water, so he who has known Him, the Highest, does not require the Vedas.”—*Uttarugita in the Bramhanda Purana*.

विज्ञेयोऽक्षर सन्मात्रो जीवितंचापि चंचलं ।

विम्हाय सर्वशास्त्राणि यत्सत्यं तदुपास्यतां ॥

“Knowing life to be transient, one, abandoning all Shastras, should worship Him, the undecaying who is Truth itself and who is the only Reality.”—*Ibid*.

अनन्त शास्त्रे वह्नु वेदितव्यं, स्वरूपश्चकानो वह्नुश्च विघ्नः ।

यत् सारभूतं तदुपासितव्यं मंहंसा यथा क्षीरभिवाम्बुमिश्रं ॥

“Shastras are infinite, and there is much to be known; but time is short and obstacles many, wherefore a man should accept the essence of books, like the duck which, when it gets milk mixed with water, drinks only the milk rejecting the water.”—*Ibid*.

युक्तयुक्तभुपादेयं वचनं वालकादिपि ।

अन्यं नृणामिव सज्जय मणुं पल्लजन्मना ॥

“Reasonable words are welcome though from a child, unreasonable words are to be rejected like grass though uttered by Brahma (the God who revealed the Vedas to man).”—*Yoga-Vasisth*.”

Such a spirit of independence with respect to scripture is not to be witnessed in any other religion than Hinduism.

Another teaching of the Jnānkanda is to renounce all ritual observances. Such renunciation by men who have arrived at *Shreshthadhikara*, or the higher stage of religion, has all along existed in Hinduism. It is said in the *Mundakupanishad* :—

सुवा महेते अदृढा यज्ञरूपा अष्टादशोक्रमवरं येष कर्म ।

एतच्छ्रेयोऽ भिनन्दन्ति मूढा जरा मृत्युं ते पुनरवापियन्ति ।

“The effects of these ritual observances, which are performed by eighteen priests, are unstable and fleeting. Those dunces, who rejoice at thinking them to be important duties, are often and often subject to decay and death (i.e., to transmigration in this world).”

It is said in the *Manu Samhita* :—

यथोक्तान्यापि कर्माणि परिहाय द्विजोत्तमः ।

आत्मज्ञाने शभे चस्याद्वेदाभ्यासेचपत्नवान् ॥

“The best among Brahmins, renouncing these ritual observances, should be assiduous in the cultivation of divine knowledge, the study of the Vedas and the practice of tranquillity of mind.”

Kulluka Bhatta, the ornament of Bengal, whom Sir W. Jones calls the best of all commentators in the world, mentions in his commentary on the *Manu Samhita*, a class of house-holders who were called *Vedasamyasis*. These house-holders totally renounced the ritual laid down in the Vedas.* Even now there are classes of men known as the *Dandis* and the *Paramhansas* who, forsaking all ritual observances, devote themselves wholly to the contemplation of God.

In the Jnānkanda of the Hindu Shastras, the greatest prominence is given to the contemplation of God, though in the Upanishads or principal work of Jnānkanda there are not only precepts about contemplation, but there are prayers also, for in the Upanishads we come across such beautiful prayers

* The Vedas, except the small portions which go by the name of the Upanishad, consist of rules for ritual observances, and hymns to the gods in whose honour they are performed.

as "Lead me from the fleeting into the everlasting, from darkness into light, from death into immortality." The ultimate object of religion is the attainment of the company of God; absolution from sin by means of repentance, and prayers are the means for this attainment. If enjoyment of the company of God be the ultimate object of religion, and if by contemplation only we can enjoy his company, contemplation is surely the best form of worship. By means of the body we can go near a man, but never near the Supreme Being who is beyond the senses. It is only by means of contemplation that we can obtain the company of the invisible God.

“ न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा ।
ज्ञानप्रसादेन विश्रद्धसत्त्वं स्ततस्तुतं पश्यते निष्कलं ध्यायमानः॥”

“He cannot be seen by the eyes, He cannot be described by the tongue, He is accessible to none of the senses. He cannot be obtained by means of austerities or ritual observances. That man alone, whose mind has been purified by divine knowledge, can, by means of contemplation, see that God who is beyond the reach of the senses.” When this contemplation assumes a fixed unwavering character, when at all times of life—even in the bustle of worldly pursuits—we can calmly contemplate Him, when we can always keep Him full in our sight, when we can see Him without intermission, it is called Yoga, or divine communion. The spirit of prayer is very strong in Europe,—but still for all that, there are not wanting now-a-days men who acknowledge communion to be the best worship of God. An European poet of the highest order has thus expressed himself:—

“Rapt into still communion which transcends
The inferior offices of prayer and praise.”

For him who has got a true knowledge of God there is no particular ruling of time or place for devotion. For him that place and that time are the best place and time for devotion where and when he can concentrate his mind upon God.

“ यत्रै काग्रता तत्राविशेषात् ”

“Where he can concentrate his mind upon God, there he should worship Him. There is no particular rule about this.”—*Vedanta Sutra*.

To those who have got true knowledge of God, there is no necessity of undertaking pilgrimages. For them the attainment of a pure heart is the best pilgrimage.

सख्यतीर्थं क्षमातीर्थं तीर्थभिन्द्रियनिग्रहः ।
सर्वभूतदयातीर्थं सर्वत्रार्जवमेवच ॥
दानतीर्थं दमस्तीर्थं सन्तोषस्तीर्थमुच्यते ।
ब्रह्मचर्यं परंतीर्थं तीर्थं च प्रियवादिता ॥
ज्ञानंतीर्थं घृतिस्तीर्थं पुण्यं तीर्थं मुदाहृतं ।
तीर्थानामपितत्तीर्थं विशुद्धिर्मनसःपरं ॥

“Truth is pilgrimage; forgiveness is pilgrimage; mortification of the senses is pilgrimage; benevolence towards all creatures is pilgrimage; simplicity of heart is pilgrimage; generosity is pilgrimage; restraint of the passions is pilgrimage; contentment is pilgrimage; abstinence from improper sexual intercourse is pilgrimage; speaking sweet words is pilgrimage; the attainment of divine wisdom is pilgrimage; continence is pilgrimage; virtue is pilgrimage. Attainment of a pure heart is the best of all pilgrimages.”—*Kasikhanda in the Scanda Purana*.

(To be continued.)

Correspondence.

AN ALLURING PROMISE.

TO THE EDITOR OF THE "THEOSOPHIST."

If ordinary success at college and in life be the measure of ordinary intelligence, then I may fairly lay claim to be an ordinarily intelligent gentleman. Yet I confess that, with my ordinary intelligence, I find myself at the end of months of earnest study, as far almost as ever from grasping, in all their comprehensiveness, the noble truths which are from time to time presented to the readers of the THEOSOPHIST, especially the sublime mysteries concerning the highest interests of humanity, which have appeared under the modest heading of "Fragments of Occult Truth." Such being my position as regards these teachings, it may well be imagined, with what unspeakable delight I read the confident assertion of "H. X." in the last number of the THEOSOPHIST, stating that "in one week" he ("H. X.") "could teach any ordinarily intelligent man, all that in 18 months we all of us have succeeded in extracting from them," meaning the "Brothers." Here, said I to myself, is a glorious prospect specially for one who is, so to speak, groping in the dark! When we consider what it is exactly that the Brothers have "unfolded to us in 18 months," in spite of the exclusive selfishness for which, among other things, your correspondent takes them roundly to task; when we consider that the *Fragments* alone, if they were all that had been conceded to us up to the present moment, would themselves throw no uncertain light upon our knowledge of the hidden mysteries of life and death; and, finally, when we consider what other sterling truths, as yet concealed from the public eye, the Brothers may have already communicated to the favoured few—"H. X." perhaps among the number)—whom they have admitted into their confidence, then, indeed, the charm of making oneself acquainted with it all within a single week is one that it would be sheer madness to throw away. I, for one, embrace it with all eagerness, and humbly beg your correspondent to take me as his *chela*. I will at once join him at Calcutta, if, indeed, as I suspect, he hails from that city—or wherever else he may be. I shall give him implicit obedience and earnest, undivided attention, if only he will undertake at the end of his promised *week* (or, for that matter, at the end of 4 weeks) to send me back armed with all the knowledge (*considerable*, as there is every reason to believe it must be) which he has happily succeeded in "extracting from the Brothers in 18 months." An early and favourable answer would be hailed with delight.

B. J. P.

CAN A MAN LIVE WITHOUT FOOD?

TO THE EDITOR OF THE "THEOSOPHIST."

What is the purpose of our taking food? In adults it only supplies us with an amount of energy necessary to keep up the temperature of the body and to supply the energy expended by our muscular exertions. Food principally consists of carbon, and the slow combustion of carbon in oxygen transforms the potential energy latent in carbon into a kinetic form of energy, that is heat, and that heat into work. Such was until recently the general explanation of the scientists of the present age.

But now-a-days a question has arisen, whether the energy latent in the molecules of carbon or in those of oxygen is during combustion transformed into heat. I suppose that it is the energy of oxygen molecules and not of carbon molecules which is thus transformed.

To transform a solid into liquid, a certain amount of heat and, therefore, energy must be added; and so is the case in transforming liquid into a gas. From this I conjecture that the total amount of energy in a gas is generally greater than that present in a solid or a liquid.

Amongst gases oxygen is the one which is liquified and solidified with the greatest difficulty; and amongst the solid elements it is carbon which has hitherto defied the attempts of the chemists to turn it into a gas.

I conjecture that while oxygen abounds in energy, the store of energy in carbon is very poor. When two molecules, one of the oxygen and the other of carbon, come together under favourable circumstances, according to the law of equilibrium a certain amount of energy in the oxygen molecule passes

into the carbon molecule as in the case of the transfer of energy from a highly-electrified body to another less electrified. The energy, that so passes, re-appears in the form of kinetic energy, and is the heat of combustion.

If it can be shown that oxygen is the source from which we draw the energy that regulates the temperature of our body, and enables it to do work, and not the carbon, may it not be possible for us to live without introducing carbon at all in the form of food into our system?

Or, in other words, the question asked is—can we not transform the energy potential in oxygen into its kinetic mode, without the help of its chemical affinity with some other elements? There are various processes by which potential energy may be transferred into a kinetic one in a molecule, and chemical combination is only one of them.

Thus, for instance, oxygen in the form of ozone easily yields in the common form of oxygen, and a certain amount of energy is thereby rendered kinetic.

Now, the question arises, whether it is possible that a man could live without food? It is the law of evolution that our organs should be so formed, as to be well adapted to our necessities; or, in other words, it is necessity that has gradually developed and fitted our organs for their various uses. If it be so, then a man might also attempt gradually to give up food, and his system would be gradually so transformed as to enable him to absorb oxygen in a certain particular way, that would transform a portion of their potential energy into a kinetic form.* To some it may appear something very ridiculous, when I say, that the oxygen molecules may be absorbed in a particular way, &c., &c. But let them think for a moment of the case of a common platinum ball and a ball of spongy platinum. The spongy platinum absorbs hydrogen in a particular way, so that the absorbed hydrogen becomes totally distinct from common hydrogen, in the avidity with which it combines with oxygen. Therefore, I say to those willing to be testing every alleged fact in nature by the formulas of modern science, that, according to this science, there is no reason for disbelieving in the possibility of a man living without any food.

And as almost all our diseases owe more or less their origin to the food absorbed, a man thus abstaining from it ought to be healthier and stronger.

Finally, I must remind the reader that the subtler the fluid, the greater the amount of energy stored in it. Hence, he who will have learnt the secret of drawing energy from ether and will have fitted his organs to perfection for the same, may feel no necessity for breathing the common air.

KRISHNASARMA MOOKERJEE.

Bankipur, The 7th August, 1882.

THE VIBRATORY HARMONICS OF SMELL.

TO THE EDITOR OF THE "THEOSOPHIST."

By a fortunate chance, a copy of Dr. Mayo's *Kaloolah*† has fallen in my way, and you can give your readers the opportunity to peruse for themselves the evidence that the vibratory theory of smell, propounded by Professor W. Ramsay, of University College, Bristol, in *Nature*, (for June 23rd, 1882) was long ago put forth by an American romancer. In noticing this curious fact in the *THEOSOPHIST* for August, you relied entirely upon your recollection of an episode in the novel, which, as I was told, you had read more than twenty years ago. It is a pleasure now to find that your memory did not deceive you. The novel in question forms one of Routledge's "Railway Library," and may be had at any of the book-shops. We must all feel indebted to Professor Ramsay for opening one more of the hitherto locked doors of the school-room of Occult Philosophy.

Yours, &c.

M. O. L.

"At the conclusion of the piece, the prince inquired whether I should not like to witness a performance upon the perfume-

machine, which had often been the subject of conversation between us. I at once assented, and, rising, we all repaired, by a short passage, to a low, narrow, but very long, hall. It was destitute of furniture, except a couch in the centre, upon which we seated ourselves. At one end of the hall there were two large circular apertures, the open ends of pipes leading to a centrifugal blower, precisely like those in use in the Hudson River steam-boats. Opening in at the centre of motion, around the axis of the revolving fan, the action of the blower was, of course, to suck the air out of the hall, through the pipe, in a steady current. The upper-end wall of the hall was studded with the open mouths of very small tubes, the other ends of which communicated with reservoirs of perfume without the room. Below this projected from the wall a carved shelf, or rather box, supporting a row of keys, the extreme ends of which were attached by wires to valves in the tubes. Upon pressing the keys, corresponding valves were opened, and jets of scented air thus allowed to enter the hall. These odours, borne on the steady current, passed down the room, and out through the pipes leading to the blower.

"There were more than fifty distinct perfumes, that stood in the same relation to each other that tones and semi-tones do to the different parts of the scale in music. The harmonic combinations of these were infinite. There are also several fundamental and controlling odours, by which the whole scale can be modified at pleasure. The three principal of these are garlic, musk, and sulphuretted hydrogen. The garlic, which corresponds to the minor key in music, is exceedingly plaintive and affecting. Compositions in this key almost invariably excite the smeller to tears. Compositions in the musk key are very varied in their expression; sometimes grave and solemn, like church music; at other times gay, lively, and redolent of chalked floors and gas lights. Compositions in the sulphuretted hydrogen key have invariably a spirit-stirring and martial expression. It is the proper key for odorate marches, battle-pieces and storm-rondos.

"The Christian reader, with an uneducated sense of smell, may, perhaps, turn up his nose (in profound ignorance of his nose's capacities) at the instrument I am describing; but if he should ever have an opportunity of snuffing the melodious streams and harmonic accords evolved by a good performer, upon a properly-constructed instrument, he will be compelled to admit that his nasal organ was given to him for a higher purpose than to take snuff, support spectacles, or express contempt.

"True, at first he may not appreciate the more recondite combinations and delicate *aperfumes* any more than a novice in music appreciates the scientific arrangements of notes in Italian or German opera, but he will at once be able to understand and admire the easy melodies—the natural succession of simple fragrances, and, in time, the cultivated sensibility of his nasal organ will enable him to comprehend the more elaborate harmonies—the most subtle and artificial odoriferous correspondences and modulations.

"The name of this instrument is the *Ristum-Kitheron* which, if my recollection of the Greek serves me, is very much like two words in that language signifying a nose and a harp. It was played, upon the occasion of which I speak, by the same artist who had just performed upon the sheep skins, and, although hardly qualified to judge, I had no hesitation in setting him down as equally a master of both.

"For some time, I sat, the complete verification, notwithstanding the presence of the princess, of an observation, I think by Hazlit, that odours better than the subjects of the other senses, serve as links in the chain of association. A series of *staccato* passages amid bergamot, lemon, orange, cinnamon and other familiar perfumes, quite entranced me, while a succession of double shakes on the attar of roses made me fancy, for a moment, that the joyous breath of a bright spring morning was once more dashing the odours of that old sweet briar bush into the open window of my chamber at O—.

"The night was well advanced when the performance concluded, and bidding *Kaloolah* good-night, I was conducted by the prince to my own apartments where Hugh and Jack were waiting for me. In no mood for talking, I despatched them to bed, and withdrew to my own chamber, where, revolving in my mind the question whether odours, instead of being material emanations, may not be like light or sound, mere vibrations propagated in an elastic medium, I threw myself upon my couch, and was soon in a sound sleep, hardly dreaming even of *Kaloolah*."

* And, in such a case, the wisdom of the man who experimented on his donkey in that direction, and had nearly succeeded in his attempt to habituate the creature to live without food, "but unfortunately it got sick and died" before getting entirely into the habit—would be fully vindicated. But joking apart, do we not know, for a certainty, of Yogis who pass months and years in *Samadhi* without eating; and does not the recent successful attempt of Dr. Tanner and others, who lived forty days without any food, prove the hypothesis more than possible?—Ed.

† *Kaloolah: or Adventures in Africa*, by W. S. Mayo, M.D., London.

IDOLATRY IN THE VEDAS.

With reference to our esteemed brother "D.'s" letter, published on page 213 of Vol. III. of the THEOSOPHIST, a correspondent of the *Arya*, from Meerut, says:—

"The alleged sentence from the Yajur Veda is neither traceable in that Veda, nor in the Veda Bhashya of Swamiji Dayananda Saraswati. There are no Prashnas in either of these books. I would like to know where and in what Adhyai, or page, of the Swamiji's Veda Bhashya it is to be found. The quotation appears to have been made from some Bramhan, or Upanishad, to interpret which correctly we should have the full paragraph before us, and not a part of the sentence as published. If 'D.' is really in earnest, why does he not undertake to prove it to Mr. Mathuradas Lowji, a learned and spiritually advanced gentleman, who offers a reward of Rs. 5,000 to any person who would prove that idolatry is sanctioned in the Vedas.

"The fears entertained by 'D.' of being guilty of a religious offence by publishing a word or two of the Vedas are unfounded. The inspired Kishis who published the Vedas to the world are the noble example to be followed, and not the peculiar views of a selfish priest or psydo-Bramhan."

The correspondent of the *Arya* seems to have confounded the two questions, about the idolatry in the Vedas and in the Sastras. Our friend, "D.," wrote about the former, while Mr. Mathuradas Lowji concerns himself but with the latter, for the present at least. However, a reference to page 303 of our last Number will show that our worthy correspondent is "really in earnest." He has already applied for the address of Mr. Mathuradas and has announced his intention of undertaking to prove that "idolatry is sanctioned by the Shastras." As regards the challenge of the correspondent of the *Arya* about the sentence in the Vedas, in question, we trust that "D." will soon send his reply defending his position. It is free discussion alone that can bring to light hidden truths. The THEOSOPHIST will, therefore, deem it a great honour, if this vexed question about idolatry is settled once for all through its columns.

 THE PHILOSOPHY OF SPIRIT.

HIEROSOPHY, THEOSOPHY, AND PSYCHOSOPHY.

By T. Subba Row, F.T.S.

An article by Mr. W. Oxley, under the above heading, has appeared in the last issue of the THEOSOPHIST. It is intended to be a reply to the strictures contained in my review of "The Philosophy of Spirit," published in the May number of the THEOSOPHIST; but a considerable portion of it is devoted to the exposition of some of the important doctrines of what is termed "Hierosophy and Theosophy," as understood by the author. I shall first examine the author's defence of Busiris and the statements contained in his treatise on "The Philosophy of Spirit" regarding the authorship of Mahabharata, and then proceed to point out his misconceptions of the real doctrines of "Theosophy," and the fanciful nature of his speculations on the doctrines of the new system of Esoteric Philosophy and Science, which, it is confidently predicted, will soon supplant the existing systems of Eastern Brotherhoods, and which is hereafter to be known under the name of "Hierosophy."

Mr. Oxley is pleased to state at the commencement of his article, that whatever may be the views of "orthodox Bramhins," regarding his theories and speculations, "enlightened Buddhists" would not be unwilling to sympathize with and receive him as an ally in the work of reform.

Buddhists may not be very much interested either in Bhagavat-Gita, its authorship, or its correct interpretation, and consequently they may not take the trouble of arriving at any particular conclusions about the correctness of the author's interpretation of its philosophy, or the justness of his views concerning its authorship. But if the author would publish another small treatise to explain the philosophy of spirit contained either in the Tripitakas, or in the Dharma Chakra Pravartana Sutra, and assert that the real authors of these works were better known to certain

mediums in England than to all the Buddhist Lamas and Arhats put together, that they were, in fact, certain angels called by names which they never heard in their lives, and that Gautama Buddha's interiors were opened to let in spiritual light and wholesome life influx from the sphere of solar angels, he will have an opportunity of ascertaining the opinion of "enlightened Buddhists" on the real value of his speculations and the extent of their usefulness in promoting the cause of Buddhist philosophy and Buddhist reform. I hardly ever expected that a philosopher of Mr. Oxley's pretensions would think it proper to attack orthodox Bramhinism and inform the public that his reading of the doings of orthodox people in past history and observations of their spirit and action in present times has not left a very favourable impression on his mind, when the said statement is perfectly irrelevant to the argument in question. Busiris must, indeed, have been reduced to desperate straits when this counter-attack on "orthodox Bramhinism" is considered necessary to save him from annihilation. But what does Mr. Oxley know of "orthodox Bramhins?" So far as I can see, his knowledge of the doctrines of orthodox Bramhinism is all derived from the perusal of a few incorrect English translations of Bhagavat-Gita; he is confessedly ignorant of the Sanskrit language, and is, therefore, unable to derive information from any of our Sanskrit works. He must have based his assertion, perhaps, on the statements of some interested missionaries, who are generally fond of abusing orthodox Bramhinism when they find themselves unable to convert Hindus to their creed by fair argument. Under such circumstances, what is the good of informing his readers that he does not patronize "orthodox Bramhinism," when he is not prepared to point out in what respects orthodox Bramhinism is bad, and how far my connection with it has tended to vitiate my arguments against the claims of Busiris to the authorship of Mahabharata? I beg to inform the author that if there is reason to condemn any of the rites, ceremonies, or practices of modern Bramhins, their Bramhinism would be heterodox Bramhinism, and not orthodox Bramhinism. The true orthodox Bramhins are the children of the mysterious *Fire-mist* known to Eastern Occultists. The two Sanskrit words, *Badaba* and *Badabaya*, generally applied to Bramhins, will reveal to the author the real basis of orthodox Bramhinism, if he can but understand their significance. The real orthodox Bramhin is the *Astral man* and his religion is the only true religion in the world; it is as eternal as the mighty law which governs the Universe. It is this grand religion which is the foundation of Theosophy. Mr. Oxley is but enunciating a truism—a truism to Theosophists, at least,—when he says that "esoteric truth is one and the same when divested of the external garb in which it is clothed." It is from the stand-point of this esoteric truth, that I have examined the theories of the author explained in his book, and arrived at the conclusion that they were mere fancies and speculations, which do not harmonize with the doctrines of the ancient WISDOM-RELIGION which, in my humble opinion, is identical with the real orthodox Bramhinism of ancient Aryavarta and the pre-Vedic Buddhism of Central Asia. I shall now request my readers to read my review of "The Philosophy of Spirit" in connection with the article under consideration fully to appreciate the relevancy of Mr. Oxley's arguments.

I stated in my review that as regards the *facts of history* mentioned in Mahabharata, there could not be any need for Vyasa's "interiors being opened," and that as regards the philosophy contained therein, there was no necessity for any thing like a special revelation by angels like Busiris. The learned author objects to this statement for two reasons which may be stated as follows:—

I.—*Vedic* allegories have about as much literal historical truth in them as the Hebraic allegories, &c.,

Therefore, *Mahabharata* does not contain any *facts of history*. It is hardly necessary for me to point out the fallacy and worthlessness of such an argument. Argument

No. II. is still more ridiculous; when stated in plain language, it stands thus:—

Orthodoxy insists on a literal interpretation of such books as Mahabharata,

Mr. Oxley is not favourably disposed towards "Orthodoxy,"

And, therefore, it necessarily follows that Mahabharata contains no facts of history, and that Vyasa's "interiors were opened" to let in light from Busiris.

Having urged these two useless arguments in defence of Busiris, the learned author proceeds to notice the *sixteen states* mentioned in my review, after giving me due warning, that I should meet him as a Theosophist, and not as an orthodox Bramhin. He says that as his twelve states are dualities, he has, in fact, twenty-four states when I have only sixteen, and treating these latter, according to his own method, he asserts that Eastern Theosophists have not gone beyond his eighth stage of ascent. If I were to tell him in reply to this statement, that my states are also dualities, he will probably say that his twelve states are so many *trinities*. Any how, Mr. Oxley's number must be greater than my number; and this is the grand result to be achieved at any cost. Mr. Oxley will do well to remember that just as a geometrical line may be divided into parts in an infinite number of ways, this line of ascent may similarly be divided into various stages in an innumerable number of ways. And, in order to ascertain whether the very last stage reached by Eastern adepts is higher or lower than the last stage conceived by Mr. Oxley, he ought to examine carefully the characteristics of our last stage, instead of merely comparing the number of stages without knowing any thing about the basis of our division. I beg to submit that the existence of any state or condition beyond the Shodasanthum (sixteenth state) mentioned in my review is altogether inconceivable. For, it is the Thureeya-kala which is *Nishkala*; it is the *Grand Nothing* from which is evolved, by the operation of the eternal law, *every existence*, whether physical, astral, or spiritual; it is the condition of Final Negation—the Maha Sunyam, the Nirvana of the Buddhists. It is not the *blazing star* itself, but it is the condition of perfect unconsciousness of the entity thus indicated, as well as of the "*Sun*," which is supposed to be beyond the said star.

The learned author next points out that there cannot be any difficulty or objection "to accepting as a *possibility*, that the actual author of Mahabharata should put in, not an objective, but a subjective, appearance in London, or elsewhere, *if he chose so to do*." Quite true; but he will never choose to do so. And, consequently, when such subjective appearance is stated to have taken place, very strong grounds will be required to support it. So far as I can see, all the evidence is against the said statement. Subjective appearances like these are generally very deceptive. The mischievous pranks of Pisachams or elementals may be often mistaken for the subjective appearances of solar angels or living adepts. The author's statement about the supposed astral visits of "the venerable Koot-Hoomi" is now contradicted by Koot-Hoomi's chela under the orders of his Master. Unfortunately, Busiris has no chela in human form to contradict Mr. Oxley's statements. But the account of Koot-Hoomi's visits will be sufficient to show how very easily the learned author may be deceived by devils and elementals, or by his own uncontrolled imagination. I respectfully beg to suggest to Mr. Oxley that it may be argued in conformity with his own mighty "law of influx," that the Pisacham or elemental, whom he mistook for Vyasa, might have put forth a false statement, being unable to maintain "concurrent consciousness at both ends of the line," or for the same reason, and labouring under a similar difficulty (for we are told by the author that even the highest Deva cannot transcend "the law of conditions"), Busiris might have mistaken himself for the author of Mahabharata, having lost the consciousness of what he really was before he had put in the subjective appearance in question.

The learned author reminds me that Krishna Dwypayana "is only the supposed author of Mahabharata," and confidently asserts that "no man living knows who were the authors of the Hindu sacred records, or when and where they were written and published," relying upon the authority of Professor Monier Williams, who stated in his book on "Hinduism" that Sanskrit literature is wholly destitute of trustworthy historical records.

This assertion does not prove that Busiris was the real author of Mahabharata for the following reasons:—

I. With all due respect to the learned Professor, I venture to affirm that the general proposition relied upon is not correct. We have got trustworthy historical records which no European has ever seen; and we have, besides, the means of finding out any historical fact that may be wanted, or of reproducing in its entirety any work that might have been lost. Eastern occult science has given us these powers.

II. Even if the general proposition is correct, it cannot reasonably be inferred therefrom, that, when the names of the authors of Sanskrit works are mentioned in the said works themselves or in other books, which may be considered as authoritative, no reliance should be placed on such statements.

III. Even if such inference were permissible, it cannot be contended, in the absence of any reliable independent evidence, that, because the author of a certain Sanskrit book is not known, it should be presumed to be the production of an angel.

The following statement is to be found in the author's book, p. 51:—"Busiris expressly declared: 'I am the author of Mahabharata, and I can answer for five thousand years of time, for I was then on earth'; and he goes on to give an interesting account of the civilization, and manners and customs of the inhabitants of his day, long antecedent to the system of caste which now prevails in India." We are now informed by Mr. Oxley that the words, "long antecedent to the system of caste which now prevails in India," were not uttered by Busiris, but that they were written by himself. Even then, Busiris has undoubtedly some connection with the statement. "The interesting account of the civilization, and manners and customs of the inhabitants of his day," given by Busiris, is either consistent with the existence of caste at that time, or it is not. If it is, the author's statement does not harmonize with the account of Busiris, and I do not suppose that the author will venture to contradict the statements of an angel. I should, therefore, assume that the account given by Busiris is inconsistent with the existence of caste at the time he appeared in human form.

If so, the account in question flatly contradicts all the statements in Mahabharata itself, which refer to the system of caste (see Santiparvam and Anusasani-parvam). The author's quotation of Professor Williams' opinion regarding Purusha Sukta does not show that it does not properly form a portion of Rig-Veda, and no reasons are given for holding that the system of caste mentioned in Bhagavat-Gita is not properly speaking a system of caste. And here again the author thinks it necessary to condemn orthodox Bramhinism for the purpose of enforcing his arguments. If the author really thinks that he will gain his cause by abusing "orthodox Bramhinism," he is entirely mistaken.

After giving us a brief account of the progress of the United States and predicting the future downfall of orthodox Bramhinism, the learned author informs his readers that it would be better not to notice what in his opinion might be urged to prove that my criticisms are from a mistaken stand-point. Certainly, the author has acted very prudently in making this declaration; any attempt on his part to answer the main arguments urged by me would have ended in a disastrous failure.

It is always difficult for a foreigner to understand our religious philosophy and the mysteries of our Puranas, even when he devotes a considerable portion of his time and energy to the study of Sanskrit literature and the real

secrets of Eastern occult science can only be revealed by an INITIATE. So long as Europeans treat the opinions of Hindus with contempt and interpret our religious books according to their own fancies, the sublime truths contained therein will not be disclosed to Western nations. Mr. Oxley evidently thinks that there is no initiate in India, who can interpret our religious books properly, and that the real key to esoteric Hinduism is in his possession. It is such unreasoning confidence that has hitherto prevented so many European enquirers from ascertaining the real truth about our ancient religious books.

Mr. Oxley means to assume a certain amount of importance by putting forth the following astounding assertion. He says in his article:—"What, if I state to my reviewer that perchance—following the hint and guidance of Swedenborg—I and some others may have penetrated into that sacred region (Central Asia) and discovered the 'Lost Word'!"

If I had not seen the author's book and his articles in the THEOSOPHIST, I would have refrained from saying any thing against such a statement on the assumption that no man's statement should be presumed to be false, unless it is proved to be so. But from the following considerations, I cannot help coming to the conclusion that the author knows nothing about the "Lost Word."

(1.) Those who are in possession of it are not ignorant of the "art of dominating over the so-called forces of Nature." The author confesses that he and his associates are ignorant of the said art.

(2.) Those who are acquainted with the Mighty Law embodied in the "Lost Word" will never affirm that the "Infinite Monad receives an influx of energy from the Planetary Spirits" as stated by the author.

(3.) The author's assertion about the flow of energy from solar angels shows that he is not acquainted with the real source of creative energy indicated by the Name.

Here ends Mr. Oxley's reply to my criticisms. He then proceeds to explain the doctrines of Hierosophy. I shall examine the author's theories in the continuation of this article which will appear in the next issue of the THEOSOPHIST.

(To be continued.)

THEOSOPHY AND THE AVESTA.

BY A PARSİ F.T.S.

It is now nearly four years that the Theosophical Society has established itself amongst us. During this short period a large number of lectures have been delivered by the President in various parts of India, as well as in Bombay. Many of these lectures reveal a spirit akin to that which is to be found in the older religions of the East, especially the Vedic and the Zendic. Leaving aside the former, I wish to point out, by an instance or two, the similarity and close resemblance which the doctrines of the old Zendic literature, as far as they are now preserved, appear to bear to the teachings of the Founders of the Society as conveyed to us through their lectures and their chief organ, the THEOSOPHIST.

Of course, a student of the *Avesta* would see at a glance how every precept and dogma taught in these sacred scriptures are corroborated, nay, reflected as it were, in the pamphlets which are so extensively published and circulated by the Society. At the same time, any ordinary Parsi, while reciting his daily *Niyashes*, *Gehs* and *Yashts*, provided he yields to the curiosity of looking into the meanings of what he recites, will also, only with a little more exertion, perceive how the same ideas, only clothed in a more intelligible and comprehensive garb, are reflected in these pamphlets. My only object, therefore, in writing this is to give those, who are interested in the revival of the old Zend philosophy, the benefit of sharing in the pleasure which it has been my lot to enjoy almost accidentally.

The first number of a very small pamphlet called "Fragments of Occult Truth" is before me; and at page fifth, I find a description of the several compound principles which go to form what is called (according to occult doctrine) MAN. By quite a fortuitous coincidence I am informed that a description, similar in every respect, is given in the 54th chapter of the *Yasna*, one of the best authentic ancient books of the Mazdiasnán religion. In searching for it (as, of course, not being quite conversant with this literature, I had to), what do I find but that the very first paragraph gives all the information one can require to convince him that *Avesta*, Theosophy, Occultism, Esoteric Philosophy, or whatever else it may be called, are identical. Indeed, as a Mazdiasnán, I felt quite ashamed that, having such undeniable and unmistakable evidence before their eyes, the Zoroastrians of the present day should not avail themselves of the opportunity offered of throwing light upon their now entirely misunderstood and misinterpreted scriptures by the assistance and under the guidance of the Theosophical Society. Be it well understood that the Society does not pretend to offer Madame Blavatsky and Colonel Olcott, as the Alpha and Omega of its researches. If Zend scholars and students of Avesta would only care to study and search for themselves, they would, perhaps, find to assist them, men who are in the possession of the right and only key to the true esoteric wisdom; men, who would be willing to guide and help them to reach the true and hidden meaning, and to supply them with the missing links that have resulted in such painful gaps as to leave the meaning meaningless, and to create in the mind of the perplexed student doubts that have finally to culminate in a thorough unbelief in his own religion. Who knows but they may find some of their own co-religionists, who, aloof from the world, have to this day preserved the glorious truths of their once mighty religion, and who, hidden in the recesses of solitary mountains and unknown silent caves, are still in possession of, and exercising mighty powers, the heirloom of the ancient *Magi*. That the *Mobeds* were *Yogis*, and that they too had once the power of making themselves simultaneously visible at different places, though the latter may have been hundreds of miles apart, is something, we are told, in our scriptures; as also that they could heal the sick and work that which would now appear to us miraculous. All this was considered as *facts* but two or three centuries back, as any reader of old books (mostly Persian) knows well and will not disbelieve *a priori* unless his mind is irretrievably biassed by modern secular education. The story about the *Mobed* and Emperor Akbar and of the latter's conversion, is an historical fact, so well known as to require no more proofs at this late hour.

But as the modern Parsi will never fail to ask for a corroboration, and that before we insist upon the results we have to show the existence and reality of the causes that underlie such phenomenal powers in man, called in our days—*jugglery*, I will first of all quote side by side the two passages referring to the septenary nature of man as I find them in our scriptures and the FRAGMENTS.

Sub-divisions of septenary man according to the Occultists. Sub-divisions of septenary man according to *Yasna* (chap. 54, para. 1).

3

1. The Physical body, composed wholly of matter in its grossest and most tangible form.

1. *Tanvas*—i.e., body (the *self*) that consists of bones (4)—grossest form of matter.

5

2. The Vital principle—(or *Jiv-atma*)—a form of force, indestructible and when disconnected with one set of atoms, becoming attracted immediately by others.

2. *Ushtan a.*—Vital heat (or force).

- 3. The Astral body (*Linga-sharira*) composed of highly etherialized matter; in its habitual passive state, the perfect but very shadowy duplicate of the body; its activity, consolidation and form depending entirely on the *Kama rupa*.
- 4. The Astral shape (*Kamarupa*) or body of desire, a principle defining the configuration of—
- 5. The animal or physical intelligence or consciousness or Ego, analogous to, though proportionally higher in degree than the reason, instinct, memory, imagination, &c., existing in the higher animals.
- 6. The Higher or Spiritual intelligence or consciousness, or spiritual Ego, in which mainly resides the sense of consciousness in the perfect man, though the lower dimmer animal consciousness co-exists in No. 5.
- 7. The Spirit—an emanation from the ABSOLUTE; uncreated; eternal; a state rather than a being.

- 6. *Keherpas*—Aërial form, the airy mould, (Pr.) *Kaleb*.
- 7. *Tevishis*—Will, or where sentient consciousness is formed, also fore-knowledge.
- 8. *Boodhas* (in Sanskrit *Boodhi*)—Body of physical consciousness, perception by the senses or the animal soul.
- 9. *Urvanem* (Pr *Rawan*)—Soul, that which gets its reward or punishment after death.
- 10. *Fravashem* or *Farohar*—Spirit (the guiding energy, which is with every man, is absolutely independent, and, without mixing with any worldly object, leads man to good. The spark of divinity in every being).

The above is given in the *Avesta* as follows:—

AVESTA.

1 2 3 4 5
 वीरुपाओ गमेथाओरस्य तन्वस्य म्मदेनीस्य उरतानांस्य
 6 7 8 9 10 11
 कुहुरस्य तेवीपीस्य अमोधस्य उर्वानेभ्य इवपीभ्य पक्षीयदेमडी
 12 13 14 15 16 17
 आच्यवमेधयमडी आत्त दीश अच्यमेधयमडी गाथाओ स्पेताओयो
 18 19
 रतुक्षत्राओ अपमेनीओ

TRANSLATION.

12 13 15 14
 We declare and positively make known this (that) we
 11 1 2 3
 offer (our) entire property (which is) the body (the self
 4 5 6 7
 consisting of) bones, vital heat, aërial form, knowledge,
 8 9 10 17
 consciousness, soul and spirit to the prosperous,
 18 19 16
 truth-coherent (and) pure Gathas (prayers).

The ordinary Gujarathi translation differs from Spiegel's, and this latter differs very slightly from what is here given. Yet in the present translation there has been made no addition to, or omission from, the original wording of the Zend text. The grammatical construction also has been preserved intact. The only difference, therefore, between the current translations and the one here given is that *ours* is in accordance with the modern corrections of philological research which make it more intelligible, and the idea perfectly clear to the reader.

The words (3), (4) and (5) need no further explanation. They represent the purely physical part of man: matter and that force which keeps this matter in cohesion for a fixed period of time. The sixth word also has come down to us without undergoing any change in the meaning. It is the modern Persian word *kaleb*, which means a mould, a shape into which a thing is cast, to take a certain form and features. The next word, the seventh, is one about which there is a great difference of opinion. It is by some called strength, durability, i.e., that power which gives

tenacity to and sustains the nerves. Others explain it as that quality in a man of rank and position which makes him perceive the result of certain events (causes), and thus helps him in being prepared to meet them. This meaning is suggestive, though we translate it as knowledge or fore-knowledge rather, with the greatest diffidence. The eighth word is quite clear. That inward feeling which tells a man that he knows this or that, that he has or can do certain things—is perception and consciousness. It is the inner conviction, knowledge and its possession. The ninth word is again one which has retained its meaning and has been in use up to the present day. The reader will at once recognise that it is the origin of the modern word *Rawan*. It is (metaphorically) the king, the conscious motor or agent in man. It is that something which depends upon and is benefitted or injured by the foregoing attributes. We say depends upon, because its progress entirely consists in the development of those attributes. If they are neglected, it becomes weak and degenerating, and disappears. If they ascend on the moral and spiritual scale, it gains strength and vigour and becomes more blended than ever to the Divine Essence—the seventh principle. But how does it become attracted toward its monad? The tenth word answers the question. This is the Divine essence in man. But this is only the irresponsible minister (this completes the metaphor). The real master is the king, the spiritual soul. It must have the willingness and power to see and follow the course pointed out by the pure spirit. The vizir's business is only to represent a point of attraction, towards which the king should turn. It is for the king to see and act accordingly for the glory of his own self. The minister or spirit can neither compel nor constrain. It inspires and electrifies into action; but to benefit by the inspiration, to take advantage of it, is left to the option of the spiritual soul.

If, then, the *Avesta* contains such a passage, it must fairly be admitted that its writers knew the whole doctrine concerning spiritual man. We cannot suppose that the ancient Mazdiasnians, the *Magi*, wrote this short passage, without inferring from it, at the same time, that they were thoroughly conversant with the whole of the occult theory about man. And it looks very strange indeed, that modern Theosophists should now preach to us the very same doctrines that *must* have been known and taught thousands of years ago by the Mazdiasnians,—the passage is quoted from one of their oldest writings. And since they propound the very same ideas, the meaning of which has well nigh been lost even to our most learned Mobeds, they ought to be credited at least with some possession of a knowledge, the key to which has been revealed to them, and lost to us, and which opens the door to the meaning of those hitherto inexplicable sentences and doctrines in our old writings, about which we are still, and will go on, groping in the dark, unless we listen to what they have to tell us about them.

To show that the above is not a solitary instance, but that the *Avesta* contains this idea in many other places, I will give another para. which contains the same doctrine though in a more condensed form than the one just given. Let the Parsi reader turn to *Yasna*, chapter 26, and read the 6th para. which runs as follows:—

1 2 3 4 5 6
 पमोर्धनांम दुमेषनांम पमोर्धनांम सास्तमो गुषामं धदि
 7 8 9 10 11
 अपमोनांम अपमोनीनांम्य अहुम्य दमेनांम्य अमोधस्य
 12 13 14 15 16 17
 उर्वानेभ्य इवपीभ्य यस्मिदे येष्मि अपार्थ वमोतरे.
 14 9 10 11 12
 We praise the life, knowledge, consciousness, soul and
 13 1 2 3 5 4
 spirit of the first in religion, the first hearers and teachers
 7 8 15
 (learners), the holy men and holy women who were the
 17 16 6
 protectors of purity here (in this world).

Here the whole man is spoken of as composed of five parts, as under :—

- | | |
|---|--|
| <p>9
1. <i>Ahūm</i>—Existence,
LIFE. It includes</p> <p>10
2. <i>Daenam</i>—Kno-
wledge.</p> <p>11
3. <i>Baodhas</i>—Consc i-
ousness.</p> <p>12
4. <i>Urwanem</i>—Soul.</p> <p>13
5. <i>Frawashem</i>—Spirit</p> | <p>1. The physical body.
2. The vital Principle.
3. The Astral Body.</p> <p>4. The Astral shape or body
of desire.</p> <p>5. The Animal or physical
intelligence or conscious-
ness or Ego.</p> <p>6. The Higher or Spiritual
intelligence or conscious-
ness, or Spiritual Ego.</p> <p>7. The Spirit.</p> |
|---|--|

In this description the first triple group, *viz.* the bones (or the gross matter), the vital force which keeps them together, and the etherial body are included in one and called Existence, LIFE. The second part stands for the *fourth* principle of the septenary man, as denoting the configuration of his knowledge or desires.* Then the three, consciousness (or animal soul), (spiritual) soul and the pure Spirit are the same as in the first quoted passage. Why are these four mentioned as distinct from each other and not consolidated like the first part? The sacred writings explain this by saying that on death the first of these five parts disappears and perishes sooner or later in the earth's atmosphere. The gross elementary matter (the shell) has to run within the earth's attraction; so the *Ahūm* separates from the higher portions and is lost. The second (*i.e.*, the *fourth* of the septenary group) remains, but not with the spiritual soul. It continues to hold its place in the vast storehouse of the universe. And it is this second *Daenam* which stands before the (spiritual) soul in the form of a beautiful maiden or an ugly hag.† That which brings this *Daenam* within the sight of the (spiritual) soul is the third part (*i.e.* the *fifth* of the septenary group), the *Baodhas*. Or in other words the (spiritual) soul has with it or in it, the true consciousness by which it can view the deeds which it subjected itself to, either actively or passively during its physical career. So this consciousness, this power or faculty which brings the recollection is always with, in other words, is a part and parcel of, the soul itself; hence, its not mixing with any other part, and hence its existence after the physical death of man.‡

* Modern science also teaches that certain characteristics of features indicate the possession of certain qualities in a man. The whole science of physiognomy is founded on it. One can predict the disposition of a man from his features, *i.e.*, the features develop in accordance with the idiosyncrasies, qualities and vices, knowledge or the ignorance of man.

† This is a fundamental dogma of the Parsi religion, which I propose to treat upon, on some other occasion.

‡ Our Brother has but to look into the oldest sacred books of China—namely THE YI KING, or *Book of Changes* (translated by James Legge) written 1,200 B. C., to find that same *Septenary* division of man mentioned in that system of Divination. *Zhing*, which is translated correctly enough 'essence' is the more subtle and pure part of matter—the grosser form of the elementary ether; *Khi*—or 'spirit' is the breath, still material but purer than the *Zhing* and is made of the finer and more active form of ether. In the *huan*, or soul (*animus*) the *Khi* predominates, and the *Zhing* (or *zing*) in the *pho* or animal soul. At death the *huan* (or spiritual soul) wanders away, ascending, and the *pho* (the root of the Tibetan word *Pho-hat*,) descends and is changed into a ghostly shade (the shell). Dr. Medhurst thinks that "the *Kwei Shans*" (See *Theology of the Chinese* pp. 10-12) are "the expanding and contracting principles of human life"! The *Kwei Shans* are brought about by the dissolution of the human frame—and consist of the expanding and ascending *Shan* which rambles about in space, and of the contracted and shrivelled *Kwei*, which reverts to earth and nonentity. Therefore, the *Kwei* is the physical body; the *Shan* is the vital principle; the *Kwei-Shan* the *linga-sariram*, or the vital soul; *Zhing* the 4th principle or *Kama Rupa*, the essence of will; *pho* (the animal soul); *Khi* the spiritual soul; and *Huan* the pure spirit—the seven principles of our occult doctrine!—ED.

WAS IT "SPIRITS" OR WHAT?

BY A PERPLEXED THEOSOPHIST.

The facts, which I am going to describe, happened a short time ago in our family. As I am unable to account for them myself, and as it is only, I think, explainable on psychological principles, I send them for publication in the THEOSOPHIST, and beg that some explanation will be kindly given of them in the Editor's Note as was often done before for correspondents.

A niece of mine, my younger sister's daughter, whose mother had died when she was only four days old, was brought up until the age of fifteen by her grand-parents. Owing to her affectionate and sympathetic nature and also to her being the first and only child of her mother she was greatly beloved by all her relatives and very much attached to one of her maternal aunts. This young girl was suddenly snatched away from this world, hardly after a few hours of illness, on the 25th of the last month.

So far back as the nights of the 27th and 28th of February last, I had a peculiar dream which, I think, is in some way or other connected with her death. In those days it was my habit, the first thing on rising in the morning, to note down my dreams as much as I then remembered them; and I find the entry of that morning in the following words:—

"Dreamt of the death of a young child. Knew that mother was crying for it; that it was her youngest. Saw father also sad."

I paid no attention to this at the time and had, in fact, quite forgotten the dream. Only lately in turning over the pages of the book in which I note down such things as I consider mysterious and occult, I came across this entry.

Again, the night preceding her death (at that time she was well and hearty) I dreamt of the death of a young girl in my father's house and in my sister's bed-room; and that a number of the female servants had come to see her after the body had been laid out. The dream was realised. After her death, when I reached my father's house, I saw the above scene as described. On the night following, about 4 a.m., I had a most mysterious dream in which my late niece and my youngest brother at Nainital were chiefly concerned. But before the dream was completed I was aroused by a telegram. It was from my father, saying that my niece was very ill and asking me to come. In the excitement and waking up I forgot this dream altogether. My sisters had been dreaming, in their turn, that they were parting with their deceased niece, on more than one occasion; of seeing her off to England—also of seeing for some time two healthy and one sickly infant, then two healthy girls and a sickly boy, and then seeing me appear and telling them the meaning of their dream, the interpretation of which they forgot upon awaking. Besides having continually such bad dreams, they had a feeling of oppression and sadness, and an intense longing of leaving the house and even the station, and of going anywhere rather than stay at home. One of my brothers at Agra, and a niece at Calcutta, had also dreams of this nature before my niece's translation.

All these forebodings culminated in her death and that of another young girl—a cousin—after a very short illness, though both were strong and healthy. And now remains only the little sickly boy of my sister's dream, whose features are identical with those of my brother's youngest child. My sister saw them distinctly in her dreams.

About the time when my niece was falling, before death, into a state of unconsciousness, a figure of a man was seen by my sisters to cross the doorway leading to another room, which figure my sisters recognised at the time as that of a brother of ours, now dead for some years, my dying niece calling out at the same time: "Tell sister, I am coming," then a little louder: "I am coming, sister, coming; wait a little while."*

* Our correspondent does not explain whose "sister" was thus addressed. Not a sister of the dying young lady, since he tells us that she was "the first and only child of her mother."—ED.

After the funeral, at about 11 o'clock at night, I was aroused by my youngest sister's voice who, feeling very sick, had called for me. She appeared as one entranced. She asked me to hold her hands and to sit by her bed-side. About three in the morning, the fit seemed to wear away, and I went to take some rest. But I could not sleep. There was a sound in my right ear as though some one was whispering or making an effort to speak to me. I tried to catch the words, to understand the meaning—but with no effect. This state lasted for about ten minutes, perhaps more. At about the same time, my other sister heard foot-steps in the adjoining room.

On the following night I was again called at about 11, as again my sister was feeling bad and had called for me. My mother and my other sister who were sleeping on couches on each side of her bed, were both mysteriously awakened. My mother heard my deceased niece telling her, in her natural voice, to turn round and see how Ellen was; and my elder sister was aroused by some one calling her by her name. On rising, she saw our younger sister looking very strange. She addressed her but received no answer; shook and spoke to her, but to no purpose. The only reply she got was an injunction to call me. When I came, she told me to catch hold of her, and to tell "Granny" to go home. I complied with her request, and she remained quiet, but evidently in a trance-like state, which lasted till about three in the morning. On that night about 2-30, my niece was distinctly seen by her grandfather, standing, clothed in her usual dress. The vision was evanescent, yet seen for some time, standing by him. My other sister felt her hands gently stroked, and saw first a bright speck of light above her hand, and then her deceased niece's hand gently placed over it. While I was seated in the room, I saw three or four times the bust of my sister, who was reclining at the time, as though in a halo of light. This circle of light would remain for a short time, then vanish away, then return again. Sometimes the whole room, at others only half of it, would become suddenly brightly lit up, as with many lights. I also saw a bright light in the shape of a cross through the opening of the door leading into the next room. After looking attentively at it for some time, I went into the adjacent room to assure myself that the servants had not left a lamp burning in it, but found nothing but darkness in it. My sister saw also a number of lights in the room, moving like so many sparks, from place to place.

Next day, as recommended by our doctor, we left the place and came to Allahabad. On the first night here, my youngest sister fell again about the same hour of eleven at night, into her usual trance—in which she continued until about ten in the morning of the following day. The effects then gradually wore off and nothing has happened since. About three in the morning she said she saw her deceased niece dressed up in luminous garments and had received a message from her. In the morning when she had recovered from her trance-state, she had altogether forgotten it.

What I would like to learn is—to what causes can such effects be attributed, and in what way can the phenomena be explained? The sister who became subject to trance, was the first in our family who taught us the effects of WILL-FORCE, about which I had spoken to Colonel Olcott, when the President was here last.

All of the above are—facts without any exaggeration or curtailing, as corroborated by all concerned in it, to whom I have read it. Any explanation, which you may give, will be thankfully received.

I have no objection to any thing I may write, appearing over my own signature; but as my sisters do not wish their names to appear in magazines, I beg that in publishing this narrative you will kindly allow it to appear under a *nom de plume*. I append to this my full name and address, and you are at liberty to give it to any one who may desire to know it.

Allahabad, August 21, 1882.

A FEW REMARKS THEREON.

The strict adherence to our duty as an Occultist, while it satisfies a few of our fellow-students, materially detracts, in the opinion of our spiritualistically-inclined friends, from the value of our editorial notes and explanations. The latter find that our *theories* will not bear comparison with those upon similar phenomena of the Spiritualists. They charge us with the double crime of being not only personally unsatisfied with their explanations about spiritual communications, and with refusing to infer the "spirit" presence from the many wonderful phenomena we acknowledge as genuine, but also with leading our readers into *heresy* and error, regarding such. We are not content, they reproachfully tell us, to humbly acknowledge facts, and accept the testimony of the agents at work behind the phenomenal effects which crowd the records of modern spiritualism, but in our pride we seek to penetrate into unfathomable mysteries to not only ascertain the nature of the relations between cause and effect, or, in other words—between medium and phenomena,—but even to fathom mysteries that *spirits* themselves confess their inability to explain. Too much speculation on certain subjects leads the mind into a sea of error,—think our European and American spiritualistic friends,—and it is sure to land us "in regions of Falsity." If men would leave off speculating, and would simply stick to *fact*, truth would be more readily attained in each and every case.

For the sake of those of our friends who have made of spiritualism a new "Revelation" a "glorious faith," as they call it, we feel really sorry to be forced to hurt their feelings by our "blank denial." But truth stands higher in our opinion than any earthly consideration ever will; and, it is truth—at least we so regard it—that compels us to answer those, who come to us for an explanation, according to the teachings of occultism, instead of telling them, as Spiritualists would, that such phenomena are all produced by disembodied mortals, or spirits. To ascertain the laws according to which psycho-physiological manifestations take place from a spiritualistic stand-point is, no doubt, a gratifying kind of knowledge; but we, Occultists, are not satisfied with only this. We seek to learn primal, as well as secondary, causes; to fathom the *real*, not apparent, nature of that power that performs such strange, *seemingly* supernatural operations; and, we think, we have succeeded in unravelling some of its mysteries and in explaining much of the hitherto unexplained. Hence our conviction that the Force, which the Spiritualists view as a thinking, intelligent Principle, a power, that can never be manifested outside the magnetic aura of a sensitive, is oftener a blind energy than the conscious production of any beings or spirits; and, also, that this Force can be replaced by the conscious will of a living man, one of those initiates, as a few may yet be found in the East. We cannot be content with the easy-going theory of returning spirits. We have seen too much for it. And, since we are thoroughly convinced that nearly everything in connection with this mysterious agent—"the Astral Serpent" of Eliphas Levi—had been discovered ages ago, however little knowledge of it we may claim personally, yet we know sufficiently, we think, to judge on the whole correctly of its influence upon, and direct relations with, the corporeal machines called *mediums*; as also of its inter-correlations with the aura of every person present in the séance-room. Moreover, we maintain that it looks far more reasonable to follow the uniform teaching upon this subject of one school, than to be hopelessly groping for truth in the dark, with our intellects literally rent asunder by the thousand and one conflicting "teachings" of the supposed denizens of the "Spirit-World."

Had our correspondent asked—for an explanation of the weird phenomena that have just occurred in his family—one possessed *practically* of that knowledge, he would, no doubt, have received a perfectly correct information as to what really took place, and how the phenomena have come

to pass (that is to say, if the adept had found worth his while to undergo a mentally painful process, and safe to divulge the whole truth to the public). While now, he has to be content with a few generalities. We can tell him for a certainty what *it was not*, but we cannot undertake to say what it really *was*, since similar effects may be produced by a hundred various causes.

We will not touch upon the question of foreboding dreams, since the existence of such is proved to all but incurable sceptics, and is easily accounted for by every one who believes and knows that inside his body of flesh, the gross envelope, there is the real, generally invisible, body of etherial elements, the Ego, that watches and never sleeps. The facts as described seem certainly as though they belonged to that class of phenomena which are regarded as "spiritual," and which occur, under ordinary circumstances, only where there are one or more mediums in the family. The regular and periodical trance-fits, which our correspondent's relative had suddenly become subject to for several consecutive nights, would point to that lady as being the cause, the principal generator of the phenomena. But, since we know nothing of either her previous state of health, and lack further details that might give an additional clue to the mystery, our explanation must be regarded as a simple suggestion. Though the Occultists reject, on the whole, the theory of disembodied Egos manifesting after death, yet they admit of certain possibilities of a real spirit's presence, or apparition, either preceding or directly following physical death, especially when the latter was sudden as in the case of the writer's niece. We are taught by those, in whom we have full confidence, that, in such rapid cases of dissolution, the body may be quite dead, and buried, and yet the brain—though its functions are stopped—may preserve a latent spark of will or desire, connected with some predominating feeling in life which will have the effect of throwing into objectivity, of thrusting, so to say, into a certain magnetic current of attraction the astral Ego or *doppelgänger* of the dead body. Whenever, we are told, death is brought on by suffocation, apoplexy, concussion of the brain, hemorrhage, or some such change, "the tripod of life"—as the Greeks called it—the heart, the lungs and the brain, the fundamental basis upon which animal-life is erected—is simultaneously affected in its three parts; the lungs and heart, the organs the most intimately associated in the circulation of the blood, becoming inactive, and the blood not being sufficiently aerated on account of this sudden inactivity, the latter often becomes the cause of putting a sudden stop to the functions of the brain, and so terminate life.

Therefore, before pronouncing upon the value of an apparition, an Occultist has always to ascertain whether complete death was brought on by, or primarily due to the death of the lungs, the heart, or the brain. But of all these the latter—on account of its double functions—the spiritual and the physical—is the most tenacious. As cessation of breathing and of the pulse, stoppage of the heart, coldness and paleness of the surface, a film on the eye, and the rigidity of the joints are no sure indications of real physical death; and, as the *facies Hippocratica* has deceived more than one experienced practitioner; so, even complete physical death is no indication that the innermost *spiritual* life of the brain is equally dead. The activity of the mind remains to the last; and the final *physical* function of the brain in connection with some feeling, or passion may impart, for all our physiologists can say to the contrary, a kind of *post-mortem* energy to the bewildered astral Ego, and thus cause it to continue its dynamic seemingly conscious action even for a few days after death. The impulse imparted by the still living brain dies out long after that brain has ceased its functions for ever. During life the astral Ego is dependent on, and quite subservient to, the will of the physical brain. It acts automatically, and according to how the wires are being pulled by either our trained or untrained thought,

But after death—which is the birth of the spiritual entity into the world or condition of effects, the latter having now become for it a world of *causes*—the astral entity must be given time to evolve and mature a shadowy brain of its own before it can begin to act independently. Whatever its subsequent fate, and whatever happens in the meanwhile, no action of its can be regarded as a result of a conscious, intelligent will, no more than we would hold any gestures of a newly-born infant for actions resulting from a determined and conscious desire.

Thus, since the deceased young lady lost all consciousness some time before death, and that, being so young and so beloved in her family, she could hardly, when dying, have her thoughts occupied by anything but those around her;—thoughts involuntary, and perhaps unconnected, as those of a dream, but still in a direct sequence to her habitual thoughts and feelings—every faculty of hers, paralyzed so suddenly, and severed, during its full vigour and activity, from its natural medium—the body—must have left its astral impress in every nook and corner of the house where she had lived so long and where she died. Hence, it may have been but the "astral" *echo* of her voice, directed by her last thought and drawn magnetically to her uncle, the writer, that sounded in his "right ear, as though some one was whispering" or trying to speak to him; and the same astral *echo* of "her natural voice" that told his mother "to turn round." Her appearance to her grandfather "in *her usual dress*" shows us that it was her astral reflection on the atmospheric waves that he saw; otherwise he would have hardly seen a *real* just disembodied spirit in such an attire. The presence of the "usual dress" forming part of an apparition—were the latter, a voluntary, *conscious* act of the liberated Ego—would have naturally necessitated a previous conception in the plans of the latter, the creation, so to say, of that garment by the spirit—(unless we have also to believe in conscious *ghosts* and independent apparitions of wearing apparel?) before it could appear along with its owner. And this would be a pre-determined act of volition difficult to suppose in a still dazed human "soul" just escaped from its prison. Even many of the more advanced Spiritualists admit to-day that, whatever its subsequent career, the freed spirit can never realize the great change, at least for several terrestrial days. Notwithstanding the above we know well that we shall be not only laughed to scorn by scientific men as by all the unscientific sceptics, but also give again offence to Spiritualists. They would have us say: "It was the spirit of your departed niece, *her* voice, and real presence, &c.," and then rest on our laurels without any further attempt at anything like a proof, or an explanation. If the present one is found insufficient, let the Spiritualists and sceptics offer a better one and let impartial judges decide. Meanwhile, we would ask the former—if it was all produced by the conscious spirit of the deceased, why have all such manifestations stopped, as soon as the family had left the station and come to Allahabad? Is it that the *spirit* determined to come no more, or that the mediums in the family had suddenly lost their power, or is it simply because, as the writer puts it, "*the effects then wore off, and nothing has happened since*"?

With regard to sceptics our answer is still more easy. It is no longer a question with any sane man whether such things *do* and *do not* happen; but only what is the real cause that underlies such abnormal effects. Here is a case, which no sceptic—unless he denies the occurrence of the whole story *a priori*—will be ever able to explain otherwise, but on one of the two theories—that of the Occultists and Spiritualists. A case, in which a whole family of respectable persons of various ages testifies to, as eye-witnesses. This can no longer be attributed to a case of isolated hallucination. And in the presence of the frequent occurrence of such cases, every sober man ought to protest against the irrational proceedings of those who condemn without seeing, deny without a hearing, and

abuse those, who have both seen and heard, for putting faith in their own eyes and ears. We have thousands upon thousands of testimonies coming from intelligent, valid persons, that such things do occur and—very frequently. If the senses of those persons are not to be trusted, then what else can be trusted? What better test of truth have we? How can we be sure of anything we hear, or even ourselves see? How are the most ordinary affairs of life to be conducted and relied upon? As a mesmerizer remarked to a sceptic—"If the rule, which the objectors to mesmeric phenomena persist in applying to them, were to be enforced universally, all the business of life must come to a stand." Indeed, no man could put faith in any assertion of any other man; the administration of justice itself must fail, because evidence would become impossible, and the whole world would go upside down. Therefore, and since science will have nothing to do with such abnormal phenomena, the great battle in consequence of the dispute as to the causes underlying them, between natural and unnatural theories, must be fought out between the Occultists and the Spiritualists alone. Let each of us show our facts and give our explanations; and let those—who are neither Occultists, Spiritualists, nor sceptics—decide between the contestant parties. It is not enough that all should know that such things do happen. The world must learn at last—under the penalty of falling back to superstitious beliefs, in the arch enemy of man—the biblical devil—why such phenomena do so happen, and to what cause or causes they are to be attributed. We call for inquiry, not for blind credence. And—until inquiry has established scientifically and beyond any doubt that the producing cause at work behind the veil of objective matter is what the Spiritualists proclaim it to be, namely disembodied, human spirits—we beg to assert the right of the Theosophists, whether they be Occultists, sceptics, or neither, but simply searchers after truth—to maintain their attitude of neutrality and even of modest scepticism, without risking for it to find themselves crucified by both parties.

MIND, THOUGHT AND CEREBRATION.

BY PROFESSOR ALEXANDER WILDER, F.T.S.

The endeavour of the ablest writers on Physiology as well as Philosophy, has always culminated in the recognition of an ulterior principle or faculty which exceeds our scientific methods. It is a private potency of life within or behind our common phenomenal existence, which is regarded as accounting for what was otherwise unexplainable. It corresponds with every fact, satisfies every question, is allied by the most intimate relations to the whole order of the universe, and is urgently invoked in extreme emergency. Our sense-perception is employed with what is external and objective, while this faculty appears to transcend common consciousness, and indeed to be dissociated from it.

Numerous designations have been invented to denote this occult principle of our nature. Maudsley terms it the preconscious action of the mind, a mental power which is organized before the supervention of consciousness. Agassiz describes it as a superior power which controls our better nature, and acts through us without consciousness of our own. Schelling denominates it unconscious knowledge, a capacity for knowledge above or behind consciousness, and higher than the understanding. It is also very common to style it reflex action of the brain, and automatic brain-work, a brain-activity without thought, but an activity nevertheless, which may subsequently be reproduced in connection with consciousness or thought, or which may, without being reproduced, modify subsequent kindred mental action or thought in the same mind.

Dr. William B. Carpenter has formulated it accordingly under the title of UNCONSCIOUS CEREBRATION, Beginning

with the proposition that the brain furnishes the mechanism of thought, he asserts that there can be no question at all that it works of itself as it were,—“that it has an automatic power, just as the sensory centres and the spinal cord have an automatic power of their own.” He declares, however, that it originates in the previous habit. There can be no doubt whatever, he tells us, that a very large part of our mental activity consists of this automatic action of the brain, according to the mode in which we have trained it to action. The will gives the impulse in the first instance and keeps before the mind all the thoughts which it can immediately lay hold of, or which association suggests, that bear upon the subject. These thoughts, however, do not conduct immediately to an issue, but require to work themselves out. The sensorium, or group of nerve-ganglia of special sensation, which have their place at the base of the brain, and distinct from it, may be in a state of inaction all the while, or perhaps otherwise occupied.

This peculiar activity of the brain though automatic, Dr. Carpenter does not consider to be spontaneous, or the result of any peculiar inspiration. His theory is simply that the cerebrum, having been shaped, so to speak, in accordance with our ordinary processes of mental activity, having grown to the kind of work that we are accustomed to set it to execute, can go on and work for itself. Unconscious Cerebration is defined by him accordingly as “the unconscious operation of the brain in balancing for itself all the various considerations—in putting all in order, so to speak, in working out the result.” This conclusion, he declares, will be the resultant of the whole previous training and disciplining of our minds. He accordingly designates it as the Common Sense.

“I believe,” he says, “that it is the earnest habit of looking at a subject from first principles, looking honestly and steadily at the True and the Right, which gives the mind that direction that ultimately overcomes the force of these early prejudices and these early associations, and brings us into that condition which approaches the nearest of any thing that I think we have the opportunity of witnessing in our earthly life to that Direct Insight which many of us believe will be the condition of our minds in that future state in which they are released from all the trammels of our corporeal existence.”

Earnest von Hartmann, the author of *The Philosophy of the Unconscious*, has given to this subject a greater emphasis. He declares that consciousness has its origin in the cerebral organism of man. It is not a fixed state, but a process, a perpetual change and becoming. Its antecedents are impenetrable to itself, and we can only hope to resolve the problem indirectly. There is no Supreme Being, but an omnipresent Will and Intellect, acting unconsciously in inseparable union with each other,—one absolute subjectivity, a power operating on all unconscious functions, human, animal and vegetable. It is the fashion for all writers of the modern school to decry metaphysics; yet with a curious inconsistency they seem very generally to have a metaphysic of their own. Hartmann is a conspicuous example. He employs the most abstruse and unconscionable metaphysical subtleties to explain and defend his propositions. He defines the essence of consciousness as consisting of a breaking apart of the union between the Intellect and the Will. Perception is forced upon the mind, thus separating and emancipating it from the will, and enabling it to revolt and even to subject the will to its own laws. The astonishment of the will at this, “the sensation caused by the apparition of the Idea in the bosom of the Unconscious—that is consciousness.” In brief: “the Unconscious Thought does not recognize a separation between the form and the contents of the knowledge, the subject and the object in the act of thinking. It is just here that the subject and the object are intimately identical, or, rather, that nothing distinguishes them absolutely, since

they are not yet risen out of their condition of original non-difference."

This proposition of Dr. Hartmann is a curious illustration of the peculiar agreement often attained by persons holding sentiments diametrically opposite. This writer, who is usually represented as denying a Supreme Being and the immortality of the human soul, is in perfect *rappor*t in his expressions with the extremest Mystic who surpasses all others in theosophic conception. Each declares that the person who really *knows* does not cognize the fact of knowing, because such knowledge is subjective; and, therefore, may not be contemplated as an object which is in a certain sense apart from us. It would be wholesome for us to learn from this to be just toward each other, generously considering that difference of opinion is a diverse view of truth and no warrant or occasion for animosity, proscription or disrespect. As the rivers, however much they are at variance in the direction of their currents, all meet in the ocean, so all faiths, philosophies and destinies, we may confidently believe, converge in the Divinity.

The description presented by Dr. Carpenter agrees after a manner with facts in my own experience. I have been utterly at a loss for words and ideas on important occasions, and they came forth on a sudden at the critical moment, and fulfilled the required purpose. I have often felt myself circumscribed in my ability and endeavour to solve and decide urgent questions. I have noticed this peculiar constraint to occur especially when some other person was endeavouring with much imperativeness to constrain me to give a speedy answer to a proposition. I would experience a difficulty to think clearly, or to perceive what to say or do. There appeared to be no alternative but to seem stupid or obstinate, and abide the issue. In other instances when lashing my own mind to a conclusion, a like impediment would be present. Yet, after a time, it might be short or prolonged, there would bolt into the mind a solution of the whole matter. In fact, I am seldom disappointed in this respect, when I am really in exigency. I do not consider it wise or prudent, nevertheless, to forego any mental effort, in supine reliance upon such accessory aid. It would be a species of foolhardiness, and would naturally tend to shut away from me the very succour which I counted upon.

I have never judged it of any utility to inspect critically the moods and processes which wrought thus beneficially, but considered it wiser to accept the results with a modest docility. One is never quite able to understand the operations of his own mind. Yet so far as I remember, these peculiar exhibitions very frequently, but not always, accorded with the explanation which Dr. Carpenter has made. They harmonised with previous ideas and habits of thinking. The readiness and spontaneity seemed to result from a quick memory, which was roused on the instant. The thoughts and words which came to the mind, were very often shaped after forms of expression which I had written or uttered long before and forgotten. Most persons will probably, therefore, regard the matter as being nothing very wonderful.

(To be continued.)

SOME SPIRITUAL THOUGHTS OF CARLYLE from his "Note-Book" given in *Light* are worthy of being republished. The late venerable philosopher seems to have had the true Vedantic ring in him. For instance:—

"You see two men fronting each other. One sits dressed in red cloth, the other stands dressed in threadbare blue. The first says to the other, 'Be hanged and anatomised!' and it is forthwith put in execution, till Number Two is a skeleton. Whence comes this? These men have no *physical* hold of each other; they are not in contact. Each of the bailiffs is included in his own *skin*, not hooked to any other. The reason is, man is spirit. Invisible influences run through society, and make it a mysterious whole full of life and inscrutable activity and capabilities. Our individual existence is mystery; our social still more. 'Nothing can act but where it is!' True—if you will—only

where is it? Is not the distant, the dead, whom I love and sorrow for, HERE, in the genuine spiritual sense, as really as the table I now write on? Space is a mode of our sense, so is time; (this I only half understand); we are—we know not what—light sparkles floating in the ether of Divinity! So that this solid world after all is but an air image, our *me* is the only reality, and all is Godlike or God."

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No. 37

THE WORK IN CEYLON.

Our latest advices from Colonel Olcott were from Batimulle, a small hamlet in the Ceylon jungle, some twenty-five miles from Galle. He was living in his travelling-cart—that ingenious construction of his which excites the wonder of the unsophisticated natives. At Wallawe, where he lectured the day before, he was in close proximity to the jungly retreats of the wild elephant, cheeta and wild boar, but was not molested. He describes the country as charming in an artistic sense, the landscape comprising wooded hills, a winding valley of paddy-fields, and a tropical luxuriance of vegetable forms and tints meeting the eye at every side. The district, and, in fact, all Ceylon hitherto visited, is paradisaically verdant and refreshing to the sight, a land of perpetual spring, rather than of summer, for the temperature stands at an average of about 81° Fah. the year round. Our colleague has more than once his regret that our friends in the countries of the West could not drop in upon him any day when his lecture is being given, and witness the picturesque scene. Usually he speaks inside the precincts of temples, where they have prepared a *pandal*, or preaching stand, made of a framework of undressed arecan-palm timber, with a thatching of palm-leaves, and decorations of flowers, clusters of young king-cocoanuts (colour, a mixture of cream and umber shading into each other), flags and gay cloths; or in the temple *dharmasala* (preaching-hall), if there be one. A procession of people with flags, tom-tom and pipe-players, costumed sword and small-stick dancers, and *Yakdeheralle*—devil-dancers wearing huge grotesque masks and fantastical costumes—meet him a mile or so down the road, and escort him to the temple or other lecturing place. The first thing, in order, is always the “taking of Pansil,” or recitation of the five obligations that every Buddhist takes upon himself, *viz.*, to abstain from taking life, from stealing, from unlawful sensual gratification, from falsehood, and from the use of intoxicating beverages and stupefying drugs. The priest intones the words in Pali, and the people repeat each pledge in concert. Next comes a brief address from the senior priest, recommending the people to support Colonel Olcott’s object. Then the

lecture by the Colonel, which is spoken *ex-tempore* and without notes, and interpreted, sentence by sentence, into the Sinhalese language. A printed blank form is then laid upon the table and those, who wish to subscribe to the National Fund for founding schools and printing and circulating Buddhistic books and other literary matter, come forward, and their names are registered for publication in the weekly vernacular journal—the *Sarasavi Sundaressa*—which is issued at Colombo by our local Branch at that place. The aggregate subscription is often, though not always, a large amount. It has been as high as Rs. 2,000 in one day, and as low as Rs 5, all depending upon the comparative poverty of the locality, the interest shown by the senior priest, and the pains taken by the village headmen to canvass from house to house before the Colonel’s arrival. The wonder of wonders to the most intelligent among our Sinhalese colleagues is that Colonel Olcott is able to collect anything at all for so high an object as national education and religious reform, from a people so illiterate in the mass and so utterly unaccustomed to this sort of unselfish combination. Mr. Gooneratne, the distinguished Galle Mudaliyar of the Governor’s Gate, says that there is not a man in all Ceylon, native or European, who could get the Sinhalese to subscribe one-tenth part of what they are giving in response to Colonel Olcott’s appeals. The appearance of the Sinhalese people is striking to Western eyes. They are of a brown colour like the Hindus of their own parent stock; of good stature; and often handsome—the women frequently very pretty. Outside the towns the men wear no clothing except a cloth (*sarama*) enwrapped about the lower portion of the body, and confined by a belt or waist-string; their hair is worn long, twisted into a “Grecian-knot” at the back of the head; and a “round” comb, such as school-girls wear, is worn. The women have, beside the cloth, a Dutch short-jacket, or spencer of white calico or muslin, and long pins thrust through the knot of their hair. Both sexes, as a rule, are barefoot.

On the 3rd of September, the sets of trust-deeds by which Colonel Olcott, as principal creator of the Sinhalese National Buddhistic Fund, organized a Board of Trustees

and an independent Board of Managers of the Trust, in the Southern Province of Ceylon, were signed, sealed and recorded in the Registrar's Office at Galle. On the same day, Colonel Olcott transferred, to the credit of the Trustees, the entire sum amounting to about Rs. 3,000, he has collected in the Southern Province thus far; and all monies thenceforth collected will be deposited in their joint names.

THE COLOMBO BRANCH.

Life has been infused into the branch by the visit of the President-Founder. The members are variously occupied in collecting the unpaid subscriptions to the National Fund collected by Colonel Olcott in the Western Province last year, in organising the new printing office, at which the *Sandaresa* newspaper and all sorts of tracts and pamphlets are to be printed; and other good works. The President, Mr. Andrew Pereira, and new Secretary, Mr. C. P. Goonewardene, a most estimable and systematic gentleman and a true Theosophist, with the co-operation of other members, are doing all that they can, to make the Branch give a good account of itself during the current year.

GALLE THEOSOPHICAL-BUDDHIST SCHOOL.

(FOR PUBLIC INFORMATION).

(1) "THE THEOSOPHICAL SOCIETY OF GALLE" will, considering the local demands, open on the 15th September instant, an *English School*, (with Vernacular Instruction) at the Society's Office, which is held in the large upstairs sea-view building at Pettigalawatta, Galle.

(2) This School shall be opened in strict accordance with the Government School regulations, managed directly by the Society's President and taught by a staff of efficient and experienced Teachers.

(3) Subjects of instruction are those prescribed for the Government Examinations intended to prepare candidates in due course.

(4) This establishment offers a sound secular education in English, Sinhalese, Mathematics, &c., to children of all nations and creeds, and especially endeavours to school pupils who, by attending other schools, prosecute studies partly against their conscience.

(5) School fees will be demanded only from such boys as can pay; and all orphans and really poor children, are taught free.

Following are the charges of monthly fees:—for VI. and V. Standards at 50 cents; IV. and III. Standards at 36 cents; and II. and I. Standards at 25 cents each.

No fees whatever will be exacted for this year from all pupils entering this School before the close of the current month.

G. C. A. JAYASEKARA,

President, Theosophical Society.

Galle, 1st September, 1880.

"BRANDS PLUCKED FROM THE BURNING".

Statement showing the number of Boys in the Theosophical Society's Buddhist High School at Galle, admitted during the first month.

From what School.	VI.	V.	IV.	III.	II.	I.	Total	Remarks.
Galle Central ...	1	1	1	...	1	1	5	Government.
Mt. Calvary ...	2	7	8	6	8	31	62	Roman Catholic.
Richmond Hill ...	...	3	3	1	8	13	28	Wesleyan.
Bouna Vista ...	1	4	1	1	4	14	25	Church of England.
Mazalla ...	...	2	2	2	6	31	43	Wesleyan.
Danzedara ...	...	...	...	...	1	8	9	Buddhist.
Materembo ...	...	...	...	1	...	5	6	Wesleyan.
Makuluwa ...	...	...	...	...	...	...	...
China garden ...	...	...	...	...	...	1	1	Buddhist.
Totagada ...	...	...	...	1	...	3	4	Wesleyan.
Pilame ...	...	...	...	1	...	...	1	1
Mililduwa ...	...	...	...	...	...	2	2	2
Walahanduwa ...	...	...	...	1	6	14	21	Wesleyan.
Talpo ...	...	...	...	...	1	1	2	
Herembore ...	...	...	...	...	...	3	3	3
Buddhist Temples ...	...	...	...	...	...	90	90	
Out-stations ...	1	...	...	...	1	1	3	
TOTAL ...	5	17	15	14	36	218	305	

ED. NOTE.—And now, how do the Missionaries of various Christian sects like to find the above Official Statement headed "BRANDS PLUCKED FROM THE BURNING," as they often head their statements showing the number of heathen children and adults *converted* by them? For, if they have the right to so regard their converts, the Buddhists and the Hindus have a far better right to return the compliment, considering they are in their own native country and that they never would go out of their way to travel to Christian lands to preach their religion.

Om.

"OUR ARYAN FOREFATHERS' SOCIETY"

(TINNEVELLY).

"Na chu Vidya Samo Bandhuk"

(Inaugurated on the 30th of Vaisaka, Chaitrabham, Kali Era 4984—corresponding to 11th June, 1882).

The formal inauguration of this Society was celebrated at the Hindu College, Viraraghavapuram—the very place where Colonel Olcott delivered last year, to a large Hindu audience, his elaborate and admirable lecture on "The Civilization that India Needs." *M.R.Ry. S. Ramaswamier, B.A., F.T.S.*, District Registrar, was unanimously voted to the chair. After the objects of the Society, as published on page 4 of the SUPPLEMENT to the July Number of Vol. III. of the THEOSOPHIST, were read by the Secretary, *M.R.Ry. S. Narayanasami Iyer Avergal*, one of the members gave a fine address. A most able and exhaustive inaugural address by the Chairman terminated the proceedings of the day.

The considerations that gave an impetus to the formation of the Society may be thus summarised:—

The members were considering with great eagerness as to the best way of manifesting their sympathy with the objects of the Theosophical Society, and their sincere appreciation and approbation of the sincere and unselfish efforts evinced by its two Founders, ever since their advent to this land of the Aryas. We had also to vindicate the

memory of our forefathers—those sages who, in the hoary past when *other* countries were only about to enter the first stage of civilization, nay, when very few, if any, besides Aryavarta, had the least conception of anything approaching *the true type of civilization*—had made themselves an ever glorious name and fame by their profound knowledge of Sciences, Arts and Religion. In the scale of social, intellectual, moral and spiritual development, they had attained the highest ideal of perfection—with very few equal, and none superior, to them. What the moderns boast of as developments, discoveries and inventions in arts and sciences, are but *re-discoveries* and reproductions of what was known in those days of old even to the lowest *chandala*. And what are we but the degraded sons of a once noble and world-civilizing nation! Even in this *Kali Yuga* can yet be found, in the caves and solitudes of mountains, and forests, some few remnants of those great men, in the persons of Yogis. But even these rare representatives of the Mighty Past purposely and studiously, though for no reason of jealousy, keep themselves entirely aloof from the profane. For, this our age—one so-called of scientific acuteness and sweeping negation—is an age when our very senses are doubted, and *sight* itself is often looked upon as guilty of optical delusion. But the happy, deserving few are not refused the privilege of initiation into the secret sanctified lore, when indefatigably sought. The cause why such favours are so rarely shown by our adepts, is not that there are no more holy or great Yogis, but that there are so very few men worthy of receiving their favours, than which, there are no higher for one who knows what they confer.

The truth is that “Western Civilization” is but a rapid receding to those days, when, having reached the apex of its civilization, our country was at the head of all the nations. It has been undergoing gradually the process of degeneration for many centuries, and now that the apex of the stage of moral and spiritual rottenness is almost reached, we must not allow it to go any further. The dwarfed and degenerate sons of Aryavarta have passed through every phasis of degradation. They have even gone to the length of adopting European dress in place of the well-adapted, simple and convenient national clothing of their forefathers. They have taken to strong European drinks instead of water, the plain drink of nature. They are now assuming an affected, haughty, careless demeanour, instead of their wonted expression of simplicity and modesty. The sacred Vedas are now spoken of as *tush and nonsense*. Is this deplorable and mortifying state of things to be allowed to continue? Should Aryavarta still go on bewailing in secret her lost grandeur? Let us not be cowed down or daunted by any obstacles, since there may still be found to survive in our country some MAHATMAS who may inspire her sons to hasten to the help of their dying motherland!

When a true patriotic spirit moves us; when we get the firm determination to go deep into the study of the achievements of the ancients, to notice the present degraded condition of our country, and resolve to spare no efforts to contribute towards a revival of her glory; when such a feeling takes a firm hold of the hearts of a nation, its regeneration may invariably be said to have begun. The advent of Theosophy has laid this stepping stone. Impelled by certain MAHATMAS, the two Founders of that Society have set out on their arduous and heroic task. They preach no new religion, they favour no particular creed, nor do they entertain the remotest idea of destroying any of the established religions. Their mission is simply to show that no religion is utterly devoid of truths, and that ours especially teems with profound verities significantly hidden, as they may be from skinning bigotry, intolerance and hypocrisy; and that the same eternal truths underlie the different religions of our country, many and apparently conflicting, as they and their external rites and observances may be. Amidst our disgraceful and petty sectarian

squabbles, we are losing sight of the grand common cause of National Advancement. It is on the common platform of “Theosophy” only, that our differences being minimised, we can, without fear of failure, jointly work for our mutual benefit and happiness. The two Founders do not claim either superhuman knowledge, achievements in sorcery, or in spiritual phenomena. They do not profess to lead their believers on to the paths of Heaven of innocent bliss and harp-playing. Nor do they threaten their opponents with the revenge of a tyrannical and blood-thirsty deity that can doom them at his will and pleasure to an eternal Hell. They simply show us the way that will, if we accept it, lead to our regeneration and material advancement.

As these two noble philanthropists continue to give a strong helping hand to the different religions of this country, torn to shreds by the cunning misconstructions and misinterpretations of the zealous and deep Christian Padris, the latter spared no pains to misrepresent and lower them in the estimation of their respective followers. But, these charges were, one and all, proved to be false and groundless. The thanks of the sympathisers with the two Founders are largely due to their unconscientious critics; for, had it not been for the direct and utterly false charges against the respectability and social position that the Founders held in their respective countries, the real facts would never have been made so public.

“The whole Truth about the Theosophical Society and its Founders” is now so well known to the English-speaking and right-minded Hindus that they can no longer be imposed upon by the dissimulating advocates of the Nazarene Prophet’s creed. But some of those yet, who do not understand English, are still labouring under misconceptions, while there are others who are totally ignorant of the existence of such a Society, and the real good its Founders are doing to our country.

It is chiefly for the wide dissemination of the results of the Theosophical Society’s researches, and the vindication of its Founders’ characters that “Our Aryan Forefathers’ Society” was formed. Our other motives, as important as the aforesaid, will be more fully understood by a perusal of the motto and the objects of the Society, already announced.

Like all other good undertakings, ours has not remained free from the attacks of decrying and ever-disparaging enemies. We were not spared our share of scandalous and undeserved reproach and obloquy. Suffice it to say here that those, with whose feelings our objects did not harmonise, were not slow in remarking that our attempt was Utopian, and no better than a childish dream.

A careful examination of the result of Missionary work in India will show that the Tinnevely District has supplied more converts than any other place in India. A further careful enquiry will show that the so nick-named *belly Christians* are all found among the *illiterate Sudras*, the toddy-drawers, and Pariahs (originally slaves), and that these form the great majority. This must naturally lead to the inference that the Missionaries invariably entrap the most ignorant and uncultured classes as the easiest and fittest victims upon which they can work mischief most effectually; the result varying according to the nature and qualifications of the persons so caught in their snare. The illiterate becomes actually converted, while the so-called educated Hindu youth is made to often lose belief in his own religion, and the orthodox is misinformed. These Padris aim at nothing less than eradicating our social and religious principles, by sowing discord among ourselves. Such of our men as are deserters to Western influence are more unsympathetic with our views than the Christians themselves.

Among men of this class, those that know English, are, under the auspices of the Theosophical publications, now gaining belief and beginning to be convinced of the precious truths imbedded in our scriptures. But the

orthodox, who are jealous of all who do not belong to their class, are far from believing that the esoteric truths in the Vedas can be understood by the so-called *Mlechchhas*, while any amount of labour to convince them by mere words—that the Theosophical Society is actually working for our good—is practically futile. It is for them that our attempts at translation and publication of books, pamphlets and tracts, are intended.

Although our objects may *seem* impossible of realisation at the first glance, we are not lacking in courage to work for their attainment; for, the Theosophical Society has substantiated the truth that "Nothing is impossible under the Sun," if only sought for in the right direction. This direction is the one that has been and may from time to time be suggested by the Theosophical Society and its affiliated bodies.

In conclusion, I, in the name of our Society, beg to state that our Association cannot but prosper under the sympathy and patronage of the Theosophical Society *and all the right-minded Hindus*. Namaste.

T. S. V. M. O. A. T. S.

HYMN TO BRAMH.

1

The mist which hid Eternity from sight
Of its own shadow, which was like a veil
The morning clouds weave from the beams of light,
Rolled slow away, when from the farthest pale
Of things which long had vanished into nought,
I sprang into existence like a thought!

2

And with me sprang all that has life from life:
For a strange longing seized upon my brain,
A passion like the poet's, when the strife
Of rushing thoughts exhausts him with their pain.
Panting I gasped for breath, and in that pause,
The universe received its changeless laws!

3

And in that pause I burst the chrysalis,
Which locked my being, as clouds lock the dew,
And as the dew goes with a tearful kiss
Fill the earth's heart with softness, and renew
Her flowers' blushes, so my spirit fell
Upon the world with a reviving spell!

4

Stars, suns and planets ope'd their dream-dazed vision,
Unto th' awakening light, in solemn wonder;
The captive winds rushed from their air-bound prison,
To meet the sea-waves which leaped up in thunder;
Earth and the ocean heaved with life new-born,
With the new dawn of a Great Cycle's morn!

5

And as the mountain-snows perpetually,
Allured by the sun's ardour, wind their way,
Through streams and rivers, to the farthest sea,
Till the same power, which led their steps astray,
Dry up their falling tears, and so restore
The errants, heart-whole, to their homes once more:

6

E'en thus, dissolved by Love Divine, my spirit
Flowed, penetrating Nature's heart; and she
Forthwith became like what she did inherit,
Immortal and enduring e'en like me!
And from her I received what I had given,
And we were intertwined like earth and heaven!

7.

And like the inessential summer air,
Or like the moonlight brooding on the sea,
Or like a happy dream on eyelids fair,
I lingered on her bosom lovingly:
And many a shape of wonder and delight
Leapt from that mystic union into light!

8

I am the Life of life, the Soul of soul,
I am the unseen God felt everywhere!
O'er living things I hold supreme control,
And in my presence Death forgets despair,
And rises from his ashes: from me flow
Streams of delight to water fields of woe!

9

Motion and change are but the viewless wings
With which creation plumes its upward flight;
And death is the dark cliff whence whose springs
Is nearer to the fountain of my light.
He best obtains it who is most like me,—
But then he is no more, but I am he!

10

My voice sounds like a trumpet in the ear
Of saints and prophets in the solitude
Of mountains or of their own hearts: the fear
Of flesh and matter dare no more intrude
Wherever I assert my power divine:—
The realms of purity are ever mine!

11

I AM THAT I AM! Mortal, ask no more!
Thou, too, like me immortal and eterne,
May'st grope thy way unto that secret door,
Whence whose enters never may return
To tell the tale of the deep mystery
Of mighty Fate, which is Necessity!

S. J. PADSHAH,

Fellow, Theosophical Society.

Personal Items.

MR. GREGORIS EDIREWERE, F.T.S., Secretary of the Galle (Ceylon) Theosophical Society, is one of the most unselfishly indefatigable officers we have ever seen. He is sparing no pains to contribute towards the success of Colonel Olcott's canvass of the Galle District this year.

In connection with the same work much praise is due to Mr. Thomas de Silva Amarasuriya, F.T.S., of Unnawatana. At each of Colonel Olcott's lectures, with the preparations for which he has occupied himself, the subscription for the Sinhalese National Fund has been large and almost the whole of it paid down in cash on the spot.

MR. SIMON PEREIRA ABAYAWARDENE, F.T.S., has been elected Chairman, and Mr. D. C. P. Weerakoon, F.T.S., Secretary of the Board of Trustees of the Sinhalese National Buddhist Fund in the Southern Province of Ceylon. The monies are deposited in the Galle Branch of the Chartered Mercantile Bank of India, London and China.

The Board of Managers of the same Fund have chosen Mr. D. O. D. S. Goonsekera, F.T.S., Chairman, and, Mr. Gregoris Edirewere, F.T.S., Secretary.

Mr. William Q. Judge, Joint Recording Secretary of our Society, has recently returned to New York from South America, where he has a large interest in silver mines.

Our faithful friend, Mrs. Hollis Billing, F.T.S., has gone from New York to London for a visit of a few months to recuperate her health.

The Baron and Baroness Von Vay, F.F.T.S., have returned to their charming estate at Gonobitz, Styria, after passing some months at the Austrian capital.

Theosophical Correspondence.

"H. X." AND THE "BROTHERS"

I.

TO THE SECRETARY AT THE HEAD-QUARTERS.

.....We have read with more than usual interest the THEOSOPHIST for the current month. It is to be deeply regretted "H. X." should write in the tone he has chosen to do.....I am told a householder (*grihastha*) can be a probationary though not an "accepted" chela. If so, perhaps many more Theosophists would like to aspire for the position.

With best fraternal compliments, I remain,

Yours most fraternally,

BISHEN LALL, M.A.,

President of the Rohilkund Theosophical Society.

Bareilly, 9th September, 1882.

II.

I regret our Brothers of the.....Society do not understand their position. "H. X.'s" letter is not written in a good spirit. He takes upon himself to judge as to what knowledge should be given to the public by the Mahatmas and *what is their duty!* There is some thing in the very constitution of the Westerns, which makes them not very fit recipients of such favours and such knowledge as have been vouchsafed to them. The Easterns have a great advantage in this respect over their Western Brothers.

With best wishes and kind regards,

Yours sincerely and fraternally,

KISHEN LALL, B.A.,

President of the Chohan Theosophical Society.

Cawnpore, 9th September, 1882.

III.

TO THE EDITOR OF THE "THEOSOPHIST."

MADAME,

In the last number of the THEOSOPHIST, "H. X.," a "lay disciple," states that "'Isis Unveiled'—for all but the adepts and chelas—teems with what are practically errors." This statement, however, is likely to mislead and dishearten many a reader of "Isis." Some of the mistakes that may

inadvertently have crept in, in revising the manuscript, could, we think, be eliminated by a careful reader, and the "errors," that "H. X." speaks of, are really no errors at all, unless they be the product of the ignorance of the reader. "Isis Unveiled" was never meant to give anything like a systematic exposition of the Hermetic Philosophy in any part, and, as it suffices to stimulate enquiry, it succeeds in its object. The reader of it, not being in possession of most of the knowledge in connection with the several points noticed therein, is likely to observe seeming discrepancies and errors which should not, however, mislead him into supposing that the book is full of irreconcilable statements; and, therefore, not worthy of careful study.

As to the "Brothers," "H. X." states that he "distinctly holds that, knowing what they do, it is a *sin* on their part not to communicate to the world all the knowledge they possess." We should like to know "H. X.'s" definition of the word *sin*. The word ordinarily means a transgression of the Divine law, and, as "H. X." credits the Brothers, and them only, with "possessing the highest knowledge," he must concede that they ought to know much better what is and what is not *sin*. Consistently with this opinion we would expect "H. X." to hold it a *sin* in well-to-do persons not to give away to the world all their riches, after keeping just sufficient for their wants.

As "H. X." is not in possession of all the facts concerning the Brothers, and the height, depth, and nature of their knowledge, it is certainly premature on his part to assert that the Brothers "care nothing about complete accuracy" or that they are "unable to answer the arguments of their questioners." If this philosophy, so eagerly called for by "H. X.," is merely to serve the reader of it as the Theory or speculation of a set of recluses, it would be scarcely worth having; but, if it is really to serve to change our false notions of things and put an imperfect knowledge on a correct basis, then must those, who ask for that knowledge, strive, as far as possible, to raise the tone of morality—right thought, word, and speech—for that is the key to higher knowledge. Western civilization aims simply at intellectual development, and moral progress is with it of secondary consideration. Here it is the reverse, and the mere desire to gratify the intellect is therefore not easily complied with. It seems to us that when a sincere and consolidated effort is made to give moral progress its right place in modern civilization, the knowledge, that "H. X." says is painfully doled out, will be imparted faster than at present. Impatience raises unnecessary obstacles and no one, who earnestly seeks to gain something of this higher knowledge, ought now and again, by conjuring up various doubts, to think of closing their connection with the Brothers to whom we certainly feel thankful for even the little they have imparted to us. We have every reason to take a hopeful view of this connection with the Brothers of whom it behoves us to speak always with respect. "H. X." is, we believe, the author of the first number of the *Hints on Esoteric Theosophy*; if so, his own writing teaches us in some measure to be patient and persevering. We certainly admire his honest and outspoken views given out in his letter which, however, is likely to mislead his readers in some respects. He is in a position to inspire us with confidence and urge us on to great perseverance; and, therefore, any little disappointment, that he might show, is likely to have undue influence. With all respect, therefore, for "H. X.," we say again,—there is no reason to despond.

NAVROJI DORABJI KHANDALAVALA, B.A. L.L.B.,

President of the Poona Theosophical Society.

20th September, 1882.

IV.

TO THE EDITOR OF THE "THEOSOPHIST."

MADAME,

In the THEOSOPHIST for September, we find a letter from "H. X.," condemning outright the conduct of the Mahatmas in, what we consider to be, the most impious terms. We, as true Hindus, and not as Theosophists, feel it our duty to protest against his statements which are not verifiable.

"H. X." condemns them for the simple reason that those great Beings, who know better than any person living, have not all at once revealed to the public the secret knowledge they possess. This only shows how impatient and hasty "H. X." is. He does not see, being a European, in what veneration we, Hindus, hold those eminent Beings, notwithstanding that we are thoroughly aware of the tedious and tiresome trials a disciple has to pass through, before he is permitted initiation into the mysteries of Nature.

The very Sanskrit word "Sushrusa" imports the idea of implicit obedience to the orders of the Mahatmas, without going into the question of their reasonableness or appropriateness.

In almost every Purana, we read of the disciple being made to undergo all manner of hardship for years together, and then—(if the Guru is thoroughly satisfied with the conduct of the disciple during the period of trial)—only then is he taught what he is yearning after. This "Sushrusa" is termed by "H. X." slavish, while we consider it a great boon conferred upon us towards our Spiritual improvement. Even after years of "Sushrusa," sometimes we see that the disciples are not blessed with the knowledge after which they are seeking; and even then a disciple is not permitted to speak disrespectfully of his Master. If, therefore, the matter stands thus with the Hindus themselves who have a right to demand of their Masters such powers as they possess, how can a European like "H. X."—whose habits of life from the beginning, and whose mental and moral training are diametrically opposed to those of the Hindus—expect to be led into secret knowledge within such a short space of time as he has had the good luck to come under the notice of the Brothers. While so, "H. X." has really, by his premature protest against the conduct of the Mahatmas, and by the expressions which he has applied to them, given offence to many a true Hindu mind. He, instead of being grateful to them for those very crumbs of knowledge granted by them most graciously to him, finds fault with them and calls them "sinful" creatures! This, in our opinion, is really very "sinful" of "H. X."

We beg to remain,

MADAME,

Yours very truly.

- | | |
|---------------------------|-------------------------------|
| 1 J. Rungiah Naidu | 20 C. Seshadri Rao |
| 2 Ramamohan Singh | 21 V. Varad a r a y o o l o o |
| 3 S. Badrachellam | Naiadoo. |
| 4 T. Krishnasawmy Naidu | 22 V. Venkoba Rao |
| 5 G. Subbiah | 23 D. Venkatramiah |
| 6 M. Ramiah Pillay | 24 D. Subha Row |
| 7 T. V. Narrain Rao | 25 K. Sreeramiengar |
| 8 L. Venkatunbba Row | 26 V. Seetha Ramiiah |
| 9 N. Vasudew Row | 27 N. Kristnama Charlu |
| 10 N. Veeraraghava Charlu | 28 Doercata Narayaniah. |
| 11 B. Lohiah Naidu | 29 P. Mallikharjanu Row |
| 12 N. Aubramania Aiyar | 30 K. Srinivsa Chary |
| 13 C. Subbarow. | 31 B. V. Sukho Bididi |
| 14 K. Seshachari | 32 A. Pinney Adiya |
| 15 C. Narayaniah | 33 A. Adinarayaniah |
| 16 V. Nadhamini Aiyangar | 34 C. V. Miappen Moody |
| 17 Ramchandra Rao | 35 S. Pribriah |
| 18 K. Bhima Rao | 36 M. Veld Rata Kristna |
| 19 (Signature in Tamil) | Rao |

- | | |
|----------------------------|--------------------------|
| 37 C. Rama Rao | 47 N. Parthasarathi |
| 38 K. Kasturi Rangachariar | Ayaiengar |
| 39 A. Narayen | 48 (Signature in Tamil) |
| 40 A. Sriivas Row | 49 Chintekumurprasad |
| 41 A. Chinchiah | 50 Kisouri Singh |
| 42 R. Parthasaradi | 51 D. Soobba Rao |
| 43 Kegsewchund Laul | 52 T. Runga Charlu |
| 44 T. H. Rajier. | 53 C. Parthasarady Pilly |
| 45 M. Subbarayadu | 54 V. K. Runga Charlu |
| 46 C. Venkatakrishnah | 55 C. U. Subba Rav |

Nellore, 19 September, 1882.

V.

TO THE EDITOR OF THE "THEOSOPHIST."

MADAME,

I have to say a word about "H. X.'s" letter in the THEOSOPHIST for September. It shows that "H. X." is not in that frame of mind which is absolutely necessary for a chela. *Sish Bhav* is a *sine qua non* for all *upadesh*. If "H. X." has not the humble spirit of a Chela and, with his limited knowledge, takes upon himself to judge of what is right and reasonable for the adepts to do, he does not understand his position. Really I stand astonished to see that the *Brothers* have condescended to confer incalculable and exceptional favours on a lay Chela who, whatever his literary acquirements be, has the audacity to think he is qualified to receive all the highest knowledge the Masters possess, who is so impatient as to think he can swallow it all at one draught, and who can be so ungrateful and disrespectful (from an Oriental point of view) to those, whose "slave" an *Asiatic* would consider a great honour to be, although every body cannot easily have that privilege.

Yours faithfully,
P.THE NELLORE THEOSOPHICAL
SOCIETY.

It is with deep and sincere sorrow that I have to report the death of our worthy President, *M.R.Ry.* Ramaswami Naidu Garu, on the 9th instant. He was suffering from a carbuncle which proved fatal. In his death the Branch loses its chief pillar, as he was an ardent and most devoted Theosophist. His loss to us cannot be easily replaced. Now that he has left us, may his soul rest in peace!

R. CASAVA PILLAY,
Secretary.

September 17, 1882.

Sad news indeed, both for the President-Founder and the Corresponding Secretary. On their last annual tour this spring, few have shown to them more genuine kindness, sympathy and hospitality than our lamented Brother. This year seems a fatal one indeed, as one after another, some of our best Theosophists have been passing away.—ED.

THE THEOSOPHIST

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

VOL. 4. No. 2.

BOMBAY, NOVEMBER, 1882.

No. 38.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajaks of Benares.]

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

SPECIAL NOTICE TO CORRESPONDENTS.

Adverting to articles and correspondence destined for the pages of the THEOSOPHIST, we would call the attention of intending contributors to the following instructions :—

(I.) *No anonymous documents will be accepted for insertion, even though they may be signed "a Theosophist."*

(II.) *Any contributor not desiring his name to be made public, should give the necessary intimation to the Editor when forwarding his contribution.*

(III.) *Contributors are requested to forward their articles in the early part of the month, so as to allow the Editor plenty of time for correction and disposal in the pages of the THEOSOPHIST.*

(IV.) *All correspondence to be on one side of the paper only, leaving clear spaces between lines and with a wide margin.*

OUR PANDIT AT OXFORD.

Professor Monier Williams has paid so high a tribute to our clever young Brother, Pandit Shyamaji Krishnavarma, F.T.S., that we reproduce it verbatim for the gratification of his fellow Theosophists throughout the world. It will not be amiss to mention an incident connected with Pandit Shyamaji's departure for England, now that his splendid success has thoroughly vindicated the wisdom of that step. He was a favourite pupil of Dayanand Swami, and, acting as his amanuensis in the early correspondence of the Swami with the Founders of the Theosophical Society, came into close and affectionate personal relations with ourselves. He consulted us about accepting Professor Williams' invitation to Oxford, and at first we did not encourage the idea, as we foresaw the vast work that had to be done for the Hindus, and felt that he should rather devote his energies to them than grasp after the vain distinctions of titles and degrees. But Shyamaji "felt a call," as the revivalists say, to make the academic plunge, and determined that go he would; yet he wanted to take our good wishes. Colonel Olcott finally went over

the whole subject with him, gave him minute information as to what he must be prepared to encounter and overcome, and told him that he must now choose for himself and abide by his choice: if he had the right stuff in him, success and the highest honours were within his reach; if he had not, he would wretchedly fail and his failure be ascribed to a blind egotism that would not or could not calculate chances. The earnest young fellow pondered long and earnestly; and, at last, with an expression of determined purpose that could not be mistaken, he said—"I think I had better go; I will go!" He went and here in Professor Williams' own words we have a statement of the result—a result of which we are proud:—

[TO THE EDITOR OF THE "TIMES OF INDIA."]

Sir,—The case, with which Pandit Shyamaji Krishna Varma (who came to England, as is generally known, at my recommendation) passed his second examination (Moderations) at the end of the Oxford summer term, and the scholarlike proficiency, displayed by him in Greek and Latin literature, is an interesting proof of the close relationship between the classical languages of India and those of Europe. The Pandit was quite unacquainted with Greek and Latin when he arrived in England, and yet passed his first examination after little more than a year's study. Another interesting point connected with his second examination is that, although not a Christian, he selected as one of his subjects the four Gospels in the original Greek, and passed a highly creditable examination, both in the text and subject matter, showing by his answers, written and oral, a better acquaintance with the facts of Christianity than is commonly found even among the young men who profess Christianity. This is the first instance on record of a non-Christian student successfully surmounting difficulties, which to Asiatic minds, nurtured in a wholly different religious atmosphere, have hitherto appeared insuperable. The Pandit will probably pass his third examination next term, when he will be allowed to take up Sanskrit as one of his subjects. He will then be qualified for his B.A. degree.

If I am asked whether it is open to other young Indian Sanskrit scholars to enter on a similar career with any prospect of similar success, I answer yes, provided they possess four qualifications:—1. Sufficient enlightenment to be superior to the prejudices of caste. 2. Energy and powers of application combined with fair abilities. 3. Sufficiently strong health to resist the cold and damp of an English winter. 4. Relations or friends able and willing to render pecuniary aid.—Yours, &c.,

MONIER WILLIAMS.

Oxford, August 1.

DEATH AND IMMORTALITY.

[The following letter states an embarrassment which may very likely have occurred to other readers of the passages quoted, besides our correspondent.—Ed.]

OCCULT FRAGMENTS AND THE BOOK OF KHIU-TE.

TO THE EDITOR OF THE "THEOSOPHIST."

In the article on "Death" by the late Eliphas Levi printed in the October number of the THEOSOPHIST, vol. III., page 13, the writer says that "to be immortal in good, one must identify oneself with God; to be immortal in evil, with Satan. These are the two poles of the world of Souls; *between these two poles vegetate and die without remembrance the useless portion of mankind.*" In your explanatory note on this passage you quote the book of Khiu-te, which says that "to force oneself upon the current of immortality, or rather to secure for oneself an *endless series of re-births as conscious individualities*, one must become a co-worker with nature, either for *good* or for *bad*, in her work of creation and reproduction or in that of destruction. It is but the *useless drones* which she gets rid of, violently ejecting them and making them perish by the millions as self-conscious entities. Thus while the good and pure strive to reach Nirvana, the wicked will seek, on the contrary, a series of lives as conscious, definite existences or beings, preferring to be ever suffering under the law of retributive justice rather than give up their lives as portions of the integral universal whole. Being well aware that they can never hope to reach the final rest in pure spirit or *Nirvana*, they cling to life in any form rather than give up that 'desire for life,' or *Tanha*, which causes a new aggregation of *Skandas*, or individuality to be re-born. . . . There are thoroughly wicked or depraved men, yet as highly intellectual and acutely *spiritual* for evil, as those who are spiritual for good. The *eyes* of these may escape the law of final destruction or annihilation for ages to come. . . . Heat and cold are the two 'poles,' *i. e.*, good and evil, *spirit* and *matter*. Nature *spues* the 'lukewarm' or 'the useless portion of mankind' out of her mouth, *i. e.*, annihilates them." In the very same number in which these lines occur we have the "Fragments of Occult Truth," and we learn thence that there are seven entities or principles constituting a human being. When death occurs, the first three principles (*i. e.*, the body, the vital energy, and astral body) are dissipated; and with regard to the remaining four principles "one of *two* things occurs." If the Spiritual Ego (sixth principle) has been in life material in its tendencies, then at death it continues to cling blindly to the lower elements of its late combination, and the true spirit severs itself from these and passes away elsewhere, when the Spiritual Ego is also dissipated and ceases to exist. Under such circumstances only two entities (the fourth and fifth, *i. e.*, Kama Rupa and Physical Ego) are left, and the *shells* take long periods to disintegrate.

On the other hand, if the tendencies of the ego have been towards things spiritual, it will cling to the spirit, and with this pass into the adjoining *World of Effects*, and there evolve out of itself by the spirit's aid a new ego, to be re-born (after a brief period of freedom and enjoyment) in the next higher objective world of causes.

The "Fragments" teach that, apart from the cases of the higher adepts, there are two conditions:—*First*, that in which the Spirit is obliged to sever its connection; and, *secondly*, that in which the Spirit is able to continue its connection with the fourth, fifth and sixth principles. In either case the fourth and fifth principles are dissipated after a longer or a shorter period, and, in the case of the spiritual-minded, the Spiritual Ego undergoes a series of ascending births, while in the case of the depraved no Spiritual Ego remains and there is simply disintegration of the fourth and fifth principles after immense periods of time. The "Fragments" do not seem to admit of a third or

intermediary case which could explain the condition of Eliphas Levi's "useless portion" of mankind after death. It appears to me also that there could be only two cases—(1) either the spirit continues its connection, or (2) it severs its connection. What, then, is meant by the "useless portion of mankind" who, you suggest, are annihilated by the millions? Are they a combination of less than seven principles? That cannot be, for even the very wicked and depraved have them all. What, then, becomes of the fourth, fifth, sixth and seventh principles in the case of the so-called "*useless portion of mankind*?"

The "Fragments" again tell us that, in the case of the wicked, the fourth and fifth principles are simply disintegrated after long ages, while in your above quoted note you say that the "wicked will seek a series of lives as conscious, definite existences or beings," and again in the note to the word "Hell" you write that it is "a world of nearly absolute *matter*, and one preceding the last one in the 'circle of necessity' from which there is no redemption, for there reigns *absolute* darkness." These two notes seem to suggest that, in the case of the depraved, the fourth and fifth principles are born again in inferior worlds and have a series of conscious existences.

The "Fragments" are admittedly the production of the "Brothers," and what I could gather from them after a careful perusal seems apparently not to accord with your notes quoted above. Evidently there is a gap somewhere, and, as the "useless portion of mankind" have been so far noticed, a more exhaustive explanation of them after the method of the seven principles is needed to make your otherwise learned note accord with the "Fragments." I might mention again that at every step the words "matter" and "spirit" confound the majority of your readers, and it is highly important and necessary that these two words be satisfactorily explained so that the average reader might understand wherein lies the difference between the two; what is meant by matter emanating from spirit, and whether spirit does not become limited to that extent by the emanation of matter therefrom.

Yours faithfully and fraternally,

N. D. K.,—, F.T.S.

* * The apparent discrepancy between the two statements, that our correspondent quotes, does not involve any real contradiction at all, nor is there a "gap" in the explanation. The confusion arises from the unfamiliarity of ordinary thinkers, unused to Occult ideas, with the distinction between the personal and individual entities in Man. Reference has been made to this distinction in modern Occult writing very frequently, and in *Isis* itself where the explanations of a hundred mysteries lie but half buried,—they were altogether buried in earlier works on Occult philosophy,—only waiting for the application of intelligence guided by a little Occult knowledge to come out into the light of day. When *Isis* was written, it was conceived by those,—from whom the impulse, which directed its preparation, came,—that the time was not ripe for the explicit declaration of a great many truths which they are now willing to impart in plain language. So the readers of that book were supplied rather with hints, sketches, and adumbrations of the philosophy to which it related, than with methodical expositions. Thus in reference to the present idea the difference between personal and individual identity is suggested, if not fully set forth at page 315, vol. I. There it is stated as the view of certain philosophers, with whom, it is easy to see, the writer concurs:—"Man and Soul had to conquer their immortality by ascending towards the Unity with which, if successful, they were finally linked. The individualisation of Man after death depended on the spirit, not on his soul and body. Although the word personality, in the sense in which it is usually understood, is an absurdity, if applied literally to our immortal essence, still the latter is a distinct entity, immortal and eternal *per se*." And a

little later on:—"A person may have won his immortal life, and remain the same *inner self* he was on earth throughout eternity, but this does not imply necessarily that he must remain the Mr. Smith or Mr. Brown he was on earth."

A full consideration of these ideas will solve the embarrassment in which our correspondent is placed. Eliphas Levi is talking about personalities—the "Fragments" about individualities. Now, as regards the personalities, the "useless portion of mankind" to which Eliphas Levi refers, is the great bulk thereof. The *permanent* preservation of a personal identity beyond death is a very rare achievement, accomplished only by those who wrest her secrets from Nature, and control their own super-material development. In his favourite symbolical way Eliphas Levi indicates the people who contrive to do this as those who are immortal in good by identification with God, or immortal in evil by identification with Satan. That is to say, the preservation of personal identity beyond death (or rather, let us say, far beyond death, reserving for the moment an explanation of the distinction) is accomplished only by adepts and sorcerers—the one class having acquired the supreme secret knowledge by holy methods, and with benevolent motives; the other having acquired it by unholy methods, and for base motives. But that which constitutes the inner self, the purer portions of the earthly personal soul united with the spiritual principles and constituting the essential individuality, is ensured a perpetuation of life in new births—whether the person, whose earthly surroundings are its present habitat, becomes endued with the higher knowledge, or remains a plain ordinary man all his life.

This doctrine cannot be treated as one which falls in at once with the view of things entertained by people whose conceptions of immortality have been corrupted by the ignoble teaching of modern churches. Few exoteric religions ask their devotees to lift their imaginations above the conception that life beyond the grave is a sort of prolongation of life on this side of it. They are encouraged to believe that through "eternity," if they are good in this life, they will live on in some luxurious Heaven just as they would be living if transported to some distant country, miraculously protected there from disease and decay, and continuing for ever the "Mr. Smith or Mr. Brown" they may have been previous to emigration. The conception is just as absurd, when closely thought out, as the conception that for the merits or the sins of this brief life—but a moment in the course of eternity—they will be able to secure infinite bliss, or incur the utmost horrors of perpetual punishment. Ends and means, causes and effects, must be kept in due proportion to one another in the worlds of spirit as in the worlds of flesh. It is nonsense for a man who has not first rendered his personality something altogether abnormal to conceive that it can be rationally thought of as surviving *for ever*. It would be folly to wish even that it could be so perpetuated, for, how could human beings of ignoble, miserable life, whose personality is merely a congeries of wretched and sordid memories, be happy in finding their misery stereotyped for all coming time, and in perpetual contrast with the superior personalities of other such stereotypes. The memory of every personal life, indeed, is imperishably preserved in the mysterious records of each existence, and the immortal individual spiritual entity will one day,—but in a future so remote that it is hardly worth thinking about much at present,—be able to look back upon it, as upon one of the pages in the vast book of lives which he will by that time have compiled. But let us come back from these very transcendental reflections to the destinies more immediately impending over the great majority of us whom Eliphas Levi so uncivilly speaks of as "the useless portion of mankind"—useless only, be it remembered, as regards our special present congeries of earthly circumstances—not as regards the *inner-self* which is destined to active enjoyment of life and experience very

often in the future among better circumstances, both on this earth and in superior planets.

Now, most people will be but too apt to feel that unsatisfactory as the circumstances may be, which constitute their present personalities, these are after all *themselves*—"a poor thing, Sir, but mine own,"—and that the inner spiritual monads, of which they are but very dimly conscious, by the time they are united with entirely different sets of circumstances in new births, will be other people altogether in whose fate they cannot take any interest. In truth when the time comes they will find the fate of those people profoundly interesting, as much so as they find their own fates now. But passing over this branch of the subject, there is still some consolation for weak brethren who find the notion of quitting their present personality at the end of their present lives too gloomy to be borne. Eliphas Levi's exposition of the doctrine is a very brief one,—as regards the passage quoted—and it passes over a great deal which, from the point of view we are now engaged with, is of very great importance. In talking about immortality the great Occultist is thinking of the vast stretches of time over which the personality of the adept and the sorcerer may be made to extend. When he speaks of annihilation after this life, he ignores a certain interval, which may perhaps be not worth considering in reference to the enormous whole of existence, but which none the less is very well worth the attention of people who cling to the little fragment of their life experience which embodies the personality of which we have been talking.

It has been explained, in more than one paper published in this magazine during the last few months, that the passage of the spiritual monad into a re-birth does not immediately follow its release from the fleshly body last inhabited here. In the *Kama-loka*, or atmosphere of this earth, the separation of the two groups of ethereal principles takes place, and in the vast majority of cases in which the late personality,—the fifth principle yields up something which is susceptible of perpetuation and of union with the sixth,—the spiritual monad thus retaining consciousness of its late personality for the time being passes into the state described as *Devachan*, where it leads, for very long periods indeed as compared with those of life on this earth, an existence of the most unalloyed satisfaction and conscious enjoyment. Of course this state is not one of activity nor of exciting contrasts between pain and pleasure, pursuit and achievement, like the state of physical life, but it is one in which the personality of which we are speaking is perpetuated, as far as that is compatible with the non-perpetuation of that which has been painful in its experience. It is from this state that the spiritual monad is re-born into the next active life, and from the date of that re-birth the old personality is done with. But for any imagination, which finds the conception of re-birth and new personality uncomfortable, the doctrine of *Devachan*—and these "doctrines," be it remembered, are statements of scientific fact which Adepts have ascertained to be as real as the stars though as far out of reach for most of us,—the doctrine of *Devachan*, we say, will furnish people who cannot give up their earth life memories all at once,—with a soft place to fall upon.

THE "THEOSOPHISTS" IMAGE IN THE "MIRROR."

From a very long and kindly appreciative notice of our magazine, which appeared in the *Indian Mirror* of 29th August, and for which the Editor has our warm thanks, we are tempted to quote the following paragraphs, as they serve as an answer to the hostile writers of England and America, who have been exulting over the supposed loss by our Society of the esteem and affection of the Hindus:—

"One of the most interesting journals of the day, which has an especial interest for Hindus who feel a real love for their country, its religion, literature, and sciences, is the

THEOSOPHIST, published at Bombay. It is edited with great ability by Madame H. P. Blavatsky. We have before us the numbers for July and August, 1882. Besides Theosophists, the publication has a special interest for the general reader on account of the variety of matter it contains. The subscription is only Rs. 8 per annum; and the subscriber gets more than his money's worth. The THEOSOPHIST is a true friend of the Indian people, and no less so of the Bengalis.

Under the heading of "Swami Dayanand's Charges," in the Extra Supplement to the THEOSOPHIST for July, 1882, extending over 18 pages, we find a most complete and masterly defence of the Founders against the charges brought against them by Swami Dayanand. The paper should be carefully read and digested by all who took a delight in making a parade of the Swami's charges.

"A magazine, which has succeeded, and is trying to do so much good to us, certainly deserves the most unstinted support of our community, especially as it is replete with so much that is both attractive and interesting beyond the run of ordinary publications of the class.

"From this number we learn that the Parent Society has founded a Medal of Honour to be awarded to the Native author of the best original essay upon any subject connected with the ancient religions, philosophies, or sciences; preference being given (in the Department of Science), other things being equal, to the Occult or mystical branch of science as known and practised by the ancients." If this competition is freely and fully entered into, we have no doubt that much of the neglected knowledge of our forefathers will, in time, be brought to the light of day."

DISCRIMINATION OF SPIRIT AND NOT-SPIRIT.

(Translated from the original Sanskrit of Sankara Acharya.)

BY MOHINEE M. CHATTERJEE, F.T.S.

[An apology is scarcely needed for undertaking a translation of Sankara Acharya's celebrated Synopsis of Vedantism entitled "Atmānāma Vivekaḥ." This little treatise, within a small compass, fully sets forth the scope and purpose of the Vedānta philosophy. It has been a matter of no little wonder, considering the authorship of this pamphlet and its own intrinsic merits, that a translation of it has not already been executed by some competent scholar. The present translation, though pretending to no scholarship, is dutifully literal except, however, the omission of a few lines relating to the etymology of the words शरीर (Sarira) and देह (Deha) and one or two other things which, though interesting in themselves, have no direct bearing on the main subject of treatment. Some other passages in the text have also, for the convenience of readers, been removed to an appendix at the end.—Tr.]

Nothing is Spirit which can be perceived by the senses. To one possessed of right discrimination, the Spirit is like a thing perceptible. This right discrimination of Spirit and Not-spirit is set forth in millions of treatises.

The discrimination of Spirit and Not-spirit is given (below):—

Q. Whence comes pain to the Spirit?

A. By reason of its taking a body. It is said in the Sruti*: "Not in this (state of existence) is there cessation of pleasure and pain of a living thing possessed of a body."

Q. By what is produced this taking of a body?

A. By Karma. †

Q. Why does it become so by Karma?

A. By desire and the rest (i. e., the passions.)

Q. By what are desire and the rest produced?

A. By egoism (अभिमानः).

Q. By what again is egoism produced?

A. By want of right discrimination.

Q. By what is this want of right discrimination produced?

A. By ignorance (अज्ञानं).

Q. Is ignorance produced by anything?

A. No, by nothing. Ignorance is without beginning and ineffable by reason of its being the intermingling of the real (सत्) and the unreal (असत्).* It is a something embodying the three qualities† and is said to be opposed to Wisdom inasmuch as it produces the concept "I am ignorant." The Sruti says, "(Ignorance) is the power of the Deity and is enshrouded by its own qualities."‡

The origin of pain can thus be traced to ignorance and it will not cease until ignorance is entirely dispelled, which will be only when the identity of the Self with Brahma (the Universal Spirit) is fully realized.§ Anticipating the contention that the eternal acts (i. e., those enjoined by the Vedas,) are proper and would therefore lead to the destruction of ignorance, it is said that ignorance cannot be dispelled by Karma. Then—

Q. What comes of such acts?

A. Conflict of Wisdom and Karma. Therefore it is clear that Ignorance can only be removed by Wisdom.

Q. How can this Wisdom be acquired?

A. By discussion—by discussing as to the nature of Spirit and Not-spirit.

Q. Who are worthy of engaging in such discussion?

A. Those who have acquired the four qualifications.

Q. What are the four qualifications?

A. (1), True discrimination of permanent and impermanent things. (2), Indifference to the enjoyment of the fruits of one's actions both here and hereafter. (3), Possession of Sama and the other five qualities. (4), An intense desire of becoming liberated (from material existence).

(1.) Q. What is the right discrimination of permanent and impermanent things?

A. Certainty as to the Material Universe being false, and illusive and Brahma being the only reality.

(2.) Indifference to the enjoyment of the fruits of one's actions in this world is to have the same amount of disinclination for the enjoyment of worldly objects of desire (such as garland of flowers, sandalwood paste, women and the like) beyond those absolutely necessary for the preservation of life, as one has for vomited food, &c. The same amount of disinclination to enjoyment in the society of Rambha, Urvasi and other celestial nymphs in the higher spheres of life beginning with Svarga loka and ending with Brahma loka. §

(3.) Q. What are the six qualities beginning with Sama?

A. Sama, dama, uparati, titikshā, samādhana and sradhā.

Sama is the repression of the inward sense called Manas, i. e., not allowing it to engage in any other thing but Sravana (listening to what the sages say about the spirit), Manana ¶ (reflecting on it), Nididhyasana (meditating on the same). Dama is the repression of the external senses.

Q. What are the external senses?

A. The five organs of perception and the five bodily organs for the performance of external acts. Restraining these from all other things but sravana and the rest—is dama.

* This word, as used in Vaidantic works, is generally misunderstood. It does not mean the negation of everything; it means "that which does not exhibit the Truth," the "illusory."

यदसच्छब्देनाभिधानं तदव्याकृतत्वाभिप्रायं नतु अत्यर्थाभावाभिप्रायं।
Adhikarana Māla (note)—Tr.

† Satva (goodness), Rajas (foulness) and Tamas (darkness) are the three qualities.

‡ Chandogya Upanishat.—Tr.

§ This portion has been condensed from the original.—Tr.

¶ These, it is supposed, include the whole range of Rupa loka (the world of forms) in Buddhistic esoteric philosophy.—Tr.

¶ These terms will be more fully explained in the appendix.—Tr.

• Chandogya Upanishat.—Tr.

† This word, it is impossible to translate. It means the doing of a thing for the attainment of an object of worldly desire.—Tr.

Uparati is the abstaining on principle from engaging in any of the acts and ceremonies enjoined by the *shastras*. Otherwise, it is the state of the mind which is always engaged in *Sravana* and the rest, without ever diverging from them.

Titiksha (literally the desire to leave) is the bearing with indifference all opposites (such as pleasure and pain, heat and cold, &c.). Otherwise, it is the showing of forbearance to a person one is capable of punishing.

Whenever a mind, engaged in *Sravana* and the rest, wanders to any worldly object of desire, and, finding it worthless, returns to the performance of the three exercises—such returning is called *samadhana*.

Sradha is an intensely strong faith in the utterances of one's *guru* and of the Vedanta philosophy.

(4.) An intense desire for liberation is called *mumukshatvam*.

Those who possess these four qualifications, are worthy of engaging in discussions as to the nature of Spirit and Not-spirit, and, like Brahmacharins, they have no other duty (but such discussion). It is not, however, at all improper for householders to engage in such discussions; but, on the contrary, such a course is highly meritorious. For it is said:—Whoever, with due reverence, engages in the discussion of subjects treated of in *Vedanta* philosophy and does proper service to his *guru*, reaps happy fruits. Discussion as to the nature of Spirit and Not-spirit is therefore a duty.

(To be continued.)

IS SUICIDE A CRIME?

The writer in the London *Spiritualist* for November, who calls the "Fragments of Occult Truth" speculation-spinning, can hardly, I think, apply that epithet to *Fragment* No. 3, so cautiously is the hypothesis concerning suicide advanced therein. Viewed in its general aspect, the hypothesis seems sound enough, satisfies our instincts of the Moral Law of the Universe, and fits in with our ordinary ideas as well as with those we have derived from science. The inference drawn from the two cases cited, *viz.*, that of the selfish suicide on the one hand, and of the unselfish suicide on the other, is that, although the after-states may vary, the result is invariably bad, the variation consisting only in the degree of punishment. It appears to me that, in arriving at this conclusion, the writer could not have had in his mind's eye all the possible cases of suicide, which do or may occur. For I maintain that in some cases self-sacrifice is not only justifiable, but also morally desirable, and that the result of such self-sacrifice cannot possibly be bad. I will put one case, perhaps the rarest of all rare cases, but not necessarily on that account a purely hypothetical one, for I know at least one man, in whom I am interested, who is actuated with feelings, not dissimilar to these I shall now describe, and who would be deeply thankful for any additional light that could be thrown on this darkly mysterious subject.—(See *Editor's Note* 1.)

Suppose, then, that an individual, whom I shall call M., takes to thinking long and deep on the vexed questions of the mysteries of earthly existence, its aims, and the highest duties of man. To assist his thoughts, he turns to philosophical works: notably those dealing with the sublime teachings of Buddha. Ultimately he arrives at the conclusion that the FIRST and ONLY aim of existence is to be useful to our fellow men; that failure in this constitutes his own worthlessness as a sentient human being, and that by continuing a life of worthlessness he simply dissipates the energy which he holds in trust, and which, so holding, he has no right to fritter away. He tries to be useful, but—miserably and deplorably fails. What then is his remedy? Remember there is here "no sea of troubles" to "take arms against," no outraged human law to dread, no deserved earthly punishment to escape; in fact, there is no moral cowardice whatever involved in the self-sacrifice. M. simply puts an end to an existence which is useless, and which therefore fails of its own primary purpose. Is his act not justifiable? Or must he also be the victim of that transformation into *spook* and *pisacha*, against which *Fragment* No. 3 utters its dread warning? (2.)

Perhaps, M. may secure at the next birth more favourable conditions, and thus be better able to work out the purpose of Being. Well, he can scarcely be worse; for, in addition to his being inspired by a laudable motive to make way for one who might be more serviceable, he has not, in this particular case, been guilty of any moral turpitude. (3.)

But I have not done. I go a step further and say that M. is not only useless, but positively mischievous. To his incapacity to do good, he finds that he adds a somewhat restless disposition which is perpetually urging him on to *make an effort* to do good. M. makes the effort—he would be utterly unworthy the name of man if he did not make it—and discovers that his incapacity most generally leads him into errors which convert the possible good into actual evil; that, on account of his nature, birth, and education, a very large number of men become involved in the effects of his mistaken zeal, and that the world at large suffers more from his existence than otherwise. Now, if, after arriving at such results, M. seeks to carry out their logical conclusion, *viz.*, that being morally bound to diminish the woes to which sentient beings on earth are subject, he should destroy himself, and by that means do the only good he is capable of; is there, I ask, any moral guilt involved in the act of anticipating death in such a case? I, for one, should certainly say not. Nay, more, I maintain, subject of course to correction by superior knowledge, that M. is not only justified in making away with himself, but that he would be a villain if he did not, at once and unhesitatingly, put an end to a life, not only useless, but positively pernicious. (4.)

M. may be in error; but supposing he dies cherishing the happy delusion that in death is all the good, in life all the evil he is capable of, are there in his case no extenuating circumstances to plead strongly in his favour, and help to avert a fall into that horrible abyss with which your readers have been frightened? (5.)

M.'s, I repeat, is no hypothetical case. History teems with instances of worthless and pernicious lives, carried on to the bitter end to the ruin of nations. Look at the authors of the French Revolution, burning with as ardent a love for their fellow-men as ever fired the human breast; look at them crimson with innocent blood, bringing unutterable disasters on their country in Liberty's sacred name! apparently how strong! in reality how pitifully weak! What a woeful result of incapacity has been theirs? Could they but have seen with M.'s eyes, would they not have been his prototypes? Blessed, indeed, had it been for France, if they had anticipated M.?

Again, look at George III. of England, a well-meaning, yet an incapable Sovereign, who, after reigning for a number of years, left his country distracted and impoverished by foreign wars, torn by internal dissensions, and separated from a kindred race across the Atlantic, with the liberties of his subjects trampled under foot, and virtue prostituted in the Cabinet, in Parliament and on the Hustings. His correspondence with Lord North and others abundantly proves that to his self-sufficiency, well-meaning though it be, must be traced the calamities of Great Britain and Ireland, calamities from the effects of which the United Kingdom has not yet fully recovered. Happy had it been for England if this ruler had, like M., seen the uselessness of his life and nipped it, as M. might do, in the bud of its pernicious career!

AN INQUIRER.

EDITOR'S NOTES.

(1.) "Inquirer" is not an Occultist, hence his assertion that in some cases suicide "is not only justifiable, but also morally desirable." No more than murder, is it ever justifiable, however desirable it may sometimes appear. The Occultist, who looks at the origin and the ultimate end of things, teaches that the individual—who affirms that any man, under whatsoever circumstances, is called to put an end to his life,—is guilty of as great an offence and of as pernicious a piece of sophistry, as the nation that assumes a right to kill in war thousands of innocent people under the pretext of avenging the wrong done to one. All such reasonings are the fruits of *Avilya* mistaken for philosophy and wisdom. Our friend is certainly wrong in thinking that the writer of *Fragments* arrived at his conclusions only because he failed to keep before his mind's eye all the possible cases of suicides. The result, in one sense, is certainly invariable; and there is but one general

law or rule for all suicides. But, it is just because "the after-states" vary *ad-infinitum*, that it is erroneous to infer that this variation consists only in the degree of punishment. If the result will be in every case the necessity of living out the appointed period of sentient existence, we do not see whence "Inquirer" has derived his notion that "the result is invariably bad." The result is full of dangers; but there is hope for certain suicides, and even in many cases A REWARD if LIFE WAS SACRIFICED TO SAVE OTHER LIVES and that there was no other alternative for it. Let him read para. 7, page 313, in the September THEOSOPHIST, and reflect. Of course, the question is simply generalised by the writer. To treat exhaustively of all and every case of suicide and their after-states would require a shelf of volumes from the British Museum's Library, not our *Fragments*.

(2.) No man, we repeat, has a right to put an end to his existence simply because it is useless. As well argue the necessity of inciting to suicide all the incurable invalids and cripples who are a constant source of misery to their families; and preach the moral beauty of that law among some of the savage tribes of the South Sea Islanders, in obedience to which they put to death, with warlike honours, their old men and women. The instance chosen by "Inquirer" is not a happy one. There is a vast difference between the man who parts with his life in sheer disgust at constant failure to do good, out of despair of ever being useful, or even out of dread to do injury to his fellow-men by remaining alive; and one who gives it up voluntarily to save the lives either committed to his charge or dear to him. One is a half insane misanthrope—the other, a hero and a martyr. One takes away his life, the other offers it in sacrifice to philanthropy and to his duty. The captain who remains alone on board of a sinking ship; the man who gives up his place in a boat that will not hold all, in favour of younger and weaker beings; the physician, the sister of charity, and nurse who stir not from the bed-side of patients dying of an infectious fever; the man of science who wastes his life in brain-work and fatigue and knows he is so wasting it and yet is offering it day after day and night after night in order to discover some great law of the universe, the discovery of which may bring in its results some great boon to mankind; the mother that throws herself before the wild beast, that attacks her children, to screen and give them the time to fly; all these are not suicides. The impulse which prompts them thus to contravene the first great law of animated nature—the first instinctive impulse of which is to preserve life—is grand and noble. And, though all these will have to live in the *Kama Loka* their appointed life term, they are yet admired by all, and their memory will live honoured among the living for a still longer period. We all wish that, upon similar occasions, we may have courage so to die. Not so, surely in the case of the man instanced by "Inquirer." Notwithstanding his assertion that "there is no moral cowardice whatever involved" in such *self-sacrifice*—we call it decidedly "moral cowardice" and refuse it the name of sacrifice.

(3 and 4.) There is far more courage to live than to die in most cases. If "M." feels that he is "positively mischievous," let him retire to a jungle, a desert island; or, what is still better, to a cave or hut near some big city; and then, while living the life of a hermit, a life which would preclude the very possibility of doing mischief to any one, work, in one way or the other, for the poor, the starving, the afflicted. If he does that, no one can "become involved in the effects of his mistaken zeal," whereas, if he has the slightest talent, he can benefit many by simple manual labour carried on in as complete a solitude and silence as can be commanded under the circumstances. Anything is better—even being called a *crazy philanthropist*—than committing *suicide*, the most dastardly and cowardly of all actions, unless the *felo de se* is resorted to, in a fit of insanity.

(5.) "Inquirer" asks whether his "M." must also be victim of that transformation into *spook* and *pisacha*! Judging by the delineation given of his character, by his friend, we should say that, of all suicides, he is the most likely to become a *séance-room spook*. Guiltless "of any moral turpitude," he may well be. But, since he is afflicted with a "restless disposition which is perpetually urging him on to make an effort to do good"—here, on earth, there is no reason we know of, why he should lose that unfortunate disposition (unfortunate because of the constant failure)—in the *Kama Loka*. A "mistaken zeal" is sure to lead him on toward various mediums. Attracted by the strong magnetic desire of sensitives and spiritualists, "M." will probably feel "morally bound to diminish the woes to which these sentient beings (mediums and believers) are subject on earth," and shall once more *destroy*, not only himself, but his "affinities" the mediums.

THOUGHTS UPON THE RELIGIOUS PROBLEM OF A FIRST CAUSE.*

BY L. A. SANDERS, F.T.S.

Our intellect is a force of Will, its highest, subtlest force, having the power to command all upon earth (as Will becomes intellectual in the adept), while, in remaining Nature, it is unconscious and without intellect.

Time has the notions past and future, beginning and end, but these notions belong altogether to intellect alone; there is no subjective Time. Time began† with the awakening of intellect in Nature, and its notions, past and future, are the plan upon which our intellect must think; time produces the necessity for apprehending causality, *i.e.*, changes in succession. Now, changes in succession and eternity are heterogeneous. The first are in Time, as Time is in Intellect. Eternity is a word which we use in order to designate that which is not Time. It is only a word, not even a notion; we think nothing by it, because, when we attempt to analyse it, we are always forced to imagine something in the way of a long, long Time, a Time without end; and but prove by that, that for Eternity, we have no adequate concept in our intellect. We can think only of Time. Causality, beginning, end, past, future—are notions of Time, and in Time are the structures, the plan upon which our intellect must operate. Intellect began and will end like time, like causality, like past, like future, when intellect ends itself. Eternity belongs to Nirvana, which has naught to do with all these things all these notions. A first cause is unthinkable and cannot exist beyond Nature, beyond us, because our intellect itself, when trying to imagine it, acts after the law of causality, its own form, because our intellect makes the beginning and there is nothing else, as matter is causality.

We see and think nature *such*, because we ourselves are Nature and our intellect is also Nature; not something apart, looking upon something else.

By attempting to think a first cause, we try to *think our intellect*. Matter is force, is intellect, is causality, is will, a circle, and *we ourselves are will*. The time for philosophy has come, the time for thinking is here, and the above are broad hints for friends.

Borneo, July, 1882.

* See THEOSOPHIST, April, 1882.

† In each world-cycle.—ED.

**SUPERIORITY OF HINDUISM TO OTHER
EXISTING RELIGIONS: AS VIEWED FROM
THE STAND-POINT OF THEISM.**

(Continued from the October Number.)

BY BABU RAJ NARAIN BOSE,

President of the *Adi Brahma Samaj*.

(Translated into English by the Author.)

"I only hand on, I cannot create new things, I believe in the ancients and, therefore, I love them."—*Confucius*.

In one place of the Mahanirvan Tantra, the duties of a knower of the One True God are beautifully described. The god Shiva is represented as saying to his beloved consort, Parvati :—

यतो जगन्मंडलाय त्वयाहं विनियोजितः ।
अतस्ते कथयिष्यामि यद्विश्वहितकृत् भवेत् ।
कृते विश्वहिते देवि विश्वेशः परमेश्वरः
प्रीतो भवति विश्वात्मा यतो विश्वं नदाश्रितं ॥
स एक एव सद्रपः सत्योऽद्वैतः परात्परः ।
स्वप्रकाशः सदापूर्णः सच्चिदानन्दलक्षणः ॥
निर्विकारो निराधारो निर्विशेषो निराकुलः ।
गुणातीतः सर्वसाक्षी सर्वात्मा सर्वदृक् विभुः ॥
गूढः सर्वेषु भूतेषु सर्वव्यापी सनातनः ।
सर्वेन्द्रियगुणाभासः सर्वेन्द्रिय विवर्जितः ॥
लोकातीतो लोकहेतुरवांमनसगोचरः ।
सर्वेत्ति विश्वं सर्वज्ञस्तं न जानाति कश्चन ॥
तदधीनं जगत् सर्वं त्रैलोक्यं सचराचरं ।
तदालम्बनत स्तिष्ठे दवितर्क्य मिदं जगत् ॥
तत् सत्यता मुपाश्रित्य सद्रक्षाति पृथक् पृथक् ।
तेनैव हेतुभूतने वयं जाता महेश्वरि ॥
कारणं सर्वभूतानां स एकः परमेश्वरः ।
लोकेषु सृष्टिकरणात् स्वष्टा ब्रह्मेति गीयते ॥
यद् भयाद्वाति वातोऽपि सूर्यस्तपाति यद् भयात् ।
वर्षन्ति तोयदाः काले पुष्पान्ति तरवो वने ॥
कालं कालयते काले मृत्युं मृत्युं भियो भयं ।
वेदान्त वेद्यो भगवान् यत् तच्छब्दोपलक्षितः ॥
बहनात्र किमुक्तेन तवाग्रे कथयते प्रिये ।
ध्येयः पूज्यः सुखाराध्यस्तंविना नास्ति मुक्ये ॥

"O Goddess! of Him who has appointed thee and me for the good of the universe, I shall tell thee so that the world may be benefitted, if one do good to the world, God, the lord and the soul of the world, by whom the world is supported, is pleased. He is one only, the only reality, the truth, without a second, superior to all, the all-manifest, the all-perfect. He is truth itself, intelligence itself, and felicity itself. He is without form, unsupported, immutable, without sorrow, devoid of material qualities, all-witnessing, the soul of all, the all-seer, everywhere present. He is the hidden in all things, omnipresent and eternal. He enableth the senses to manifest their powers, but He is himself devoid of the senses. He is beyond the world, but the cause of the world. He is beyond the reach of speech or mind. That omniscient God knows all, but none knows Him. The whole universe existeth as indisputable truth, supported by Him. These different objects exist as true through his truthfulness. O great Goddess: we have been created by that cause of existences. He is the cause of all, the one only God. Men sing of him as the Creator and the Supreme on account of his having created this world. Through whose fear the wind bloweth, the sun shineth, the trees blossom in the forest, time timeth, death killeth, and fear maketh men afraid; who

is mentioned in the Vedant by the word 'He'—of Him what more shall I tell you, my beloved? He is to be contemplated, He is to be worshipped. His worship is easy. Without His worship there could be no salvation."

Again—

अस्मिन् धर्मे महेशि स्यात् सत्यवादी जितेन्द्रियः ।
परोपकारानिरतो निर्विकारः सदाशयः ॥
मात्सर्ष्यमीनोऽदम्भीच दयावान् श्रुद्धमानसः ।
मातापित्रोः प्रीतिकारी तयोः सेवनतत्परः ॥
ब्रह्म श्रोता ब्रह्मन्ता ब्रह्मन्वेषणामानसः ।
यतात्मा दृढ बुद्धिः स्यात् साक्षाद् ब्रह्मेति भावयन् ॥
न मिथ्याभाषणां कुर्यान्न परानिष्टचिन्तनम् ।
परस्त्रीगमनंचैव ब्रह्मन्त्री विवर्जयेत् ।
तत् सदिति वदेद्वैवि प्रारम्भे सर्वकर्मणां ।
ब्रह्मार्पणमस्तुवाक्यं पानभोजनकम्मषु ॥
येनोपायेन मर्त्यानां लोकयात्रा प्रसिद्धति ।
तदेव कार्यं ब्रह्मज्ञैरिदं धर्मं सनातनम् ॥

"He who embraces this religion (the religion of the One True God) should be truthful, of well-subdued senses, devoted to the good of others, without hatred, without malice, without pride, well-meaning, kind, pure-hearted, and devoted to the service of his parents, always doing what is pleasing to them. He should often hear of God, he should often think of God; he should often search after God. He should be of a well-regulated heart, and have firmness of mind. He should think that God is always present before him. He should not utter any falsehood, nor think of injuring others. He who has been initiated into the knowledge of the One True God, should refrain from adultery. At the beginning of every act, he should pronounce the words 'Om Tat Sat,' i.e., 'God is Creator and Preserver and Destroyer. He only really existeth.' After having done eating, drinking, or any other act, he should say, 'Brahmarpana-mastu,' i.e., 'This I make over to God.' That by which the world is well-guided, that is the eternal religion, that is the religion of the knower of the One True God."

Again—

वाचिकं कायिकं चापि मानसं वा यथामतिः ।
आराधने परेशस्य भावशुद्धिं विधीयते ॥
पूजने परमेशस्य नावाहन विसर्जने ।
सर्वत्र सर्वकालेषु साधयेद्ब्रह्मसाधनं ॥
अस्नातो वा कृतस्त्रातो भुक्तोवापि बुभुक्षितः ।
पूजयेत् परमात्मानं सदा निर्मलमानसः ॥

"In the worship of God, purity of speech, body and mind is required. In his worship there is no invocation or throwing away into water (as in the case with idols). At all times and all places one should worship Him. One should adore Him with a pure heart after having bathed, or without doing so, after having taken his meal, or before doing so."

Again—

भक्ष्याभक्ष्य विचारोऽत्र सज्यग्राह्यो न विद्यते ।
नकालशुद्धिं नियमो नवा स्थान निरूपणं ॥

"In this religion there are no scruples about what is to be eaten or not to be eaten, about what is to be rejected or accepted. There is no rule about auspicious hours, or about place of worship."

Again—

ब्राम्ह्ये मन्त्रे महेशानि विचारो नास्ति कुत्रचित् ।
स्वीयमन्त्रं गुरुर्दद्यात् शिष्येभ्योऽह्यविचारयन् ॥
पितापि दीक्षयेत् पुत्रान् भ्राता भ्रातृन् पातिस्त्रियं ।
मातुली भागिनयोश्च नम्रन् मातामहोपिच ॥

"O great goddess! respecting initiation into the knowledge of God, there is no regard of persons. The spiritual teacher should initiate without any such regard. The father can initiate his son, the brother his brother, the husband his wife, the uncle his nephew, and the grandfather his grand-son."

I have shown above the especial superiority of Jnankanda, or higher Hinduism (*Sreshtha Adhikara*), to other religions after having shown the superiority of Hinduism in general. While treating of the superiority of Hinduism in general, I showed that taking the spirit of even that portion of Hinduism, which is called the lower religion (*Kavistha Adhikara*), it is superior to other religions. This superiority is, however, most conspicuous in the *Jnankanda* or the *Sreshtha Adhikara*. Whoever reads the Slokas quoted above, will clearly perceive from them that the ascent from the religion of Jnankanda, especially the religion of the Vedant or Upanishad to Brahmoism, is very easy. The Slokas plainly show how near is Brahmoism to Hinduism, and how easily has the latter been developed into the former. Hinduism, through gradual improvement, has become Brahmoism. Brahmoism is universal and unsectarian religion, because its truths are common to all religions, and it admits men of all nations and races within its pale.* Hinduism has, by progressive development, assumed in Brahmoism a form which is perfectly catholic. But, because, Brahmoism is universal and unsectarian religion, does it necessarily follow that it is not Hinduism? Suppose I saw a man named Ramchandra, when he was but five years old. Now, that he has reached his thirtieth year, and, with the lapse of years, his form and aspect have undergone considerable change—does it follow that he is not the same Ramchandra still whom I saw thirty years ago? The Hinduism of the age of the Rig-Veda has, by means of gradual improvement and correction, become Brahmoism. Does it follow, therefore, that it is no longer Hinduism? It is just as true to say that Brahmoism is Hinduism for the reason that the latter has been gradually developed into the former, and that, therefore, the former is the highest developed form of the latter, as it would be to say that Brahmoism is universal religion, for the reason that its truths are common to all religions, and that it admits men of all nations and races within its pale. A Brahmo or Hindu Theist has as much right to call his religion the highest developed form of Hinduism as a Christian or Mahomedan Theist has to call his the highest developed form of Christianity or Mahomedanism. That very knowledge and worship of Brahma, which, from ancient times, were confined to the learned, is now being preached to, and propagated among, the mass in a purer shape. In days of old, the Upanishads were studied only by the Rishis who lived in forests, whence these treatises obtained the name of *Aranyaka*, but now are they read by all? Then, in those days when education was not at all diffused among the people and society was enveloped by the dense gloom of profound ignorance, the generality of men could not comprehend the formless Brahma and the Rishis justly apprehended that the knowledge of the One True God would be corrupted and abused by ignorant men, unable to grasp the same if it be imparted to them. But those days have gone by. Now, as the light of knowledge is being diffused among all ranks of society, there is no cause for such apprehension. Now the facilities have very much increased for raising the men who are in the *Kavistha Adhikara* or lower stage of religion to the higher by means of instruction. It has, therefore, become incumbent upon all Brahmos or Hindu Theists to instruct the mass in the knowledge of the One True God.

On consideration it will appear that Hinduism is, like the ocean, a great store-house of gems. In this respect it

can be compared to the Indian Ocean. As there are material gems without number in the Indian Ocean, so there are spiritual gems without number in Hinduism. The Hindu needs not go anywhere else for religious knowledge. I quote below what our venerable President* has said on this subject in one of his works:—

"A man need not be of a particular nation or of a particular country in order to be a knower or speaker of Brahma or the One True God. A Brahmo of any country has a right to instruct those of another in the knowledge of God. We have, however, an especial right to the jewels of truth communicated by the speakers of God who flourished in ancient India. In matter of religion, we are rich in paternal wealth; that wealth is the best that we possess; we have got it in abundance from our forefathers; we need not beg it from any other nation. India is the primeval seat of religion. No other country, no other nation has a religion so ancient as that of the Vedas. The first religion that appeared in the world was the Vedic religion. In the dimly ancient period when the Vedic Suktas issued from the simple and pure hearts of the Rishis of India, other lands were wrapped in the darkness of ignorance. Poetical numbers first took rise in India. And this sacred invention of man was first offered to the feet of Him who awards the fruits of our religious acts. God has made India the great mine of religion, and even up to this time the jewels it contains have not been exhausted. The Himalayas are no less India's, the Indian Ocean and the Ganges are no less hers, than are the Vedas, the Upanishads, and the Puranas. Nowhere was the subject of religion more cultivated than in India. The Indians are by nature lovers of religion. They view religion in a more serious light than any other nation. Nowhere is to be seen such regard for religion—such dependence on God. Do what they will, build a house, or journey to any place, they must first take the name of Him on whom all success depends, before doing the same. Even when they write a common letter, they do not forget God. They commence it with his name. Those nations whose minds are not so deeply imbued with religious feelings cannot understand these things. This religious spirit has come down from the earliest period of the Vedic religion. One particular nation has won celebrity in one particular thing—once in war, another in commerce, a third in art, and a fourth in religion. India, if it has nothing else to boast of, has yet a superiority in religion and morality above the rest of the world. The superior modesty and chastity of our Indian women will amply testify to this fact. We need go to other nations for a sounder knowledge of politics, of arts, of commerce, of military science, but we need go to no nation for religious and moral instruction."

The comprehensiveness and superiority of Hinduism are beautifully described in the above words of our President. I think that the circumstances of other nation's teaching religion to Hindus looks very much like putting on the airs of a grand-uncle before a grand-uncle. If we consider the character of Hinduism, we are led to think that this religion will never perish. As long as India will exist, so long will Hinduism exist. Many people say that Hinduism will perish. Their assertion is unfounded. Who can destroy this religion? The Buddhists tried to destroy it, but they were unsuccessful. The Mahomedans made every attempt to do so, but they were not able to shake it in the least. The Christian missionaries have come to propagate their religion in this country, but, seeing the strength of Hinduism, have commenced to sound a retreat. In a speech lately delivered by Dr. Duff in Scotland, he said that Indian philosophy is so comprehensive, that counterparts of all systems of European philosophy are to be found in it. Surely it must be extremely difficult to convert such an intelligent nation to Christianity. Hinduism is like an elephant. The

* The catholicity of Brahmoism has been dwelt upon at large in my sermon on the characteristics of Brahmoism (see R. N. Bose's *Bakritis* or Sermons, Vol. I.) I delivered the above sermon some twenty years ago. When I sent it from Madras to Calcutta for publication in the *Tatva-bodhini Patrika* (the organ of the Adi Brahmo Samaj), I annexed to it Shastric authorities for my views and opinions. But the Editor of the journal in question could not publish them for want of space.

* Babu Debendranath Tagore who was President of the meeting in which this lecture was delivered,

followers of other religions attack it like gnats, but they fly off when it once shakes its body. As long as the saying, "God is truth itself, wisdom itself, and infinity itself," lasts, so long will Hinduism last. As long as the saying, "He is the best among the knowers of God whose amusement is God, whose enjoyment is God, and who performs good works," is regarded in India as the best description of the true knower of God, so long will Hinduism last. As long as the sayings, "He really seeth who seeth other beings in the light of himself," "One should not do to others what is hurtful to himself," will be welcomed by the people of India, so long will Hinduism last. As long as Hinduism will last, so long will the Hindu name last. We can never forsake the name of Hindu. What fond and charming associations are connected with the word "Hindu"! When we pronounce the word "Hindu" the venerable figures of the primitive Aryans, who dwelt on the banks of the river Saraswati, appear before our vision, who, perceiving the intimate relation between man and God, said, "Thou art our father, thou art our mother." "Thou art our friend, our father, the greatest among fathers." "Sweet is thy friendship, sweet thy guidance." "Thou art ours and we thine." When we pronounce the word "Hindu," the venerable figure of the Rishi Tittira appears before our vision, who said: "He who knows the Supreme God who is truth itself, wisdom itself, and infinity itself as seated in the best of all spaces, the heart, enjoyeth all fruition with the all-intelligent God." When we pronounce the word "Hindu" the venerable figure of the Rishi Mandukya appears before our vision, who said: "God is all-tranquil, all-good and without a second." When we pronounce the word "Hindu," the venerable figure of Vyas, who said: "One should not do to others what is hurtful to himself," presents itself to our mind in the revered array of the god-devoted ascetic, the tiger-skin, and the matted hair. When we pronounce the word "Hindu," the venerable figure of the gentle, but spirited, Vasistha appears before our vision, who said: "The words of a child, if reasonable, are acceptable, but what is unreasonable should be spurned as grass even if uttered by the god, Brahma, himself." When we pronounce the word "Hindu," the wise, placid aspect of the brown-complexioned, handsome Rama, brown as the fresh *Durva* grass, appears before our vision, who suffered infinite hardship in the wilderness for fourteen years for the sake of fulfilling the promise he made to his father and exhibited in himself the best example of truthfulness and self-restraint. When we pronounce the word "Hindu," Yudhisthir presents himself before our vision, whose name has become almost synonymous with virtue in India. When we pronounce the word "Hindu," the figure of that extraordinary man* appears before us who, telling the means of his own destruction to Yudhisthir, showed uncommon magnanimity of mind, and who, from amidst the tortures of his bed of arrows, gave endless and priceless religious and moral instruction to the Pandavas. When we pronounce the word "Hindu," the high-souled royal saint, Janaka, presents himself to our minds, who, for a minute, was not diverted from intimate communion with God, though paying the minutest attention to worldly affairs. When we pronounce the word "Hindu," we remember Pururava, who, on being brought captive before Alexander, and on being asked by him how he liked to be treated, replied, "Like a King." How charming is the Hindu name! Can we ever forsake it? This name possesses magical power. By means of this name all Hindus will be bound by the tie of brotherhood. By means of this name, the Bengali, the Hindusthani, the Punjabi, the Rajput, the Mahratta, the Madrasi, in short all Hindus, will be of one heart. The aspirations of all will be the same; they will all make united effort for the attainment of all kinds of freedom. We should not, therefore, forsake the name of Hindu as long as the last drop of Aryan blood runs in our veins. Shall we, forsaking the Hindu name and the Hindu religion, have recourse to slavish imitation of other nations? Imitation makes man

weak; one can never become great by means of imitation. Our nation is very fond of imitation. They are so fond of imitation that, if the Chinese become our rulers to-day, they would keep a pig-tail to-morrow. But does what I say apply to all Hindus? Are there not hundreds and thousands of men in India who are averse to servile imitation of other nations? If there be no such noble-hearted men in India, let it be washed away by the Indian Ocean, let it be obliterated from the map of the world; the latter would lose nothing by the catastrophe. We are not New Zeland barbarians, that, putting on hat and coat, we will in one day be turned into Englishmen. This would be the act of a slave. We are not slaves. We have got stamina in us. The Hindu race has still got sufficient stamina in them which would enable them to rise by dint of independent exertion. The Hindu nation is sure to improve themselves and become rivals of other civilized nations in course of time. Religious and moral civilization is true civilization. That civilization has not yet dawned upon the earth. We can reasonably hope that the Hindu nation, by re-attaining its ancient religious and moral civilization, yea by attaining a greater religious and moral civilization than the same, will stand as the best and the foremost of all nations on the earth. We have lost political freedom. Shall we have to lose social freedom also? The great poet Homer says: "The day a man becomes a slave, he loses half his manhood." If in this way we become dependent on others in every respect, shall we be ever able to stand up again? Can the mind retain its strength at such slavish dependence? If the mind lose its strength, how can we effect our own improvement? Shall the Hindu race be extinguished by becoming subject to foreigners in every possible respect? I can never believe so. This I hope that, as the Hindu nation was once renowned in the world for knowledge, wisdom, civilization, and religion, it will again become renowned for the same. Milton says in one place with reference to his own nation: "Methinks, I see in my mind a noble and puissant nation rousing herself like a strong man after sleep and shaking her invincible locks; methinks, I see her as an eagle mewing her mighty youth and kindling her undazzled eyes at the full mid-day beam." Likewise I can say with respect to the Hindu nation: "I see before me the mighty Hindu nation rising from sleep and shaking the *Kundala** of the hero, setting itself to run the race of improvement with the energy of a god. I see before me the Hindu nation renewing its youth and again adorning the world with the light of knowledge, civilization and religion. I see before me its renown and glory again filling the earth from one end of it to the other." I conclude my lecture with singing the glory of India with a heart full of hope:—

Ye sons of Ind! her glory sing
 With hearts responsive to the string.
 What land beneath the sun like India gleams?
 What mount is like her Mount of Snow?
 Hers are the kindest soil, the purest streams
 And mines where rarest jewels glow.
 Glory be to Ind!
 Glory ho! to Ind!
 Glory sing of Ind!
 With a fearless heart,
 With a master's art,
 Glory sing of Ind!

2.
 Surpassing fair and chaste are India's dames:
 Where are the 'quals to be found
 Of Sita, Savitri, those holy names,
 For matchless constancy renown'd?
 Glory be to Ind!
 Glory ho! to Ind!
 Glory sing of Ind!
 With a fearless heart,
 With a master's art
 Glory sing of Ind!

* An ornament for the ear, worn by ancient Hindus, and still done so by those of the Northern and Southern parts of India.

* Blisuma.

3.

Before our vision India's sages great
Vasistha, Goutam, Atri pass,
And bards, jewels of her fallen state,
Rare Valmik, Vyas and Kalidas.

Glory be to Ind !
Glory ho ! to Ind !
Glory sing of Ind !
With a fearless heart,
With a master's art,
Glory sing of Ind !

4.

The land of heroes she—oh ! where are they ?
Subjection brought on sable night ;
Though deep the gloom, will it for ever stay ?
The rising sun must cheer the sight.

Glory be to Ind !
Glory ho ! to Ind !
Glory sing of Ind !
With a fearless heart,
With a master's art,
Glory sing of Ind.

5.

Remember'st thou not Bhim and Arjun great,
The valiant Prithu and the rest,
The stays of Ind, the wicked Yavan's dread,
The tender friends to men distress ?

Glory be to Ind !
Glory ho ! to Ind !
Glory sing of Ind !
With a fearless heart,
With a master's art,
Glory sing of Ind !

6.

Why fearest thou, O craven ! courage take ;
The righteous cause does victory grace ;
Though weak, know union thee will pow'ful make ;
What fear to cheer our mother's face ?

Glory be to Ind !
Glory ho ! to Ind !
Glory sing of Ind !
With a fearless heart,
With a master's art,
Glory sing of Ind !

Glory be to Ind !
Glory ho ! to Ind !
Glory sing of Ind !
With a fearless heart,
With a master's art,
Glory sing of Ind !*

THE END.

GLEANINGS FROM ELIPHAS LEVI.*

Extracts from the Introduction to the
DOGME DE LA HAUTE MAGIE.

Through the veil of all the hieratic and mystic allegories of ancient doctrines, through the gloom and fantastic trials of all the initiations, beneath the seals of all sacred writings, amidst the ruins of Nineveh or Thebes, on the time worn fragments of the Old World temples, and the mutilated faces of the Assyrian or Egyptian sphynx, in the monstrous or wondrous paintings that translate to the Indian believer the sacred pages of the Vedas, in the strange emblems of our old books on alchemy, and in the ceremonies of admission practised in all secret societies, one catches glimpses of a doctrine, everywhere the same and everywhere studiously concealed.

Occult philosophy seems to have been everywhere, the nurse or god-mother of all religions, the secret lever of all intellectual forces, the key of all divine mysteries, and the absolute queen of society, in those ages when it was exclusively restricted to the education of the priests and kings.

Nevertheless at the base of magic there is science, as at the base of Christianity there is love ; and in the symbols of the Evangel, we see the incarnate Word, adored in infancy by the three Magi, led by a star (the ternary and the sign of the microcosm) and receiving from them Gold, Incense and Myrrh ; † another mysterious ternary under whose emblems are allegorically represented some of the profoundest secrets of the Kabala.

Strange fact ; there exist amongst the sacred books of the Christians two works that the infallible church has never pretended to understand, and never attempts to explain : the prophecy of Ezechiel and the Apocalypse ; two Kabalistic clavicules, reserved without doubt in heaven for the comments of the Royal Magi ; works closed with seven seals for the faithful believers, but perfectly clear to every infidel initiated in the Occult Sciences.

There is yet another book. . . . This book, more ancient perhaps than that of Enoch, has never been translated, and it is written throughout in primitive characters and on detached leaves like the tablets of the ancients. . . . It is truly a strange and monumental work, simple and strong as the architecture of the Pyramids and durable consequently as these ; a work that sums up all sciences, and of which the infinite combinations can solve all problems ; a book which speaks by engendering thought, and that inspires and regulates all possible conceptions.

We have said that the church, whose special attribute is the custody of the keys, does not pretend to possess those of the Apocalypse or the visions of Ezechiel. For the Christians and in their opinion the scientific and magical clavicules of Solomon are lost. It is, however, certain that in the domain of intelligence, governed by the Word, nothing written is lost. Only those things which men cease to know of, cease to exist for them at any rate as a potency ; and they sink back into the region of enigmas and mysteries. Moreover, the antipathy of or even open war waged by the official church against everything which falls within the range of magic, which is a sort of personal and unfettered priesthood, springs from necessary causes which are even inherent in the social

* Brilliant and epigrammatic a writer, and profound an Occultist, as was the Abbé Constant (better known by his *nom-de-plume* of Eliphas Levi), the great bulk of his writings would, we fear, do little either to interest or instruct our readers. Still there are passages in his writings so pregnant with a higher meaning that it seems to us that it might be well to reproduce, from time to time, in the THEOSOPHIST, translations of some of these. To Indian readers at any rate, they will open an entirely new vista.

† According to the Kabalists, the three Kings or Magi were white, black and brown. The white presented gold, the symbol of Life and Light. The Black presented myrrh, the symbol of Death and Night ; and the Brown presented the frankincense, the symbol of Divinity and of the dogma which reconciles the antagonistic duads of the Universe.—*Ritual*, p. 98.

* This song, originally composed in Bengali by one of the friends of the writer, is sung at the Hindu Mela or the annual National Gathering at Calcutta. The *Banga Darshana*, the best of the vernacular magazines of Bengal, reviewing his "Superiority of Hinduism," says with reference to this song : "Let flowers and sweet scents be showered on the pen of the composer of this song ! Let this great song be sung in every part of India ! Let it be echoed in the caves of the Himalaya ! Let it be whispered through every tree on the banks of the Ganges, Yamana, Indus, Nermuda and Godavery ! Let it resound in the solemn roar of the eastern and the western (the Arab and Bengal) Seas ! Let the chords of the hearts of the two hundred millions of India beat in unison to this song." The writer entertains a fond hope that this song would in course of time come to be reckoned as the national song of India, and be translated into every vernacular dialect spoken in this vast continent. The writer thinks it necessary to inform the reader that the original of this song in the Bengali edition of his "Superiority of Hinduism," is much superior to the translation given above, although he presumes that he will find the latter to be a close and spirited one.

hierarchical constitution of the Christian priesthood. The Church ignores magic, because she must ignore it, or perish.

The Templars, did they really worship Baphomet? . . . What then was this secret and powerful association which imperilled church and state, the members of which were thus slaughtered without a hearing? Judge nothing lightly, they were guilty of a great crime; they allowed the profane to look into the sanctuary of the ancient initiation; they plucked once more, and divided amongst themselves to become masters of the world, the fruits of the knowledge (*la science*) of good and evil. The sentence that condemns them has a higher source than even the tribunals of the Pope or King Philip le Bel. "On the day that thou shalt eat of that fruit, thou shalt surely die," said God himself, as we see in the book of Genesis.

Yes, there exists a formidable secret, the revelation of which has already overthrown one world as is attested by the religious traditions of Egypt,* epitomized symbolically by Moses at the beginning of Genesis. This secret constitutes the fatal knowledge (*science*) of good and evil, and its result, when divulged, is death. Moses represents it under the figure of a tree which is *in the middle* of the terrestrial Paradise, and which is close to, nay, which holds by its roots to the tree of life; the four mysterious rivers rise at the foot of this tree, which is guarded by the sword of fire and by the four forms of the Biblical sphynx, the cherubim of Ezechiel. Here I must pause, I fear that I have already said too much.

Yes, there exists a dogma, unique, universal, imperishable, strong as the supreme reason, simple as all that is great, intelligible as is everything universally and absolutely true, and this dogma has been the father of all others. Yes, there does exist a knowledge which confers upon man prerogatives and powers apparently superhuman.

The philosopher's stone, the universal medicine, the transmutation of metals, the quadrature of the circle, and the secret of perpetual motion, are therefore neither mystifications of science nor dreams of folly; they are expressions, which must be understood in their true signification, and which represent the different bearings of one and the same secret, the different aspects of one and the same operation, which may be designated in more general terms as the GREAT WORK.

There exists in nature a force far more powerful than steam, by the help of which a single man, capable of grasping it and knowing how to direct it, might change the entire face of the world. This force was known to the ancients; it exists in an universal agent, of which equilibrium is the fundamental law, and the direction of which pertains to the great secret of transcendental magic. By directing this agent one can change even the order of the seasons, produce in the darkest night the appearances of day, correspond in one instant from one extremity of this

* See Plato's History of the Atlantis as given by the priests of Sais to his great ancestor Solon, the Athenian law-giver.

Atlantis, the submerged continent, and the land of the "Knowledge of Good and Evil" (especially the latter) *par excellence*, and inhabited by the fourth race of men (we are the *fifth*) who are credited in the *Popol-Vuh* (the book of the Guatemalans) with sight unlimited and "who knew all things at once." Eliphas Levi refers to the secret tradition, among Occultists, about the great struggle that took place, in those far away prehistoric days of Atlantis, between the "Sons of God"—the initiated Adepts of Sham-bha-la (once a fair island in the inland Sea of the Tibetan plateau, now a fair a land, an oasis surrounded by barren deserts and salt lakes)—and the Atlantians, the wicked magicians of Thevetat. (See *Sais*, Vol. I. p. p. 589-94). It is a well established belief among the Eastern and especially the Mongolian and Tibetan Occultists that toward the end of every race, when mankind reaches its apex of knowledge in that cycle, dividing into two distinct classes it branches off—one as the "Sons of Light" and the other as the "Sons of Darkness," or initiated Adepts and natural-born magicians or—*mediums*. Toward the very close of the race, as their mixed progeny furnishes the first pioneers of a new and a higher race, there comes the last and supreme struggle during which the "Sons of Darkness" are usually exterminated by some great cataclysm of nature—by either fire or water. Atlantis was submerged, hence the inference that that portion of the mankind of the fifth race which will be composed of "natural-born magicians" will be exterminated at the future great cataclysm by—fire.

earth to the other, see, like Apollonius, what passes on the other side of the globe, heal or strike at a distance and give to a word or sentiment, a world-wide echo and influence. This agent of which glimpses are afforded in the manipulations of the disciples of Mesmer is precisely what the Adepts of the Middle Ages designated the primary substance of the GREAT WORK. With the Gnostics this was the fiery body of the Holy Ghost, and it was this which was worshipped in the secret rites of the Sabbath, or the Templars under the hieroglyphic form of Baphomet, or the Hermaphrodite goat of Mendes.*

The key to all magical allegories is to be found in the leaves or cards, to which we have referred and which we believe to have been the work of Hermes. Around this work which may be called the key-stone of the arch of every temple of Occult science, innumerable legends cluster, partial translations of, or commentaries, eternally renewed under a thousand different forms, on the great truth. At times these ingenious fables group themselves harmoniously together forming a grand epic poem, which gives its character to an entire epoch, without the crowd being able to explain how or why this is so. It is thus that the myth of the Fleece of Gold sums up, while veiling them, the hermetic and magical dogmas of Orpheus, and if we only turn back as far as the mystical poesy of Greece, it is ~~that~~ the sanctuaries of Egypt and India overpower us, as it were, with their profusion and leave us bewildered where to choose in the midst of so much wealth, and that we are impatient to speak of the legend of Thebes,[†] that terrible synthesis of all dogma, present, past and future, that, so to speak, infinite fable which, like the god of Orpheus, touches the two ends of the cycle of human life. How passing strange! The seven gates of Thebes, defended and attacked by seven chiefs who have sworn upon the blood of victims, signify precisely the same as the seven seals of the sacred book, explained by seven genii and attacked by a seven-headed monster, after it has been opened by a Lamb living, though immolated, in the allegorical Revelation of St. John! The mysterious origin of Oedipus, found hanging like a bleeding fruit on a tree of Cytheron, recalls the symbols of Moses and the stories of Genesis. He fights against his father and kills him without knowing him; dread prophecy of the blind emancipation of reason, without science; then he comes to the sphynx, the sphynx, the symbol of symbols, eternal enigma to the common herd, pedestal of granite to the science of sages, the devouring and silent monster which in its unchanging form expresses the unique dogma of the great universal mystery. How does the tetrad change into the biad and explain itself in the triad? In other words, more emblematic and more popular, what animal has four feet in the morning, two at noon and three in the evening? Philosophically speaking, how does the dogma of the elementary forces produce the dualism of Zoroaster, and sum itself up in the Triad of Pythagoras and Plato?† What is the innermost signification (*raison dernière*) of these allegories and numbers, what the key word (*dernier mot*) of all symbolisms? Oedipus replies with one simple terrible word, which kills the sphynx and makes the guesser of the riddle king of Thebes; the answer to the riddle is, MAN! Unhappy mortal, he saw too much, but not sufficiently clearly, and soon he must expiate his fatal but imperfect clairvoyance, by a self-inflicted blindness, and

* What was in reality that much maligned and still more dreaded goat, that Baphomet regarded even now by the Roman Catholics as SATAN, the Grand Master of the "Witches Sabbath," the central figure of their nocturnal orgies? Why, simply PAN or NATURE.

† By "the dogma of elementary forces" Eliphas Levi means "spirit" and "matter," allegorized by Zoroaster, for the common herd, into Ormazd and Ahriman, the prototype of the Christian "God" and "Devil;" and epitomized and summed up by the philosophy of Occult Science in the "Human Triad" (Body, Soul, Spirit)—the two poles and the "middle nature" of man, the perfect *microcosm* of the ONE Universal Macrocosm or Universe. In the *Khoordak-Avesta* the Zoroastrian dualism is contradicted:—"Who art thou, O fair being?" inquires the disembodied soul of one who stands at the gates of its Paradise. "I am, O Soul, thy good and pure actions . . . thy law, thy angel, and thy God."

disappear in the midst of a storm, as must disappear all civilizations which guess, without understanding its entire bearing and mystery, the answer to the sphynx's riddle. All is symbolic and transcendental in this gigantic Epic of Human destiny. The two hostile brothers express the second part of the great mystery divinely completed by the sacrifice of Antigone; then the war, the last war; the hostile brothers killed one by the other; Capaneus killed by the lightning he defied, Amphiräus devoured by the Earth, are equally allegories which by their truth and grandeur fill with astonishment all who realize their triple Hieratic signification.

The sacred book of ancient initiation was not ignored by Homer; who traces the plan and the leading figures on the shield of Achilles, with minute precision. But the graceful fictions of Homer seem to make us soon forget the simple and abstract truths of primitive religion. Man turns to the form and leaves in oblivion the idea; the signs as they increase in number lose their power, and magic herself at this period grows corrupt and sinks, with the sorcerers of Thessaly, into the most profane enchantments. The crime of Œdipus has borne its fruits of Death, and the science of Good and Evil raises evil to a sacrilegious God-ship. Men tired of the light hide themselves in the shadow of the bodily substance; the dream of the void that God fills seems soon to them greater than God himself, and Hell is created.

When in this work we make use of those sacred words, God, Heaven, Hell, let it be understood once for all that the meaning we attach to them is as distinct from that accepted by the outside world, as is the initiation from common thought. For us God is the Azot of the sages, the efficient and final principle of the GREAT WORK.*

Let us return to the fable of Œdipus. The crime of the King of Thebes lies not in having understood the sphynx, but in having destroyed the rod (*le fléau* = flail) of Thebes, without being sufficiently pure to complete the expiation in the name of its people; soon the plague avenges the death of the sphynx, and the King of Thebes, forced to abdicate, sacrifices himself to the terrible manes of the monster which is more living and devouring than ever now that it has passed from the realms of Form into those of the Idea. Œdipus has seen what man is, and he tears out his eyes so as to avoid seeing what God is.† He has divulged one-half of the great magic secret, and to save his people he must carry with him to exile and to the grave the other half of the terrible secret.

After the colossal fable of Œdipus we meet with the graceful poem of Psyche, of which Apuleus is certainly not the inventor. The great magical secret here reappears under the guise of the mysterious marriage between a God and a feeble girl abandoned, alone and naked, on a rock. Psyche must remain ignorant of the secret of her ideal Royalty, and if she looks at her husband she loses him.‡ Apuleus here gives a commentary on, and an interpretation of the allegories of Moses, but the Elohim of Israel and the gods of Apuleus, did not both equally issue from the sanctuaries of Memphis and Thebes? Psyche is the sister of Eve, or rather Eve spiritualized. Both desire to know and forfeit innocence to gain the honour of the trial. Both deserve to descend into Hell,—the one to bring thence the old box of Pandora, the other there to seek and there to crush the head of the old serpent, which is the

symbol of time and of evil. Both commit the crime that in the old times, Prometheus, and in the Christian legend, Lucifer, have to expiate, the one delivered the other subjected by Hercules and by the Saviour.

The great magical secret is therefore the lamp and the dagger of Psyche, the apple of Eve, the sacred fire stolen by Prometheus, and the burning scepter of Lucifer, but it is also the holy cross of the Redeemer. To know enough of it to divulge or misuse it, is to deserve all punishments; to know it as it should be known, *to use and hide it* is to be Master of the Absolute.*

All is comprehended in one word, and in one word of four letters; it is the Tetragram of the Hebrews, the Azot of the alchemists, the Thot of the gipseys, and the Taro of the Kabalists. This word expressed in so many words means *God for the common herd*, man for the Philosopher, and gives to Adepts the crowning word of human science and the key to divine power, but he alone knows how to use it, who realizes the necessity of never revealing it. If Œdipus, instead of causing the sphynx to die, had tamed and harnessed her to his chariot when entering Thebes, he would have been king without incest, without calamities, without exile. Had Psyche by submission and caresses persuaded Love to reveal himself to her, she need never have lost him. Love is one of the mythological images of the great secret and the great agent, because he expresses at the same time an action and a passion, a void and a fulness, an arrow and a wound. Initiates ought to understand me; and on account of the vulgar one must not say too much.

The Bible with all the allegories it contains, expresses only very imperfectly and obscurely the religious science of the Hebrews. The book of which we have spoken and whose hieratic figures we shall later explain, this book called by William Postel the Genesis of Enoch, certainly existed before Moses and the prophets, whose doctrine, identical in essentials with that of the ancient Egyptians, had also its exotericism and its veils. When Moses spoke to the

* In the Christian legend, the "Redeemer" is the "Initiator" who offers his life in sacrifice for the privilege of teaching his disciples some great truths. He, who unriddles the Christian sphynx, "becomes the Master of the Absolute" for the simple reason that the greatest mystery of *all* the ancient initiations,—past, present and future—is made plain and divulged to him. Those who accept the allegory *literally*, will remain blind all their life and those, who divulge it to the ignorant masses, deserve punishment for their want of discretion in seeking to "feed pigs with pearls." The THEOSOPHIST,—read but by the intelligent who, when they understand it, prove that they deserve as much of the secret knowledge as can be given them,—is permitted to throw out a hint. Let him, who would fathom the mystery of the allegory of both Sphynx and Cross, study the modes of initiation of the Egyptians, Chaldeans, ancient Jews, Hindus, &c. And then he will find what the word "Atonement"—far older than Christianity—meant, as also "the Baptism of Blood." At the last moment of the Supremo Initiation, when the Initiator had divulged the last mysterious word, either the Hierophant or the "newly-born," *the worthier of the two*, had to die, since two Adepts of equal power must not live, and he, *who is perfect*, has no room on earth. Eliphas Levi hints at the mystery in his volumes without explaining it. Yet he speaks of Moses who dies—mysteriously disappears from the top of Mount Pisgah after he had "laid his hands" upon the initiated Aaron, of Jesus who dies for the disciple "whom he loved," John the author of the Apocalypse, and of John the Baptist—the last of the real *Nazars* of the Old Testament (see *Isis*, Vol II., p. 132), who, in the incomplete, contradictory and tortured Gospel accounts, is made to die later through Herodias's whim, and, in the secret Kabalistic documents of the Nabatheans, to offer himself as an expiatory victim after "baptizing" (*i.e.* initiating) his chosen successor in the mystic Jordan. In these documents, after the initiation, *Aba*, the Father, becomes the Son, and the Son succeeds the Father and becomes *Father and Son* at the same time, inspired by Sophia Achemoth (secret wisdom) transformed later on into the Holy Ghost. But this successor of John the Baptist was not Jesus, the Nazarenes say. But of this anon. To this day, the initiation *beyond* the Himalayas is followed by temporary death (from three to six months) of the disciple, often that of the Initiator; but the Buddhists do not spill blood, for they have a horror of it, knowing that blood attracts "evil powers." At the initiation of the Chhinnamasta Tantrikas (from *chhinnana* "severed" and *masta* "head")—the Goddess Chhinnamasta being represented with a decapitated head), the *Tantrik Shastris* say that, as soon as the Adept has reached the highest degree of perfection, he has to initiate his successor and—die, offering his blood as an atonement for the sins of his brothers. He must "cut off his own head with the right hand, holding it in the left." Three streams of blood gush out from the headless trunk. One of these is directed *into the mouth* of the decapitated head ("... my blood is drink indeed"—the injunction in John that so shocked the disciples); the other is directed toward the earth as an offering of the pure, sinless blood to mother Earth; and the third gushes toward heaven as a witness for the sacrifice of "self-immolation." Now, this has a profound Occult significance which is known only to the initiated; nothing like truth is explained by the Christian dogma, and imperfectly as they have defined, the *quasi-inspired* "Authors of the Perfect Way" reveal the truth far nearer than any of the Christian commentators.

* The *Seventh State of matter*—Life. The *Fire and Light* of the "Astral Virgin" may be studied by the Hindus in the Fire and Light of Akasa.

† "to avoid seeing what God is"—*i.e.*, seeing that God is but man and *vice versa*—when he is not the "lining" of God—the Devil. We know of many who prefer voluntary and life-long blindness to plain, sober truth and fact.

‡ Cupid, the *god*, is the seventh principle or the Brahm of the Vedantin, and Psyche is its vehicle, the sixth or spiritual soul. As soon as she feels herself distinct from her "consort"—and sees him—she loses him. Study the "Heresy of Individuality"—and you will understand.

people, says allegorically the sacred book, he put a veil over his face, but he removed this veil when he spoke to God.*

These books were only written to preserve tradition, and they were written in symbols unintelligible to the profane. Besides the Pentateuch and the poetry of the Prophets were only elementary works of doctrine, ethics and liturgy; the true secret and traditional Philosophy was not written till later and under veils still less transparent. It is thus that a second Bible originated, unknown or rather uncomprehended by Christians; a collection, say they, of monstrous absurdities (and on this point believers and unbelievers confounded in a common ignorance are at one); a monument, say we, in which is collected the most sublime efforts and imaginings to which the genii of philosophy and religion have ever attained; a treasure surrounded by thorns; a diamond concealed in a coarse dull stone;—our readers will have already guessed that we refer to the Talmud.

One is struck with admiration on penetrating into the sanctuary of the Kabala with a doctrine so logical, so simple, and at the same time so absolute. The necessary union of signs and ideas, the consecration of the most fundamental realities by the primitive characters; the trinity of words, letters and numbers; a philosophy simple as the alphabet, profound and infinite as the word; theorems more complete and luminous than those of Pythagoras; a theology one can sum up on one's fingers; an infinity which may be held in the hollow of a baby's hand; ten cyphers, twenty-two letters, a triangle, a square, and a circle complete the elements of the Kabala. They are the fundamental principles of the written Word; the reflection of the spoken Word, which created the world.

All truly dogmatic religions have issued from and return to the Kabala; all that is scientific or grand in the religious dreams of all the *illuminati*, Jacob Boehme, Swedenborg, Saint Martin, &c., has been borrowed from the Kabala; all masonic associations owe to it their secrets and their symbols. The Kabala consecrates alone the alliance of the universal Reason and the divine Word; it establishes by the counterpoise of two forces, opposed in appearance, the eternal balance of existence; it alone reconciles reason with faith, power with liberty, science with mystery; it holds the keys of the present, the past, and the future.

THE THREE GRADES OF ANCIENT THEOSOPHISTS.

BY A SANKARIAH, F.T.S.

I hold for myself and for the Kerala and other *siddha-sramams* under my guidance that the merits of registered or unregistered, ancient or modern Theosophists are of three grades in the following verses of Manu:—

Lowest or Third Degree or Grade.

“Rishi Yajñam Deva Yajñam,
Bhuta Yajñam cha sarvadâ;
Nri Yajñam Pitri Yajñam cha,
Yatha Saktir na hâpayet.”

Second Degree.

“Etân eke mahâ Yajñan,
Yajña Sastra vido Janâh;
Anibamânas Satutam,
Indriyeshu eva Juhvati.”

First or Highest Degree or Grade of Adepts.

“Jñanennaiva Aparo Viprâ,
Yajanty etair Makhais sadâ;
Jnanamulân Kriyam eshâm,
Pasyanto Jñâna chakshusha.”

All Theosophical teaching and practice can only be in explanation or in realisation of those merits.

* Or his Seventh Principle.

Merit of the second and first grade is attainable only by *apprenticeship to Gurus*. I leave the verses without any explanation in order that our Fellows may contribute to the THEOSOPHIST the result of their studies with Pandits, Chelas, and Adepts. The subject is inexhaustible and all comprehensive, and will help to discriminate between the different ranks and branches of the Initiates and occult lore respectively. They are but *nominal* Theosophists who are not *disciplined* in the third grade of Love, Hope, and Charity. The Internal Regulation of the senses and the nervous system which characterises the second grade will then replace the External Regulation. The men of the First or Highest grade are a *law unto themselves and must not be criticised* or imitated by the ignorant and impatient Chela or Reformer. Sri Sankara Chariar is alleged to have lived with a widow princess, in “*parakâyam*”; Arjuna is accused of having married a widow, and Krishna to have had a thousand wives.* These examples are unsuited to and misinterpreted and ill-followed by Theosophists of the third and second grades and *a fortiori* by the uninitiated.

Correspondence.

IS IT A “SIN” TO WITHHOLD CERTAIN KNOWLEDGE?

TO THE EDITOR OF THE “THEOSOPHIST.”

In your issue of September last, in a disputatious letter signed “H. X.,” the writer,—who feels evidently the necessity of finding a bone to pick with some one and shows determined fight,—gives out, as his personal opinion, that:—“it is a *sin* on their (the BROTHERS’) part not to communicate to the world all the knowledge they possess.”

Imprudent and highly defying words.—A proposition showing plainly in the writer a far larger percentage of egotistical selfishness than of practical benevolence for humanity. In its present unsettled, chaotic condition of morality—or rather of *immorality* I should say—the gift of such knowledge would prove simply murderous. Viewed from the side of moral danger, it is as though he urged upon a school-master the necessity of imparting to his crowd of urchins—aged respectively from five to fifteen—every secret of physiology hardly known to their fathers; and, regarded from the aspect of physical peril, the demand is equal to an advice to leave, with a tribe of savage islanders, a whole arsenal of nitro-glycerine explosives, entrusting the aborigines with the storage, handling, and transportation of the destructive materials.

I have not the honour of knowing much about the BROTHER-ADEPTS; but I believe in ADEPTS, and in the *powers exercised by such persons*. Still, little as I may know of their system, I know enough to approve of it most unequivocally, and, especially of their reserve and cautiousness, for which I feel very grateful.

But a few years since, it was a serious question, with some of our men of science, whether they ought not to keep back some of their discoveries from the knowledge of the vulgar, lest a portion of mankind should turn most of its deadly secrets into weapons to be used for personal motives against their fellow-men. It was rumoured that Faraday himself had an idea that it would be better “if the secret of the decomposition of water were not discovered, as the power, so gained, might not be wisely used.” And who of us would dare dispute the fact that a power, requiring skill and an enormous self-restraint and abnegation for its beneficent use,—an art with as much potentiality for evil as for good in it—ought never to be placed at the disposal of the first comer, since the latter, in the present loose state of morals of our Society, would be sure, in seven cases out of ten, to apply it to some bad or selfish purposes? From the discovery of chloroform down to that of dynamite, there was more misuse than use of both, and more terrible crimes were committed, than beneficent results achieved, by their help. Thus, it could be easily shown that, even with regard to popular science, certain scientific secrets placed in the

* These examples are “unsuited” because these are not *historical facts*, but allegorical fictions that are accepted *literally* but by the ignorant. No adept—while one at any rate,—has ever “lived with a widow (or no widow) princess”; nor has he married any one; least of all, no adept had, since the world's evolution, even one, let alone a “thousand wives.”—Ed.

hands of *all* men, prove anything but beneficial or tending to the amelioration of mankind. "I hold," says "H. X.," "that be a man *an* ADEPT or what not, all the knowledge, he possesses, he holds simply in trust for his fellowmen." In trust from whom?—if I may ask the question. As well maintain that a self-made capitalist—one, who toiled all his life, worked hard at the price and sacrifice of every comfort, one, who denied to himself rest and recreation, for years, to make a certain fortune,—that he too *holds* every penny, so accumulated by him at the sweat of his brow, "simply, in trust for his fellowmen;" that no more, than with the ADEPT, does it rest with him to *choose* those whom he would help; but that, unless he throws, out of the window, his capital, coin by coin, for a crowd of scoundrels as well as deserving men, to pick it up, he must be held as a recreant to his duty and charged with—Sin. Strange logic and as strange a revulsion of feeling, if "H. X.," as I believe, of the September Letter in the THEOSOPHIST, is identical with the "H. X." of "Hints on Esoteric Theosophy." If so, then his ideas must have been slightly modified since the publication of the latter? For, I find in "Hints," on page 38, the following:—

"I do not think that any one will dispute that, in the present state of mankind, *and especially mankind in the East*, in which, as they themselves admit, the ADEPTS, as a body, are most especially interested, any public appearance and *ministry* of the BROTHERS would produce incalculable harm, would give birth to a new crop of baneful superstitions, would disorganize Society, disturb the whole course of public affairs, and not improbably extinguish finally that small BROTHERHOOD, in whose sole custody remains the secret knowledge of the universe."

Since the BROTHERS and their KNOWLEDGE are inseparable, and that the appearance of the former *minus* the latter would create no impression whatever, the quotation answers very well the question in hand. At any rate, being admitted as the sole proprietors and custodians of the GREAT KNOWLEDGE, what is the use, after having written those lines, to upset the whole reasoning by having it followed with such a very cross, and, in my humble opinion, undignified, epitelul, and unphilosophical letter?

If it is hard to reconcile oneself even with the idea of popular exoteric science making over every one of its many deadly discoveries to the brutal masses, and thus furnishing every unprincipled rascal, who would learn them, with a dangerous weapon, how much more caution ought to be used in the matter of Occult powers of nature? Every one, on the contrary, ought to feel deeply thankful to the custodians thereof, for keeping their secrets out of the mischievous reach of the wicked world. Imagine the power of firing air or water discovered and made public for the excellent motive of furnishing cheap fuel to the poor and thus becoming the property of a world, in which, according to the satirical statistics furnished by *The Spectator*, every one man in a thousand is a crypto-lunatic! The power of vibration, for instance, is among the most marvellous in its potentiality for the production of various phenomena, and at the same time, the most terrible as a destructive agent, in Occult Science. With this power at one's disposal, the *evil* of the "Coming Race" becomes a reality, and an army of men can be killed by a child as easily and as rapidly as though lightning had threaded through each man. The cock-and-bull story, given by a New York reporter, of a man who affirmed he could fiddle a bridge down, and, being laughed at for his presumption, set his fiddle to accord with the key of the bridge and came so dangerously near succeeding in his work of destruction as to convince the scoffers of the dangerous potentiality that lies dormant in vibration and of his ability to do what he said—is to one, acquainted with the Occult Sciences, something theoretically and practically possible. The disintegration of brick and mortar, stone and marble, wood and even iron within a definite area into minutest dust, is a discovery contemplated by exact science and certainly within the limits of its hopes and possibilities. Imagine then, if you can, ferocious Socialists and French *petroleuses* and *communards* coming into the possession of such easy means of getting rid of their hereditary enemy—the proprietor and house-holder,—and not availing themselves of the opportunity to destroy whole squares and even cities—other peoples' property!

But, I will suppose that, for some mysterious reasons of their own, the ADEPT-BROTHERS consent to depart from their time-honoured and wise policy of silence, and that, smarting under "H. X.'s" rebuke, they give out *all*—or, at least, some things—that they know, and of which science is yet ignorant. What will the probable result be? Without going to the trouble of inventing new objections against the advisability of such a

premature trust in the amiable civilized world which boasts of a Salvation Army at one pole and of a Louise Michel and Nihilists at the other—I will simply cite, from the same "Hints," the objections made by "H. X." himself on pages 38 and 40. Evidently the irascible writer of the September *Letter* forgot all he had said in his previous arguments in "Hints":—

"Once let it be generally known and believed that there existed men who . . . knew all about death, &c. . . and neither walls of adamant nor triple gates of brass, neither oceans nor the snowy ranges shooting up miles high into the intense inane, could keep these knowers from the overwhelming rush of human beings, mad, —for all violent spiritual upsurgings become a sort of madness—mad, I say, with the intense resolve to learn and have proof of all they were taught. Under such conditions, adeptship must cease to exist."

Has our friend "H. X." already reached himself such a psychological state of "a spiritual upsurging" as above described; and has he also become resolved "to learn and have proof of all that he was taught"? It would seem so. Were the ADEPT-BROTHERS inclined to answer him, they might easily do so in his own words. Were they to give the world *all* they know, their penalty, as "H. X." tells us, would be that their adeptship would "cease to exist"; and, were they to give out but a portion, then we are told again by the same author ("Hints," page 40,) that they would find—

"the inevitable uselessness of any attempts on their part to deal directly with people not spiritually purified. Though one went to them from the dead they would not believe. If a BROTHER were to visit an ordinary man a dozen times, would he believe? If the BROTHER came in the flesh he would think him an impostor; if he came in his astral form. . . he (the man) would persuade himself it was a trick of his own fancy, or of some one else's devising. No, the mass of mankind, even the mass of the more highly educated Theosophists. . . possess that spiritual sense or insight which alone renders conviction possible, still only in a potential or dormant state. . . Why should they (the BROTHERS) waste time and powers, . . . over what from the nature of the conditions must be an all but, if not utterly, fruitless toil?"

Which then—the "Hints" or the "Letter"—contains the real opinion of "H. X."? For both *cannot* agree. They are entirely and diametrically opposed in spirit as in feeling. And this admits of a suspicion that perhaps the BROTHERS are not so very wrong, after all, in holding the complainant at arm's length, and *trying* him before they entrust him with further secrets. Notwithstanding his great ability as a controversialist and debater, "H. X." may not have quite reached himself that state of "spiritual sense or insight which alone renders conviction possible," and shows us unerringly through that spiritual sense the fitness or unfitness of things. If he is, as there seems no reason to doubt, a sensible and earnest man, then his first duty would be to set the example and to be the first to follow out the rules laid out by him so graphically in HINTS ON ESOTERIC THEOSOPHY, and await, with patience, for further developments. If, on the other hand, he fears, lest, owing to the incompleteness of the "sketches" given out by him so far in the FRAGMENTS, the reality of the few facts he has "succeeded in extracting" from them is doubted, then, what right had he to rush, with such facts, into print, at all, before having assured himself of the truly philosophical character of those facts? But, even now, the dissatisfied gentleman could easily mend matters. Let him conduct his literary experiments apart and keep the results to himself, until he shall have either reduced them within the natural bounds of science and philosophy, and thus rendered them intelligible, definite, and unanswerable, or show their philosophy publicly to the world to be no better than a fallacy. But, so long as this is not done, I, for one, hold that "H. X." has shown no token of possessing the very first requisites demanded in a candidate for Occultism, namely, the philosophical spirit undaunted by any trial or disappointment: the cool and settled judgment that knows no wavering; and that keen, critical sense—rather than knowledge of the nature of esoteric truth and its relations—so necessary for the accurate grasping of hidden truths. In short, "H. X." has done nothing, so far, which should warrant him in *demanding*, as he does, from the BROTHERS the *whole* truth, or, justify any true Occultist in affording him the full confidence and co-operation he so loudly calls for.

THE "CONTRADICTIONS OF THE BIBLE"

AND

THE RAWAL PINDI MISSION SCHOOL.

Having given room in our September number (see p. 304) to a letter from a Hindu correspondent, belonging to a Mission School, who accused his Superintendent, the Revd. N—— of abuse of power, we sent a copy of that number to the party charged of the offence, in order to give him a chance of replying to the accusation. We have now his reply and we print it *verbatim*. At the same time, we have also received another letter from the plaintiff, which we publish alongside with that of the Revd. gentleman. We regret our inability to comply with the request of the latter. "In case Lakshman sends you any more cock-and-bull stories, please favour me with a sight of them before putting them into print, as they may be improved by an explanation from me?"—writes to us the Revd. C. B. Newton. We answer: We have no right to betray the confidence of a correspondent, even though he may be proved to have exaggerated the offence. We are glad for the Revd. gentleman's sake that it should be so, and sorry for the young man that he should have found it necessary to exaggerate.* With all that, we cannot remain satisfied with the explanations given by the Revd. Mr. Newton. The main point is not whether he has confiscated the book—another person's property—brutally or politely; but, rather, whether he had any right to do so at all, since Lakshman Singh was not a Christian; and the Mission Schools, especially the American, have no right to break the promises of religious neutrality given to the Hindus and Mussalmans by the Government that gives them shelter and hospitality. And, if Lakshman Singh proves that he has been expelled from the school for no greater crime than appealing to public opinion to decide upon the legality of such forced proselytism, and for refusing to sign an untruthful statement to save his prospects of education from ruin, then, we doubt whether the Revd. Mr. Newton will thereby strengthen much either his own case or that of the religion he would enforce upon his pupils by means that no one would venture to call altogether fair. And since our Revd. correspondent does us the honour of acknowledging that we maintain certain principles, such as truthfulness and fair-play, in common with himself, we would fain ask him in the name of that truthfulness, whether he would have ever cared to confiscate, as promptly as he has the "Self-contradictions of the Bible," some of the missionary works that tear down, abuse, and revile the gods of the Hindus, and the other so-called "heathen" religions? And if not, is it not forcing the poor youths of India, who have no other means of being educated, to pay rather too dearly for that education, if they have to obtain it at the price of their ancestral faith, or be turned out for seeking to learn the truth about a religion which they are asked to prefer to their own and which yet is represented to them but from one of its aspects, namely, the missionary side? We call it neither fair nor generous; nor yet charitable. True charity neither asks nor does it expect its reward; and, viewed from this stand-point, the free mission schools must appear to every unprejudiced person no better than ill-disguised traps for the unsophisticated "heathens," and the missionaries themselves as guilty all round of false pretences. Far more respectable appear to us even the ludicrous Salvationists who, if they masquerade in Oriental costumes, do not at least disguise their real aims and objects, and have, at any rate, the merit of sincerity, however brutally expressed. Therefore we maintain what we have said before: the act of which the Revd. Newton and the two school-masters stand accused of, is—ABUSE OF POWER.

I.

TO THE EDITOR OF THE "THEOSOPHIST."

I received a copy of the magazine abovenamed (for September) day before yesterday, and presume you sent it. I thank you cordially for doing so, as it gives me the opportunity of replying to an article which concerns myself and the teachers of the Mission School in this place.

You and I do not agree in our religious belief, but there are certain principles we maintain in common, such as truthfulness and fair play.

I trust therefore you will have the goodness to give the same publicity to the reply that you have to the charges it is designed to refute.

* Well, if he has, better let him go and defend himself.

The enclosed statement will show you that you have been imposed upon, and have been made the means of, unwittingly propagating a fiction founded on a *very* thin substratum of fact—a story which is in almost every particular, as false as it is injurious.

In your editorial denunciation of my supposed conduct, you have my full sympathy. The terms "brutal abuse of power" and "robbery" are a little strong, but perhaps not too strong for the iniquitous proceedings described, *if they had occurred*: but they did not occur.

The case as regards the lad Lakshman is aggravated by the fact that he has for some months past been in receipt of a scholarship from the school to enable him to pursue his studies. A part of this allowance he seems to have been spending in the purchase of books designed to controvert the principles on which the school is established.

I am Yours faithfully,

C. B. NEWTON,

Superintendent, Mission School.

American Mission, Rawal Pindi, Sept. 13, 1882.

STATEMENT.

RAWAL PINDI MISSION SCHOOL, Sept. 13, 1882.

This morning I assembled the whole school, and in the presence of all, called upon Lakshman Singh, a pupil of the 5th class, High School, to pay strict attention, and either contradict or corroborate what I should narrate in reference to the book "Contradictions of the Bible."

The facts I then proceeded to narrate are as follows:—

Lakshman Singh having ordered the book in question, and expecting himself to be absent at the time of its arrival, requested the Second Master to take it from the post man, and send it to him by one of his class mates.

The Second Master received the book as directed, and, when he found out its character,* consulted the Head Master by whose advice he brought it to me.

The next morning I called Lakshman Singh aside, and told him I had his book. I said I was sorry he was so anxious to see the Bible falsified, and would rather not have him read a book which, from his comparative ignorance of the Bible, might mislead him, but that since he had bought the book, and it was his property, I did not feel that I had any right to withhold it from him; and therefore, *I would give it to him*, but, before doing so, would like to read it with him, so that with the poison, I might supply an antidote. He assented without hesitation or demur, and at my invitation came to my house, where we read a few pages as agreed. It was my intention to take several days to it, and go through the whole, but he freely expressed himself as satisfied that the apparent contradictions were not real ones, and said further that it was "wáhiyát," "nonsense;" that he would not have sent for the book if he had known its character, and that he did not care now to have it at all. All this came from him with an air of perfect sincerity and without any prompting on my part. I replied that I would be glad to keep it since he was willing, and would pay him whatever expense he had incurred. This, however, he said was not necessary, as it was a small sum.

The foregoing narrative was fully corroborated by Lakshman Singh, item by item, in the presence of the teachers and pupils of the school.

I then read aloud and translated into Hindustani, the letter in the THEOSOPHIST, together with the comments of the Editor, and, having done so, asked Lakshman Singh who had written the letter. He said he did not know. I then sent for writing materials and told him to write that statement down, and attach his signature. He held back. I said, "I do not wish you to write it if it is not true; if it is true, why do you hesitate?" He stepped forward, took up the pen, hesitated, laid it down again and confessed that he had written the letter.

I finally asked him why he had represented himself as a teacher in the school. He replied that he had never done so in any of the letters he had written to Bombay, and that it must have been a mistaken inference.

C. B. NEWTON,

Superintendent.

* How did the Second Master come to know of the contents of the packet? Was he authorised to open it? Or is he possessed of any *clairvoyant* faculties?—Ed. *pro tem*.

The above statement is correct to our certain knowledge, as we were present when the examination of Lakshman Singh took place.

- | | |
|------------------------------|-------------------------------------|
| 1. H. D. Ghose, Hd. Master. | 5. Badar-ud-din Hd. Moulvi, Master. |
| 2. B. N. Bando, 2nd Master. | 6. Golab Singh, Master. |
| 3. Sunder Singh, 3rd Master. | 7. Lakha Singh, Master. |
| 4. H. C. Sen, 4th Master. | |

(Follow the signatures of 10 pupils of the 5th class.)

II.

TO THE EDITOR OF THE "THEOSOPHIST."

I am a student but not a teacher as published by mistake. My letter to the THEOSOPHIST has been the cause of much excitement among the Christians, especially so in the case of the Revd. Mr. Newton, our Superintendent. But, before I proceed to tell you the result of the publication of my letter in your journal, I must say a few words by way of introduction.

A few days after I had sent the letter to your Manager, the Revd. Mr. Newton asked me to come to his place. He would, he said, administer to me the "antidote to the poison" (which I had sent for to America, viz.,—"Self-Contradictions of the Bible.") in the words of Mr. Newton and the two Christian masters,—the book which Baij Nath Bando, the 2nd master, and H. D. Ghosh, the Head Master, did not allow me to see, but taking it from the post peon gave it to the Revd. Newton. Accordingly I went to his house, when, instead of giving me the antidote, he pointed out certain contradictions mentioned in the book, and which he explained away at that time to my satisfaction. It was very kind of the Revd. Mr. Newton to give me the antidote before I had been allowed to partake of the poison, viz., to see the book which belonged to me, but was with Mr. Newton. The result was that I was persuaded by his arguments at that time to allow him to retain the work in his possession. But this fact, I am sure, does not help Mr. Newton to explain the behaviour of the 2nd Master in depriving me of my own legitimate property and which from the first they had no right to retain against my will.

And now to the memorable incident that took place after the receipt of a copy of the THEOSOPHIST by the Revd. Newton. It happened that the Revd. gentleman felt stung to the quick to find things published which he never dreamed would get abroad. On the 13th instant he came to the school, and, collecting all the students and teachers, he offered me certain questions to which I replied; but, as these questions were few and isolated, they did not elicit from me all the facts of the story. Having done this by way of strengthening his case, he read my published letter and asked me if I had written it. I admitted having sent the letter to the Manager.

After giving expression to much righteous indignation and enlarging upon the sin of exposing what they had done in the matter of my book, the Revd. gentleman suspended his judgment for one day. The result is that he has now suspended me from the school for one month, after which I shall be permitted to join on condition of my acknowledging in writing that all that I had written in my letter to the THEOSOPHIST was false. As this is a thing which I cannot and will not do at any price, the Revd. gentleman's sentence amounts to my expulsion from the school altogether.

This is the way in which they (the missionaries) seek to put a stop to the expression of any honest opinion in India. I am not sorry for the result, but I cannot help very much regretting that people should travel across half the globe to preach to us "heathens" of India the principles of a religion which they themselves fail to follow in practice. It is such men who are never tired of repeating—"Blessed are the meek for they will inherit the earth," but who find the precept so difficult to practise in life.

I am told that the Revd. gentleman has written you a long letter for publication and has got it signed by almost all the teachers and a few students. As I am ignorant of the contents of the letter, I can only bless the Revd. gentleman for his kind decision in my case. Though it has almost ruined all my prospects of education, and though I have sustained such a heavy loss at his hands, yet, I, a heathen of India, will always continue a well-wisher to the man who has been the cause of my ruin.—I am your most obedient servant,

LAKSHMAN SINGH.

Saidpuri Gate, Rawal Pindce, September 17, 1882.

"PSYCHOLOGY OF THE LAMP."

"*Humanum est errare*" is not sufficiently impressed on the minds of those who presume to judge of things which they least understand, and who, inflicting upon the public their crude criticisms as so many demonstrated truths, nevertheless brag of being sincere searchers after truth. Such persons being pre-eminently superficial, do not possess the required energy to patiently explore into the very depths of things; but after hovering over the surface which conceals the kernel, they walk off with the impression that it is all a shell. Oh! that such persons will not keep their (*such*) convictions to themselves! There is one advantage, though, of meeting with their like in Society. Their very awkwardness and bungling tend to strengthen the truth-searching minds of serious and honest souls. To them is due the credit for making our party strong, our opinions stronger, and our discoveries of truths—strongest.

Why are some people of Madras (vide *Philosophic Inquirer* of Madras, September 10, 1882,) against the "Theosophy of Colonel Olcott?" If they were Theosophists, would they not be only just swimming on the surface? We would offer them the following: If they scientifically present in their reply an explanation of the mysteries, then we will part with Colonel Olcott's Theosophism for the Theosophy of some of his Madras opponents. We start with a simile so that they may clearly comprehend it.

A lamp contains some oil, the oil feeds the wick, *somebody* lights the wick, and there is a bright flame. When it is extinguished, the flame goes out, followed by a smoky train emanating from the still burning wick (burning without flame). This burning ceases next, followed by another short expiration of grey gas, leaving a charred wick, and oil (if it was not altogether consumed). How many principles are involved in this "philosophy"—the origin of "Karma;" the relations between "Karma" and the independent actions of "Egoship;" the cause of spirit-and-matter mixture; and the host of other questions subordinate to this.

Camp Kibbanhalli, Mysore Province, September 18, 1882.

II.

In the foregoing article, two different cases have been noticed, and these might now with advantage be a little expanded. It is no new thing that I say. The question is merely viewed from another side, and, as such, may help to refresh the memories of our readers and Theosophists.

Case 1.—If the flame is not suddenly extinguished, it will continue until all the oil is consumed, and the wick is in such a condition now that it is not fit to hold any more oil; and will reject it if any more is poured in. The flame, left undisturbed by external agency, will consume the wick, and when fitting away, will have left behind but a rag burnt to sooty shreds. This may be compared to a natural death of old age. The after-effects are evidently the emanations, or accumulations in space—the result of the attachment of the flame to the congeries of hemp, oil, wick, &c. While alive, the colour, size, brightness, &c., of the flame and its after-effects must clearly vary according to local and atmospheric conditions; and so the affinities that a human entity creates for itself. I shall not here speculate further, but consider at once

Case 2.—This, if the flame is suddenly extinguished. A certain effort, a current of air is required, first to bend the flame, compress its size and finally to sever its connection with the wick. To put it plainly, the flame "struggles." What is left behind, in this case, is a stronger wick, capable of sustaining a flame, and as capable of getting saturated with oil. After the flame is blown out and disappears, followed by its trail of gas, the glare still lingers and with proportionate energy it still continues to draw oil, until finally the glare also disappears, leaving behind an imperfectly consumed wick and oil. Notice here, that while the glare still lingers, the smallest spark brought in contact with it, is eagerly and easily caught up, which is not so in case 1. This case 2 applies to untimely or accidental death; when, notwithstanding bodily death, the *Bhut* principles survive, some of which obsess sensitive human subjects. Of the different kinds of *Bhuts*, and the conditions which must determine their lingering on this earth, or going elsewhere, I am not prepared to speak of just now, as the subject is still bazy and confused in my mind. Still grand problems rise and can be solved with "the light of the lamp," before us. May not its philosophy be as aptly applied to man? Without the flame, the lamp and its appurtenances are of no use, and both lamp and its appurtenances are indispensable for the flame to manifest itself. So may not "Spirit, Soul and Matter" be indispensable to and unthinkable without each other? That it is more than that, much more complicated and subtle, does not preclude the comparison which has been made only to make it comprehensible to our criticizing friends of Madras, who think of applying the tests of gases to whatever our states may be at and after the crisis of death! Why should not even this comparison become suggestive and comprehensible? How can it be denied (*dogmatic* denial is not a *scientific* negation) that when the flame is extinguished there will always be following a transformation of the flame into gases and that the red glare will survive for some time after. If we are not fitted to suddenly become Occultists and Adepts in this life while as yet the flame of our life-lamp is

brightly burning within us, and that we are unable at will to light and to extinguish our Soul-wicks, still the philosophy stands true, and ultimately we "may" better perceive the realities; ultimately, I say, for only at, and after "death"—after the flame is gone, in the language of our simile—that we will have to admit and subscribe to the reality of the independent existence of gases and glare, if not of the charred wick.

Is it true that the already "discovered" laws of nature must apply to the yet "undiscovered" laws? How can we prove this assertion before we know how to apply and make these laws dovetail together, and learn whether they agree or not; and what is more, before we have ourselves discovered these "undiscovered" laws? For aught we know there may be other laws, more general and comprehensive, to which the already "discovered" laws are subservient; and it is in this spirit that we should be "credulous" instead of remaining unscientifically sceptical. I am a mere tyro, but yet my soul's gates are not shut to receive truth wherever it may be found, and whatever source it may come from. You may call the residuo after the Spirit departs this frame, a ghost, a vapor, the reliquæ or anything you will. That does not interfere with the idea that it exists. And utterly ignorant of its nature, and the laws by which it abides, and lacking patience and the ability to investigate them for ourselves, to say that there cannot be possibly a kernel, only because we cannot break the shell and see its inside, is revolting to common-sense. Let "Free inquiry without prejudice" be our motto, lest we should be nailed to one fixed point, and doomed squirrel-like to be ever turning round the same circumference, within a given radius.

In all ages and at all times we find the current of ignorant opinion setting itself against new facts, and counter-running the torrent of progress to which finally it has to succumb. Every new fact discovered had at some time been cried down as "Humbug," and every science had to contend, at first, against such universal denunciation. Only read "Isis Unveiled" for instance. The Philosophy of Mesmerism, even Mesmerism itself, is for many still a "Humbug." Why? Because they do not know what it is; and the Occultism of some Theosophists is "Collusion." Why? Because they cannot explain it otherwise. We hope that the Theosophists, and their Founders, will only be the more incited to work in their labour of love by meeting with such an opposition, such unmerited and unjust treatment at the hands of some Madras Free-thinkers and that in the end they will be able to write "Teke!" on all "Humbugs." If it can be proved that I have said anything wrong, I am open to correction even by my friends the Free-thinkers. Therefore do I boldly sign my name in full.

A. GOVINDA CHARLU,

Assistant Engineer, Mysore State Railway.

Camp Tiptur, Mysore Province, September 14, 1882.

IDOLATRY IN THE VEDAS.

TO THE EDITOR OF THE "THEOSOPHIST."

With reference to the requisition of the correspondent of the *Arya*, published in the last number of the THEOSOPHIST, I quote below that portion of the Shâkha of Yajur Vêda which comprises the sentence under consideration, to enable him to interpret it. Besides this quotation, nothing need be said in reply to him. For, in my previous article on the subject, I have asked whether the Swamiji considered the sentence as a portion of the Yajur Vêda, besides proposing two other questions. I have, indeed, a strong inclination to submit a more lengthened reply; but I check that inclination, and would reserve my remarks until the discussion arrives at a stage actually calling for them, because whatever is inopportunately said is also inappropriate, and, of consequence, undeserving of a space in the column of the journal, for which legitimate demand is so large.

The quotation runs thus:—

दक्षमे अन्य आवा तु परान्यो वातु य द्रपः । यददो वातते
गृहे मृतस्य निधिहितः । ततो नाथे हि जीवते ततो नाथे हि भेष-
जम् । ततो नो मह आवह वात आवातु भेषजम् । शंभूर्भयो
भूनेह देप्रण आयुं पितारिषत् । इन्द्रस्य ग्रहो सितन्वा प्रपद्ये
सगुः साश्वः । सह यन्मे अस्तितेन । भुःप्रपद्य भुवः प्रपद्ये सुवः
प्रपद्ये भू भुवस्तुवः प्रपद्ये वायुं प्रपद्ये नातो न्देवतां प्रपद्ये श्मानमा
खण प्रद्ये* प्रजा पत वृक्ष कोशं वृक्ष प्रपद्य ओं प्रपद्ये । अन्त
रिक्षम् उर्वन्तरं वृहदग्नयः पवता स्वपयवातस्वस्या स्वस्ति
मान्तया स्वस्त्या स्वस्ति मानसानि । प्राणापानौ मृयोर्मा पानं
प्राणापानौ मामाहासिष्टमयिमेघां मयिप्रजां मयग्नि स्तेजो
दधातु मयिमेघां मयिप्रजां मयीन्द्र इन्द्रियन्दघातु मयिमेघां मयि
प्रजां मयि सूर्यो भ्राजो दधातु ॥

* The sentence under consideration.

As to the advertisement by Mr. Mathuradas Lowji, alluded to in the article under reply and in the note which you have kindly appended thereto, I promise to undertake the task as soon as his acceptance of my proposal is communicated to me through the THEOSOPHIST.

In connection with this subject, allow me to say that, after satisfying Mr. Mathuradas Lowji that idolatry is sanctioned by the Shastras, I would proceed to show, with some system, that it is supported by the Vedas, and, further, that the *Superior Hindu Idolatry* is but philosophic, and its practice thoroughly wholesome, and highly beneficial in several ways.

Yours fraternally,

October 11, 1882.

D., F.T.S.

A NATIONAL FUND FOR THE STUDY OF SANSKRIT.

TO THE EDITOR OF THE "THEOSOPHIST."

I subjoin copy of my letters to the Viceroy and the President of the Educational Commission, and beg to urge upon all our Theosophists this golden opportunity of taking charge of the education of their countrymen, and acquiring their legitimate influence with the Government and the nation. I have requested the Educational Committee, i.e., the Theosophists, of the Hindu Sabha, to take charge with me of the Madras Presidency College in terms of my recommendation to the Government Education Commission, and I expect Local Branches and other associations to similarly take charge of other Colleges and Schools. This move and the scheme of Local Self-Government, and my intention to move the University Senate to patronize Sanskrit Literature more than is done at present, will relieve "Re-awakened India" of having a distinct National Fund raised by subscriptions. I protest against any one conducting a School who has no faith in Soul and Spiritual Progress.

A. SANKARJAH, F.M.U., F.T.S.,

President Founder, Hindu Sabha.

Trichoor, September 2, 1882.

To the PRIVATE SECRETARY to H. E. the Viceroy.

DEAR SIR,

I have your kind reply to my letter on the national grievance of closing educational and official distinctions to the Vernacular-educated natives of India. Probably the enclosed copy of my letter to the public will make my meaning clearer. It is two years since the Middle School Test superseded the general Test Examination in this Presidency, and therefore even Vernacular examinations for clerkships are not held. Supposing such examinations to exist, I may yet say that preference under the existing spirit of exercising patronage will be given to those who pass only in English. Surely it is demanding Utopian loyalty and contentment on the part of 250 millions of the Aryan race with a literature Vedic, Scientific and Puranic, with kingdoms in the past and in the present administered by Kings, Dewans and Judges not educated in English (Purneah of Mysore did not know English, and Rajah Sir Dinkar Row, K.C.S.I., does not know it), to ask them to be content with Vernacular clerkships. Are persons fit only to be Vernacular clerks fit under the most highly appreciated Resolution of the Vice-Empress to be entrusted with local self-government? I am a Bachelor of Arts, a Fellow of an University and the Naib Dewan of a state. My colleagues in the Sabha are Graduates, Deputy Collectors, Sub-Judges, &c. The Sabha is open only to English educated Hindus; for, with the advice of my friends, Civilians, Missionaries, and Military Officers, I have come to the conclusion that English should be the common language of all Provincial and Imperial associations in India, but that it should serve in regard to the Vernacular Literature the same purpose which the Latin did in enriching European Literature. Sanskrit will continue to supply all words, and English, Historical, Legal, and Scientific matter. The exclusive patronage of English educated natives and indirectly teaching them to despise the Vernaculars and Vernacular scholars are neither in the interests of the people nor in those of the British Government, which is a God-send to India. It will be an ever memorable stroke of statesmanship if University honors are thrown open to the Vernacular Scholar, and official appointments up to Rs 500.

I beg you will be good enough to lay this and the previous letter before His Excellency, and favour with commands

Your most obediently,

A. SANKARJAH, F.T.S.,
President Founder, Hindu Sabha.

Trichoor, 1st September, 1882.

FROM

A. SANKARIAH, Esq., B.A., F.M.U.,
President Founder of the Parent Hindu Sabha,

TO

THE HON. W. W. HUNTER, C.I.E., LL.D.,
President of the Education Commission.

STR,—I beg to submit for consideration the following propositions:—

1. That a knowledge of English be no longer made in practice indispensable for admission to at all events the Lower Grades of Public Service.

2. That arrangements be made at once for closing such Government High Schools and Colleges as are not required (*e. g.* Calicut, the students of which will be absorbed into the Palghat High School or the Zamorin's Colleges or Mission Schools).

3. That every encouragement be given to any Provincial Association of gentlemen who will hold themselves responsible for maintaining such colleges as are still needed (*e. g.*, the Provincial College at Combaconum) on a footing consonant with national principles and feelings,—in particular that the present net outlay on each such college be handed over for a term of years to the body undertaking to maintain it, and that this grant be *gradually* reduced until at the end of *fifteen* years the College comes under the operation of the ordinary Grant-in-Aid Code; that it will be competent for the managing body to apply, whatever it may save, after the proper maintenance of the college, to the offering of the rewards for translations and original publications of scientific and other works, and generally for the encouragement of the *Vernacular* learning.

4. That the large sum saved (*a*) *at once* by the removal of the Government Institutions that are not required, (*b*) *at the end of fifteen years* by the reduction of expenditure on the remaining colleges, and the scale of grants-in-aid, be held as a sacred trust to be dispensed for the encouragement of the *Vernacular* learning, and the diffusion of knowledge by means of the *Vernaculars*, and that patriotic societies such as the Hindu Sabha be habitually consulted as to the mode of applying *this fund*.

5. The enclosed papers will give you a fair idea of the constitution and *personnel* of the Hindu Sabha comprehending all the districts, castes and sects, occupations and trades of the Madras Presidency.

I have the honour to be, Sir,

Your most humble and obedient servant,

(Sd.) A. SANKARIAH.

FORCE AND MATTER.

TO THE EDITOR OF THE "THEOSOPHIST."

In an article, in the September number of the THEOSOPHIST, headed "Is Electricity matter or force?" I find that the writer considers it an established fact in Science that Electricity is *not* matter. I am sorry to see that young students of science of the present generation are bold enough to hazard opinions of theirs in a journal of worldwide circulation like the THEOSOPHIST. Would it not be more prudent to thoroughly study a subject before passing remarks on it? From what I find in the article, I think the writer has not sufficiently read the subject of Electricity.

Modern science has never so boldly expressed that "electricity was not matter." Certainly there is great division of opinion as regards the mooted point, but the weight of arguments in favour of the theory that electricity *is* matter is much stronger than that urged in favour of its being simply force. What are these arguments, I need not enumerate here. But I invite the attention of the writer of the article in the September THEOSOPHIST to the volumes on Electricity by Professor Maxwell, the great mathematician and the first authority on the subject of electricity. Electricity has now become a subject of mathematics, and, we hope, will be soon accurately defined. The outcome of the conclusions of Maxwell, who has treated the subject mathematically and with the greatest care, is that electricity *is* matter, and cannot be *motion*.

I would advise our friend, the writer of the said article, to ponder well, for a certain length of time, on the subject of "What is Force and what is Matter" before he ventures again to write on the subject. He would also do well to read in this connection Herbert Spencer's first *Principles* and Thomson's *Theory of Matter*.

According to Spencer, our experience of force is that which gives us the idea of matter, space and time. I may say that the idea of Force is the Unity, and our ideas of time, space, and matter—the Trinity of modern science.

Thomson, one of the best scientific philosophers of the age, perceives in an atom of matter a portion of some All-Pervading some-

thing end wed with vortex motion. He thinks the atoms composing the Universe to be so many whirlpools in a vast ocean.* In Maxwell and Rankins we find them engaged in mathematical researches concerning this vortex motion. I earnestly hope for the time when this theory concerning matter will be universally acknowledged. When it is accepted, our *matter* will be regarded what it is—a *mode of motion*. Then the theories of Newton and Young concerning light will be reconciled; and I think modern science shall have very little difficulty then in recognising the possibility of Occult phenomena.

Yours, &c.,

KRISHNADHAN MUKERJI.

Pleader.

Bankipore, September 23, 1882.

IS ENERGY ALSO "MATTER?"

TO THE EDITOR OF THE "THEOSOPHIST."

The word *Energy* and its correlations are in constant use, and therefore it seems to me of great importance that its exhaustive definition with apt illustrations should appear in the THEOSOPHIST.

By the way, I may as well remark that if electricity, is admitted by scientific men as matter,† there seems little or no room for doubting *energy* to be likewise matter. But then the question arises, whether there is a certain fixed quantity of it in each man and capable of development. If so, how fares our energy when it is applied to some noble undertaking without any success? Is it in such cases diminished in quantity, and the applier becomes a loser? I should think that though energy in such cases may be diminished, yet the noble idea or motive, the heaven-born will that directed and exerted it, should live and bear fruits in accordance with its intensity.‡ But this again brings us indirectly to another abstract question. Can any one have an actively useful existence without any or only a nominal energy in him? I shall feel very grateful to the gentleman who will take the trouble of solving the above.

Yours obediently,

B.

N. W. P.

EXTRACT FROM A LETTER OF AN ENQUIRER.

"If you will kindly excuse me, I wish to point out that your theory of futurity is no where clearly explained in the "Few Words to Ladies desiring to join the Theosophical Society." It is referred to in several places, but not fully explained anywhere. In one place you say 'the traveller leaves your hospitable door: he passes into the world.' What is the world into which the dead mortal passes and *ever travels*? Some of the travellers, you say, die by the road-side, others pass on into immortality and some sink into nothingness. These three§ states after death require, I think, a clearer explanation than I find in the book.

"I showed the Hindec translation of the Rules and of the 'Few Words, &c.' to some Pandits, and they seemed to appreciate the precepts; but, like myself, they failed to comprehend the Theory of futurity and eternity for the dead. The theory that the soul has to travel from world to world and existence to existence and to fare ill or well according to acts done in each world, requires some thing in the shape of proof or recognized authority (like the Veda or the Bible &c.) on which it is founded. In other respects the "Words" seem to be admirably suited for the guidance of ladies."

L. S.

EXTRACT FROM THE REPLY TO THE ABOVE.

Purposely, in this book, no details as to Cosmogony or Occult Philosophy are given. These will be obtained later from other publications of the Society. I have no theory as to the future state, but alike in the Hindu, Buddhist and Tibetan Scriptures, the facts of that future (ascertained by the same process by which Adepts in the present day verify them) are clearly set forth.

* Such is precisely the doctrine of Eastern Esoteric Science in regard to Cosmogony—ED.

† It is not yet so admitted by them. They call it *Force*, but are unable to prove it is not matter, nor to show us what it is—ED.

‡ Our correspondent evidently leaves out of his speculation the doctrine of "Karma"—ED.

§ Or two, as dying and sinking into nothingness, in this case, probably refer to the same class of event.

There are differences in details in the schools, principally due to the light in which God (an entity wholly beyond the *grasp* of our finite intellects, though revealed to each and all in glimpses) is regarded—but, as to the main facts, there is really no difference; nay, the scrupulously concealed, as indeed they are in most Hindu Scriptures, you will find the same facts in the Bible, in the Zendavesta and in the books of Confucius and again in those of the Mahomedan Divans. For there is but one truth and one religion, and all the creeds of the world, worthy the name, alike of the present and the past, are but off-shoots from the one primeval Religion.

I have even now a book on Occult Philosophy, at least a sketch of this, in hand, based on the teachings of the BROTHERS. They of course follow chiefly the Book of Kih-te, but there is comparatively little difference between what they teach and what a great Vedantist like our brother Subba Row of Madras accepts, and what my dear old Paramahansa preaches as the Adwaita Philosophy of the Upanishads.

I am sending you a little pamphlet, "Fragments of Occult Truth" No. III, and this, taken along with Nos. I. and II, formerly sent you, will convey to you, incidentally, some conceptions of what we are taught about this life, whence we reach it, and whither we proceed. If you will read these carefully, you will understand somewhat of the question—and if you meditate on this, believe me matters will grow clearer. But remember one thing—the purely carnal man can no more understand spiritual things, put them before him as clearly you may, than the man, blind from birth, can understand light, reason with *him*, as you will. To understand and really grasp spiritual truths, you must meditate on them. You must turn your thoughts inwards, you must open the eyes of your soul, if you are at all to understand and realize the Spiritual Sun, the great Spirit, the *Atma* from which our *Atma* is derived and to which it returns.

But after all, you will say perhaps, what if these same teachings be found in all the creeds of the world, why need they *therefore* be true? Why may not one have copied from the others? Hinduism goes back into the twilight of the human race—Buddhism and its Tibetan forms and Confucianism are but off-shoots from this. Egypt took it from India, and so did Mesopotamia, Bactria, Chaldea; the Jews from Egypt and Chaldea, and the Greeks and Romans from Egypt, and Mahomet from the floating traditions that survived the destruction of Alexandria (once the headquarters of the Occultism or Wisdom Religion of the world) and the suppression of the Essenes, Gnostics and other sects of Mystics (all seedlings of the old Chaldeo-Indian Occultism) some of whose knowledge still survives with the Druses. What if the old Hindus, subtle-minded, evolved this wondrous web out of their own inner consciousness and all the others only copied, borrowed, and stole from them? What guarantee have we that the early Hindus were right? And, *a fortiori*, what security for the truth of that version of their teachings, which has floated down to us, out of the dim caverns of the past, on the debris loaded stream of time?

The answer is plain and conclusive. There is this absolute security that all the leading facts of the future and the past have been verified by living Adepts, either by their personal observation, watching the progress of those portions of mortal men that survive the decease of their bodies, or by and at the time of their union with the Universal Intelligence, when their spirits are, for the time, inhabiting what may be called the region of Omniscience.

But how can you be sure that these men *have* done and *do* this?

First you may presume it, because they solemnly assure us that it is so, and it is inconceivable that men—who have utterly given up the world, indeed have put themselves out of the possibility of familiarly associating with the world, and whose whole external lives are spent in labouring for others,—should tell us aimlessly a series of

falsehoods. I disagree with them on many points; I think that, cut off from the world, they are continually wrong in their modes of action, and I think their antiquated system—more than five thousand years old, by every fossil link of whose claims they are irrevocably bound,—a pure anachronism, which, by its internal unsuitability for the present age, goes far towards neutralizing and nullifying the practical value of the priceless knowledge of which they are the custodians. But I can no more believe that they are a set of habitual liars, than I could believe that you or others of my friends were habitual thieves or murderers.

Secondly, you may be disposed to believe, because they give practical demonstrations (rarely, no doubt, and only to those very sincere and very much in earnest, but still most of us have had them) first that they possess powers of dealing with and manipulating the physical elements, that even in the light of modern science seem miraculous, and second that they can separate their souls (or whatever you please to call it, it is the *Kama rupa*, *manas*, *buddhi* and *atma*) from their bodies (*sthula* and *linga sariram* and *Pron*, viz. vital essence, the *jivatma* of some but not of the Vedantists) and, leaving these latter in one place, appear in another, materializing their incorporeal parts.

Thirdly, you may be inclined to believe by discovering that all they teach of cosmogony, of the world and of the universe, while it goes far beyond this, yet harmonizes with everything revealed by the most advanced modern physical science, though it can be proved to have been on record for at least 3,000 years in the sacred books of the East.

But finally, and not to weary you with a multiplicity of arguments, you *must* believe it if you once really go into the matter, because they teach you how you may grow up to be like themselves (or *some* of them, for the very highest are the rare pearls that the ocean of humanity yields once at most in a century; indeed of the *very very* highest, the last till now was Tsoukapa in the 15th Century) and how you may gradually verify for yourself all the more important spiritual facts that immediately concern you in this life. The way is long and weary the difficulties, the sacrifices many and great, but *there* is the road clearly pointed out, *every few steps* along which increase your purview and establish some portion of their teachings; and, in the face of this, it becomes impossible for any one, who personally investigates the question, to doubt that the teachings of the BROTHERS, (which indeed only reproduce what all the Sacred Books of all nations have taught from before the dawn of the Historical period,) are in the main correct, *in regard to all those questions which it is possible for them to verify practically*. God is inscrutable! the Absolute and the Infinite are beyond the grasp of the finite and the conditioned; and hence on this point the schools have ever differed, and on this point no man need accept any one school's teachings in preference to those of another—it is beyond even Occult Science.

H. X.

EDITOR'S NOTE:—And if "beyond even Occult Science"—the Adepts of which are admitted by the writer himself to be able to "separate their souls from their bodies" and "materializing their incorporeal parts," to travel in those spiritual spheres, that *bourne* "from which no (uninitiated) traveller returns,"—within whose "grasp" then, is that "inscrutable" God to be found? As a logical inference, it is those Adepts—*once we believe in them*—who ought to be to our mind the best informed upon the subject, and to whom we ought to turn for information. The more so since "H. X." himself admits that he "can no more believe that they are a set of habitual liars" than he could believe any of his friends "habitual thieves and murderers;" and the BROTHERS, who teach him, told him repeatedly that they knew *nothing* of a Deity called by the theists the "Creator and loving Father of all humanity." And if even *they*, the BROTHERS, declare to have no knowledge, not even the remotest conception, of either a personal or impersonal God, but only of a ONE ALL-PERVADING PRINCIPLE; and since, as correctly remarked by "H. X."—"the absolute and the Infinite are beyond

the grasp of the finite and the conditioned"—is it not far more honest to confess that we know absolutely nothing of that God, and even less blasphemous—in the very improbable case that such a God should exist and yet remain unknown to all and absolutely beyond any possible human proof—than to go on investing it or him with imaginary attributes (*finite* attributes in something *infinite!*) and then imposing that being, created by human fancy, on the millions of the *oi polloi* and threaten them with hell and damnation unless they *do* believe in that something of which no one can know absolutely anything!—(EDITOR *pro tem.*)

"M. A. (OXON)" AND THE "BROTHERS."

TO THE EDITOR OF THE "THEOSOPHIST."

DEAR MADAME AND SISTER,

We, some of the Hindu Fellows of the Theosophical Society and *Chelas* who read "Light," have remarked, with feelings of deep regret and surprise, the hostile attitude that one of its best contributors, and, as we had reasons to believe, one of our Christian brothers—"M. A. (Oxon)"*—has, for some time past, taken up against our MASTERS, "THE ADEPT-BROTHERS" as he chooses to call them, in his "NOTES BY THE WAY," which have won our greatest esteem and sympathy by their able advocacy of things spiritual in these hard materialistic days. We Hindus are taught in our *Shastras* that even tolerably advanced students of Occult Philosophy are liable to be deceived by *deras* or *devatas* (elemental spirits), and this affords the only explanation of the great inconsistency in the visions of different mediums and seers. TRUTH can be but one, and these apparent divergences are but disturbing effects produced by these elementals; and one of the principal objects of all Occultists is to train the WILL in such a manner as to be able to withstand the disturbing influence of these weird visitors, and to come face to face with living truth. As for our brother "M. A. (Oxon)," since he is known as a great medium, as such his WILL-POWER must be perfectly passive, and so we can easily understand how much more, than any other Spiritualist, is he subject to all sorts of disturbing influences. This is the reason why only repeated acts of gross injustice to our MASTERS (the Himalayan BROTHERS) on the part of "M. A. (Oxon)"—has induced us to put in this word of Protest.

In "Light" of September 23, "M. A. (Oxon)" quotes with approbation, from the review of Mr. Sinnett's *The Occult World* in the *Journal of Science*, the following words:—

"Till some foot-hold of this kind is given us, it is useless to bid us join the Theosophical Society or change our 'mode of life.' Teachings, so indefinite, we are compelled to reject, not indeed 'superciliously' but sadly."

And, a few lines before, he says *in personâ propriâ*:—

"But, after all, it is the creation of crockery and the displacement of furniture that make most impression on the average Philistine."

Here we must confess, to no small surprise, to discover "the average Philistine" under the mask of "M. A. (Oxon)." For the value of the teaching is here made to depend on the strangeness of the phenomena and not on the peculiar character of them. But to the *really* scientific mind a straw is not merely a straw when it shows the way the wind blows. But, as for a Peter Bell, of course:—

A primrose by a river's brim

A yellow primrose is to him

And 'tis nothing more

If Benjamin Franklin waited for some such foot-hold before drawing his conclusions, the Science of Electricity would have still been in its infancy. But, as we said

before, we have nothing to complain against "M. A. (Oxon)" personally, for he is a medium and sees things but through a glass darkly.

Mohini M. Chatterji, F.T.S.

Rama Sourindro Gargya, F.T.S.

Nobin K. Banerjee, F.T.S.

S. Ramaswamier, F.T.S.

Darbhagiri Nath, F.T.S.

CHELAS WHO
KNOW THEIR
MASTERS.

Darjeeling, October 17, 1882.

FRAGMENTS OF OCCULT TRUTH.

No. V.

THE EVOLUTION OF MAN—CONTINUED.

When we come to examine the evolution of man on our own planet, the explanation has to be drawn out on a larger scale than that which served for a sketch of the whole cosmogony. Our career on the preceding planets of the descending series is for the present over and done with. Few of us know enough of our lives there to be curious about details. But here, the phenomena of the world about us, and the period we are passing through, are all replete with interest. Our wish would be to get explanations of the conditions out of which these have originated, and of the results to which they are tending, that should be as enlarged and precise as our knowledge of the actual present. But in truth an explanation on that scale of the phenomena immediately preceding and immediately following our present life, would require an exhaustive knowledge of all natural laws and operations lying outside the physical group we have grown familiar with. And the exposition of this knowledge would involve the complete development of sciences the very alphabet of which is hidden from the world as yet. In short, it is no less impossible to comprehend all Nature's detail—the infinitely little—completely, as it is to fathom the infinitely great. But just as the principles of evolution carried on through the series of worlds, of which our planet is one, have been found susceptible of an explanation which, if not minute, is sufficiently definite to be intelligible, so it is possible now to sketch the process of evolution carried on in the case of this single planet. The area of nature to be dealt with is less enormous, and therefore a treatment of its phenomena, down to a corresponding level of detail, gives us a closer insight into the process under investigation.

And a striking illustration of the uniformities of Nature is brought out by the first glance at the Occult doctrine in reference to the development of Man on the Earth. The outline of the design is the same as the outline of the more comprehensive design covering the whole chain of worlds. The inner details of this world, as regards its units of construction, are the same as the inner details of the larger organism of which this world itself is a unit. That is to say, the development of humanity on this earth is accomplished by means of successive waves of development, which correspond to the successive worlds in the great planetary chain. The great tide of human life, be it remembered,—for that has been already set forth—sweeps round the whole circle of worlds in successive waves. These primary growths of humanity may be conveniently spoken of as Rounds. We must not forget that the individual units, constituting each round in turn, are identically the same as regards their higher principles, that is, that the individualities on the earth during Round 1, come back again after completing their travels round the whole series of worlds and constitute round 2, and so on. But the point to which special attention should be drawn here is that the individual unit having arrived at any given planet of the series, in the course of any given Round, does not merely touch that planet and pass on to the next. Before passing on, he has to live through a series of races on that planet. And this fact suggests the outline of the fabric which will presently

* "M. A. (Oxon)" was a Theosophist since the very formation of the Society; and he has never resigned. Nevertheless, we have reasons to doubt, to our great regret, whether he could or even would consent to being regarded as a Theosophist at present.—Ed.

develop itself in the reader's mind and exhibit that similarity of design on the part of the one world as compared with the whole series to which attention has already been drawn. As the complete scheme of Nature that we belong to, is worked out by means of a series of Rounds sweeping through all the worlds, so the development of humanity on each world is worked out by a series of races developed within the limits of each world in turn.

It is time now to make the working of this law clearer by coming to the actual figures which have to do with the evolution of our doctrine. It would have been premature to begin with them, but as soon as the idea of a system of worlds in a chain, and of life evolution on each through a series of re-births, is satisfactorily grasped, the further examination of the laws at work will be greatly facilitated by precise reference to the actual number of worlds and the actual number of rounds and races, required to accomplish the whole purpose of the system. For the whole duration of the system is as certainly limited in time, be it remembered, as the life of a single man. Probably *not* limited to any definite number of years set irrevocably from the commencement, but that which has a beginning, progresses onward towards an end. The life of a man, leaving accidents quite out of the account, is a terminable period, and the life of a world system leads up to a final consummation. The vast-periods of time, concerned in the life of a world system, dazzle the imagination as a rule but still they are measurable: they are divisible into sub-periods of various kinds, and these have a definite number.

By what prophetic instinct Shakespear pitched upon seven as the number which suited his fantastic classification of the ages of man is a question with which we need not be much concerned, but certain it is that he could not have made a more felicitous choice. In periods of sevens the evolution of the races of man may be traced and the actual number of the objective worlds, which constitute our system and of which the earth is one, is seven also. Remember the Occult Scientists know this as a fact, just as the Physical Scientists know for a fact that the spectrum consists of seven colours, and the musical scale of seven tones. There are seven kingdoms of nature, not three as modern science has imperfectly classified them. Man belongs to a kingdom distinctly separate from that of the animals, including beings in a higher state of organization than that which manhood has familiarised us with, as yet; and below the mineral kingdom there are three others which science in the West knows nothing about; but this branch of the subject may be set aside for the present. It is mentioned merely to show the regular descent of the division, in Nature.

Man—returning to the kingdom we are most interested in—is evolved in a series of Rounds (progressions round the series of worlds) and seven of these rounds have to be accomplished before the destinies of our system are worked out. The round which is at present going on is the fourth. There are considerations of the utmost possible interest connected with precise knowledge on these points, because each Round is as it were specially allotted to the predominance of one of the seven principles in man, and in the regular order of their upward gradation. But here again is a realm of inquiry that for the present can only be glanced at.

An individual unit, arriving on a planet for the first time in the course of a round, has to work through seven races on that planet before he passes on to the next, and each of those races occupies the earth for a long time. Our old-fashioned speculations about time and eternity, suggested by the misty religious systems of the West, have brought on a curious habit of mind in connection with problems bearing on the actual duration of such periods. We can talk glibly of eternity, and going to the other end of the scale, we are not shocked by a few thousand years, but directly years are numbered with precision in groups which lie in intervening regions of

thought, illogical Western theologians are apt to regard such numbering as nonsense. Now we at present living on this earth—the great bulk of humanity that is to say, for there are exceptional cases to be considered later—are now going through the fifth race of our present fourth round. And yet the evolution of that fifth race began about a million of years ago. In a very interesting volume of Western Science, Professor James Geikie, writing of "The Great Ice Age," is good enough to push back the origin of man on earth to interglacial epochs in a way which expands the biblical five or six thousand years into something over 100,000. The book is not at hand as I write, and I forget the exact figures reached. But what is this calculation beside the facts of the case as revealed by Occult Science? Will the reader, in consideration of the fact that the present cosmogony does not profess to work with eternity, nerve himself to deal with estimates that do concern themselves with millions of years, and even count such millions by considerable numbers?

Each race of the seven which go to make up a Round, *i. e.*, which are evolved on the Earth in succession during its occupation by one of the great waves of humanity passing round the planetary chain, is itself subject to subdivision. Were this not the case, the active existences of each human unit would be indeed few and far between. Within the limits of each race there are seven subdivisional races, and again within the limits of each subdivision there are seven branch races. Through all these races each individual human unit must pass during his stay on Earth each time he arrives there on a Round of progress through the planetary system. On reflection this necessity should not appal the mind so much as a hypothesis which would provide for fewer incarnations. For, however many lives each individual unit may pass through while on Earth during a Round, be their numbers few or many, he cannot pass on—except in rare cases to be noticed hereafter—until the time comes for the Round-wave to sweep forward, and as the interval of time occupied by the stay of a Round-wave on Earth may be roughly conjectured from the fact that our present fifth race, by no means worked through yet, began a million of years ago, it is highly desirable that Nature should find for each of us some occupation where-with to pass the time. Even by the calculation already foreshadowed it will be seen that the time spent by each individual unit in physical life, can only be a small fraction of the whole time he has to get through between his arrival on Earth and his departure for the next planet. The larger part of the time—as we reckon duration of time—is obviously therefore spent in those subjective conditions of existence which belong to the "World of effects" or spiritual Earth attached to the physical Earth on which our objective existence is passed.

The nature of existence on the spiritual Earth must be considered *pari-passu* with the nature of that passed on the physical Earth alone dealt with in the above enumeration of race incarnations. We must never forget that between each physical existence the individual unit passes through a period of existence in the corresponding spiritual world. And it is because the conditions of that existence are defined by the use that has been made of the opportunities in the next preceding physical existence that the spiritual Earth is often spoken of in Occult writing as the World of Effects. The earth itself is its corresponding World of Causes.

That which passes into the World of Effects after an incarnation in the World of Causes, has been described in the "Fragments of Occult Truth" relating to the seven principles of Man. The individual unit or spiritual monad cannot but pass into the spiritual condition, but, as already explained, the extent—to which the personality, just dissolved, passes there with it,—is dependant on the qualifications of such personality,—on the use, that is to say, which the person in question has made of his opportunities in life. Thus the period to be spent in the World of Effects,—enormously

longer in each case than the life which has paved the way for existence there,—corresponds to the “Hereafter” or Heaven of vulgar Theology. And here it is interesting to digress for a moment to take note of the relative scope of Vulgar Theology and of Occult Science. The narrow purview of the former deals merely with our physical life and its consequences in the life to come. For want of knowing better, theology conceives that the entity concerned had its beginning in this physical life, and, from the same disabilities in the other direction, it conceives that the ensuing spiritual life will never stop. And this pair of existences which is shown by the mere elements of Occult Science that we are now unfolding, to constitute a part only of the entity’s experience during its connection with a branch race, which is one of seven belonging to a subdivisive race, itself one of seven belonging to a main race, itself one of seven belonging to the occupation of Earth by one of the seven Round-waves of humanity which have each to occupy it in turn before its functions in nature are concluded—this microscopic molecule of the whole structure is what common theology treats as *more* than the whole for it is supposed to cover eternity.

The reader must here be warned against one conclusion to which the above explanations—perfectly accurate as far as they go, but not yet covering the whole ground—might lead him. He will *not* get at the exact number of lives an individual entity has to lead on the Earth in the course of its occupation by one Round, if he merely raises seven to its third power. There is a mystery here which the great teachers of Occult Science have not yet thought fit to disclose to the laity. If one existence only were passed in each branch race the total number would obviously be 343. But the actual number is more than that, though nothing approaching the number that would be got at if we supposed seven separate incarnations to take place in each branch race. The explanation hinges on to some mysteries of detail in reference to which it is thought premature to convey information at present.

The methodical law which carries each and every individual human entity through the vast evolutionary process thus sketched out—is in no way incompatible with that liability to fall away into abnormal destinies or ultimate annihilation which menaces the *personal* entities of people who cultivate very ignoble affinities. The distribution of the seven principles at death shows that clearly enough, but, viewed in the light of these further explanations about evolution, the situation may be better realised. The permanent entity is that which lives through the whole series of lives, not only through the races belonging to the present Round-wave on Earth, but also through those of other Round-waves and other worlds. Broadly speaking, it will in due time,—though at some inconceivably distant future as measured in years,—recover a recollection of all those lives, which will seem as day in the past to us. But the astral dross, cast off at each passage into the World of Effects, has a more or less conscious existence of its own, which is quite separate from that of the spiritual entity from which it has just been disunited. The intensity of this consciousness varies very greatly: from absolute zero in the case of a person whose life has been so supremely good and spiritual that he has engendered no low affinities, to full consciousness in the case of entire absorption by the astral principles of all the expiring life’s recollections and affinities. The destiny of the astral reliquæ in either case has been the subject of abundant discussion of late, but the point to which attention may be specially called now is the mystery of dual consciousness on the comprehension of which the comprehension of the actual course of events must depend. Occult pupils are taught to realise the possibility of dual consciousness by practically developing it during life, exercising the inner clairvoyant faculties on one set of observations or ideas and the physical senses with their appropriate intellectual faculties on another set of observations or ideas at the same time, but to ordinary people the double perceptions rarely come by Nature, not,

at all events, with any such intensity as to render their character apparent. On the other hand, the possibility of dual consciousness in life for one person is not beyond the range of ordinary imagination; and by dwelling on the notion it is not difficult to realise the way in which one human individual, as we know him in life, may divide up into two conscious individuals at death, neither of which is in any way a new invention, while each is distinctly conscious (so far as its consciousness is distinct at all) of identity with the late physically living entity.

A correct appreciation of all this serves a double purpose; it solves once for all those apparently conflicting passages in occult writing which seem at different times to attribute such different destinies to the human entity and enables one to comprehend the general scheme of human evolution and the whole vast phantasmagoria of existence through which the enduring principles which constitute our higher individuality are passing, while remaining equally prepared to investigate the side paths of super-material development along which the intermediate principles of our nature may travel, after quitting the most transitory principles that are built up to serve their brief purpose from the physical elements of the earth. And in the phenomena of dual consciousness lies the clue to that mystery on which the continuity of our higher existence depends. For many people it must remain irrational to say that any person now living, with his recollections bounded by the years of his childhood, is the same person as some one of quite a novel nationality and epoch who lived thousands of years ago, or the same that will reappear after a similar lapse of time under some entirely new conditions in the future. But one of his elements of dual consciousness is the same, and the other element is only a temporary efflorescence of the first. The feeling “I am I” is the same through the three lives and through all the hundreds; for that feeling is more deeply seated than the feeling “I am John Smith, so high, so heavy, with such and such property and relations.” Is it inconceivable,—as a notion in the mind,—that John Smith, inheriting the gift of Tithonus, changing his name from time to time, marrying afresh every other generation or so, losing property here, coming into possession of property there, and getting interested as time goes on in very various pursuits, might utterly forget in a few thousand years all circumstances connected with the present life of John Smith, just as if the incidents of that life for him had never taken place? And yet the Ego would be the same. If this is conceivable in the imagination, what can be inconceivable in the individual continuity of an *intermittent* life interrupted and renewed at regular intervals, and varied with passages through a purer condition of existence.

M. LE BON has been making a series of very important experiments on putrefaction, with regard to its effect on living animals in general, and on mankind in particular. Among other results, he has proved that the very small quantity of products of advanced putrefaction, necessary to kill an animal by simple mixture with air, proves these volatile alkaloids to be extremely poisonous. M. le Bon has ascertained that these are so to man. The experiments explain the evils arising from bodies long buried, and prove that the atmosphere of cemeteries (contrary to what has been affirmed on the score of there being few microbes present) may be very dangerous. This is, indeed, alarming, and should be a strong argument in favour of the compulsory introduction of cremation, or some other sanitary method of disposing of the dead, rather than by burying them and causing positive danger to the living. According to M. le Bon’s theory the common practice of visiting cemeteries and grave-yards ought to be discouraged as much as possible.—*The Pioneer*, September 23, 1882.

Reviews.

THE ARYA

AND ITS

"OUTSTATION" CORRESPONDENCE.

There exists a class of men—among the great variety composing *genus homo*—who, by their modes of thought and action, have to be viewed as a distinct group, a specimen entirely *sui generis*. We would bottle and label them as the "India rubber," or "Elastic men." These individuals, whenever defeated, will neither hide their diminished heads, nor will they honestly admit that, which, to all others, is an accomplished and an undeniable fact: namely, that in the affray, whatever its nature, they have come out second best. On the contrary, prudently allowing a certain period of time to elapse between the event and a fresh attack—a period sufficient, as they craftily calculate, to sweep away from people's minds the correct remembrance of details—they will pounce most unexpectedly upon their ex-antagonist and *try* to crack his head. They will, once more, impose upon the public an absolutely false account of facts, and feel placidly confident that they have white-washed themselves in the sight of some weak-minded fools.

Such is evidently the malignant purpose of "AN OUTSTATION ARYAN CORRESPONDENT" in the October number of the *Arya*—a purpose that could be formed only by a mind originally and essentially *elastic*, and executed by an intellect naturally narrow, and a mode of reasoning enfeebled and contracted by bad education.

It is sufficient to read the first para of "A SUMMARY REVIEW ON (?) EXTRA SUPPLEMENT (*sic*) TO THE THEOSOPHIST FOR JULY," to smile in sincere pity at the puny efforts of that unlucky advocate of a *cause perdue*. We cannot help admiring, though, the sublime coolness with which he opens the fire from his popgun, in the first para:—"In reply to Colonel Olcott's defence against Swamiji Dayanand Saraswati's charges I (and *who* are *you*, Babu "Sir Oracle?") can in no way see that in any one single instance does the Colonel prove that those charges are not well founded and perfectly correct."

And forthwith our brave Volunteer, for "Forlorn Hope," sets out,—in the very face of *facts* and Swami's suicidal autographs engraved from his original letters and published in the *July Supplement*,—to prove that white is black and *vice versa*. "A SUMMARY REVIEW" being, of course, unworthy of a serious review, or even a passing notice in the THEOSOPHIST, we write these few lines with quite a different object than that of answering the unknown "I." Indeed, no sane man,—acquainted with Swami's many public and emphatic denials that he had ever belonged to or permitted his name to be entered as a member of the Theosophical Society,—could undertake, after reading the said *July Supplement*, to express but one view upon the question. In the presence of—(a) Swami's autograph letter authorizing Colonel Olcott to represent and act for him in every meeting of the Council of the Society; (b) his letter acknowledging the receipt and acceptance of a Diploma from New York, which makes him necessarily a Fellow, he having kept that Diploma for nearly two years before sending it back, or, in other words, resigning; and (c) Mrs. A. Gordon's letter testifying to the fact that she was initiated by Swami Dayanand Saraswati at Benares, something plainly showing that Swami *must have been himself initiated* before he could initiate any one else, hence that he *was* a "Fellow";—in the presence of these three facts alone, we say, who but an *enemy* of Swami would care to revive in the public memory the recollection of his exposure and of his fruitless attempts "to cog the dice and *shave* truth," as Mr. Artemus Ward would say?

Thus, it is not the luckless "OUTSTATION CORRESPONDENT"—who, in his lame would-be review, only outwits himself, and "shooting at a pigeon kills but a crow"—that

we address, but the Editor of the *Arya*. We had always regarded him as rather a discreet, *truthful*, and intelligent young man. Hence—our sincere and rather amused surprise. Conceding to him willingly the said qualities, we are compelled to suspect that he has suddenly turned an enemy to his great Patron. Otherwise, how should he permit such an awkward and dangerous question to be revived in the columns of his mouthly? Unwilling to suspect his own good faith, we are vainly seeking for a plausible motive that could have made him depart from prudent policy. It *cannot* be that he jumped at the opportunity of giving a hit to a sleeping rival through the hand of an anonymous correspondent, for he is too intelligent to be ignorant of the fact that abuse from certain quarters is the highest praise. *We abuse and hate but what we fear.*

What is the THEOSOPHIST more, indeed, "than a series of stories of Bhuts, Jins, &c."? This sentence alone affords us the correct standard of the intelligence of the "OUTSTATION" *critic*. Well, we reply that, even were it so, the THEOSOPHIST would have yet that great advantage over the *Arya* (especially in its *October* garb) that it can appear on the drawing-room table of the highest and most respectable European families, as well as in the hands of the most innocent Aryan maiden or boy, without any fear of shocking the modesty of either. We are sorry to observe this new departure in the *Arya*. The disgusting and indecent wording of the articles—"AYUR VEDA ON HEALTH" and "PHYSIOLOGICAL YOGA OR TANTRA PHILOSOPHY"—is amply sufficient to make any journal lose all those subscribers who have any sense of decency, at any rate among respectable native families and Europeans. Even purely medical works and journals, when offered to the general public, avoid such *sincere* phraseology, and, for the sake of that same decency, give certain words in Greek or Latin. We are afraid that, unless our colleague prudently *veils* in future the naked hideousness of his terms "in the obscurities of some learned tongue," the Postal authorities might be under the painful necessity of interfering with the free circulation of his inspired organ. Why our modest and pious friend, the Editor of the *Arya*, should have suddenly begun vying in obscenities and immodest terms with the venerable prophet of Israel, Hoseah—is another psychological mystery that no Occultist could ever undertake to unriddle.

THE ASIAN CRADLE-LAND.

If the intelligent Asiatic would not see himself put to shame by having to learn from Europeans everything worth knowing about his forefathers and their countries, he must bestir himself. If he sleeps a little longer he will have to blush to find that, while his lazy indifference has insulted the memory of the ancestral parents of the world's peoples and languages, their white descendants of the West are paying them the reverence which they had the best right to expect from India. The work of Mr. A. H. Keane,* just published, is, as it would seem from the reviews, a most valuable contribution to contemporary literature. It is a mirror of every essential fact about the physical geography, the fauna and flora, the commerce and inhabitants of the vast portion of the earth called Asia. So admirably condensed is its style that, says *Nature*, "every word is pregnant with meaning, and could not be omitted without injury to the reader." If it has a blemish, it is in being "edited by Sir R. Temple"—a concession to that spirit of modern toadyism which would leave even Herschell or Huxley in the lobby until "presented" by a court butterfly to Queen Popularity. Hindus may estimate the feeling of the West with respect to their motherland from this passage in *Nature's* review of the book in question: "To the student of mankind

* *Asia*. By A. H. Keane. London: Edw. Stanford, 1882.

the interest of Asia is greater than that of any of the other continents of the world. Here was the first home of the races who have chiefly influenced the course of human progress; here the early civilisations of Accad, of China, and of Phœnicia grew up and developed; here the great empires of antiquity rose one upon the other; and here was the primæval source of those germs of thought and art that have produced the philosophies, the sciences and the arts of our own day. It is among the multitudinous tribes and nations of Asia, too, that we can best study that variety of languages, of manners, and of customs which have enabled the modern inquirer to lift a little the veil that covers the beginnings of civilisation, and there are even some who believe that the great central plateau of Tibet before it was raised to its present elevation was the primæval cradle of mankind, the spot where the anthropoid ape became the still speechless man. It is possible that our young and therefore arrogant Western civilisation has yet much to learn from the old culture of the East.

It is not often that more truth is compressed within a brief space than is contained in the sentences we have italicized. Verily we may prognosticate the dawn of a better day for Asia and the world, when the esoteric records of primæval man shall be read by the modern student. In its full light the clouds of error and superstitious bigotry, which have so long obscured the understanding of the Western world, will be dispersed, and Asia be finally recognized as the source of not only philosophy, science and art, but of religion as well. Let us hope that in this most necessary and profitable research after primitive truth, the bright minds of Asia will take the conspicuous part for which their inherited intellectual aptitude so well qualifies them.

OCCULT AND SPIRITUAL PHENOMENA

IN THE LIGHT OF MODERN SCIENCE.

BY H. P. BLAVATSKY.

I have just received *Light*,—the ablest of the Spiritual periodicals of England,—of September 23, and read its "NOTES BY THE WAY," contributed by "M. A. (Oxon)" with an unusual interest. So great was the latter indeed, that it makes me depart for once from my editorial impersonality and answer the "Notes" over my own signature.

Not further back than a year ago, especially if I had read those notes in the parched and scorching plains of India, I might have deeply resented their unfriendly tone. But now from an altitude of over 8,000 feet above the sea level, having just enjoyed the privilege of passing 48 hours in the company of those much doubted BROTHERS of ours, and certain of our Theosophists, moreover, who crossed over to Sikhim and made their personal acquaintance, representing additional legal evidence in favour of my claims,—I am rather inclined to feel amused than otherwise.

Indeed, I find that neither that very unfriendly tone assumed for some time past against myself in the "Notes," nor even the incessant thrusts in the direction of the BROTHERS, are capable of ruffling my present placidity. Yet, I confess that, coming as they do from one, who neither himself, nor his "Imperator" (for whom, I believe, he must feel as much reverence as I do for our Protectors and MASTERS,) has ever been spoken of in a mocking or contemptuous tone nor even in an unfriendly way in our journal—does seem rather startling. At any rate, "M. A. (Oxon's)" present attitude is rather more dangerous for himself, and the cause he represents and labours for so zealously, than it is for the BROTHERS or even my own humble self, since, indeed, his hearty approbation of the inimical criticism that closes the review of Mr. Sinnett's *Occult World* in a Scientific paper he quotes from, seems directed far more against Spiritual phenomena in general, and mediums and "Spirits" in particular, than it is against Occult Science and its great living Professors. I will say

more: in one who claims publicly—and makes no secret of being in direct and constant communication with, and the mouthpiece of, "Imperator"—a *high Spirit*—such a policy proves simply suicidal. For, who will dare deny—not any man of science, at any rate, or the same *Journal of Science*—that "M. A. (Oxon's)" claims are certainly no more—and strict logicians as well as an impartial jury may say *far less*)—demonstrable according to the laws of inductive science, or even judicial evidence than our claims to an acquaintance and intercourse with living BROTHERS. Really our friend ought to abstain from throwing pebbles into his nearest neighbour's premises. In both "M. A. (Oxon's)" and my case, the object of proof—so difficult of demonstration—is the real, palpable, and undeniable existence of "Spirits" and "Brothers;" their respective claims (or rather those made by ourselves, their humble mouthpieces, on their behalf) to superior knowledge and powers, appearing but of secondary importance in this wholesale denial by the sceptical "Philistines" of their very being. Reviews are interesting, not merely because they show what our friends and enemies think of us, but also because they afford us a safe estimate of what opinion our critics hold of themselves. Such is the double benefit I derived by a perusal of "M. A. (Oxon's)" note on the review of the *Occult World* by the *Journal of Science*. Not only do I perceive the correctness (to a certain extent) of the criticism of orthodox exact science,—though feeling as sure that neither the discovery of a new planet or mineral would satisfy her sceptics—but more than ever do I learn that it is idle to expect anything like fairness even from the most intelligent and friendly critics, once that their minds are biased and prejudiced by a series of misconceptions. With "M. A. (Oxon's)" kind permission, I will, in my turn, review his strange review. There already appears in the present issue another letter signed by five of the *Chelas* of our venerated MASTERS against a series of criticisms from the same pen, directed against them, in *Light*. They perceive in this attitude of hostility simply the "effect of mediumship" and suspect "Imperator" of being no better than an Elemental Spirit, but I protest against this misconception and would never permit myself personally to throw suspicion or slur either upon "M. A. (Oxon's)" personal good faith or that of his "control," as he constantly does with regard to our "BROTHERS," and the writer of the present. I will content myself, then, with simply quoting from his review and pointing out his strange attitude. He says:—

The *Journal of Science* has now completed a candid and temperate notice of Mr. Sinnett's *Occult World*. The writer deals with the evidences of extraordinary power, such as the creation of the cup and saucer at Simla by Madame Blavatsky, fairly, and in a judicial spirit. He considers that the narrative must be accepted as a record substantially accurate of a real occurrence. He puts aside the supposition of an elaborate fraud as "literally bristling with difficulties," and arrives at the conclusion that "the cup and saucer were produced in the earth where found, by an agency to us inconceivable." This is a startling concession when it is considered from what quarter it comes. We are so accustomed to find the inexplicable or the unexplained treated by open science as the impossible, especially in the case of psychical phenomena, that this candid consideration of an antecedently incredible statement is as startling as it is welcome.

So far this sounds pretty friendly, even though the admission of "M. A. (Oxon)" allows as good a handle against spiritualistic phenomena as it does to those of the Occultists. But soon the tone changes and the probable genuineness of the phenomena being conceded, their nature is taken to task.

"I entirely appreciate," says "M. A. (Oxon)," "the words of the Reviewer when he points out that such feats, so like mere jugglery, are, by no means, the best evidence of superior knowledge. 'Suppose the Brotherhood were to say, 'Point your telescope to such and such a spot in the heavens, you will find a planet as yet unknown to you, having such and such elements,' or 'Dig into the earth in such a place and you will find a mineral containing a metal new to

your science : its atomic weight, its specific gravity, &c., are so and so.' Such or similar proofs, not of superior *power* but of higher *knowledge*, would not increase any man's facilities for evil-doing." Rather, I may add, would they increase the store of human knowledge, and prove incontestably the presence among us of some beings wiser and more beneficent than we. But, as the Reviewer points out, we search in vain for any such evidence. "Till some foot-hold of this kind is given us, it is useless to bid us join the Theosophical Society or change our 'mode of life.' Teachings so indefinite we are compelled to reject, not indeed 'superciliously,' but sadly." It is impossible to find any reasonable fault with such an attitude. It is true that the Adept Brothers pose as men reluctant to open the door of knowledge to any but the most patient and persistent appeal made by one who has proved himself a worthy postulant. That is an attitude incompatible with some steps lately taken. *Too much or too little has been said in their name, and the result is bewilderment and confusion.*"

Such is the sentence passed on the BROTHERS, or rather on myself, their humble disciple. Now what would the average sceptic—who believes in neither "Imperator," nor the "BROTHERS," and who regards just as much "M. A. (Oxon)" as H. P. Blavatsky in the light of a hallucinated lunatic when not a wilful impostor,—what would a sceptic say to this? Outside the believers in Spiritualism and Occultism—a handful as compared to the bulk of mankind—any average sceptic would simply laugh at such a criticism when it emanates from a well known Spiritualist, a medium who himself claims a personal communication with a "high spirit" and many minor ones. Can the Spiritualists point to any of their phenomena of a "higher" character than the few trifles kindly shown to the author of the *Occult World*? Have their mediums, the highest, the best of them, for the last forty and odd years of their activity, made any one single discovery that would benefit humanity or even science? Are the contradictory, conflicting bits of philosophy kaleidoscopically exhibited by "Spirits" through mediums, one whit higher than that contained even in the few stray letters published in the *Occult World*? Has even "Imperator" proved himself in his teachings any higher or more philosophical or learned than Koot-Hoomi, and has he ever consented to appear before the "average Philistine" or to give an undoubted demonstration of his personal *reality* except, perhaps, in the presence of the very, very few,—at any rate by far fewer than those who personally know our BROTHERS;—or finally, has even he, "Imperator," that "great and wise spirit" who ought as such to be far more powerful and learned in the mysteries of undiscovered planets and minerals than the highest Adept-Occultist living,—if the spiritualistic theory be true,—has even he, I ask, ever benefited the world of science or the profane public, or even his own medium, by any great discovery, which, "increasing the store of human knowledge," has proved him thereby—a being "wiser and more beneficent" than we "and the BROTHERS?" "M.A. (Oxon's)" review is therefore a double-edged sword. While trying with one side of it to hit the BROTHERS and the Occultists, he simply cuts, and very badly too, himself and spiritualism with the other. Paraphrasing the words of the Reviewer and of "M. A. (Oxon)" I will close my remarks with the following :

"Till some foot-hold of this kind is given us," it is useless to extol the "Spirits" and "Mediums" above the "BROTHERS" and their Occultists. The attitude of the former is truly "incompatible" with their forty years of ardent activity, and *no* results whatever; and, while we all know what the "Spirits" have hitherto been capable of, no Spiritualist is yet in a position to say what benefit may or may not befall the world through the "BROTHERS," since they have but hardly appeared on the horizon. Patience, patience, good friends, and critics. "Bewilderment and confusion" are far more on your side than they are on ours and—*qui vivra verra!*

Teendaria, near Darjiling in the Himalayas,

October 23,

LES ORIGINES.

A BIRD'S-EYE VIEW.

BY PESTANJEE DORABJEE KHANDALEWALLA, F.T.S.

Our solar system, with all the stars which compose it, is but a point in immensity. Following the hypothesis of La Place to which nothing has yet given the lie, these stars themselves were but one single whole. It was an immense *nébuleuse*, such as one sees even yet in the infinity of heavens, and which are probably so many suns in formation. Little by little our *nébuleuse* concentrated upon itself heat and light in one powerful focus, but left here and there masses of cosmic matter in its course through space, which formed the planets. These latter in testimony thereof revolve in the orbit of the sun, of which they are an emanation. The globe we inhabit is then but a particle of the sun, which becomes extinct in cooling, enveloping itself in a gaseous ocean the atmosphere, a liquid ocean the sea, and a solid crust the earth, whose culminating points emerge above the waves.

Animal life awoke at first from the bosom of the waters, where it was represented from epochs the most ancient, that is to say, there have been thousands of ages through the intermediate species of the animal and the vegetable kingdoms like the corals and the sponges; then come the mollusks, the crustaceans and the first fishes. At the same time the algæ and the fungi took birth in waters less deep, the air saturated with carbonic acid and azote developed on half submerged grounds a vigorous vegetation, where arboresecent ferns and calamites predominated, the debris of which are yet to be seen in the mines of the anthracite and the pit-coal. The first in the order of existence are the simple organisms, both in the animal and the vegetable kingdoms. But time sped, cycles rolled, and the work of creation pursued itself; old beings were transformed into new, or new ones were created. The organism became complex, functions were multiplied, and life took decided possession of the earth, the sea and the air where it bloomed in a variety of forms, more rich and energetic in its means of action. At last man appeared on the scene, and for our earth at least "God" rested.

Thus going up the scale towards a more complete life appears to have been the law of the physical world, as it has been later on of the intellectual world. In the geological epochs nature modifies the organism and by consequence the functions, and develops those instincts which are the first light of intelligence. In the historical epochs, civilization modifies the social order and develops the faculties. In the first case progress is marked by change of forms, in the second, by change of ideas.

At what epoch then does man appear on earth? It is but twenty or thirty years that unexpected discoveries have exploded all the old systems of chronology, and man himself enters the list of the geological evolutions of our globe. The flints and bows cut into hatchets, knives, needles, spear and arrow-points; the bones of large animals broken for the sake of the nourishing marrow; the mass of shells and the debris of repast; the cinders of an antediluvian hearth; the designs traced upon omoplates and chests, representations of animals which have disappeared to-day, or have been transplanted to remote places, other than those they then there inhabited; in short, the human debris found in the dépôts of the quarternary epoch, and the traces of human industry believed to have been established up to the tertiary period, prove that man lived at a time when our continent had neither the fauna, the flora, the climate, nor the configuration that they have today. On the steeps of the Lebanon as in the grottoes of Perigord, in the valleys of the Himalayas as in those of the Pyrenees, on the banks of the Missouri as on those of the Somme, primitive man shows himself with the same weapons, the same customs, the same savage and

precarious life which certain tribes of Africa, of Australia, and of the New World retain to our day. The future king of the world was but a product the most miserable. Thus the science born of to-day has put back the birth of humanity to a period which is lost in the night of time. It is the age of stone that can be divided into several periods, each of which is in advance of the one that goes before. They commence from stones grossly transformed into implements and arms, and from caverns serving as refuge to those artistically worked and polished, to the potteries fashioned by hand and ornamented, to the *cités lacustres* or habitations on piles, in short, to the dolmens, the menhirs, the allées couvertes, those pretended monuments of Druidical art that one meets with in France and in England.

Are all men descended from a single couple? Yes, if unity of species owes to be decided by the only consideration of fecundity of unions between all the varieties of the human kind. But physiology and the science of languages establish many great differences between the human races from the Greeks, who have served as model to Apollo Belvedere and Venus of Milo to the negro of Congo of whom they would willingly make a perfect monkey if science establishes no anatomic obstacle to that descent.

The varieties of the human species have become innumerable under the influence of crossing climate and soil. We ordinarily know of three principal races: the White, the Yellow, and the Black. To these one can attach no end of intermediate shades arising out of melanges, which operate themselves upon the confines of the three dominant races. If their origin is common, they have at least developed themselves in three distinct regions. The White, or Caucasian, on the plateau of Iran, whence it spread on to India, the west of Asia and the whole of Europe; the Yellow, or Mongolic, in China, in the north of Asia, and the Malayan isles; the Black, in Africa and in Australia. The Red-Indian of America bespeaks a Mongolian origin.

The languages, too, divide themselves into three great families, represented by monosyllabism, agglutination, and flexion. In the idioms of the first kind there exist radicals only both substantives and verbs, which the voice expresses by a single sound, but the sense of which varies according to the place given them in the phrase, and the relation, they find themselves in, with other words. In the second, the radical remains invariable and augments itself by the juxtaposition of particles, which can be recognised, and which answer to all the grammatical categories. In the third it undergoes changes, which, in changing the sound, the form, and the accent, express for the substantive, the gender, number and case; and for the verb, the moods and the tenses. Thus the languages of flexion are the instruments the most perfect, which can serve for the exposition and the development of ideas. All the languages spoken now or formerly upon the globe represent one of these three phases. The most complete those of the White race belong to the third. The Turanean languages—Tartar, Turk, Finnis, Tamil—those of the African and Indian tribes or agglutinative languages belong to the second. Old Chinese stopped short at the first family, and advanced but slowly towards the second in our day, preserving its fifty thousand characters (ideographic) for writing, which primitively were each like the Egyptian hieroglyphics, the image of an object or the conventional representation of an idea. History which recounts the transformations of all that has lived, has nothing to say regarding the Black race whose existence runs out in the impenetrable depths of Africa, like those rivers with unknown sources which go to lose their waters in the sands of the Desert. We know no more about the American Indians and the tribes of Oceania, for our science is born of to-day. Are not paleontology and comparative philology but growths of yesterday? They only raise but a corner of the veil which hides physical creation and the origin of civilisations.

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THE INDIVIDUALITY OF BRANCHES.

It seems desirable to point out to the members of all Branches of the Theosophical Society that, however close may be the bonds of Brotherly union and sympathy uniting them to the Parent Body and to one another, the great purposes of our undertaking will be served rather than impeded by the development of very distinct individuality on the part of each group of Theosophists, which possesses a separate organisation. The propriety of emphasising this idea arises partly from the fact that almost all men are more or less under the dominion of some lingering sectarian proclivities. Of course this journal can never defend or countenance sectarian proclivities. It has braved many enmities in turn by assailing first one hard and fast creed, and then another. It has repeatedly published criticisms unfavourable to Vedantism, Buddhism, Hinduism, and Christianity, in their various orthodox forms. It appeared for more than a year with an advertisement inimical to that of the *Veda Bhashya* and representing the views of the Benares Vedantins. It has lately advertised Anti-Christian tracts, the sale of which, permitted at this Office, was so rapid that there were soon no more left to advertise. In doing all this, it has faithfully worked on the principle that hasty critics have regarded its policy as contravening, *viz.*, the principle of the fundamental unity of all great religions, to which, in the highest development of his perceptions, every student of religious philosophy must rise. For, the recognition of the fact, that all are fundamentally identical, brings with it a realisation of the sad truth that all are superficially erroneous. Absolutely pure theosophy must be antagonistic,—within the limits of that enlarged tolerance which its study inculcates,—to every differentiated creed. Nor, in dealing practically with any special distortion of true philosophy which this or that organised religion may have been guilty of, is it always possible or desirable to wrap up such criticism in elaborate phrases destined to flatter the sensibilities of people who may be wedded to the special distortion under notice. As far as this journal is concerned therefore, it will continue in the future, as it

has in the past, to be honest and outspoken, whether in dealing with the subtle metaphysical delusions of Asiatic faiths, or with the cruder misconceptions of spiritual things which have been crystallised in the curious creed which modern European churches are pleased to call Christianity.

But while this journal and the Parent Theosophical Society must thus maintain a strictly impartial attitude,—both by reason of the principles represented and the equal duty owed to Theosophists of all varieties of sectarian inclination, there is room, within the broad fold of Theosophy for those very varieties out of which the considerations we wish to put forward have arisen. A knowledge concerning spiritual and Divine things is surely attainable with much greater precision than common place modern philosophy dreams of; it has been attained by great Theosophists in all ages; it is recorded in a hundred enigmatic volumes, the comprehension of which exacts the care and effort which in due time it will so well reward, and the pursuit of this knowledge is one of the great aims of the Theosophical Society. In such pursuit, men may come in to join us from all four corners of the compass of thought. Nothing in their connexion with any faith can disqualify them, if that connexion has not become hardened into the one thing of which a true Theosophist may be intolerant,—intolerance. And another great aim of the Theosophical Society has been to show how the pursuit even of the highest philosophical knowledge must itself, to be successful, be wedded with the wish to do good to the whole family of mankind. As a mere intellectual luxury, sought for in a selfish spirit, spiritual knowledge itself must necessarily be futile and unprogressive. This is a great mystic truth, and out of the full knowledge thereof on the part of those from whom the Theosophical Society received its creative impulse, has arisen that primary watchword of our Association—“Universal Brotherhood.” Brotherhood would be indeed far short of universality if it shut men out for differences of creed, and hence it is not an unfortunate condition of the Society’s existence—it is an absolute necessity of its growth and healthily

development that its members should entertain all manner of divergent views. Through the outer crust of each man's faith, the earnest Theosophist will undoubtedly penetrate, if he persevere to the primary rock on which we all stand; and some Theosophists, so penetrating, will come to have no rag of preference left for the particular exoteric efflorescence of religion in which he may happen to have been originally nurtured. On the other hand, some thinkers, real thinkers and thoroughly beneficent seekers of truth, will retain such preferences to the very end, preferences which lead them to sublimate and idealise rather than cast off the costume of thought in which they have been educated and to which they may be endeared by many fond associations. Some of those, who, for practical work in the world, may be reckoned perhaps among our best Theosophists, cling in this way to certain aspects of religion and must be credited with what have been spoken of above as sectarian proclivities.

The object of those who direct the affairs of the Parent Society should certainly not be hostile to any such sentiment. On the contrary, there is no reason why a man should not love Truth and therefore be a suitable candidate for membership in our Society,—there is no reason why he should not be heartily desirous of doing good in his generation, and so in one form or another realise our leading aspiration towards Universal Brotherhood,—merely because he also loves the associations which attach themselves to the religion of his family and race. It is a full recognition of this which originally prompted the formation of Branches having some special religious denomination, and it is a conviction now, that these considerations ought not merely to be recognised but dwelt upon and strongly recommended to the attention of all Branches to the case of which they may have any kind of application, that has prompted the present address. There is nothing prejudicial to Theosophy at all in the maintenance by any Branch, disposed to such preferences, of a specific religious denomination. It is impossible that any bigot, be he Hindu, Vedantin, Christian, or what you please, can ever be moved in the spirit to enter this Society at all, so there is no room for apprehending that any such branches, however definitely they may describe themselves as emanating from the bosom of any given faith,—will sin against that tolerance which is the one *sine qua non* of Theosophic aspiration. But without being intolerant of other faiths, people, with the tender preferences spoken of above, will prefer to work under the inspiration of habitual and congenial ideas even at the task of philosophic inquiry,—or at all events they may so prefer and in that case it should not be supposed that Theosophic principles are opposed to such inclinations.

Thus we return to the point from which we started: the desirability that Branches should in most cases be something besides a bit cut out of the main fabric of the Theosophical Society. Of course there is no definite obligation on any Branch to choose a special designation and give itself a special colouring of even the most gentle and diluted sectarian opinion. It may be that some Branches will resolutely adhere to the primary idea of the Parent Society and will refrain from adopting any special designation. And while some may prefer to be known as the Buddhist or Hindu Theosophical Society of such and such a place, or even the Christian Theosophical Society in the case of Western branches, others will perhaps prefer to take a designation which may emphasise a special colouring outside religious matters altogether. Thus it might be possible to imagine that a branch might, if the tendency of a majority among its members set decidedly in that direction, elect to call itself the Scientific Theosophical Society of such and such a place, or again elsewhere another department of enquiry and effort, that would still be fairly Theosophical, might lead another branch to identify itself specially with prac-

tical work in education and to describe itself accordingly. One important branch of the Society already has a special designation in the line of such a classification as is here suggested, and is widely known as the Simla Eclectic Theosophical Society, a designation which implies that this branch makes a choice, as regards its practical work, among the various objects and undertakings with which the Parent Society has been identified, and has an individuality of its own,—though nothing can be less *dilettante* or fastidious than its principles, for the primary qualification for membership of that branch is that all persons seeking admission shall be outspoken, fearless and zealous workers on behalf of the Theosophical Society at large, and, in the words of the special obligation, undertake to make a desire for their own moral improvement and the good of their fellow creatures “the guiding principles of their lives.” It is worth while, in passing, to call the attention of Indian Branches generally to the fact that this exceptional energy on behalf of the good work we are all engaged in, has been exhibited by a branch which, though not exclusively of European constitution, was nevertheless of European origin. It is among the people of this country that the good to be done in the long run by the Theosophical Society will mainly be wrought; and it is reasonable that this should be the case when the Society, even as founded in New York, had its roots in this country all the while. But still it should stimulate Indian zeal in the whole undertaking to observe that the branch, which has most of an Anglo-Indian colouring, is heartily responsive to the philosophical benefits it has received through the instrumentality of the Parent Society, and second to none in zeal for the cause which that Parent Society embodies.

And it may be regarded as specially useful at this moment in striking the key-note of what seems now required,—the greater individualisation of branches. In this address the idea has been thrown forward in a rough state. We trust that it may be the subject of consideration and suggestion on the part of the branches generally in the course of the ensuing month.

THE ROCHESTER (U. S. A.) THEOSOPHICAL SOCIETY.

Professor A. L. Rawson, LL.D., F.T.S., as delegated representative of Major General A. Doubleday, Acting President of the (New York) Theosophical Society, organized at Rochester, N. Y., on the 27th of July, the local branch for which a charter had been duly issued from the Bombay Head-quarters. A new form of ritual for initiations was used for the first time on this occasion. Professor Rawson reports that this new group of Theosophists includes “some very substantial thinkers and workers, of both sexes; among them Mr. W. B. Shelley, a gentleman of very respectable social position, Mrs. Cables, a lady who possesses certain strange psychical powers, which she accounts for by a rational interpretation of natural law, and Judge Shuart, who has occupied the highly honorable station of Surrogate of the county, these past sixteen years.” “I might,” says Professor Rawson, “make equally good mention of the other members of the Branch. They, each and all, have a profound regard for the Founders of the Theosophical Society, and were charmed to hear my relation of the incidents which occurred during my visits at the cradle of the Parent Society before you left for India. Vivid and pleasant memories of that home of devoted students enable me to dispel many false rumours that have been set afloat by unprincipled enemies intent on mischief to the Founders and the Society. . . . The charter issued from Bombay and countersigned by General Doubleday, was delivered over by me to Mr. Shelley as the President of the branch Society.”

THE SIMLA ECLECTIC THEOSOPHICAL SOCIETY.

We have received the following report from one of the officers of this Society:—

“On the 7th of October a meeting of this branch was held at Simla for the transaction of routine business, twelve months having elapsed since the Society was formed, and the rules requiring the annual election of officers. The outgoing President, Mr. A. O. Hume, delivered a brief address and proposed as officers for the ensuing year—

Mr. A. P. Sinnett, *President* ;
Colonel W. Gordon, *Vice-President* ;
Mr. E. Fern, *Secretary*.

“This list having been unanimously agreed to, the meeting broke up.”

KIND WORDS FROM STRANGER FRIENDS.

Among the worst specimens of the disreputable class of American journals, is a truculent weekly organ of Spiritualism, whose name we will not dignify by giving it publicity in these pages. Its Editor, once a man of reputable character, has gone mad apparently, and taken the place of champion of dishonest mediums, in whose behalf he defames and abuses all honest Spiritualists and others who denounce them. He has long paid us the compliment of traducing us in such violent terms as to provoke the sympathy of many who would otherwise have had no interest in us or our movement. We find in Mr. Bennett's *Truth Seeker* for August 5, among the letters from his subscribers, one from a Mr. W. R. Frink, of Dubuque, in which, after quoting from the wretched paper above indicated, an abusive paragraph to the effect that the Founders of the Theosophical Society had been “kicked out of India by the Brahman pontiff [meaning Pandit Dayanand !] as being unworthy of his toleration,” he remarks to Mr. Bennett:—“The above you personally know to be false and defamatory; and what adds to the mendacity of the editor, it is copied from a paper which he affects to despise for its duplicity and falsehood. Now I have carefully read every THEOSOPHIST that has been published since Colonel Olcott and Madame Blavatsky went to India, and I fail to see that they are being likely to be kicked out of India, but, on the other hand, they have been received with open arms by the educated and intelligent Hindus. Notwithstanding the slight kicks administered by the editor of . . . and the Rev. Joseph Cook, their popularity is increasing.

“As to their attempt to supplant Spiritualism, I have seen nothing of the kind in their published speeches or writings. They differ from the Spiritualists in regard to the forces that produce the so-called spiritual phenomena, which they have a perfect right to do until Spiritualism proves itself more infallible than it is at present.

“As to the difficulty between Dyanand Saraswati Swami and the Founders of the Theosophical Society, it is but slight, as I understand it. The learned Pandit felt aggrieved because the Theosophists receive into their Society orthodox Brahmans instead of confining admissions to the Swami's own sect. Besides, the Swami has admitted that the Occult powers of Madame Blavatsky are Yoga, which the editor of . . . well knows, if, as he says, he has ‘carefully followed their doings in that land of priestcraft, India.’ And surely the present attitude of the Spiritual papers and Spiritualists toward each other and toward their mediums will fully warrant the conclusion that they are controlled by super-human, elementary, or earth-bound spirits rather than beneficent human spirits.

“W. R. FRINK.”

We have copied this well-meant note, not to help vindicate ourselves from the aspersions of our slanderer—for that was not worth the trouble—but to show our unknown friend that his kind words have reached us at the other side of the globe, and that we are not ungrateful. In another letter to the *Truth Seeker*, from a Utah correspondent, Mr. Frink is mentioned as “a man of considerable scientific acquirements”: to which may now with propriety be added, “and a strong sense of justice.”

In the same paper for July 15, was a letter from another correspondent, a Mr. D. R. Burt, in which the writer says he feels greatly obliged to Mr. Bennett for a long and able notice of Mr. Sinnett's *Occult World*, of the relations between our Society and the “Great Teachers of the Snowy Range of the Himavat,” and of those mysterious phenomena and “subtle forces of nature that are being investigated by Colonel Olcott, Madame Blavatsky, and the astral Brothers. I was surprised at seeing rather severe and unkind criticism on Mr. Bennett's communication in connection with this subject in Mr. Chainey's *This World* of April 15. . . . We consider it a broad assumption for any man to say what forces are not in nature or set limits to her possibilities. I have had an experience with phenomena of a nature parallel with some of the incidents related by Mr. Bennett, and could our critic have shared with me, he would never have characterized the communication as ‘rubbish.’”

Personal Items.

Colonel H. S. Olcott is expected back at the Headquarters about the 2nd instant, as already announced. The programme of his next Indian tour, which will then be settled, will duly appear in the THEOSOPHIST. The invitations, already received, will, of course, receive the due consideration of the President Founder, in drawing up the programme. By the time this issue reaches our Subscribers, the Colonel will have already reached Bombay.

We are sorry to hear of the death of Mr. K. G. Deshmukh, the son of Rao Bahadur Gopalrao Hari Deshmukh, F.T.S., Vice-President of our Society and President of the Bombay Branch. Rao Bahadur Deshmukh became a Fellow, while the Founders were yet in America, and has always remained a friend, and true to the Cause. We, therefore, take this opportunity of expressing our profound sympathy for him in his present bereavement.

Mr. D. M. Bennett has safely reached home after his voyage around the world. After leaving Ceylon, he went *via* Java, the Straits Settlements, China, and the Sandwich Islands, to San Francisco; thence, by the American transcontinental railway—a trip in itself of 3,000 miles—to New York. At every stage of his land-journey, he received warm welcomes, public and private, from the host of Freethinkers, to whom his treatment by the bigots and his plucky and self-respectful conduct under persecution, have endeared him. Public receptions, pic-nic parties, speeches, addresses of welcome, poems, private soirées, and, lastly, a banquet at New York were the practical responses of his numerous admirers to the slanders of Mr. Cook and his sympathetic eulogists.

“H. X.” AND THE “BROTHERS.”

THE PROTEST OF THE ADHI BHOUTIC BHADRATRU THEOSOPHICAL SOCIETY OF BIRHAMPUR, BENGAL.

TO THE EDITOR OF THE “THEOSOPHIST.”

DEAR MADAME,

We, the undersigned, the members of the Adhi Bhoutic Bhadratru Theosophical Society of Berhampore, are greatly pained at the tone of your correspondent “H. X.'s” letter published in the last (September) Number of the THEOSOPHIST. It is rather surprising that one, so well educated and

seemingly so well acquainted with the Holy Himalayan Brotherhood, could think of using such unbecoming language towards them. We beg, therefore, to give expression to our entire sympathy with the protests published (which some of us have already signed) and the remarks made by yourself in the editorial note.

That even a person of so high an education and intelligence did not hesitate to allow his feelings to have the better of his reason is a proof of the oft-repeated remark that the time for publicly teaching Occult Philosophy has not yet come—especially for the Europeans.

Some of the arguments used, are, to say the least, rather curious than appropriate. Because “no un-initiate can . . . infer therefrom that he understands the real meaning”, the deduction is that “*Isis Unveiled* teems with what are practically errors” to all but the ADEPTS? We would like to have the standard of judgment of these lay judges.

It is hinted that “into sayings *purposely dark and misleading* . . . a number of distinct *errors* were introduced” by yourself and Colonel Olcott, in consequence of your imperfect knowledge of English at the time of writing the book; but, immediately after, it is added:—“if I am correct in the above it is best to say so plainly once for all! . . .” When one is not sure of the so called *errors and purposely misleading sentences*, it ill becomes him to ask the authors to admit their existence, especially when more than once it was already distinctly affirmed in the THEOSOPHIST that there is no essential difference between the teachings of the BROTHERS as given in *Isis* and as occasionally given out now in the journal, except that, in the former, we find merely the outline of the Philosophy, while, in the THEOSOPHIST, details are carefully entered upon.

Your learned correspondent finds fault with the ADEPT BROTHERS for not teaching him *all* they know, and at the same time he confesses that—“We receive certain instructions, and *portions*, of what we are taught, we reproduce as occasion demands.” And if they, the “LAY CHELAS,” reproduce but *portions*, and not *all* that is given them, why should not the same right be conceded to the ADEPT BROTHERS? Is it because they think themselves better judges in such matters than the MAHATMAS! Are they prepared to deny the truth of the remark that “the time has not come for giving more than stray glimpses of the truth to the world”? If so, we beg to invite “H. X.’s attention to the treatment he himself has received at the hands of educated Englishmen in the Anglo-Indian papers; to the able preface to the *second Edition of the Occult World*; and even to the vile insinuations against the character of Anglo-Indian Lady-Theosophists unblushingly published in the *Englishman*, in connection with certain phenomena.

“H. X.” asks in a dictatorial tone why the BROTHERS do not teach him at once all they know, after keeping back such things as would invest the pupils with occult powers. But how does he know that such a measure is practicable and that it would not be keeping back the very kernel of the science taught? In the *Hints on Esoteric Theosophy* (page 29) it is plainly stated that, if one end of the chain were put into our hands, some of us are intelligent enough to work out the whole, even in spite of the BROTHERS. Has “H. X.” forgotten the difficulties that stand in the way of the BROTHERS? If not, how can he call it a sin—(bold language!)—and reprimand them in print? To say that the BROTHERS hold all knowledge only in trust for the world is what we can never agree with. It would have been perhaps better to add—“for the deserving few.”

“H. X.” is aware that there have been instances of Englishmen and Europeans rising to high adeptship. *There is even one now*, to our certain knowledge, in Tibet. How is it then that even they,—notwithstanding their previous Western training and education,—after having conquered their innate dislike of subordinating their will to that of their GURUS and reaching the same powers—

how is it that even they, those Europeans, do not give out to their countrymen even so much, or so little, as our Asiatic ADEPTS? This one fact ought to satisfy “H. X.” and others like himself, that there is a very good reason for it. The whole tone of his letter betrays an utter lack of patience, a haughty spirit of rebellion quite incompatible with *Chelaship*, and feelings of irreverence positively revolting to the Hindu mind.

The very arrangement of the three courses of the “traditional formula” shows in what direction the wind blows. A Hindu would have made the second his first and never thought of writing the latter unless he happened to be as changeful as a weather-cock. As Colonel Olcott remarked in his Madras lecture, our motto should be “What good can we do” and not “What good can we gain.” The latter follows the former as a sequence.

According to our Hindu teaching, five enemies (residing in every man) have to be overcome before he can be initiated; *viz.*, *Kama*, *Krodha*, *Lobha*, *Moha*, *Mada* (Lust, Anger, Greed, Ignorance and Vanity). The last named (Vanity) is the smallest or lowest; while Lust is the highest vice. The tone of the letter betrays that, in the case of the writer, the battle, even with vanity (the smallest of the indwellers), has not yet been commenced. Had it been otherwise, we would have been spared the painful sight of seeing our revered MAHATMAS brought down so often and so disgracefully to figure in public controversies, compared with the modern European, mentioned in connection with “certain lines” of knowledge, and criticized as “according to European views.” All this is neither “just” nor “generous.” So long as this vanity is not discarded and the so called “European views” valued at their proper price, it is but just that the BROTHERS should not part with more knowledge than can be safely trusted into such hands.

What has been the result of this modern European standard of judgment? How is power being utilized in every Department or Branch of physical knowledge? A glance at History will show us that the energy of the civilized world is mainly directed to perfecting and multiplying weapons for the destruction of human life on one hand, and, on the other, to the creation and the multiplication of human needs and their gratification. It is not certainly to the protection of human life and the reduction of the wants of the civilized world that Physical Science is directing her attention. Need we remind the reader that, in this respect, there is an enormous difference between the ancient Indian and the modern Western civilization and improvements? The object of the first was to ward off untimely death, to reduce the sum of human slaughter—with the view of avoiding future suffering—and to reduce human needs to the narrowest limits possible. It is an absolute truism that, when both sides are armed with weapons of equal force, their relative power, in the abstract, is not affected in the least, while the multiplied destructive power of the improved engines of destruction results in greater loss of life on both sides than would otherwise have been the case. And still, modern civilization,—though fully alive to that fact—is daily encouraging every ways and means for a still greater sacrifice of human life, without, for a moment, giving a thought to the enormity of the sin and crime. We cease to wonder when we come to consider the direction of the current of the so called civilized public thought of modern times. Built, as the whole fabric is, on the foundation of egotism and self-interest, it cannot be otherwise. If, on the contrary, the basis were self-denial, then the very groove of thinking would have been different. Animal brutal force would have yielded before charity and spiritual love; pride and conceit would make room for gratitude and sincerity; and “H. X.” would not have called, as indiscreetly as he has, our submission and the subordination of our will to that of wiser and unselfish men, “slavish,” but would have realized the wisdom of the provision. Instead of curbing his independence of thought, the rules of the ORDER—

as "H. X." ought to be aware—make it an essential condition for the pupil to possess. Like a wise father hesitating to trust a box of matches into the hands of his infant, or who gives it only on condition that the child shall not use it except under his direction and with his permission,—the ORDER have their own wise rules intended to guard against all misuse of the terrible knowledge which confers such powers on man and for which they are alone responsible. How can "H. X.," merely on the strength of his own conjectures, deny the BROTHERS this right of judgment, and, after dragging them before the public gaze, talk so lightly of them, instead of acknowledging his gratitude for the opening of his spiritual sight—is more than we can understand or allow to pass without protest and notice.

Until "H. X." shows himself really deserving of the knowledge he craves for, it becomes him little to complain of his slow progress: much less to talk so disrespectfully of the ways of persons admittedly superior to him in knowledge, and so immeasurably purer and holier in life. Is it becoming on his part, we ask, to cast on our holy BROTHERS aspersions of the following kind: "When unable to answer your arguments, they calmly reply that their rules do not admit of this or that." A writer,—who, but a few lines back, declares that he would be satisfied with only so much of the "knowledge which would not involve conferring on people unworthy . . . occult powers . . . abnormal powers over their fellows" . . . and who turns round the next moment and, because further insight into such powers is refused, brands that honest and straightforward refusal as unfair and "repulsive" to him,—transcends, to say the least, the boundaries of fair criticism and falls into vulgar denunciation, especially when he himself is constrained to admit that, after all, there may really be some good grounds for such a policy on their part, and "which, if known to us, might wholly change our verdict, and so it may well be that they *are* right and we *wrong*." Moreover, we fail to see why, if this "position" is so *repulsive* to "H. X.," he does not "close his connection with" our MAHATMAS *for good*. Surely, *they* could never be the losers thereby; and all such threats must find them as serene as the elephant of the fable whom the mosquito hoped to frighten with his buzzing! Our fraternal regard and esteem for our brother, "H. X.," compels us to address him a fervent request that he will be less hasty in his utterances and more respectful to his superiors in knowledge and purity of life, in future. We are fully aware that Englishmen do not like to subordinate their will to that of any other man living. It is characteristic of vanity and pride and commendable but from the European stand-point. But, in such a case, why have any thing to do with our *Asiatic* MAHATMAS at all? Why not be content with Western knowledge? We Hindus can all answer that it is not *THEY* who seek intercourse with and offer their services to the white foreigner. None but a European—and of these very few indeed—will thrust himself uninvited into another man's house, and then abuse roundly his host for not permitting him to open and pry into all the secret drawers and closets of his own house. The present attitude of "H. X.," amounts just to that. He,—who would blush at the mere idea of reading, without permission, another man's letter,—*demand*s, as a conqueror's right, that the MAHATMAS should open before him all their secret knowledge, whether he is worthy or not of the sacred trust.

One word more before we close. The undoubted learning and intelligence of "H. X.," if he only reflects upon what he has done, ought to enable him to see the moral effect of his present attitude and the great harm he has been doing to the world. Will not the BROTHERS be more than ever justified, hereafter, in suspecting the profession of devotion of men of "H. X." type who can change their front so suddenly? Do not his denunciations and sweeping charges justify the BROTHERS' great circumspection in respect of him? Does it not also show a greater neces-

sity for secrecy than ever? Indeed it is more than apparent now that his devotion and adherence to the cause are not yet fully determined. In more than one place, the language employed is that of a calculating politician and his final decision may yet be modified by considerations of personal convenience and comfort rather than an unselfish one. How can he, in such wavering and hesitating a mood, secure the confidence of the BROTHERHOOD whose rule is—"Forget self for others and there are those who will look after yourself." Fortunately, not all the Europeans are as haughty and as intractable as "H. X." who does more harm than good to our small group of candidates for *cheluship*. We know of other Europeans who, without surrendering their will or becoming *slavish*, are beloved by our holy MAHATMAS for their sincere and warm devotion to their personalities and to the cause of Truth. May *THEY* shower their blessings on all such patient, devoted students! The so called "slavish" subordination of our will to that of our MASTERS—men admittedly so vastly superior to us in knowledge, intellect, and spiritual powers, and, therefore, better able to guide us toward the coveted goal—is simply an outcome (a necessary consequence) of our confidence in and devotion to them. It is never demanded by them who confer on us such blessed favours, but voluntarily surrendered by the pupil himself, of his own free will and choice, and out of a just appreciation of their responsibilities and a self-consciousness of our ignorance and consequent inability to always form correct judgments. The intellectual virtues, on which "H. X." prides so much, can avail a pupil but little in Occult Sciences, though it may help him on to a certain extent in his acquisition of the knowledge and powers.

- (1.) (*Signed in the original PROTEST*) Rai Bahadur Nabin Krishna Banerjee, President of the A. B. B. T. S.
- (2) Telok Chand Nahar, F. T. S.
- (3) Than Sing Boyud, F. T. S.
- (4) Girish Chunder Bhattacharjee, F. T. S.
- (5) Kailas Chundro Shaw, F. T. S.
- (6) Dina Nath Gangooly, F. T. S., (*High Court and Govt. Pleader.*)
- (7) Shantcome Mookherjee, F. T. S.
- (8) Rekhaldas Tarafdar, F. T. S.
- (9) Shyama Churn Bhatta, F. T. S., (*Pleader.*)
- (10) Jyotirmoya Banerjee, F. T. S.
- (11) Nafar Das, F. T. S.
- (12) Kusum Vilas Raychaudhuri, F. T. S.
- (13) Patinam Banerjee, F. T. S.
- (14) Bindu Bashini Debi, F. T. S.
- (15) Shukada Sundari Debi, F. T. S.

THE POONA THEOSOPHICAL SOCIETY.

It is with deep regret that we have to announce the untimely death, on the 10th instant, of Rao Bahadur Gopal Govind Phatak, First-class Sub-Judge of the place, who had lately joined the Theosophical Society, and become a member of our branch. He had a liking for Theosophical studies and showed a desire to promote the interests of the Society. We have lost in him an excellent brother.

NAVROJI DORABJI KHANDALVALA,

President of the Poona Theo. Society.
Poona, October 14, 1882.

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HINDI TRANSLATION

OF

COL. OLCOTT'S LECTURE

ON

THE PAST, THE PRESENT AND THE FUTURE OF INDIA.

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THE THEOSOPHIST

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

VOL. 4. No. 3.

BOMBAY, DECEMBER, 1882.

No. 39.

सत्यान् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

SPECIAL NOTICE TO CORRESPONDENTS.

Adverting to articles and correspondence destined for the pages of the THEOSOPHIST, we would call the attention of intending contributors to the following instructions :—

(I.) *No anonymous documents will be accepted for insertion, even though they may be signed "a Theosophist."*

(II.) *Any contributor not desiring his name to be made public, should give the necessary intimation to the Editor when forwarding his contribution.*

(III.) *Contributors are requested to forward their articles in the early part of the month, so as to allow the Editor plenty of time for correction and disposal in the pages of the THEOSOPHIST.*

(IV.) *All correspondence to be on one side of the paper only, leaving clear spaces between lines and with a wide margin.*

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

REMOVAL OF HEADQUARTERS.

The growth of the Theosophical Society and new geographical distribution of its work compel the removal of the Asiatic Headquarters to a point on the East coast of India. When the Founders visited, for the first time, Bengal and Madras, this year, after nearly four years' residence at Bombay, a view of the country and close acquaintance with the people showed them the expediency of an immediate transfer of the Headquarters. Accordingly, after completing the tour of those two Presidencies in June last, they arranged to take up a residence at Madras. Thither the Headquarters establishment will be removed in the last days of December, and the January number of the THEOSOPHIST (which will be brought out before the 1st proximo) will be the last issued at Bombay, if satisfactory arrangements can be made at

Madras: otherwise it will be still published at Bombay. But this does not concern our subscribers, whose copies will be sent punctually, as hitherto. *All correspondence and postal matter, intended to reach us or any officer or other person attached to the Headquarters staff, after January 1, should be addressed to "Adyar, Madras," instead of Breach Candy, Bombay.*

If our foreign members will consult the map of India and compare it with a list of our Asiatic Branches, they will find that to the West of the 77th degree of longitude E. of Greenwich—which passes through almost the centre of the Indian Peninsula—we have but ten Asiatic branch societies, viz., Trichur (Malabar Coast), Bombay, Baroda, Bhavnagar, Poona, Jeypore, Lahore, Rawal Pindi, and Simla (two); to the East of the line we have twenty-seven,* viz., Ceylon (eight), Java, Tinnevely, Madras, Nellore, Guntur, Calcutta (two), Berhampore, Kishnaghur, Darjeeling, Bhagalpur, Jamalpur, Muddelpoorah, Allahabad, Bareilly, Cawnpore, Lucknow (two), and Meerut. Besides these, others are forming in Eastern India, and, in time, our operations will extend to other countries to the Eastward. It is, therefore, more convenient and economical to be at Madras than at Bombay, both as regards the executive work of the Society and the practical business of publishing this magazine. All persons, whether amicably disposed to our work or not, will concede that a happier moment could not have been chosen for the removal of the Headquarters from Bombay. The strong opposition always inseparable from such undertakings as this of ours and which we had of course to encounter, has not simply subsided of itself, but been successfully vanquished and virtually crushed. Even the ingenuity of unprincipled enemies and slanderers can no more avail. We have outlived all that, and the number of our sympathisers has been steadily increasing since our arrival in February, 1879. With some of our earlier friends who have stood true to the Cause through all its vicissitudes, we are very sorry to part, even though it be but the breaking up of neighbourship; but, every year, we shall visit Bombay at the time of our annual tour, as well as other parts of India. And as regards the intercourse between the several Branches and the Founders, it will make no difference whether our official residence be at one side or the other of the G. I. P. It is a satisfaction for us that we are carrying to our new home the good wishes of so considerable a body of Bombay friends. But, as the proverb says, "Nothing succeeds like success!"

* Up to November 15,

THE POOR BRUTES.

"Twere all as good to ease one beast of grief,
As sit and watch the sorrows of the world,
In yonder caverns with the priests who pray.

"Unto the dumb lips of his flock he lent
Sad pleading words, showing how man, who prays
For mercy to the gods, is merciless,
Being as gods to those ;"

[Arnold's *Light of Asia*.]

A certain Fellow and Councillor of our Society and member of the Bombay Branch is engaged in a noble work, which reflects honour upon us all. Mr. Kavasji M. Shroff, a Parsi gentleman among the most public-spirited and intelligent of his indefatigable race, is known in England as a colleague and friend of the late philanthropic Miss Mary Carpenter, and in America as a lecturer upon Fire Worship. At Bombay his name has been long identified with movements of public importance, among them that of Prevention of Cruelty to Animals, of the local Society devoted to which work he is Secretary. There have long been such praiseworthy bodies in Europe and America, but, curiously enough, our Parsi colleague has devised a new feature in their administration never yet thought of by the more experienced Western philanthropists, and which vastly enlarges the scope of their usefulness. The Bombay daily papers have noticed the scheme approvingly, and from the *Gazette* of July 22, and *Times of India* of November 6, we copy in full the extracts which follow, in the hope that they may incite humanitarians elsewhere to imitate this most laudable example :—

"We are glad to hear that there is good prospect of a hospital for animals being established in Bombay at an early date. The Society for the Prevention of Cruelty to Animals has been in existence in this city for the last seven years, and has undoubtedly done much good work. But the preventive system at present followed, Mr. Shroff has discovered from his experience as Secretary of the Society, is not without drawbacks. As worked at present, the method is briefly this. Three or four inspectors, or agents, employed by the Society, go about in the town from 7 to 10 a.m., and whenever they see any animal, horse or bullock, that is unfit for work, they hand over the driver of the animal to the nearest policeman, who takes the offender and the animal to either of the two Presidency Magistrates' Courts. The animals thus gathered together are made to stand in a row for the inspection of the magistrate as he enters the Court. Fines varying from two to ten Rupees, according to the intensity of the cruelty, are inflicted, on the payment of which the owners are allowed to take away their animals. In most cases the cartmen are poor people who, with their families, subsist on what they earn by plying their vehicles. Suppose a cartman is fined because his pair of bullocks is unfit for work. The payment of the fine sweeps away his wages for a couple of days, and if he refrains from putting his oxen to his cart until such time as the necessary relief is obtained, there is starvation staring himself, his family and his bullocks in the face. He consequently is unmindful of the sufferings of his dumb companions, and after paying the fine, puts them to work again at once for the purpose of gaining his livelihood. The cartman once fined, falls into the clutches of the same, or other, agent over and over again. Instances have been gleaned from the diaries of the agents showing that the same cartman has been fined three or four times for the same animals bearing the same marks of cruelty. A cartman cannot take his animal when wanting curative treatment to any of the European or native veterinary establishments in the city, as the very heavy admission fee forbids it. This state of affairs puts the poor people in a sad plight. Properly speaking, the action of the Society, without affording the necessary means of alleviating the pains and cruelties inflicted on the animals, becomes a powerful instrument for inflicting misery on poor, half-clad, half-starving creatures. Mr. Shroff suggests that measures should be taken to change the plan of work, by establishing under the auspices of the Society a large hospital to which owners of diseased cattle, instead of being subjected to fines, may be persuaded to take their animals for curative treatment. Efforts have been made to raise the necessary funds by public subscription. At an influential meeting of grain and seed merchants held at the Mandvi-bunder in April last, resolutions were unanimously carried to the effect that each native merchant dealing in grain and seeds should contribute to the funds of the Society two annas for every 100 bags imported by him into Bombay. A number of mucedaduns connected with the local firms have also agreed to authorise the Society to collect one anna on every 100 bags of grain and seeds exported. In pursuance of this arrangement, an office was opened on the 1st of May last at Waree-bunder, for the collection of the fees. All the merchants' men, when they go to the G. I. P. Railway goods-

shed in the neighbourhood to clear their masters' goods, step up to the Society's office daily and pay the fees due. The merchants and mucedaduns have authorised the Society to devote the amount thus collected to the maintenance of the proposed Hospital for Animals; to engaging a sufficient number of agents to suppress all sorts of cruelties; to providing water-troughs in the city where they may be needed; and to establishing branches of the Society in such towns in the Presidency as the Committee of the Society may deem proper. This is a satisfactory beginning; but the revenue derivable from this source is not considered sufficient to enable the Society to carry out all the proposed measures; and we are told that the local Government has spontaneously offered to co-operate with the Society in this instance, by offering to establish a veterinary college in connection with the proposed hospital for the purpose of training a number of young men in veterinary science. A Parsee gentleman, we are further informed, has offered to contribute a large sum for the purchase of the ground and the erection of the necessary buildings for the hospital."—[*Bombay Gazette*.]

"An influential meeting of native cotton merchants was held yesterday afternoon at Petit House in the Fort, for the consideration and adoption of measures for the furtherance of the establishment of a hospital for the medical treatment of temporarily disabled animals. The hospital is to be located somewhere near Chinchpogooly, where is situated a valuable parcel of land which has been presented by a munificent Parsee millowner of this city, Mr. Dinshaw Manockjee Petit, for the purposes of the hospital. In addition to this, the same gentleman has promised the Society for the Prevention of Cruelty to Animals, by whom the institution will be worked, funds to erect suitable hospital accommodation on the above piece of ground. Mr. Dinshaw Manockjee Petit, who was unanimously voted to the chair, suggested the levy of a pound of cotton per each candy sold as a means of providing funds for the maintenance of the hospital. Mr. K. M. Shroff, honorary secretary to the S. P. C. A., appealed to the sympathy of the assembled gentlemen, and adduced a number of facts and arguments to prove that such an institution was a long-felt desideratum in a large city like Bombay. Mr. Shroff's remarks were received by the meeting with great approval, several of the members endorsing and supporting them subsequently. It was then unanimously resolved, after a brief consultation, that further consideration of the question be adjourned until Sunday, the 26th instant, to enable the cotton merchants, some of whom were unavoidably absent, to agree to the terms proposed. In the meantime, Mr. Shroff was requested to print and circulate copies of the draft deed. A general wish was expressed that more Hindu members might be introduced on to the managing committee of the S. P. C. A. than has hitherto been the case. Mr. Shroff replied to this complaint by stating that it was no fault of the Society that more Hindu members were not to be found on the managing board; in fact, it was the fault of the parties themselves, who took very little interest in other ways than by contributing handsomely to the Society's income. Mr. Shroff took this opportunity of eulogizing the energy and deep interest displayed in the Society's cause by such representative men as the Hon. Justice Bayley, Mr. Dinshaw Manockjee Petit, Mr. Henry Cleveland, Sir Frank Souter, &c. Mr. Shroff remarked that the infusion of a similar ardent spirit by his native brethren into the cause of the Society would be heartily welcomed, not only by himself, but by his fellow workers. Nosegays and rosewater having been distributed, the meeting separated after according the usual vote of thanks to the Chairman."—[*Times of India*.]

Unless we mistake, posterity will offer a more lasting homage to the names of Mr. Dinshaw Manockjee, Mr. Shroff, and their colleagues than "nosegays and rosewater." For a very great body of people in these Asiatic countries have in their natures an inbred tender compassion for the brute creation; and long before the London S. P. C. A. arose, there existed in a Hindu quarter of Bombay, a refuge for animals called "Pinjrapol," where even the fleas and bugs are fed on the bodies of living men who hire themselves out for this curious service at so much per night! It is a common thing for a Hindu merchant or speculator to vow that if he succeeds in a certain venture he will buy so many cattle, sheep or other animals doomed to the shambles, and send them to Pinjrapol to be kept at feed for the rest of their natural lives. But though Pinjrapol is richly endowed, having a revenue of, we believe, more than a lakh of rupees annually, its internal management leaves much to be desired. This, under the intelligent supervision of Mr. Shroff, is most likely to be avoided in the proposed Animal Hospital, and as we remarked above, it is a cause of honourable pride to every member of our Society that so Buddha-like a practical charity should have been set afoot by our Parsi colleague and brother. We hope these lines may come under the eye of Mr. Henry Bergh, the American zoophile.

RELIGIOUS EDUCATION IN INDIA.

BY A. O. HUME, F.T.S.

Owing to a variety of circumstances well-known to all interested in the subject, the present is really and truly a pregnant period, big with the future fate of education in India.

Twenty-six years ago, when, in Upper India, little comparatively had been done in the way of education for the masses, I was able to found several hundred village schools (such as later have been established in every district,) and to open a High School, which in those days afforded a good secular middle-class education to between three hundred and four hundred boys; and still, I believe, holds its own fairly with similar institutions established later by Government. For many years, despite the distractions of the Mutiny, I devoted all my energies to popular education, and probably no one outside the Educational Department, and not many inside it, ever, during the course of only five or six years, had such ample opportunities for observing the practical effects of our secular system of education, as myself.

A zealot, to commence with, in the faith that knowledge is strength, and intensely impressed with the conviction that mental culture in all forms *could* be nothing but an unmixed benefit, I grew first to doubt this dictum, and, later, gradually came to realize that, in a state of society such as that formed by the masses here, intellectual culture, unless accompanied hand in hand with moral development, *must* unavoidably, in the long run, prove an unmixed evil.

I saw clearly enough that inherent in human nature lay the two opposing principles—not only the principle of evil, of which some creeds make so much in their doctrine of original sin, but also the principle of good, and that in many cases this latter spontaneously effected a moral development *pari passu* with the mental culture effected by our secular education. But I saw that our system, so far from favouring or smoothing the way for this, operated distinctly to impede it; and in 1866, ten years after I first took up State education, and before I finally disconnected myself from it, I propounded in a timid, hesitating way, for I did not then see things so clearly as I now do, the doctrine *which* I now desire to reassert.

I was well snubbed at the time for my suggestions, and such perhaps will be the only tangible result of their reiteration, but I have passed beyond the stage where apparent failure discourages; I know now that the right triumphs in the long run, and that, therefore, if I have seized on any truth, that at any rate *must* live on, come of me what may; while, if I am wrong, none can desire an earlier or deeper grave for my misconceptions than myself.

Now the doctrine that I propounded, and to which I again desire to recall attention, was that the Standard Government Profession of Religious impartiality, where State education generally is concerned, is a gigantic sham; and where village schools and primary education are concerned, a gigantic fraud to boot.

For these village schools are in no sense of the word State schools—but peoples' schools. Not only is their cost levied from the people, from village to village, by a cess *ad hoc*, but, although of recent years this cost is levied by law *nolens volens*, this law could never have come into operation had not a certain number of zealous Collectors, more than twenty-five years ago, by extraordinary efforts, and as the result of their personal influence (in days when this was a real power) succeeded in persuading the people of their districts to pay *voluntarily*, as a free gift to a good cause, that cess which many years later Government, owing to the precedent thus established, found itself strong enough to impose, univ-
ersally, as a *compulsory* cess.

So all these village schools are purely peoples' schools, every farthing of their cost being defrayed from the funds

contributed locally and for this special object. They are no more State schools than my horses are *syces'* horses because I furnish the *syces* with the funds to provide the requisite food and bedding, and pay them wages for tending and cleaning those horses.

And the true attitude of our Government in regard to these schools is—"we don't teach Christianity in these schools for several reasons. In the first place, most of us don't care much about this rather old-fashioned article. In the second place, the natives are a queer lot, and really though they do stand a great deal (and up to a certain point are truly a peace-at-any-price people) we are by no means sure that they *would* stand this. And thirdly, because our virtuous professions of entire impartiality in religious matters greatly strengthen our position in matters of far more vital importance. *But* we have got the entire education of the country into our hands by our village schools; we have stamped out the great bulk of indigenous education, and *if we don't teach Christianity, at any rate, we take care that no other religion is taught.*"*

This position I maintain to be a sham and a fraud. As regards schools and colleges maintained out of the general revenues, a verbal defence of the system may be set up; but as regards the village or primary schools paid for by a local cess, where every village that benefits from a school, every village in the circle or *mulya* pays for *more* than the benefits it receives (a portion of its payments being, with questionable propriety, absorbed for Provincial educational purposes), no defence is possible, and the only justification is that contained in the old saying—*Væ victis!*

What else is possible? In ninety-nine out of every hundred primary schools, the great majority of the boys

* If Mr. Hume had had the Mission Reports before him he could have scarcely caught the spirit of their policy better than in the present expressions, Dr. Christlieb in his "Foreign Missions of Protestantism" [London, 1880] says that the Government Schools in India "by rooting out a mass of heathen prejudice . . . must prepare the way for Christianity. But it is a circumstance in the highest degree to be deplored that, by the influence of rationalistic teachers, a spirit decidedly Anti-Christian is now prevalent, and *sectarianism towards every form of positive religion directly promoted.* . . . And if I judge rightly, the short sightedness of this system, which, by preserving a certain neutrality in matters of religion, seeks—vainly, however—to keep things smooth, is calling forth in ever increasing numbers, voices of dissent in India and England. For in its education policy the Government is *impartial* neither to Christianity nor to Hinduism, but, *at the expense of both, favours scepticism, which believes only in human science.*" He calls the Government's policy "a see-saw system in schools and churches," and scolds Lord Lytton for having, when Viceroy, subscribed Rs. 500 to the Golden Temple at Amritsar, and Sir Richard Temple for attending a Ganapati festival at Bombay. Higher Education he denounces: "*What India needs is not so much academies as Christian elementary schools.*" And the it dies are his, not ours, though we might well have italicised them to show the Hindus what sort of Missionary games are being played behind the screens. Dr. Christlieb favours "insisting that in the selection of teachers for the High Schools, more attention be paid to the possession of real Christian conviction, in order that scientific instruction may be given on at least a Christian basis." (*Op. cit.* pp. 179 to 183). The author cited is the learned and famous Professor of Theology and University Preacher, in Bonn University. Turning to Ceylon we find the same padristical "neutrality" observed by the Government as regards religious education. The Kandy Convention of 1875 under which Great Britain took over the supreme authority previously enjoyed by the Kandyan Kings, specially stipulated that the religion of Buddha should be protected and preserved. But in 1877, advantage was taken of an abortive insurrectionary *emete* in which it was charged that one or more Buddhist priests were compromised, to abolish this clause of the Treaty, and a policy of "neutrality" was taken up. The result has been disastrous in one way to the public morals, since the sovereign power formerly exercised by the King of Kandy to disrobe or unrook delinquent priests, has not been wielded by the British authorities, and many priests, especially in the up-country, have fallen into disreputable practices which react very injuriously upon the public morals. In the Government Vernacular schools the Christianised school-books, specially prepared by the Missionaries, to undermine and stamp out "heathen Buddhism," are used to this very day, although a Special Commission have been nominally at work during the past *fifteen years* upon a new set of non-religious school-books. This state of things is the very cause of our Society's educational labours in Ceylon. To mark still more offensively the sham neutrality in religious matters, grants-in-aid of Buddhist schools established under the influence of our Society, for the education of Buddhist children under the auspices of committees of their own faith, have been refused in three instances the present year, *because they were within three miles of another [Missionary] Grant-in-aid school!* Every influence—social, journalistic, and other, seems employed to hinder the resuscitation of Buddhism and force Christianised school education upon the people. But the Padris' Plot will not succeed; mark our words—it will NOT succeed. The Dutch authorities resorted to severe and arbitrary measures to compel the Buddhists to renounce their faith;—measures affecting the legitimacy of their children, the tenure of their property, and their right to testify. They filled the Island with hypocrites, that is all. When the English succeeded the Dutch, the sham structure of official Christianity crumbled to dust. The Missionaries are now trying to effect by secret cunning what the Dutch failed to get by open force. They will not succeed.—ED. THEOS.

are either Hindus or Mahomedans. In Hindu pergunnahs, tappahs, &c., there may be 2 or 3 per cent. of the scholars who are Mahomedans and *vice versa*. The rarest thing is a village school in which there is anything like an approach to an equality in numbers in the children representing the two faiths.

In the Hindu schools the boys should be regularly taught texts out of the Shastras, and in the Mahomedan schools texts out of the Koran and its commentaries, inculcating purity of life, a true estimation of the things of this world, and an earnest aspiration for those of a better life. In either case the two or three children differing in creed from the bulk of their school-fellows should, unless their parents specially so desire it, be exempt from this particular branch of tuition. In the rare cases in which both creeds are fairly represented, ethics should be taught to both sets of children by professors of their own faiths from texts drawn from their respective sacred writings.

There is absolutely no practical difficulty involved, so far as the people themselves are concerned. There are dozens of learned and good Hindus and Mahomedans who could and would prepare gratuitously the necessary textbooks; books to whose morality no Christian could take exception, and to whose teachings no Hindu or Mahomedan (though possibly holding them *incomplete* as avoiding sectarian dogmas) would *object*.

But hitherto our Government, despite the liberality and broad-mindedness of many of its individual members, has always collectively been too bigoted, or too much afraid of Exeter Hall, to act honestly in this matter. A considerable portion hug themselves in the belief that our present system is at any rate destructive, and is thus paving the way for Christianity (an absurd delusion to which the practical results should have long since opened their eyes), while the remainder simply have not the courage to face the outcries of bigots about "propagating false religions," "denying their Lord," and all the similar phrases, of which all churches ever keep a large assortment on hand, alike for retail and wholesale dealings.

If it be said now, as it once before was, "Mr. ——— deliberately proposes that we should abandon the position of religious neutrality assumed by the wisdom of our predecessors, and heretofore consistently maintained by ourselves, and (representatives of a *Christian* Government, praying weekly in our churches that all men may be led to the *True Faith*) should openly teach in our schools those false religions to which this unhappy country owes its deep degradation." If this, or words to this effect, be now urged, I reply—(1) that the position of Government, so far from being in educational matters, one of strict neutrality, is one of unbending and unvarying, though veiled, opposition to all India's national faiths; (2) that the primary schools, all over the Empire, are in no sense State schools, but essentially the peoples' schools; (3) that there is no such thing as a false or a true religion, *en masse*, religion being a thing entirely between an individual soul and the *Divine*, and being true or false in every individual case precisely to the extent and in the degree to which the former harmonizes or discords with the latter; and (4) that, as regards degradation, in every true sense of the word, fully as much degradation is to be met with amongst the populations of (say) Worcester-shire and Lancashire as amongst those of the Meerut and Cawnpore districts.

But what is to be done? Simply insist upon exploding this venerable sham. With all its faults our Government has some merits, or it would not be here, and amongst these (like the unjust judge of the New Testament who, though averse to bother himself, yet, when greatly importuned by the poor widow, did at last as a lesser evil of the two, arise and do her justice) our Government has the merit of always yielding to a just demand, if *only* it be sufficiently long and loudly urged!

It is a mere question of pertinacity and vehemence. If six people ask mildly, no matter for what, or how just

their claim, the flattest possible refusal necessarily awaits them. If six millions ask, they are put off with promises of considering the question; but if sixty millions scream and shout and swear they will have it, they get it, and there's an end of it. Good governments like that of Great Britain are *always on the side of large majorities*.

Now ever since this Education Commission commenced its sittings, I have been receiving letters inquiring whether nothing can be done towards blending some moral and spiritual element in the education, which, by reason of the State supports it receives, is crushing out, for the masses at any rate, all other education. This is my reply:—It rests entirely with the people to decide what shall and shall not be. If a sufficient number of them are sufficiently in earnest, and speak up sufficiently strongly and loudly about the matter, before this High Commission shall

"Close its bright eye and curb its high career,"—

then that disgrace to us, that curse to the country, a soulless materialistic education, may be replaced by what is alike a glory and a blessing—an education in which mind and soul are developed *pari passu*.

It is a mere case of asking and having, knocking and its being opened,—*provided* that a sufficient number ask and that the knocking is really loud.

EDITOR'S NOTE.—The various Indian branches have often demanded that some active work shall be assigned them by the Parent Society: let them see here *one* field wide enough to occupy all their time and talents. Their first work should be to head a movement in their respective districts for the spread, among their own people, of religious education of their own kind. In this noble undertaking the services of their most learned pandits should be enlisted to co-operate with such Anglo-Indian friends of India as Mr. Hume and others who have the moral welfare of the people at heart. What our President has set the members of the Colombo and Galle branches to doing, ought to be taken in hand by all our Indian branches; and if they will add to this a thorough promotion of the study of mesmerism and other elementary branches of psychic science, great interest would be awakened in the contents of their respective sacred books. In connection with Mr. Hume's paper we gladly give place to a Minute addressed to Dr. Hunter's Education Commission, while at Madras, by our esteemed brother and colleague, Mr. P. Sreenevasrow, Judge of the Small Cause Court, and a Vice-President of the Madras Theosophical Society; a copy of which he has kindly sent us. It is gratifying to note the agreement between these two eminent Theosophists as regards the moral and religious training of Native youth:—

OBSERVATIONS OF P. SREENEVAS ROW, OF MADRAS, ON THE EXISTING SYSTEM OF EDUCATION IN THE GOVERNMENT SCHOOLS.

The course of instruction adopted in the Government schools has reference principally to the Intellectual branch, and leaves little or no scope for the remaining three branches of Education, namely, Physical, Moral and Religious. I beg to notice some of the evil tendencies of this system, and to submit proposals which in my humble opinion are calculated to remove them to a great extent.

As to Physical Education.

No limit being assigned to the age of the candidates appearing for the several examinations, every little boy aspires, naturally enough, to passing them, at the first available opportunity, with the view of reaching the final goal, the B. A. examination, as rapidly as the Rules will admit. This desire of going through various examinations in rapid succession is enhanced by the restriction imposed by the Government against the admission of persons of more than twenty-five years of age into the public service, Covenanted or Uncovenanted. Hence all physical comforts are disregarded to an undue extent; a gymnasium (if there be one available) is never thought of; and the whole time and energy of the student are devoted to the study of the books prescribed for the examination. The result is that when a boy arrives at the end of his school-studies, he discovers himself in a weak and emaciated condition, incapable of either bodily or mental exertion. It would be a great boon if a gymnasium could be attached to each school; but this is impossible on various grounds. The abolition of the Order of Government aforesaid, and the imposition of a condition that no boy shall appear for any examination until after he is 16 years of age, and for the B. A. examination until after he is 21,

will I think tend to remove this evil. It is a matter for consideration whether such restrictions as to age would not affect prejudicially those poor classes of students, who may be naturally anxious to pass an examination as early as possible, in order to secure some employment for their livelihood. But I submit the preservation of health is necessary not only for the rich, but for the poor also. Indeed I am inclined to think that it is the poor, rather than the rich, who suffer by such a hurried course of study, for this simple reason that the former cannot command the nourishment which is within the reach of the latter.

As to Intellectual Education.

The Intellectual education imparted in the Government school is about all that can be desired. It is this which absorbs the whole time and attention of the master and the pupils; and if in any respect it needs improvement, it will no doubt be effected by the Commission. But I may add that the limitations of the age of the candidates appearing for examinations as above suggested will have the additional advantage of giving them more time and energy for the development of their intellectual powers and capacities. The great influence which physical health is capable of exercising over men's minds can hardly be exaggerated.

As to Moral and Religious Education.

The Government having, in the Legislative and Executive Departments, declared their right to direct and control public instruction, and accepted the obligation of imparting education to their subjects, one great problem is solved; and the only question is, how best this recognized duty is to be performed. It is, in my humble opinion, a great mistake to suppose that this most important obligation is completely discharged by the State providing an agency, however perfect and strong, for the enlightenment and instruction of the Intellect *alone*. Mankind has of late been bowing the knee a little too much before Intellect, more especially successful Intellect. But we should not lose sight of the fact that "Intellect is not a power, but an instrument," as Mr. Herbert Spencer says, Intellect, I would add, is the handmaid of Morality; by itself it serves no appreciable purpose and no desirable end; but is capable of producing immense good when allied to and controlled by Moral faculties. For, Morality concerns mankind in all their relations with each other, and it is a link which connects the Ruler with the ruled. Indeed, I hold that the State is a necessary condition of man's moral nature; for rights are requisite to the existence of men's duties and virtues, and Government is necessary for the existence of those rights. So that the State can hardly be deemed to have done its duty completely, unless it includes a systematic teaching of Morality in the educational studies. But Morality alone does not suffice for life. Disunited with Religion, Morality may for a time subsist, as flowers retain their scent and colour even after they have been plucked; but a time will sooner or later come when this will fail. The most complete moral culture of individuals is that which is connected with their religious culture. Religion has in all ages and nations been an important element in the formation of man's moral character; and Religion ought to be the basis upon which all national Institutions rest. The State recognises this great fact; and the sacred Title borne by Her Majesty the Queen-Empress is, "The Defender of Faith."

And yet we see that Morality and Religion are excluded from the curriculum of the studies observed in the Government schools; and this we are led to believe is the result of the religious neutrality of Government. Owing to this policy, it is said, the Government is put to the necessity of separating the Intellectual elements of education from its Moral and Religious portions; and to promote the former under their direct management, leaving the latter utterly uncared for.

But I beg leave to state that such separation is impossible; and that it has never been successfully effected. Even matters which may be regarded as having an interest for intellect only, inevitably lead us to higher education, which has a religious interest. The study of the Material world leads to questions respecting the way in which it was created and governed; and the study of human history leads to questions respecting the Providential history of the World. The great writers on history and philosophy have been obliged to touch upon matters which vitally affect Religion. Professor Bain, while professing to give to the world a moral science founded on principles irrespective of Religion, feels the necessity of giving a long summary of the Theories of the Material world, held by Berkeley, Hume, Reid, Stuart, Hamilton, J. S. Mill and others, and an equally long resumé of the views of Plato, Aristotle, Descartes, Arnauld, Kant and a host of others, as to the origin of Knowledge, Experience and Intuition;—subjects which affect the Deity, matter and spirit, and which the learned Author exhorts us to lay aside in discussing matters connected with Mental and Moral Science! It is thus clear that it is not possible to separate education into two parts, religious and secular, as they are popularly understood; and to teach the latter portion independent of the former. The religious portion must of necessity be referred to, even if it be for no other purpose than that of refuting religion. This is exactly what has been done by the numerous writers on philosophy and other subjects. Many of the books used in the schools are pervaded by a tone which to say the least is not favourable to the cause of Religion; and the inevitable result is that the boys

who are made to study such works, have learnt to disregard Religion; break up the traditional beliefs; and declare that Religion has been exploded by science, and that morality should be founded on atheistic principles! The ultimate consequences of such Godless education cannot but be mischievous to the country and to the State. I am not one of those who condemn freedom of thought even in religious matters; but what I deprecate is the system by which the Indian youth grows sceptical over religious subjects, not after a due and impartial investigation, but simply by his coming into contact incidentally with passages which are irreligious in their tendency. The result could not have been otherwise, seeing that the student is denied the advantage of religious instruction on the one hand, and is compelled to read and digest works which have an atheistic ring about them on the other.

Surely, a system which encourages such a state of things must needs be rectified. It may be said that the remedy is in the hands of the people themselves, who may impart to their youth such religious instruction as they may consider to be essential. But this is not quite possible.

In these days, the children are sent to school as soon as they are able to talk, and move about freely; and they spend a number of years in school, until in fact they are passed out as full blown B. A.'s or some such thing. Whatever items of knowledge they pick up; whatever ideas they form; and whatever associations they contract, are all done in the school, and nothing outside. Their whole time and attention being devoted to school books, they fall very little under what is called the home influence; and their parents and guardians feel naturally disinclined to disturb the progress of a state of things which they themselves have brought about. The unfavourable impressions which the children receive in the school for a series of years at the early part of their age, sit deep in their hearts, and exert a very demoralizing influence upon them in after-life, to the prejudice of themselves, and of those who come in their way.

Will Government tolerate such state of things? Will it still persist in a policy, which excludes Religion from the State education, but encourages something which is anti-religious, though in the most indirect manner? Can all this be the result of the policy of religious neutrality?

Impossible! The policy of the State in the matter of Religion in India is most beautifully enunciated in the Proclamation issued to the people when the Queen assumed the direct government of this country. Her Majesty was graciously pleased to declare:—

"Firmly relying Ourselves on the truth of Christianity, and acknowledging with gratitude the solace of Religion, We disclaim alike the right and desire to impose our convictions on any of our subjects. We declare it to be Our Royal will and pleasure that none be in anywise favoured, none molested or disquieted, by reason of their religious faith or observances; but that all shall alike enjoy the equal and impartial protection of the Law; and We distinctly charge and enjoin upon all those who may be in authority under Us that they abstain from all interference with the religious belief or worship of any of Our subjects on pain of Our highest displeasure."

This is the true interpretation of the neutral Religious policy of Government. As religious culture consists in what passes in men's own souls, this policy means and directs that the State shall not assume an empire over men's consciences, and that men should be left free from constraint on the part of the State as to the prosecution of their religious culture. But when we see that both the Sovereign and the subjects (or to speak more strictly an overwhelming majority of the subjects) are those who recognise the solace of Religion, there seems to be nothing in the policy of religious neutrality which would prevent Government from providing a competent machinery for imparting religious instruction, and leave it open to the people to avail themselves of the same as best they choose. Indeed, it seems to me that it is the duty of Government to make such provision for the benefit of its subjects.

Here the question arises as to the particular Religion for the teaching of which the Government should provide an agency, considering that there are so many different forms in which Religion is practised by mankind.

I propose to solve this question in the same way in which the question of teaching numerous other branches of knowledge is solved. As there are variations in the several prevailing doctrines of Religion, so there are differences in the theories of sciences also. As for instance, in Psychology there is a great diversity of opinion among the philosophers as to the very standard of morality. The Sentimental theory, the Intellectual theory, the Sovereign Authority, the Self-interest, Utility, and several other systems are deliberately put forward by their respective adherents. In Physical science, there are similar variations of views on the most important subjects. As to Light, we have the Emanation theory, the Undulatory theory, and the Diffusion theory, all differing from one another. The Germ theory, including protoplasm, radiant matter, and spontaneous generation, is still unsettled. The forms in which the Evolution theory is presented to the world are too numerous to be counted on our fingers. A German philosopher is said to be busy in trying to upset the views of a host of other Scientists by showing that the Earth is stationary; while a philosopher in England is preparing a denial of the laws of gravitation, attributing motion to a species of Magnetism. Mr. Crookes, the eminent

English physicist, having, in the course of his study of the phenomena of spiritualism, been led to make numerous important discoveries in the arena of Nature, is now engaged in exhibiting experiments upon a peculiar state of Matter, which he calls radiant matter, *alias* the fourth condition of matter; the theory of which Professor Zöllner propounds very fully in his work on *Transcendental Physics*, and proves that *Matter can pass through matter*; thus affecting the corner stone of the hitherto prevailing system of cosmic philosophy.

If the existence of so many and so varied theories in almost all important subjects connected with the physical science is not considered to be a sufficient ground for the exclusion of science from the course of public instruction; and if the Government found it convenient to establish chairs of Professorships for teaching the same,—why, I beg leave to ask, should Morality and Religion be excluded from the educational studies, and why should any difficulty be anticipated in the appointment of Professors of Religion on the score of its presenting different doctrines and sects in a similar way? The Professors of Religion can well afford to do what the Professor of Physical science is now doing; namely,—he takes up some Text-book on any given subject; and instructs his pupils therein, explaining the different theories and views at proper places. What is there to prevent a Professor of Religion from adopting such course? It is not required that matters of rituals and ceremonials, or other minor details should be taught in the school; and if these are excluded, as of necessity they must be, the course of public instruction on the subject of Religion would be confined to those broad principles which are common to all religionists, except as to doctrinal or sectarian questions, which may be conveniently dealt with gradually according as the student shows progress in his studies.

But as it is not always possible to secure the services of one Professor who is well versed in the systems and intricacies of all the prevailing forms of Religion; as it is furthermore necessary that there should be a division of labour; and as, more especially, it is highly necessary that the Government should be kept free from being suspected of favouring a person of one Religion in preference to another, it is advisable that Government should establish chairs of Professorship for each one of the principal prevailing Religions in their Colleges; such as Christianity, Muhammadanism, and Hinduism in Madras; the Bud-dhism and Zoroastrianism being added in the other Presidencies. Whatever may be the sub-divisions of each of these several religions, they are all built on one and the same foundation; as for instance, speaking of Hinduism, I beg to state that the Vedas, Smritis, and Puranas, are all the same for all the numerous sub-divisions of Hinduism: even the commentaries are the same for all, except in certain parts where doctrinal and sectarian differences arise. It is therefore quite possible for the Hindu Professor to take up for his text one book which is common to all, such as Bhagavat-Gita, or Vishnu Purana; and teach his class, explaining away the doctrinal differences as they arise. I am sure that the same course may most conveniently be adopted by the Professors of Christianity, Muhammadanism and so forth.

Under these circumstances, I beg to propose that Government should recognise the duty of teaching Religion and Morality founded on Religion, in their schools, and appoint Professors of several denominations in each College.

I submit that the appointment of such Professors need not add much to the financial allotments annually made to the Department of Education. There is hardly any justification for the Government to indent upon England or Germany for Sanscrit Professors to be employed in the Indian Colleges on a salary ranging from Rupees 500 to Rupees 750 per mensem. Happily, India can boast of Sanscrit Pundits, whose services as Professors of Literature and Religion may be easily secured at a small decent monthly or yearly honorarium. And I may venture to add that Muhammadan Maulavis and Christian Priests may with equal facility be engaged to serve the public in this good cause of Religious instruction. The cost of the whole staff of Professors of Religion, being thus minimised, may be slightly more than the saving which may be effected by the discontinuance of expensive Professors of Sanscrit from other countries. The services of the Vernacular Professors and masters, already employed in our Colleges, may be utilised in teaching Religion wherever such course would be possible.

When all this is done, I humbly recommend, as an additional encouragement to the study of Religion, that Government should establish Degrees of honour in Theology, and confer them on persons producing Certificates of proficiency in Morality and Religion from any one of the recognised Churches. There will be little or no difficulty in ascertaining the existence of several Christian Churches capable of granting such Certificates, nor of the Hindu *Mattams*, who are supported largely by the State, and who would only be too glad to receive a mark of recognition at the hands of Government by serving them in this respect. And I believe there may be some such institutions among the Muhammadans also, who may be willing to assist the Government in conferring the proposed degrees.

So that, on the whole, I expect that the cause of Morality and Religion will be based on a firmer footing, and be the source of blessing to all, if the proposals I have ventured to submit should meet with the approval of the Authorities. Should those proposals not commend themselves to the approval of the Govern-

ment, then the only other alternative which they might adopt would be to withdraw from the position of being a direct educator, and leave the field to independent bodies, who would be free to teach Religion and Morality founded on Religion; but this course would throw the whole responsibility of imparting education upon the people, who are not yet prepared to undertake it. It is therefore earnestly hoped that the Government will themselves take some active measures on the subject proposed, as it is clear that the present system of ignoring those most important branches of education is fraught with danger to the social fabric; and no well-wisher of his country, who sees the increasing growth of scepticism and atheism, and the consequent loosening of the sacred bonds of Morality, can fail to wish that some remedy may be speedily provided.

(Copy)

(Signed) P. SREENEVAS ROW.

Madras, 16th October 1882.

THE MAGICAL EVOCATION OF APOLLONIUS OF TYANA.

A CHAPTER TRANSLATED BY THE EDITOR, FROM ELIPHAS LEVI.*

We have already said that in the Astral Light, the images of persons and things are preserved. It is also in this light that can be evoked the forms of those who are no longer in our world, and it is by its means that are effected the mysteries of necromancy which are as real as they are denied.

The Cabalists, who have spoken of the spirit-worlds, have simply related what they have seen in their evocations.

Eliphas Levi Zahed (these Hebrew names translated are: Alphonse Louis Constant), who writes this book, has evoked and he has seen.

Let us first tell what the masters have written of their visions or intuitions in what they call the light of glory.

We read in the Hebrew book, "The Revolution of the Souls," that there are souls of three kinds; the daughters of Adam, the daughters of the angels, and the daughters of sin. There are also, according to the same book, three kinds of spirits: captive spirits, wandering spirits, and free spirits. Souls are sent in couples. There are, however, souls of men which are born single, and whose mates are held captive by Lilith and Nammah, the queens of Styrgis;† these are the souls which have to make future expiations for their rashness, in assuming a vow of celibacy. For example, when a man renounces from childhood the love of woman, he makes the spouse who was destined for him the slave of the demons of lust. Souls grow and multiply in heaven as well as bodies upon earth. The immaculate souls are the offspring of the union of the angels.

Nothing can enter into Heaven, except that which is of Heaven. After death, then, the divine spirit which animated the man, returns alone to Heaven, and leaves upon earth and in the atmosphere two corpses. One terrestrial and elementary; the other, aerial and sidereal; the one lifeless already, the other still animated by the universal movement of the soul of the world (Astral light), but destined to die gradually, absorbed by the Astral powers which produced it. The earthly corpse is visible: the other is invisible to the eyes of the terrestrial and living body, and cannot be perceived except by the influences of the Astral or translucent light, which communicates its impressions to the nervous system, and thus effects the organ of sight, so as to make it see the forms which are preserved, and the words which are written in the book of vital life.

When a man has lived well, the astral corpse or spirit evaporates like a pure incense, as it mounts towards the higher regions; but if man has lived in crime, his astral body, which holds him prisoner, seeks again the objects of passions, and desires to resume its course of life. It torments the dreams of young girls, bathes in the steam

* From "Dogme et Rituel de la Haute Magie."

† A word applied by the Valiginians and Orientals to a certain kind of unprogressed, elementary spirits.—Ed.

of spilt blood, and hovers about the places where the pleasures of its life flitted by; it watches continually over the treasures which it possessed and concealed; it exhausts itself in unhappy efforts to make for itself material organs and live evermore. But the stars attract and absorb it; it feels its intelligence weakening, its memory is gradually lost, all its being dissolves. . . its old vices appear to it as incarnations, and pursue it under monstrous shapes; they attack and devour. . . The unhappy wretch thus loses successively all the members which served its sinful appetites; then it dies a second time and for ever, because it then loses its personality and its memory. Souls, which are destined to live, but which are not yet entirely purified, remain for a longer or shorter time captives in the Astral body, where they are refined by the odic light which seeks to assimilate them to itself and dissolve. It is to rid themselves of this body that suffering souls sometimes enter the bodies of living persons, and remain there for a while in a state which the Cabalists call Embryonic.

These are the aerial phantoms evoked by necromancy. These are the larvæ, substances dead or dying, with which one places himself in rapport; ordinarily they cannot speak except by the ringing in our ears, produced by the nervous quivering of which I have spoken, and usually reasoning only as they reflect upon our thoughts or dreams.

But to see these strange forms one must put himself in an exceptional condition, partaking at once of sleep and death; that is to say, one must magnetize himself and reach a kind of lucid and wakeful somnambulism. Necromancy, then, obtains real results, and the evocations of magic are capable of producing veritable apparitions. We have said that in the great magical agent, which is the Astral light, are preserved all the impressions of things, all the images formed, either by their rays or by their reflections; it is in this light that our dreams appear to us, it is this light which intoxicates the insane and sweeps away their enfeebled judgment into the pursuit of the most fantastic phantoms. To see without illusions in this light it is necessary to push aside the reflections by a powerful effort of the will, and draw to oneself only the rays. To dream waking is to see in the Astral light; and the orgies of the witches Sabbath, described by so many sorcerers upon their criminal trials, did not present themselves to them in any other manner. Often the preparations and the substances employed to arrive at this result were horrible, as we have seen in the chapters devoted to the Ritual; but the results were never doubtful. Things of the most abominable, fantastic, and impossible description were seen, heard and touched.

In the spring of the year 1854, I went to London to escape from certain family troubles and give myself up, without interruption, to science. I had introductory letters to eminent persons interested in supernatural manifestations. I saw several, and found in them, combined with much politeness, a great deal of indifference or frivolity. Immediately they demanded of me miracles, as they would of a charlatan. I was a little discouraged, for to tell the truth, far from being disposed to initiate others into the mysteries of ceremonial magic, I have always dreaded for myself the illusions and fatigues thereof; besides, these ceremonies demand materials at once expensive and hard to collect together. I, therefore, buried myself in the study of the High Cabala, and thought no more of the English adepts until one day, upon entering my lodging, I found a note with my address. This note contained the half of a card, cut in two, and upon which I recognized, at once, the character of Solomon's Seal and a very small bit of paper, upon which was written in pencil: "To-morrow, at three o'clock, before Westminster Abbey, the other half of this card will be presented you." I went to this singular rendezvous. A carriage was standing at the place. I held in my hand, with seeming indifference, my half of the card; a servant approached, and opening the carriage door, made me a sign. In the carriage was a lady in black, whose bonnet was covered with a very thick veil; she

beckoned to me to take a seat beside her, at the same time showing me the other half of the card which I had received. The footman closed the door, the carriage rolled away; and the lady having raised her veil I perceived a person whose eyes were sparkling and extremely piercing in expression. "Sir," said she to me, with a very strong English accent, "I know that the law of secrecy is very rigorous among adepts; a friend of Sir Bulwer Lytton, who has seen you, knows that experiments have been requested of you, and that you have refused to satisfy their curiosity. Perhaps you have not the necessary things; I wish to show you a complete magic cabinet; but I demand of you in advance the most inviolable secrecy. If you do not give this promise upon your honour I shall order the coachman to reconduct you to your house." I promised what was required, and I show my fidelity in mentioning neither the name, the quality, nor the residence of this lady, whom I soon recognized as an initiate, not precisely of the first degree, but of a very high one. We had several long conversations, in the course of which she constantly insisted upon the necessity of practical experiments to complete initiation. She showed me a collection of magical robes and instruments, even lent me some curious books that I needed; in short, she decided to try at her house the experiment of a complete evocation, for which I prepared myself during twenty-one days, by scrupulously observing the practices indicated in the XIIIth chapter of the "Ritual."

All was ready by the 24th of July; our purpose was to evoke the phantom of the Divine Apollonius and interrogate him as to two secrets, of which one concerned myself and the other interested this lady. She had at first intended to assist at the evocation, with an intimate friend; but at the last moment, this lady's courage failed, and, as three persons or one are strictly required for magical rites, I was left alone. The cabinet prepared for the evocation was arranged in the small tower, four concave mirrors were properly disposed, and there was a sort of altar, whose white marble top was surrounded by a chain of magnetized iron. Upon the white marble was chiselled and gilded the sign of the Pentagram; and the same sign was traced in different colours upon a fresh white lambskin, which was spread under the altar. In the centre of the marble slab, there was a little brazier of copper, containing charcoal of elm and laurel wood; another brazier was placed before me, on a tripod. I was clothed in a white robe, something like those used by our Catholic priests, but longer and more full, and I wore upon my head a crown of verbena leaves interwoven in a golden chain. In one hand I held a naked sword, and in another the Ritual. I lighted the two fires, with the substances requisite and prepared, and I began at first in a low voice, then louder by degrees, the invocations of the Ritual. The smoke spread, the flame flickered and made to dance all the objects it lighted, then went out. The smoke rose white and slow from the marble altar. It seemed to me as if I had detected a slight shock of earthquake, my ears rang and my heart beat rapidly. I added some twigs and perfumes to the braziers, and when the flame rose, I saw distinctly, before the altar, a human figure, larger than life size, which decomposed and melted away. I re-commenced the evocations, and placed myself in a circle which I had traced in advance of the ceremony between the altar and the tripod; I saw then the dish of the mirror facing me, and behind the altar became illuminated by degrees, and a whitish form there developed itself, enlarging and seeming to approach little by little. I called three times upon Apollonius, at the same time closing my eyes; and, when I re-opened them, a man was before me, completely enveloped in a shroud, which seemed to me rather gray than white; his face was thin, sad and beardless, which did not seem to convey to me the idea which I had previously formed of Apollonius. I experienced a sensation of extraordinary cold, and when I opened my mouth to question the phantom, it was impossible for me to articulate a sound. I then put my hand upon the sign

of the Pentagram, and I directed towards him the point of the sword, commanding him mentally by that sign, not to frighten me but to obey. Then the form became confused, and suddenly disappeared. I commanded it to reappear; upon which I felt pass near me, like a breath, and something having touched the hand which touched the sword, I felt my arm instantly stiffened, as far as the shoulder. I thought I understood that this sword offended the spirit, and I planted it by the point in the circle near me. The human figure then re-appeared, but I felt such a weakness in my limbs, and such a sudden exhaustion seize hold of me, that I took a couple of steps to seat myself. As soon as I was in my chair, I fell in a profound slumber, accompanied by dreams, of which, upon returning to myself, I had only a vague and confused remembrance. For several days my arm was stiff and painful. The apparition had not spoken to me, but it seemed that the questions which I wished to ask it, answered themselves in my mind. To that of the lady, an interior voice replied in me, "Dead!" (It concerned a man of whom she wished to have some intelligence.) As to myself I wished to know, if reconciliation and pardon would be possible between two persons, of whom I thought, and the same interior echo pitilessly answered, "Dead!"

I relate these facts exactly as they happened, not forcing them upon the faith of any one. The effect of this first experiment upon me was something inexplicable. I was no longer the same man.

I twice repeated, in the course of a few days, the same experiment. The result of these two other evocations was to reveal to me two Cabalistic secrets, which might, if they were known by every one, change in a short time the foundations and laws of the whole of Society. . . . I will not explain by what physiological laws, I saw and touched; I simply assert, that I did see and touch, that I saw clearly and distinctly, without dreaming, and that is enough to prove the efficacy of magic ceremonies. . . .

I will not close this chapter without noticing the curious beliefs of certain Cabalists, who distinguish apparent from real death, and think that they seldom occur simultaneously. According to their story, the greatest part of persons buried are alive, and many others, whom we think living, are in fact dead. Incurable insanity, for instance, would be, according to them, an incomplete but real death, which leaves the earthly body under the exclusive instinctive control of the astral or sidereal body. When the human soul experiences a shock too violent for it to bear, it would separate itself from the body and leave in its place the animal soul, or, in other words, the astral body; which makes of the human wreck something in one sense less living than even an animal. Dead persons of this kind can be easily recognized by the complete extinction of the affectional and moral senses; they are not bad, they are not good; they are dead. These beings, who are the poisonous mushrooms of the human species, absorb as much as they can of the vitality of the living; that is why their approach paralyzes the soul, and sends a chill to the heart. These corpse-like beings prove all that has ever been said of the vampires, those dreadful creatures who rise at night and suck the blood from the healthy bodies of sleeping persons. Are there not some beings in whose presence one feels less intelligent, less good, often even less honest? Does not their approach quench all faith and enthusiasm, and do they not bind you to them by your weaknesses, and enslave you by your evil inclinations, and make you gradually lose all moral sense in a constant torture?

These are the dead whom we take for living persons; these are the vampires whom we mistake for friends!

EDITOR'S NOTE.—So little is known in modern times of Ancient Magic, its meaning, history, capabilities, literature, adepts, and results, that we cannot allow what precedes to go out, without a few words of explanation. The ceremonies and paraphernalia so minutely described by Levi, are calculated and

were intended to deceive the superficial reader. Forced by an irresistible impulse to write what he knew, but fearing to be dangerously explicit, in this instance, as everywhere throughout his works, he magnifies unimportant details and slurs over things of greater moment. True, Oriental Occultists need no preparation, no costumes, apparatus, coronets or war-like weapons; for these appertain to the Jewish Kabala, which bears the same relation to its simple Chaldean prototype as the ceremonious observances of the Romish Church, to the simple worship of Christ and his apostles. In the hands of the true adepts of the East, a simple wand of bamboo, with seven joints, supplemented by their ineffable wisdom and indomitable will-power, suffices to evoke spirits and produce the miracles authenticated by the testimony of a cloud of unprejudiced witnesses. At this seance of Levi's, upon the re-appearance of the phantom, the daring investigator saw and heard things which, in his account of the first trial, are wholly suppressed, and in that of the others merely hinted at. We know this from authorities not to be questioned.

THE "(NON)-MAGICAL" MIRRORS OF JAPAN.

BY BARON F. DE TENGNAGELL, F.T.S.

In an article which appeared in the "THEOSOPHIST" of the month of August, 1882, Mr. W. R. Frink of Salt Lake City, U. S. America, asks the explanation of the Japanese magic mirrors; herewith is what I have found in a pamphlet published at Amsterdam:—

"These mirrors are curious because when a ray of sunlight reflected by their surface is received on a white screen, one sees in the figure which appears there the reproduction of the forms in relief placed at the back of the mirror.

"For a long time, no one was able to find out to what cause these singular effects were due; and several hypothesis were published in the 'Annales de Chimie et de Physique' for the month of May 1880. There are two kinds of these mirrors; one of which must be heated in order to obtain the required effect, while for the other this precaution is not needed.

"Bertin and Dubosq tried to reproduce these mirrors, and for this purpose employed ordinary bronze, the surface of which (after being polished) was covered with nickel. These mirrors being heated give a very distinct reproduction of the figures made on their backs, but lose almost entirely this power when left to cool. Some Roman characters engraved on the back of a Japanese mirror, beside some Chinese characters in relief, appear in the projected image as black, but the Chinese ones in white as usual. Some plates silvered and others covered [rolled?] with silver did not give the desired result, because the surface cannot be sufficiently polished. As it is very difficult to heat these mirrors equally all over, Bertin and Dubosq tried if by means of a strong pressure it would be possible to obtain the necessary depressions. The true explanation of the seemingly magical phenomenon is that it is owing to the metal being very thin, and in the polishing some very slight depressions are invisible to the naked eye, produced, which change the mode of refraction of the solar rays and trace in the projected image the thickest parts (Chinese characters) of that which is on the back of the mirror.

"Finally, Dubosq made a copper box, of which the mirror formed the lid, while by means of a forcing pump and a gutta-percha pipe air was concentrated in it. Under a pressure of two atmospheres one obtains with the Japanese mirrors and their imitations reflected figures as clear as those obtained by the aid of heat. The result is still more striking when the figures engraved on the back are surrounded by figures in relief; the engraved ones are then reproduced in black and those in relief in white. A strong light is absolutely required, such as the light of the sun or that of burning calcium; gas light is too weak."

This is a faithful translation of the article I have found and I hasten to place it at your disposal to use as you think best.

Island of Java, November 1882,

THE UTTERANCES OF RAMALINGAM PILLAI.

The communication from an esteemed brother, Mr. Velayudam Mudalliar, F.T.S., Tamil Pandit in the Madras Presidency College, which appeared in the THEOSOPHIST for July last, has been excepted to by Mr. N. Chidambaram Iyer, of Trivadi, Madras Presidency, who sends us his criticisms thereupon, together with a joint reply to certain questions of his addressed to a well-known *Chela*, or pupil, of the late Ramalingam Swami. The gentleman says, in a private note to us, that he has "the greatest respect for the Adept Brothers, for the Founders of the Theosophical Society, and for Ramalingam himself, who was no doubt a great man in his own way." He fully believes in the existence of the Brothers, and appreciates the work done by our Society "in so far as it tends to awaken in the minds of the Hindus a respect for the wisdom and learnings of their eminent ancestors." So far, well; but having thus wreathed his rapier with flowers he then makes a lunge with it at the Founders' ribs. "But, I do not at all approve," says he, "either their *indirect attempts* to spread Buddhism in the land of the Hindus, or the apathy with which the elite of the Hindu community view the evil that threatens to seriously injure the religion of their forefathers." This—if we may be pardoned the liberty of saying so—is rhetorical nonsense. The public discourses and private conversations of Colonel Olcott in India will be scrutinised in vain for the slightest evidence upon which the charge of Buddhistic propagandism could be based. That work is confined to Ceylon. His addresses to Hindus have so faithfully mirrored the religious and moral sentiments and aspirations of the people, that they have been voluntarily translated by Hindus into various Indian vernaculars, published by them at their own cost, and circulated all over the Peninsula. They have—as abundant published native testimony proves—stimulated a fervid love for India and her glorious Aryan past, and begun to revive the taste for Sanskrit literature. As for the tone of this magazine, it speaks for itself. Take the thirty-nine numbers thus far issued, and count the articles upon Buddhism in comparison with those upon Hinduism, and it will be found that while confessedly an esoteric Buddhist, yet the Editor has taken great pains to avoid anything which might look like an Indian propagandism of that philosophy. For two years our Colombo Branch has been publishing a weekly paper—the *Sarasavi Sandaresa*—in advocacy of Buddhism, yet we have carefully abstained from quoting its articles lest we might depart from our rule of strict impartiality. No, this charge must be ascribed to that orthodox prejudice which, under every phase of religion, begets intolerance and runs into persecution. It may amuse our critic to learn that some narrow-minded Buddhist bigots in Ceylon regard Colonel Olcott as scheming to break down orthodox Buddhism by gradually introducing Hindu ideas about the Soul, and he was publicly called to account because we use the mystic syllable OM on our Society documents and call ourselves *Theo-sophists*! So, too, an eminent Mussalman gentleman among our Fellows was soundly rated by his still more distinguished brother, because he had joined a body of persons banded together to Aryanise Islam!

Following is the correspondence sent us by Mr. Chidambaram; together with the rejoinder of Mr. Velayudham, to whom we submitted it for comment. It scarcely proves the former's case, but still, despite its length, we make place for it to give both sides the chance to be heard.—ED.

THE CORRESPONDENCE.

TRIVADI, July 27, 1882.

"My dear friend,

A certain gentleman has recently published certain statements about your celebrated Guru Ramalingam Pillai which I am slow to believe as being wholly correct, and which I know is not the whole truth about the man. Of the numerous disciples of the man there is none who has made such fearful sacrifices in

every way as you have done and none so faithful as you are to his cause. For you are I think the only one perhaps that even now declines to quit the very quarters that once witnessed the fame of this remarkable man. Having spent besides, the whole of your time, both day and night, by the side of the man, no one appears in my eyes better fitted than yourself to give a correct account of that man's views and aims.

I therefore wish to draw your attention to the following points, and I have too great confidence in your strict adherence to the cause of truth to doubt for a moment that you will write anything but what is wholly true."

It is not desirable that anything which is not wholly true, and which is not the whole truth, should be published touching the memory of a great man.

Yours sincerely,

N. CHIDAMBARAM IYER.

To Venkatesa Iyer, Vadalur, S. Arcot District.

GREAT LIGHT OF MERCY.

Questions asked by N. Chidambaram Iyer, and replies thereto by the Members of the Shadantha Samarasa Sudha Sanmarga Satya Dharma Sabha of Uttavagnanasittipuram, otherwise known as Vadalur or Parvatheepuram, in the District of South Arcot in the Madras Presidency.

Q. 1. Did your Guru say that before long the esoteric meaning of the Vedas and Shastras would be revealed by Mahatmas in the North to foreigners?

A. Our Guru said that people in the North were more orthodox than those in the South, and therefore more corrigible, and that he had been sent down by God for the purpose of evangelizing men possessing a black (ignorant) mind with a white (clean) body. *Vide note (a.)*

Q. 2. Did he say that the fatal influences of the Kaliyug would be neutralized in about 10 years?

A. He said that the time was close at hand when God would appear on earth and play on it; that as men had ceased to love virtue, they, as well as animals, would suffer innumerable miseries which, however, would soon be removed by God, by whose power all men would be brought under the sway of his blessed reign. *(b.)*

Q. 3. Did he not believe in a personal God, especially in Siva, and does he not refer in his works to God as having appeared before him in a physical shape?

A. He never said there was no personal God.* He said there was but one God; that that God possessed all the attributes ever assigned to him by man in word or thought, and many other attributes; that the world was governed by persons chosen by Him for the purpose, and that he was one of the chosen few. *(c.)*

Q. 4. After he had gone into Samadhi and the doors of the room were closed by his orders, was the room opened and the place examined a year later? You told me that the Collector of South Arcot and a member of the Madras Revenue Board at one time asked permission of yourself and others in charge of the room to open it, and that permission was refused. When was this? Was it before or after the expiration of a year from the 30th January, 1874, when your Guru entered on his Samadhi?

A. He said that if his followers should at any time find him apparently lifeless, they should not, thinking him to be dead, either burn or bury him. One day in the month of January, 1874, we found that the breathing had stopped, and for four days we continued to pay our customary respects to him. We then found it necessary to close the doors owing to some disturbance set on foot by some of his followers. Then followed some further disturbance by the police. Some three months after, on the receipt of the police occurrence report, Mr. J. H. Garstin, the then Collector of South Arcot, and Mr. George Banbury, the then Member of the Revenue Board, visited the spot and asked for permission to open the doors, which

* If he had believed in a personal God would he not have so declared? Since the above article was put in type Mr. Chidambaram has kindly sent us for inspection an original copy of a Tamil handbill (Notice) issued by Ramalingam about 10 years ago, together with his (Mr. C's) English rendering of the same. We find upon a careful examination of the Tamil what seems unquestionable evidence that the famous Sadhu believed in the God of the Adwaites, *i.e.* a non-personal Universal Essence; and that the wonders he promised to his followers were only to be enjoyed by Siddhas, or Yogis.—ED. T.

was, however, refused, and the gentlemen went away evidently satisfied with our conduct. On the 30th month we found the lock opened. A certain bold man entered the room and reported that he found the body of our Guru. *We were not prepared to credit his word.* He subsequently died after suffering many miseries. (d.)

Q. 5. Did he say that after going into Samadhi he would go to Europe or America in his physical or astral body and work there? Did he say that persons from Russia and America would come and preach in India the doctrine of Universal Brotherhood which he was forced to give up for want of support?

A. He said that Europeans would try to take possession of the Vadalur Dharmasala, but will not eventually do so; that *God meant to take him to countries where white men live, as Europe and America; that rumours would reach us that he was seen in those countries; that though this will certainly be true, no attempt should be made to find him out, and that it was his wish that his followers should not quit the Dharmasala at Vadalur.*

He also said that before the advent of God there would be witnessed certain miracles on earth and that all should not be surprised at or deceived by them. (e.)

Q. 6. Did not your Guru predict, as certain Astronomers have since done, that in the course of some 20 years, the greater part of mankind would be carried away by death, and that actuated by a desire to avert this calamity he was endeavouring hard to soothe the wrath of the Almighty? In fact was not this the main aim of his life and of the Sabha started by him?

A. The main object of our Guru was, that all men should enjoy the blessings he himself enjoyed. We find that his prayer to the Almighty was to the effect that he should be the means of imparting such blessings to the world at large. The aim of the Sabha is that every one should try his best to find out truth and act accordingly. (f.)

Q. 7. What was his object in advising his followers to bury the dead bodies of their relations?

A. It should not be supposed that to one that had the power to raise the dead burning would make the task more difficult than burying. It is a sin in us to destroy the body created by God. Learned men say that even where life is extinct the life principle never leaves the body, and that therefore to burn such body would be murder. Besides, as the natural wish is that the dead should return to life in their identical bodies, it is not proper to destroy such bodies. Besides, we know that certain great men, after they enter on their Samadhi, remain with their bodies for a long time. We have seen that the bodies of persons who were considered to be ordinary men, remained free from decay after burial; and as it is difficult to find out the real excellence and virtue of certain persons, it is always safe and advisable to bury the dead as a general rule. (g.)

Q. 8. Was not your Guru serious when he said in the Notice circulated by him that those that frequent his Sabha would witness the phenomena of the dead returning to life and of the old becoming young? You will remember having given me a Tamil copy of the Notice for translation into English.

A. To witness the phenomena mentioned in the Notice at the time of their actual occurrence, two things are necessary—1st, Body (or long life); 2nd, Certain powers. To possess these it is necessary to pray to the Almighty. The Notice in question was issued for the purpose of awakening in men a *desire to acquire* the said requisites. (h.)

Q. 9. Was your Guru a believer in a future birth? Was it not the opinion of your Guru that when a man dies everything in him dies with him, and that Nirvana or Moksha consists in the preservation of this physical body from dissolution?

A. There is a future birth. To one that has learned to preserve his body from dissolution there is no future birth.

The truth of this will become apparent when the matter is fully analyzed and examined. (i.)

Q. 10. With what object was that huge building erected at a cost of over half a lakh of rupees? With what object was that huge blank book got up which is still preserved under lock and key? (j.)

A. As the building is of service in the elucidation of those principles that throw light on the Nature of God, the obstacles in the way of seeing Him and the means of overcoming these, it resembles a map or plan. Again, our Guru told us that one day we should find the blank book fully written up, that the writing should be viewed as the Samarasa Veda of the Sabha, and that the Sumnum Bonum of life and the means of attaining it would be mentioned in it.

The above, we have to remark, will not be clear and satisfactory to those that do not deeply go into the subject.

VENKATESA IYER.

A. SABAPATHI, GURUKKAL.

S. NAYANA REDDIAR.

20th Avani, Chithrabanu.

NOTES BY N. CHIDAMBARAM.

(a) Question No. 1 is plain enough. From the reply it does not appear that Ramalingam Pillai ever said that "the esoteric meaning of the Vedas and other sacred books of the East would be revealed by the Mahatmas in the North to foreigners," as stated by Pandit Velayudum Mudalliar.—(Vide pages 243 and 244 of the last July issue of the THEOSOPHIST.)

(b) This sounds not unlike the expected advent of Christ by the Christians. I doubt whether the Founders of the Theosophical Society or the Adept Brothers themselves at all share in some such expectation. It is not improbable that the Pandit himself, judging from the signs of the time, was led to the opinion which he ascribes to his Guru. [Here follow some irrelevant remarks by the writer which, being based upon flagrant misinformation as to our Society and, moreover, couched in objectionable language, are omitted.—ED. T.]

(c) This and reply to question No. 2 do not seem to indicate that in Ramalingam Pillai's opinion, "what men call God is in fact the principle of Universal love which produces and sustains perfect harmony and equilibrium throughout all Nature," as stated by the Tamil Pandit.

(d) From this it is evident that it is not true that the "door was locked by his orders," as stated by the Pandit, nor "the only opening walled up." It is also clear that the place was not "opened and examined a year later," but fully 30 months later, nor is it true that "there was nothing to be seen but a vacant room," for there was the body of Ramalingam Pillai as reported by the only eye-witness that had the courage to enter the room and examine it, though this is discredited by those that chose to remain without.

(e) Question No. 5 is plain enough. It does not appear from the reply to it that Ramalingam Pillai ever "exclaimed that the time is not far off when persons from Russia and America will come to India and preach the doctrine of Universal Brotherhood." Nay, more; the last sentence of the reply, if it means anything at all, would seem to show that the Sabha is not prepared to "appreciate the grand truths" preached by foreigners, nor are they inclined to attach any importance, agreeably to the instructions of their Guru, to the "many wonders worked by the Brothers who live in the North."

(f) Questions No. 6 to No. 10 were suggested to me by various discussions which I had with Venkatesa Iyer, the most important Chela of Ramalingam Pillai, in fact one of the very few that even now strictly adhere to the instruction of the Guru, and who, unlike the Tamil Pandit, gave up years ago his lucrative profession as a practitioner at a mofussil bar and now resides at Vadalur. Question No. 6

is plain enough ; still a direct reply to it has not been vouchsafed. The reply, however, shows that Ramalingam was a firm believer in a personal God and that he wanted to assume the position of a Saviour of mankind.

(g) Here is a clear hint that Ramalingam Pillai entertained the Christian notion of the possibility of the resurrection of the dead. While Ramalingam was for burial, the members of the Theosophical Society are, I believe, in favour of cremation.

(h) There is a clear mention made here of that one thing with which Ramalingam Pillai's memory is inseparably connected in the eyes of those that know anything of him, viz., his promise to raise the dead. To speak of Ramalingam and to omit his avowed powers to raise the dead, is to describe the figure of "Polyphemus with his eye out."

I am prompted to remark that of all the Pandit's omissions in publishing a true version of Ramalingam Pillai's life this seems to be the most serious and objectionable.

(i) I cannot suppose for a moment that the Theosophical Society at all entertain the opinion that one can wholly escape paying the final debt to Nature.

(j) As the 13th sentence is not clear I may be allowed to state here what the popular notion is on the subject, viz., that the building was erected for the purpose of receiving God when he makes his advent.

You will thus note that there are several important points in connection with the life of Ramalingam Pillai, of which not the least mention is made by the Pandit in his account of the same. Far from the views of Ramalingam Pillai being "identically those of the Theosophical Society," you will observe that there is not one important point about which both parties would mutually shake hands ; or one common ground except perhaps as to the obnoxious distinctions of caste in which Ramalingam Pillai was naturally much interested for this plain reason, viz., that he occupied, though by the accident of birth, the lowest round of the ladder, or, in other words, he was a Sudra. In conclusion, I shall also leave the readers "to draw their own inferences from the facts" as you have done.*

N. CHIDAMBARAM IYER.

Trivadi, September 24, 1882.

REJOINDER OF PANDIT VELAYUDAM.†

The Iyer says that there were numerous errors and omissions in the life of Ramalingam Pillai as sketched by the Tamil Pandit. Nowhere does the author of the criticism, N. Chidambaram Iyer, say what the error is. The criticism, seems to be full of irrelevant questions and answers.

Supposing that he means the passage "I need hardly remark that these principles are identically those of the Theosophical Society" to be an error, the meaning of the phrase "Samarasa Veda Sammarga Sangam," as understood from the works of Ramalingam Pillai, and the primary objects of the Theosophical Society, as given in the rule book of the Society (on page 5), show to any man of ordinary common sense, how the principles of both the Societies may be considered identical.

Samarasa Veda Sammarga Sangam is a society formed to propagate a feeling of Brotherhood and social unity among all mankind without distinction of caste or creed, as enjoined in the Vedas and Agamams, and to look after the well being and happiness of all living objects, without doing the slightest harm ; knowing that the nature of the Supreme Power is to pervade all life and to inseparably connect itself with the Soul.

What N. Chidambaram Iyer means by the Question 1 cannot easily be seen.

It was written that Ramalingam Pillai said that those who are capable of being members of the Sangam exist in the North. That this statement is true, Venkatesa Iyer (the so-called chief Chela, by the critic) and the rest admit. Is it a mistake to say that Mahatmas are the only fit persons to explain and reveal the Vedas and Shastras, when once their existence is admitted ?

It is nowhere pointed out in the Pandit's sketch that Ramalingam Pillai ever said that there is not a Personal God. Here may be adduced in favour of the statement "That what men call 'God' is, in fact, the principle of Universal Love," a stanza from "Thirumanthiram" by "Thirumular" one of the Sivemata Acharyas, and who lived for 3,000 years.

"The ignorant say that Love and Brahman are different. None know how love becomes Brahman. After knowing that love is Brahman one becomes absorbed in love and Brahman."

This is also shown in Ramalingam Pillai's works, viz., "Arulperumjothi Akaval," &c. Nothing more is said in the sketch about a personal God.

Question 5—"You are not fit to become. . . . upon this country." (P. 224, THEOSOPHIST, July number.) N. C. might have meant to call an error. That this is a fact Venkatesa Iyer and others admit ; though not in the very same words, yet in other words. Sabapathy Gurukul, who signs N. C.'s criticism also signs the certificate appended to the Tamil pamphlet published by the Pandit.

If the statement that the door was closed by the orders of Ramalingam Pillai be untrue, and that it was closed (4) four days after, without his orders, be true, could these (Venkata Iyer and others) the chief Chelas, do what was not ordered by their Guru ? Let wise readers judge. If it be an error to have said that the door of the Samadhi room was opened 12 months after, when it was 30 months after, the Pandit need only remark that he was not present at Vadalur and that he only wrote what he had heard. That the remains of Ramalingam Pillai were found by the daring fellow who entered the Samadhi room, even Venkatesa Iyer himself does not believe.

It is said that the Pandit has made many omissions in his sketch of the life of Ramalingam Pillai which Chidambaram Iyer and Venkatesa Iyer hint at by a series of questions and answers. (Can omissions be considered as errors ?)

As the lectures of Ramalingam Pillai were of a scientific nature, the Pandit interpreting their meaning in a scientific light, wrote his sketch. He does not, like others, give a fabulous meaning to what has been said. If this (the fabulous meaning) be the real meaning of the sayings we shall rejoice to see them fulfilled.

N. Chidambaram Iyer says, "I have the greatest respect for the Adept Brothers (Mahatmas), and for Ramalingam Pillai himself who was no doubt a great man in his own way." And yet further writes : there is not one point about which both parties could mutually shake hands as on common ground, except perhaps in the impropriety which both perceived "in the obnoxious distinction of caste in which Ramalingam Pillai was much interested for the plain reason, viz., that he occupied through the accident of birth the lowest round of the ladder or, in other words, he was a Sudra."

Not only Ramalingam Pillai and the Founders of the Theosophical Society, but also the Upanishads and the works of the Rishis named by N. C., and those of Sankaracharya, the Guru of the present Brahmins, imply that the distinction of caste is nothing but trivial prejudice.

"O ! Precious ! He who has seen you is divine and finds divinity (Pasa Brahmemo) in everything he sees, such as grass, trees, &c."

Such is the meaning of a stanza of Ramalingam Pillai. But why should Venkatesa Iyer be called the Chief Chela ? While there is no one to object to his being called even the Chiefest, the Pandit does not at all say, nor presume to say, that he is the only Chela of

* Certainly they will, and perhaps some may fail to agree with our correspondent. We should say this was more than probable.—Ed. T.

† Freely rendered into English by G. Subbiah Chetty Garu, F.T.S., who speaks in the third person.—Ed. T.

R. P.'s. It may here be asked how long it is since Venkatesa Iyer became a *Sanyasi*.

(for) T. VELAYUDAM MUDALIAR, F.T.S.,

Tamil Pandit of Presidency College.

Madras, October 30, 1882.

EDITOR'S NOTE.—The matter must stop here; at least until we can see some better reasons than at present to continue it. The facts are all in and the reader can judge which party is nearest right.

THE CHIEF MISSION OF THE THEOSOPHICAL SOCIETY.

BY M. D. CHATTERJI.

The *Indian Spectator* (Bombay) of the 12th instant, of which a copy has reached my hand, remarks:—

"Whatever its cavillers may say, there is one good the Theosophic movement is doing in India, for which the promoters must be given full credit. We refer to the growing spirit of friendliness between Europeans and natives. The notable instances that could be named are a well-known English journalist and an equally well-known Anglo-Indian official, now retired. The change in the tone, if not the policy, of the *Pioneer* is truly gratifying, and that change is generally attributed to the teachings of Theosophy. Without accepting the miraculous achievements of the Himalayan Brothers or of their representatives, one might be justified in saying that the incident above referred to is in itself a miracle of which any agency, human or super-human, might well be proud! Of Mr. A. O. Hume we cannot say with certainty that his public utterances are entirely due to a sudden impulse from without. But there is little doubt that his generous instincts have been utilised of late with excellent effect. He is one of the largest contributors to contemporary Indian literature, and whatever proceeds from him has a peculiar value for the educated native reader. His recent appeal to the people to be up and doing, to prove themselves worthy of the political boon offered them by a righteous Government, is one of those fervent and inspiring utterances which go straight to the heart of the nation. With the help and co-operation of their Anglo-Indian fellow-subjects, the natives of India will not take long to be instructed in the practical business of self-government. And the success of this magnificent political experiment will have to be credited, in however small a degree, to the account of a movement which, though scrupulously abstaining from politics, has had, if not a direct, yet a distinct influence on the moral and mental education of the people. With all its foibles and vagaries the Theosophic Association is strengthening brotherly love between nations, and that in itself is work to be grateful for."

It is very gratifying to note this change in the tone of a journal which, if I mistake not, was bitterly opposed to the Theosophical Society a year or two ago. It has always occurred to me, a silent observer of all that has passed during the last four years that the Founders of this Society have been in India—that they could do the greatest amount of good to our country if they could but succeed in their professed object of bringing together the rulers and the ruled on the common platform of an united intellectual Brotherhood. Many have not like me, I am afraid, watched very anxiously the progress of this association in its researches in Science or Occultism, since the generality of mankind for whom we have to work very naturally care but little about these subjects. So far as these results, however, have been made public, we have every reason to hope and believe that there is much more of truth underlying them than is apparent to ordinary sceptical eyes. But, however, great may be this truth, we are told that it is not within the easy reach of all, nor is it of any great use on this earth. When our turn comes to pass into the next world, if there should be one, we shall, I believe, not enter it without being furnished with the necessary conditions to live in it. We have therefore to think of the present and make the best of this life. I have always thought it the highest duty of man to serve

his fellow-men, and if there is a just God, he cannot but be pleased with whatsoever we may do to ameliorate the lot of Humanity. If there should be a future life, the good we may thus do here cannot but serve us in the hereafter. And if there should be none, our good works will ever be handed down from generation to generation and our memory ever remain imperishable. Thus, either way, *immortality* necessarily awaits an unselfish and a practical philanthropist and a patriot. But this is evidently a digression. A genuine philanthropist works without the least interested motive; he lives for others, he works for others, he dies for others. And such evidently seem to be the noble aspirations of the Founders of the Theosophical Society. Since the time they came here they have been ill-treated by some of our foolish and ungrateful countrymen, notwithstanding their professions, that they had come here to live and die with us. Happily, however, events have proved the truth of their professions, and the opposition is gradually dying a natural death. The slow but steady change in the tone of the *Pioneer* towards the natives proves to our countrymen that our friends meant real work, have gone at it in right earnest, and that in convincing the judgment and winning the sympathies of influential Anglo-Indians for us, they were wiser than we. I am assured by certain of my friends that since joining the Society they have marked a great change in the attitude of the Anglo-Indian members towards them. The Westerns have thus been gradually taught to respect our nation for their past ancestral glory, and the greatness and splendour of their mother-country, and perhaps for the hope that those capabilities, intellectual, moral and spiritual, of the Aryans, though inert, may yet be re-awakened in their now unworthy descendants. At the same time the Natives are being taught to respect the Westerns for their present progress and for their growing desire to know more and more of our national sciences and philosophies, as praised in recent noble utterances of Professor Max Müller, Dr. Huntre, Mr. Hume and others. The feelings of both Asiatics and Westerns have thus been so far modified as to pave the way for that closer attraction which may draw them together to stand at last upon the platform of Brotherhood. The greatest service ever done yet by the *Pioneer* to this cause of Brotherhood, is the article entitled "The Indo-British Nation," which was copied all over India by all the Native papers, and which has been attributed—how justly let Europeans say—to the influence of the new theosophical ideas that are affecting Anglo-Indian thought. But, while Hindus must concede that the Founders of this movement have stuck to their original policy, and are still carrying on their self-imposed duty to us, without one selfish thought of recompense, what can we say for ourselves? When I seriously consider this point, I regret very much to find that we have not done a thousandth part of what we ought. Some of our countrymen seemed to have ignorantly expected that for simply joining the Theosophical Society they had the right to claim a gift of psychic powers, or at least to be given adept teachers, or Gurus, who would take them in hand as Chelas! With these absurd anticipations of *Sidhis* and miracle-working in their behalf, they have grudgingly paid the prescribed small entrance fee; and, losing soon their illusion, have sunk into apathy or changed into actual enemies, plotters and defamers. Happily, however, there have been comparatively few of the latter class; the larger number seem to have merely kept aloof and allowed our friends to fight their battle single-handed. Now that the Theosophical Society has won success and the worst of the struggle seems to be over, we may expect to see these faint hearts reviving into a factitious enthusiasm and pluming themselves upon the dates of their diplomas. But it must not be understood by either the Theosophists or ourselves that the full mission of the Society is yet completely achieved. The field is a very large one and requires extensive effort. The various concrete prejudices of the age are to be conquered, the various

nationalities are to be taught to respect each other, religious bigotry and dogmatic intolerance are to be vanquished. Then only will the entire dream of Theosophy be realised, and a re-united India offer to the world the sublime spectacle of one family bound in the ties of Universal Brotherhood. I know these ideas are utopian to some people; but the above-mentioned and many more results which we have already witnessed with wondering eyes during the last few years, appeal to our sense of shame and tell us not to let these strangers work on, as they have hitherto, done—alone. Certainly, all of us cannot take an active part in the work, but it would be just to expect a moral support at least. My own mind is now fully made up; and if the application for membership, which I have sent in, be favourably received, our Western friends will find at least one Hindu who will esteem it no less a privilege than duty to share in their sacred—and as I regard it, most important work—the spiritual and moral regeneration of our motherland. Let others chase after *Siddhas* if they will, I am for the enlightenment of my people in what concerns their individual and social welfare.

Bengal, November 17, 1882.

LETTERS ON THEOSOPHY: THE SECRET DOCTRINE.

BY A LAY CHELA.

Few experiences lying about the threshold of occult studies are more perplexing and tormenting than those which have to do with the policy of the Brothers as to what shall and what shall not be revealed to the outer world. In fact it is only by students at the same time tenacious and patient,—continuously anxious to get at the truths of occult philosophy, but cool enough to bide their time when obstacles come in the way, that what looks at first sight like a grudging and miserly policy in this matter on the part of our illustrious teachers can be endured. Most men persist in judging all situations by the light of their own knowledge and conceptions, and certainly by reference to standards of right and wrong with which modern civilisation is familiar a pungent indictment may be framed against the holder of philosophical truth. They are regarded by their critics as keeping guard over their intellectual possessions, declaring "we have won this knowledge with strenuous effort and at the cost of sacrifice and suffering: we will not make a present of it to luxurious idlers who have done nothing to deserve it." Most critics of the Theosophical Society and its publications, have fastened on this obvious idea and have denounced the policy of the BROTHERS as "selfish" and "unreasonable." It has been argued that as regards occult *powers* the necessity for keeping back all secrets which would enable unconscientious people to do mischief, might be granted, but that no corresponding motives could dictate the reservation of occult philosophical truth.

I have lately come to perceive certain considerations on this subject which have generally been overlooked; and it seems desirable to put them forward at once. Especially as a very considerable block of occult philosophical teaching is now before the world, and as those who appreciate its value best, will sometimes be inclined to protest all the more emphatically against the tarliness with which it has been served out and the curious precautions with which its further development is even now surrounded.

In a nutshell, the explanation of the timid policy displayed, is that the BROTHERS are fully assured that the disclosure of that actual truth about the origin of the World and of Humanity,—of the laws which govern their existence and the destinies to which they are moving on which constitutes the secret doctrine,—is calculated to have a very momentous effect on the welfare of mankind. Great results ensue from small beginnings and the seeds

of knowledge now being sown in the world may ultimately bear a prodigious harvest. We, who are present merely at the sowing, may not realise the magnitude and importance of the impulse we are concerned in giving, but that impulse will roll on, and a few generations hence will be productive of tremendous consequences one way or the other. For occult philosophy is no shadowy system of speculation like any of the hundred philosophies with which the minds of men have been overwhelmed; it is the positive Truth, and by the time enough of it is let out, it will be seen to be so by thousands of the greatest men who may then be living in the world. What will be the consequence? The first effect on the minds of all who come to understand it, is terribly iconoclastic. It drives out before it *everything* else in the shape of religious belief. It leaves no room for any conceptions belonging even to the ground-work or foundation of ordinary religious faith. And what becomes then of all rules of right and wrong, of all sanctions for morality? Most assuredly there are higher rules of right and wrong thrilling through every fibre of occult philosophy really, than any which common place theologies can teach; far more cogent sanctions for morality than can be derived at second-hand from the distorted doctrines of exoteric religions; but a complete transfer of the sanction, will be a process involving the greatest possible danger for mankind at the time. Bigots of all denominations will laugh at the idea of such a transfer being seriously considered. The orthodox Christian, confident in the thousands of churches overshadowing all western lands; of the enormous force engaged in the maintenance and propagation of the faith, with the Pope and the Protestant hierarchy in alliance for this broad purpose, with the countless clergy of all sects, and the fiery Salvation Army bringing up the rear, will think that the Earth itself is more likely to crumble into physical ruins than the irresistible authority of Religion to be driven back. They are all counting however without the progress of enlightenment. The most absurd religions die hard; but when the intellectual classic definitively reject them, *they die*, with throes of terrible agony, may be, and perhaps, like Samson in the Temple, but they cannot permanently outlive a conviction that they are false among the leading minds of the age. Just what has been said of Christianity may be said of Mahomedanism and Brahminism. Little or no risk is run while occult literature aims merely at putting a reasonable construction on perverted tenets,—it showing people that truth may lurk behind even the strongest theologic fictions. And the lover of orthodoxy in either of the cases instanced may welcome the explanation with complacency. For him also, as for the Christian, the faith which he professes, sanctioned by what looks like a considerable antiquity to the very limited vision of uninitiated historians, and supported by the attachment of millions grown old in its service and careful to educate their children in the convictions that have served their turn,—is founded on a rock which has its base in the foundations of the World. Fragmentary teachings of occult philosophy seem at first to be no more than annotations on the canonical doctrine. They may even embellish it with graceful interpretations of its symbolism, parts of which may have seemed to require apology when ignorantly taken at the foot of the letter. But this is merely the beginning of the attack. If occult philosophy gets before the world with anything resembling completeness it will so command the assent of earnest students that for them nothing else of that nature will remain standing. And the earnest students in such cases must multiply. They are multiplying *now*, even, merely on the strength of the little that has been revealed. True as yet—for some time to come,—the study will be as it were the whim of a few; but "those who know," know among other things that, give it fair play, and it must become the subject of enthusiasm with all advanced thinkers. And what is to happen when the world is divided into two camps,—the whole forces of intellectuality and culture on the one side, those of ignorance and superstitious fanaticism

on the other! With such a war as that impending the adepts who will be conscious that they prepared the lists and armed the combatants, will require some better justification for their policy before their own consciences than the reflection that in the beginning people accused them of selfishness, and of keeping a miserly guard over their knowledge and so goaded them with this taunt, that they were induced to set the ball rolling.

There is no question, be it understood, as to the relative merits of the moral sanctions that are afforded by occult philosophy, and those which are distilled from the worn out materials of existing creeds. If the world could conceivably be shunted at one *coup* from the one code of morals to the other, the world would be greatly the better for the change. But the change cannot be made all at once, and the transition is most dangerous. On the other hand it is no less dangerous to take no steps in the direction of that transition. For though existing religions may be a great power—the Pope ruling still over millions of consciences if not over towns and states, the name of the Prophet being still a word to conjure with in war, the forces of Brahminical custom holding countless millions in willing subjection,—in spite of all this the old religions are sapped and past their prime. They are in process of decay, for they are losing their hold on the educated minority; it is still the case that in all countries the camps of orthodoxy include large numbers of men distinguished by intellect and culture, but one by one their numbers are diminishing. Five and twenty years only, in Europe, have made a prodigious change. Books are written now that pass almost as matters of course which would have been impossible no further back than that. No further back, books thrilled society with surprise and excitement, which the intellectual world would now ignore as embodying the feeblest commonplaces. The old creeds in fact are slowly losing their hold upon mankind,—more slowly in the more deliberately moving East than in Europe, but even here by degrees also,—and a time will come, whether occult philosophy is given out to take their place or not,—when they will no longer afford even such faulty sanctions for moral conduct and right, as they have supplied in times gone by. Therefore it is plain that something *must* be given out to take their place, and hence the determinations of which this movement in which we are engaged is one of the undulations,—these very words some of the foremost froth upon the advancing wave.

But surely when something which must be done, is yet very dangerous in the doing the persons who control the operations in progress may be excused for exercising the utmost caution. Readers of the THEOSOPHIST will be aware how bitterly our adept "BROTHERS" have been criticised for choosing to take their own time and methods in the task of partially communicating their knowledge to the world. Here in India these criticisms have been indignantly resented by the passionate loyalty to the Mahatmas that is so widely spread among Hindoos,—resented more by instinct than reason, in some cases perhaps, though in others no doubt as a consequence of a full appreciation of all that is being now explained and of other considerations beside. But in Europe such criticisms will have seemed hard to answer. The answer is really embodied however imperfectly in the views of the situation now set forth. We ordinary mortals in the world, work as men travelling by the light of a lantern in an unknown country. We see but a little way to the right and left, only a little way behind even. But the adepts work as men travelling by daylight with the further advantage of being able at will to get up in a balloon and survey vast expanses of lake and plain and forest.

The choice of time and methods for communicating occult knowledge to the world necessarily includes the choice of intermediary agents. Hence the double set of misconceptions, in India and Europe, each adapted to the land of its origin. In India where knowledge of the

Brothers' existence and reverence for their attributes is widely diffused, it is natural that persons who may be chosen for their serviceability rather than for their merits, as the recipients of their direct teaching, should be regarded with a feeling resembling jealousy. In Europe the difficulty of getting into any sort of relations with the fountain-head of Eastern philosophy, is regarded as due to an exasperating exclusiveness on the part of the adepts in that philosophy, which renders it practically worth no man's while to devote himself to the task of soliciting their instruction. But neither feeling is reasonable when considered in the light of the explanations now put forward. The Brothers can consider none but public interests in the largest sense of the words, in throwing out the first experimental flashes of occult revelation into the world. They can only employ agents on whom they can rely, for doing the work as they may wish it done,—or at all events in no manner which may be widely otherwise. Or they can only protect the task on which they are concerned in another way. They may consent sometimes to a very much more direct mode of instruction than that provided through intermediary agents for the world at large, in the cases of organised societies solemnly pledged to secrecy, for the time being at all events, in regard to the teaching to be conveyed to them. In reference to such societies the Brothers need not be on the watch to see that the teaching is not worked up for the service of the world in a way they would consider, for any reasons of their own, likely to be injurious to final results or dangerous. Different men will assimilate the philosophy to be unfolded, in different ways: forsome it will be too iconoclastic altogether, and its further pursuit after a certain point is reached, unwelcome. Such persons entering too hastily on the path of exploration, will be able to drop off from the undertaking whenever they like, if thoroughly pledged to secrecy in the first instance without being a source of embarrassment afterwards, as regards the steady prosecution of the work in hand by other more resolute or less sensitive, labourers. It may be that in some such societies, if any should be formed in which occult philosophy may be secretly studied, some of the members will be as well fitted as or better than any other persons employed elsewhere to put the teachings in shape for publication, but in that case it is to be presumed that special qualifications will eventually make themselves apparent. The meaning and good sense of the restrictions provisionally imposed meanwhile, will be plain enough to any impartial person an reflection, even though their novelty and strangeness may be a little resented at the first glance.

MATTER AND FORCE, FROM THE HINDU STANDPOINT.

BY MOHINI MOHUN CHATTERJEE, F.T.S.

There is a comical side of everything, and modern science is certainly no exception to this general rule. Like Bombastes Furioso it has hung up its dogmatic boots and sent forth a challenge to all comers with such ridiculous pompousness, that it forces a smile to the lips of even the most superficial student of our ancient philosophy; which alone enables us to take a true estimate of the Falstaffian valour of this would-be Cæsar of thought. It is from this philosophy that we learn the true worth of the villainous men in buckram in the shape of exploded superstitions that science claims to have slain. The most comical part of the whole is, perhaps, the bold assurance with which it tries, when pressed hard by an adversary, to take refuge behind its own fanciful laws of war which reminds us of a certain fencer in Molière. The whole existence of modern science is a *reductio ad absurdum* of these laws—the so-called "scientific method"; still, if you make a manly attempt to take down the worn-out boots and make the highway safe for peaceful travellers, Bombastes will frighten them off by his unearthly yells.

An attempt was a short while ago made in these columns by "A Theosophist" to establish, with a flourish of trumpets, some scientific idol, patched up by him, with no great skill or design, on the ruined reputation of Colonel Olcott as a scientist. But the gods of the Philistines have fallen down in the presence of Jehovah's Ark. The reply to it by "Another Theosophist," contained in the same number of this journal, is quite conclusive to all impartial minds. The addition of a few remarks, from the Hindu point of view, to that exhaustive dissertation, will not, it is hoped, be entirely out of place.

If there is one thing more than another which marks the singularly unique position of modern science, it is its burning affection for Protean expressions. "Matter" and "Force" are perhaps two of the commonest scientific terms; but even the greatest of our modern European Pundits are not capable of clearly expressing the ideas these two words are intended to convey. It would perhaps not be an inaccurate representation of the position of science to say that to "MATTER" is that which can resist "FORCE," and "FORCE" is that which can act upon "MATTER." One waggishly disposed might quote *Punch* in this connection—"What is Mind? No matter. What is Matter? Never mind." But in sober earnest we are here brought face to face with this dilemma:—Force either is or is not Matter. If the first branch of the alternative be true, then there is an end of the question, and the scientist deserves but little thanks for having made such a desperate attempt to create confusion. Supposing the other branch of it to be true, let us see to what conclusion such a supposition necessarily leads. Two things which are essentially different from each other cannot, as is taught by our philosophy, have any mutual relation. It may safely be assumed no scientist would ever dream of predicating such a thing of Matter and Force, and it is therefore abundantly clear that Matter and Force are not *essentially* different; but still they may differ in one sense; and no doubt they do so, as the earthenware pot differs from the earth and not as Naught from Aught. This difference is merely the result of a conscious entity thinking in time. It is for this reason that we cannot conceive of the existence of anything beyond the One and the Only One. It would be quite out of place to dwell here at length upon the various steps by which the mind of man attains to this complete Synthetic Unity; it would be quite enough for our purpose to refer all inquirers who are wedded to the Western school of thought to the greatest of Europe's modern philosophers and one who nearly hits upon the TRUTH—Emmanuel Kant. I need scarcely say that the "empiric" scientists, as he calls them, have not yet been able to dislodge him from any single position ever taken by him.

Again, it will be seen, as our ancient philosophers taught, that an effect must have existed in its cause, for that which was *not* can never *be*. To hold otherwise is to hold that a relationship may exist between a thing and its contrary; or, in other words, it is to build upon the foundation of a miracle—which no doubt Science would be the very first to reject with scorn. Now, it is abundantly clear that Matter generates Force, and, therefore, the latter can never be without the former, and is in fact one of the conditions in which the former exists. Science, for reasons best known to itself, has chosen to designate a particular condition of the Universal Substance (the MATTER of Occult Science) by the name of matter *par excellence* and another of its conditions by force. This will be rendered clearer from the following consideration. A weight is raised to a certain height, and the difference of condition thus brought about is called "potential energy;" the weight falls down and the difference of condition in falling is "kinetic energy." This perhaps renders the subject as plain as it is capable of being made. It may, however, here be argued that this difference of condition shows the presence of a differentiating agent. But certainly this agent is not a separate entity; it is that

eternal law of which the Universal Substance itself is the embodiment.

HOW A "CHELA" FOUND HIS "GURU."*

(Being Extracts from a private letter to Damodar K. Mavalankar, Joint-Recording Secretary of the Theosophical Society.)

When we met last at Bombay I told you what had happened to me at Tinnevely. My health having been disturbed by official work and worry, I applied for leave on medical certificate and it was duly granted. One day in September last, while I was reading in my room, I was ordered by the audible voice of my blessed Guru, M———Maharsi, to leave all and proceed immediately to Bombay, whence I had to go in search of Madame Blavatsky wherever I could find her and follow her wherever she went. Without losing a moment, I closed up all my affairs and left the station. For the tones of that voice are to me the divinist sound in nature; its commands imperative. I travelled in my ascetic robes. Arrived at Bombay, I found Madame Blavatsky gone, and learned through you that she had left a few days before; that she was very ill; and that, beyond the fact that she had left the place very suddenly with a *Chela*, you knew nothing of her whereabouts. And now, I must tell you what happened to me after I had left you.

Really not knowing whither I had best go, I took a through ticket to Calcutta; but, on reaching Allahabad, I heard the same well-known voice directing me to go to Berhampore. At Azimgunge, in the train, I met, most *providentially* I may say, with some Babus (I did not then know they were also Theosophists since I had never seen any of them), who were also in search of Madame Blavatsky. Some had traced her to Dinapore, but lost her track and went back to Berhampore. They knew, they said, she was going to Tibet and wanted to throw themselves at the feet of the Mahatmas to permit them to accompany her. At last, as I was told, they received from her a note, informing them to come if they so desired it, but that she herself was prohibited from going to Tibet just now. She was to remain, she said, in the vicinity of Darjeeling and would see the BROTHERS on the Sikkim Territory, where they would not be allowed to follow her. . . . Brother Nobin, the President of the Adhi Bhoutic Bhratru Theosophical Society, would not tell me where Madame Blavatsky was, or perhaps did not then know it himself. Yet he and others had risked all in the hope of seeing the Mahatmas. On the 23rd at last, I was brought by Nobin Babu from Calcutta to Chandernagore where I found Madame Blavatsky, ready to start, five minutes after, with the train. A tall, dark-looking hairy *Chela* (not Clunder Cusho), but a Tibetan I suppose by his dress, whom I met after I had crossed the river with her in a boat, told me that I had come too late, that Madame Blavatsky had already seen the Mahatmas and that he had brought her back. He would not listen to my supplications to take me with him, saying he had no other orders than what he had already executed, namely—to take her about 25 miles, beyond a certain place he named to me and that he was now going to see her safe to the station, and return. The Bengalee brother-Theosophists had also traced and followed her, arriving at the station half an hour later. They crossed the river from Chandernagore to a small railway station on the opposite side. When the train arrived, she got into the carriage, upon entering which I found the *Chela*! And, before even her own things could be placed in the van, the train, against all regulations and before the bell was rung—started off, leaving Nobin Babu, the Bengalees and her servant, behind. Only one Babu and the wife and daughter of another—all Theosophists and candidates for *Chelaship*—had time to get in. I myself had barely the time to jump in, into the last carriage. All her things—with the exception of her box containing the Theosophical correspondence—were left behind together with her

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servant. Yet, even the persons that went by the same train with her, did not reach Darjeeling. Babu Nobin Banerjee, with the servant, arrived five days later; and they who had time to take their seats, were left five or six stations behind, owing to another unforeseen accident (?) at another further place, reaching Darjeeling also a few days later! It requires no great stretch of imagination to know that Madame Blavatsky had been or was, perhaps, being again taken to the BROTHERS, who, for some good reasons best known to them, did not want us to be following and watching her. Two of the Mahatmas, I had learned for a certainty, were in the neighbourhood of British territory; and one of them was seen and recognised—by a person I need not name here—as a high *Chutoku* of Tibet.

The first days of her arrival Madame Blavatsky was living at the house of a Bengalee gentleman, a Theosophist; was refusing to see any one; and preparing, as I thought, to go again somewhere on the borders of Tibet. To all our importunities we could get only this answer from her: that we had no business to *stick to and follow her*, that she did not want us, and that she had no right to disturb the Mahatmas, with all sorts of questions that concerned only the questioners, for they knew their own business best. In despair, *I determined, come what might,** to cross the frontier which is about a dozen miles from here, and find the Mahatmas, or—DIE. I never stopped to think that what I was going to undertake would be regarded as the rash act of a lunatic. I neither spoke nor did I understand one word of either Bengalee, Urdu, or Nepalese, nor of the Bhootan, or Tibetan languages. I had no permission, no "pass" from the Sikkhim Rajah, and yet was decided to penetrate into the heart of an independent State where, if anything happened, the Anglo-Indian officials would not—if even they could—protect me, since I would have crossed over without their permission. But I never even gave that a thought, but was bent upon one engrossing *idea*—to find and see my *Guru*. Without breathing a word of my intentions to any one, one morning, namely, October 5, I set out in search of the Mahatma. I had an umbrella, and a pilgrim's staff for sole weapons, with a few rupees in my purse. I wore the yellow garb and cap. Whenever I was tired on the road, my costume easily procured for me for a small sum a pony to ride. The same afternoon I reached the banks of the Rungit River, which forms the boundary between the British and Sikkhim territories. I tried to cross it by the aerial suspension bridge constructed of canes, but it swayed to and fro to such an extent that I, who have never known in my life, what hardship was could not stand it. I crossed the river by the ferry-boat and this even not without much danger and difficulty. That whole afternoon I travelled on foot, penetrating further and further into the heart of the Sikkhim territory, along a narrow foot-path. I cannot now say how many miles I travelled before dusk, but I am sure it was not less than twenty or twenty-five miles. Throughout, I saw nothing but impenetrable jungles and forests on all sides of me, relieved at very long intervals by solitary huts belonging to the mountain population. At dusk I began to search around me for a place to rest in at night. I met on the road, in the afternoon, a leopard and a wild cat; and I am astonished now to think how I should have felt no fear then nor tried to run away. Throughout, some secret influence supported me. Fear or anxiety never once entered my mind. Perhaps in my heart there was room for no other feeling but an intense anxiety to find my *Guru*. When it was just getting dark, I espied

a solitary hut a few yards from the roadside. To it I directed my steps in the hope of finding a lodging. The rude door was locked. The cabin was untenanted at the time. I examined it on all sides and found an aperture on the western side. It was small indeed, but sufficient for me to jump through. It had a small shutter and a wooden bolt. By a strange coincidence of circumstances the hill-man had forgotten to fasten it on the inside when he locked the door! Of course, after what has subsequently transpired I now, through the eye of faith, see the protecting hand of my *Guru* everywhere around me. Upon getting inside I found the room communicated, by a small doorway, with another apartment, the two occupying the whole space of this sylvan mansion. I lay down, concentrating my every thought upon my *Guru* as usual, and soon fell into a profound sleep. Before I went to rest, I had secured the door of the other room and the single window. It may have been between ten and eleven, or perhaps a little later, that I awoke and heard sounds of footsteps in the adjoining room. I could plainly distinguish two or three people talking together in a dialect that to me was no better than gibberish. Now, I cannot recall the same without a shudder. At any moment they might have entered from the other room and murdered me for my money. Had they mistaken me for a burglar the same fate awaited me. These and similar thoughts crowded into my brain in an inconceivably short period. But my heart did not palpitate with fear, nor did I for one moment think of the possibly tragical chances of the thing! I know not what secret influence held me fast, but nothing could put me out or make me fear; I was perfectly calm. Although I lay awake and staring into darkness for upwards of two hours, and even paced the room softly and slowly, without making any noise, to see if I could make my escape, in case of need, back to the forest, by the same way I had effected my entrance into the hut—no fear, I repeat, or any such feeling ever entered my heart. I recomposed myself to rest. After a sound sleep, undisturbed by any dream, I woke and found it was just dawning. Then I hastily put on my boots, and cautiously got out of the hut through the same window. I could hear the snoring of the owners of the hut in the other room. But I lost no time and gained the path to Sikkhim (the city) and held on my way with unflagged zeal. From the inmost recesses of my heart I thanked my revered *Guru* for the protection he had vouchsafed me during the night. What prevented the owners of the hut from penetrating to the second room? What kept me in the same serene and calm spirit, as if I were in a room of my own house? What could possibly make me sleep so soundly under such circumstances,—enormous, dark forests on all sides abounding in wild beasts, and a party of cut-throats—as most of the Sikkhimese are said to be—in the next room with an easy and rude door between them and me?

When it became quite light, I wended my way on through hills and dales. Riding or walking the paths, I followed are not a pleasant journey for any man, unless he be, I suppose, as deeply engrossed in thought as I was then myself, and quite oblivious to anything affecting the body. I have cultivated the power of mental concentration to such a degree of late that, on many an occasion, I have been able to make myself quite oblivious of anything around me when my mind was wholly bent upon the one object of my life, as several of my friends will testify; but never to such an extent as in this instance.

It was, I think, between eight and nine A.M. and I was following the road to the town of Sikkhim whence, I was assured by the people I met on the road, I could cross over to Tibet easily in my pilgrim's garb, when I suddenly saw a solitary horseman galloping towards me from the opposite direction. From his tall stature and the expert way he managed the animal, I thought he was some military officer of the Sikkhim Rajah. Now, I thought, am I caught! He will ask me for my pass and what business I have on the independent territory of Sikkhim,

* I call the especial attention of certain of my anxious correspondents to this expression, and in fact to Mr. Ramaswamiar's whole adventure. It will show the many grumblers and sceptics who have been complaining to me so bitterly that the Brothers have given them no sign of their existence, what sort of spirit it is which draws the Adepts to an aspirant. The too common notions, that the mere joining of our Society gives any right to occult instruction, and that an inert sentimental desire for light should be rewarded, arise from the lamentable ignorance which now prevails with respect to the laws of mystical training. *Gurus* there are now, as there have always been in the past; and now as heretofore, the true *Chohas* can find among them one who will take him under his care, if like our Timuevely Brother he has determined "to find the Mahatmas or—die!"—D. K. Mavlankar.

and, perhaps, have me arrested and—sent back, if not worse. But—as he approached me, he reined the steed. I looked at and recognised him instantly. . . . I was in the awful presence of him, of the same Mahatma, my own revered *Guru* whom I had seen before in his astral body, on the balcony of the Theosophical Headquarters!* It was he, the “Himalayan BROTHER” of the ever memorable night of December last, who had so kindly dropped a letter in answer to one I had given in a sealed envelope to Madame Blavatsky—whom I had never for one moment during the interval lost sight of—but an hour or so before! The very same instant saw me prostrated on the ground at his feet. I arose at his command and, leisurely looking into his face, I forgot myself entirely in the contemplation of the image I knew so well, having seen his portrait (the one in Colonel Olcott’s possession) a number of times. I knew not what to say: joy and reverence tied my tongue. The majesty of his countenance, which seemed to me to be the *impersonation* of power and thought, held me rapt in awe. I was at last face to face with “the Mahatma of the Himavat” and he was no myth, no “creation of the imagination of a *medium*,” as some sceptics suggested. It was no night dream; it is between nine and ten o’clock of the forenoon. There is the sun shining and silently witnessing the scene from above. I see HIM before me in flesh and blood; and he speaks to me in accents of kindness and gentleness. What more do I want? My excess of happiness made me dumb. Nor was it until a few moments later that I was drawn to utter a few words, encouraged by his gentle tone and speech. His complexion is not as fair as that of Mahatma Koot Hoomi; but never have I seen a countenance so handsome, a stature so tall and so majestic. As in his portrait, he wears a short black beard, and long black hair hanging down to his breast; only his dress was different. Instead of a white, loose robe he wore a yellow mantle lined with fur, and, on his head, instead of a *pagri*, a yellow Tibetan felt cap, as I have seen some Bhootanese wear in this country. When the first moments of rapture and surprise were over and I calmly comprehended the situation, I had a long talk with him. He told me to go no further, for I would come to grief. He said I should wait patiently if I wanted to become an accepted *Chela*; that many were those who offered themselves as candidates, but that only a very few were found worthy; none were rejected—but all of them tried, and most found to fail signally, especially—and—. Some, instead of being accepted and pledged this year, were now thrown off for a year. . . . The Mahatma, I found, speaks very little English—or at least it so seemed to me—and *spoke to me in my mother-tongue—Tamil*. He told me that if the *Chohan* permitted Mdme. B. to go to Pari-jong next year, then I could come with her. . . . The Bengalee Theosophists who followed the “Upasika” (Madame Blavatsky) would see that she was right in trying to dissuade them from following her now. I asked the blessed Mahatma whether I could tell what I saw and heard to others. He replied in the affirmative, and that moreover I would do well to write to you and describe all. . . .

I must impress upon your mind the whole situation and ask you to keep well in view that what I saw was not the mere “appearance” only, the astral body of the Mahatma, as we saw him at Bombay, but the *living man, in his own physical body*. He was pleased to say when I offered my farewell *namaskarams* (prostration) that he approached the British Territory to see the Upasika. . . . Before he left me, two more men came on horseback, his attendants I suppose, probably *Chelas*, for they were dressed like *lama-gylongs*, and both, like himself, with long hair streaming down their backs. They followed the Mahatma, as he left, at a gentle trot. For over an hour I stood gazing at the place that he had just

* I refer the reader to Mr. Ramaswamier’s letter in *Hints on Esoteric Theosophy*, pp. 72 and 73, for a clearer comprehension of the highly important circumstance he refers to.—D. K. M.

quitted, and then, I slowly retraced my steps. Now it was that I found for the first time that my long boots had pinched me in my leg in several places, that I had eaten nothing since the day before, and that I was too weak to walk further. My whole body was aching in every limb. At a little distance I saw petty traders with country ponies, taking burden. I hired one of these animals. In the afternoon I came to the Rungit River and crossed it. A bath in its cool waters renovated me. I purchased some fruits in the only bazar there and ate them heartily. I took another horse immediately and reached Darjeeling late in the evening. I could neither eat, nor sit, nor stand. Every part of my body was aching. My absence had seemingly alarmed Madame Blavatsky. She scolded me for my rash and mad attempt to try to go to Tibet after this fashion. When I entered the house I found with Madame Blavatsky, Babu Parbati Churn Roy, Deputy Collector of Settlements and Superintendent of Dearah Survey, and his Assistant, Babu Kanty Bhushan Sen, both members of our Society. At their prayer and Madame Blavatsky’s command, I recounted all that had happened to me, reserving of course my private conversation with the Mahatma. . . . They were all, to say the least, astounded! After all, she will not go this year to Tibet; for which I am sure she does not care, since she saw our Masters, thus effecting her only object. But we, unfortunate people! We lose our only chance of going and offering our worship to the “Himalayan Brothers” who—I know—will not soon cross over to British territory, if ever again.

I write to you this letter, my dearest Brother, in order to show how right we were in protesting against “H. X.’s” letter in the THEOSOPHIST. The ways of the Mahatmas may appear, to our limited vision, strange and unjust, even cruel—as in the case of our Brothers here, the Bengalee Babus, some of whom are now laid up with cold and fever and perhaps murmuring against the BROTHERS, forgetting that they never asked or personally permitted them to come, but that they had themselves acted very rashly.

And now that I have seen the Mahatma in the flesh, and heard his living voice, let no one dare say to me that the BROTHERS *do not* exist. Come now whatever will, death has no fear for me, nor the vengeance of enemies; for what I know, I KNOW!

You will please show this to Colonel Olcott who first opened my eyes to the *Gnana Murya*, and who will be happy to hear of the success (more than I deserve) that has attended me. I shall give him details in person.

S. RAMASWAMIER, F.T.S.

Darjeeling, October 7, 1882.

Reviews.

TIME, SPACE, AND ETERNITY.

[We find a review in the NOTES BY THE WAY by “M. A. (Oxon)” of a book, often mentioned, but rarely seen by any one—“The Stars and the Earth”—which is so excellent that we republish it in full.—ED.]

This little book,* which I remember long ago—years before Mr. Crookes first mentioned it to Serjeant Cox and me—has always appeared to contain arguments and thoughts which a Spiritualist should sympathise with. Serjeant Cox, being thus introduced to it, employed some of them at the close of his “Introduction to Psychology,”

* “The Stars and the Earth” London: Balliere, Findall, and Cox, 1880. It may be also ordered through the Manager of the THEOS. Price Rs. 1-4. Its authorship has, we believe, never been disclosed. From Mr. Balliere himself we had, when purchasing a copy of the original edition, some thirty years ago, the story of its publication. One day Mr. Balliere received by post the MSS of this little work, with a bank-note for £50 and a letter of a few lines without signature, to the effect that this sum was sent to defray the costs of publication. Mr. R. A. Proctor, the astronomer, speaks most highly of it in a recent publication and, in fact, it has always been recognised as one of the ablest essays in contemporaneous literature. Does M. A. (Oxon) suspect its author?—ED. THEOS.

but he has by no means exhausted or even fully stated the curious speculations contained in those sixty little pages. We are so accustomed to take things as we see them, accepting surface explanations, that many of us have carried the same method into our dealings with the super-sensuous phenomena of which we know so little. It may be well to reflect that sometimes things are demonstrably *not* what they seem. Some elementary considerations will show this. Light travels at the rate of about 200,000 miles in a second. The sun, therefore, being 92½ millions of miles distant, has risen eight minutes before it becomes visible to us. It takes fifty four minutes for a ray to come to us from Jupiter; two hours from Uranus; and no less than twelve years from that glorious star Vega in the Lyre. This calculation might be indefinitely prolonged, till the mind refused to take in the facts: *e.g.*, from a star of third magnitude a ray of light takes thirty years to reach us, and from one of the seventh, 180 years, while from one of the twelfth magnitude, perceptible only through a very good telescope, the ray which meets the eye has left the star 4,000 years ago. Nothing, then, is more sure than that *we do not see any star as it is*. Vega appears to our eye as it was twelve years and more ago, and, for aught we know to the contrary, its light may have been finally quenched before the child of ten years old, who wonders at its glory, first drew the breath of life.

Reverse these considerations, and see what views are opened out. Imagine the universe peopled with beings like ourselves, gifted with the requisite power of vision, or a sufficiently good telescope. What would happen? An observer on the sun would see this earth as it was eight minutes before. An observer in Vega would see what occurred more than twelve years before; and a denizen of a twelfth magnitude star might now be gazing on the palmy days of Memphis, and be tracing the adventures of Abraham and Lot. So, then, Omniscience and Omnipresence are one and the same thing. Only postulate an intelligent observer placed at every point in space—omnipresent—and he would see at a glance all that ever occurred; he would be Omniscient. The extension of space is identical with that of time. A human being capable of being transmitted through space—*i. e.*, delivered from the prison-house of the body—might see from one fixed star Galileo before the Inquisition; from another St. Augustine as he brought Britain into relation with the highest civilisation of that far-off epoch; from another the Battle of Waterloo, and from yet another the pomp and splendour of Solomon in all his glory. The universe preserves an imperishable record of the past, and is in very truth the scroll of the book of God's remembrance. It is not alone on the floor of the secret chamber that the blood-stain of murder is indelibly fixed, but the hideous details are photographed with faultless accuracy and imperishable permanence on the ether of Space.

Carry on this thought. Let our observer with infinite power of vision be placed on a star of the twelfth magnitude. He sees before him the history of Abraham. Let him be moved rapidly forward with such speed that in an hour he comes to the distance from the earth at which the sun is fixed. Imagine this, and you will have this unquestionable result. Your observer has had before his eye the entire history of the world from that distant time till eight minutes ago, and he has seen it all in an hour. He has lived this 4,000 years in a single hour. *In annihilating the ordinary conditions of Space you have also killed the limitations of Time*. In one hour he has lived 4,000 years; and if for the hour you substitute a second, in that flash of time he would have summed up the events of forty centuries. That, with the higher and more developed Spirits, "a thousand years are as one day" may be conceivably, a literal truth. And what seem to us to be the indisputable facts of time and space may be demonstrably false conceptions, belonging only to an elementary state of being.

These sublime conceptions are susceptible of further application. Imagine that the light, and with it the reflection of some earthly occurrence, arrives at a star in twenty years, and that our observer mounts to the same star in twenty years and one day, starting, say, at the moment when a particular rose began to bloom. He will find there an image of this rose as it was before it began to blossom, and if he were endowed with infinite powers of sight and observation, he would have had time and means of studying for twenty years the changes which occurred to that rose in a single day. So we have a microscope for time: as the lens enlarges a thousand times the space a tiny object occupies, so here we have a means of enlarging a momentary occurrence to the magnitude of a century.

Nor is it difficult to show by a single consideration how absolutely fictitious are our conceptions of time. Imagine that from this moment the course of the stars and our earth becomes twice as rapid as before. The year is six months; the day twelve hours; the normal duration of life half three-score and ten years. The hands of the clock would travel twice as fast; all the processes of nature would proceed with double rapidity. How should we be affected by the change? We should have known *none*. Our thirty-five years would pass as the seventy did; our days would be as full of busy idleness or strenuous toil; our night's rest would not be perceptibly diminished. We should be to all outward seeming as we were. A similar result would follow if the period and processes of life were accelerated a million times, or if they were reduced to the smallest conceivable point. There may be in the minutest globule of water a microscopic animalcule whose ideas on these matters are as lofty, and as misguided, as our own. For whether any space of time is what we call long or short, depends solely upon our standard of comparison and measurement. Compared with that endless duration which we call eternity, the question is not susceptible of answer. Time is not necessary for the origination or existence of an idea, but only for its communication. The idea exists as independently of time as the entire history of the world does. "*Time is only the rhythm of the world's history.*"

And what of space? As, in reference to eternity, finite time vanishes, so in reference to endless space, the entire created universe is an inappreciable point. Reduce the standards of measurement in the same way as we reduce the standards of time, and a similar result follows. If our solar system were, in all its infinite details, suddenly contracted to the size of a globule of water, or a grain of sand, we should move and exist with the same freedom from restraint, and be absolutely unconscious that any change had taken place. Unless we had a standard of comparison we should be in blissful ignorance, though our stature were but the decillionth of an inch, and our world were of microscopic magnitude.

Time and Space are human conceptions, methods of contemplation incident to our present state of existence; and no more inherently true than is the human conception of life as necessarily consisting of conception, growth, decay and death. It may be said in reference to these methods of dealing with Time and Space, that we have only narrowed them down to an infinitely small point, and have not really got rid of them. Scientifically it may be replied that, in its strictest sense, the idea of the infinitely small is the same as the idea of nothing. As long as something more than nothing remains we must continue to divide it. The end is only reached when we have got to that which is no further divisible, *i. e.*, "a point without parts and magnitude."

But it is possible by a simple illustration still more completely to bring home to the mind the fact that Space, as far as it is within the scope of our senses, does not exist in the expanded and varied forms which we see around us, but that these are dependent on our human methods of perception. We are familiar with the magic lantern. It is so constructed that a picture painted in

colours on glass is thrown upon a lens, which has the property of refracting all rays that fall on its surface, and focussing them in a single point. Through this point they pass and expand the picture, diverging from one another as much as they previously converged. Now, given perfect lenses, and a perfectly smooth surface on which the picture is to be cast, if the lantern be brought so near to the surface that the focus falls on it, the light would appear as a single distinct minute bright point. Yet that tiny speck of light contains the whole of the picture with all its details of form and colour; and the withdrawal of the lantern will cause these to become visible to our imperfect senses. They are then no less in the point of light than in the expanded picture, but our eyes are not constructed to see them. The *surface* has become a *point*: that point contains all the varied, distinct parts of the surface; and it results that the differences which appear by the separation and juxtaposition of the component parts do not require space as absolutely necessary to their existence, but that one single, indivisible point may contain them all. Only when we want to see them we must expand our *point* into a *surface*.

These considerations, which pretend only to be conceivably possible, *i. e.*, not contrary to the laws of thought, are, I think, interesting from the point of view of an observant Spiritualist. They lead up directly to Zöllner's conception of a Fourth Dimension in Space. They are calculated to make us pause before we explain all the mysterious phenomena of Spiritualism by what is called "rude common-sense"—a most unsafe and treacherous guide in such matters. Already we see reason to distrust the evidence of our senses in matters of daily life. How shall they pilot us safely in the midst of new and unimagined difficulties when the average experience of mankind is traversed and contradicted, as in the tying of knots on an endless cord, and in defiance of ordinary laws that govern matter, recorded, among many other observers, by Zöllner in his "Transcendental Physics"? In dealing with the phenomena that meet us on the very threshold of an investigation into mediumship, it is surely well that we use "common-sense" guardedly, pondering how it treats us even when we watch the sun rising and setting, and wondering by how much all marvels would be diminished, and most problems be solved, if we had but mastered the great problem of all, *Know thyself*.

M. A. (OXON.)

EDITOR'S NOTE.—Here again, these sublime Western conceptions of Time, Space and Eternity have been long anticipated by the profound Aryan philosophers. The faculties (*Siddhis*) of *Bhuvanadnyanam* (भुवनज्ञानं) *Chandre tara vyaha dnyanam* (चन्द्रे ताराव्यूहज्ञानम्), and *Dhruve tatgati dnyanam* (ध्रुवे तद्विज्ञानम्), which arise in an ascetic (Yogi) during the progress of his interior development (see Patanjali's "Yoga Aphorisms" just published in English translation by the Bombay Branch, Theosophical Society), enable him to acquire intimate knowledge of respectively the "Seven Worlds," or spheres of being, of the forms of the stars and of their motions, by concentrating his interior consciousness upon the Sun, the Moon, and the Pole-star. Dr. Ballentyne's translation is thus criticized in the Preface to the work in question: "There are expressions running throughout the whole work of Patanjali which no reader could comprehend without the friendly help of Mesmeric study." For instance, the words ध्रुवे निश्चले . . . कृतसंयमस्य (*Dhruve nishchale . . . krita Sunyamasya*), translated by Dr. Ballentyne as "performs his restraint with regard to the Polar-star" convey no meaning. How could one understand what is implied in the vague words? But if the idea be conceived that this really means the concentration of thought upon the point in the heavens occupied by the Star, with such intensity that the thinker can transfer his consciousness to that standing-point of observation, then we may easily understand how he could gather within the sweep of his spiritual sight all of our universe that lies between that star and our Earth. So as regards other points of concentration. The Yogin must learn to compress his whole sentient consciousness into a chosen spot, or upon a certain piece of information he desires. Outside that spot, or apart from that subject he must, for the moment, feel no existence When this grand cycle of psychic evolution has been completed, he is free and Master. Thenceforth neither matter, time nor space can obstruct his quest after the Highest knowledge. He knows Brahm—he is

Brahm. In the Lahore pamphlet [By Sabhapaty Swami: out of print] one of the drawings shows a sphere of silvery light around the Yogin's head. In this are pictured the heavenly orbs, and an outline map of the Earth's continents. The meaning of this is that when his *Self-Evolution is perfected*, the Yogin can see through the pure Akása (Astral light, or Ether) all that concerns the orbs of space, as well as all that is transpiring upon our globe. The ancients represented their saints thus with a radiant *nimbus*, and the idea was borrowed from them by Christian painters and sculptors."

THE YOGA PHILOSOPHY.*

This is the work alluded to and quoted from in the above editorial remarks. The late Rev. Dr. Ballentyne was one of the most distinguished among Sanscrit scholars of his day, and his translation of Patanjali's Sutras—long out of print—is highly esteemed by all students of Indian philosophy. He died before completing the work, and it was finished by Pandit Govind Shastri Deva. The revived interest in Sanscrit literature among educated Hindus, very greatly due to the labours of the Theosophical Society, and especially the growing desire to learn something as to the means by which certitude about spiritual truth may be obtained, have induced our brother Mr. Tukárám to bring out the present volume under the auspices of our Bombay Branch. He and his collaborators have done a real service to their countrymen; and our only regret is that the work will soon run out of print, as but a small edition was printed, and it is not stereotyped.

The leading idea of Patanjali's philosophy is, that all things result from the action of spirit upon matter; that the universe arose from the reflection of spirit upon matter in a visible form; as contradistinguished from the atomic theory of the Nyaya and Vaisheshika schools, and that of the Sankhya which affirms that matter possesses in itself the power of assuming all manner of forms. But most Indian philosophies agree that matter and that force which moves it (Spirit?) are eternal. Patanjali, in common with other teachers of the East and West, holds that in a world of ever-shifting phenomena arising from a hidden cause, the bodily senses, which themselves are but the instruments of a concealed apprehending consciousness, cannot distinguish the real from the unreal. They are the easy dupes of delusion; and he who trusts to their guidance is like the blind man led by the blind. Truth can only be seen by that which is independent of external appearances—Spirit. "Spirit is omnipresent, unchangeable, everlasting, undivided, and *Wisdom itself*." False ideas "are destroyed by examining that which is not Spirit, and from this examination will result the knowledge of Spirit. Clear knowledge of Spirit arises from *Yoga*, or abstraction of mind; and this leads to liberation; but not immediately, for discriminating Wisdom is necessary Error is removed, first, by doubts respecting the reality of our conceptions, and then by more certain knowledge." Dr. Ward ably summarizes Patanjali's doctrines [*View of the Hist. Lit. and Myth. of the Hindus*, Ed. of 1818, p. 228] and the reader will find his para. quoted in the present volume, where it is followed by the late (and now deeply lamented) Thomas Taylor's still more able *Summary of Patanjali Sutra*. The Yogin passes through four principal stages in the course of his psychic self-development—(a) He learns the rules of Yoga; (b) acquires perfect knowledge, *i. e.*, complete emancipation from the delusive influences of the external senses; (c) employs this knowledge practically, and overcomes the material influence of the primary elements; (d) destroys all consciousness of personality and individuality अहंकार (*ahankára*), and thus frees the soul from

* *The Yoga Philosophy*: Being the text of Patanjali, with Bhojara-rajah's Commentary. A reprint of the English translation of the above, by the late Dr. Ballentyne and Govind Shastri Deva, to which are added extracts from various authors. With an introduction by Colonel Henry S. Olcott, &c., &c. The whole edited by Tukárám Tátá, F.T.S. (Bombay: Published by the Bombay Branch, Theosophical Society, 1882.)

matter. It is claimed by the Yogin that he acquires innumerable transcendental powers as his self-development proceeds, and Mr. Taylor enumerates the following twenty-five:—(1) Knowledge of past, present and future things; (2) by fixing his mind on words, knowledge of universal sciences; (3) by the same on the lines in his hands, knowledge of his former states of existence; (4) on the hearts of others, knowledge of their thoughts; (5) on his own person, invisibility of form; (6) on his own actions, knowledge of their future consequences; (7) on compassion and sympathy, a feeling of beneficence to all beings; (8) on strength, perfect strength; (9) on the Sun, the power, like it, of viewing all things; (10) on the Moon, knowledge of astronomy; (11) on the Polar-star, knowledge of the constellations; (12) on the heart and stomach, knowledge of anatomy; (13) on the bottom of the throat, freedom from hunger and thirst; (14) on the nerve in the throat, called कूर्मि (Kūrmī) rigidity of posture; (15) on the universality of मनस (Manas) knowledge of all invisible objects; (16) on the seat of the mind, knowledge of the thoughts past, present and future of himself and others; (17) on the state of a Yogi when emancipated, knowledge and sight of the spirit unassociated with matter. In the last chapter the state of *Kaivalya* or emancipation during life is described. This is the *Jivan Mukti* of which all pious Hindus dream. It is the highest state possible preceding actual re-absorption into Parabrahma. In this state the Yogi is said to attain the remaining eight transcendental powers:—(18) the power of entering a living or dead body and causing it to act as if it were its own—a power to be used, of course, only in quest of useful knowledge, or to do or cause to be done some act of beneficence to humanity; (19) extreme lightness; (20) resplendent brilliancy; (21) the power of hearing sound, however distant, even from the other worlds, or spheres; (22) of transforming himself into each and all of the five elements; (23) of passing and penetrating anywhere; (24) of changing the course of Nature; (25) of final liberation.

We have quoted these at length to whet the curiosity of students of psychology and show what pleasure awaits them in studying this unique and useful volume, and applying its contents as a key to read many a riddle offered in the mythology, folk-lore, legends and sacred scriptures of various peoples of ancient and modern times. Our chief regret is that so small an edition (500 copies) was printed, for it must soon be exhausted, to the disappointment of many distant readers. As elsewhere stated in the present number of our magazine and often before, we do not recommend Yoga, especially Hatha-Yoga practice to amateurs, nor even to would-be proficient after they have passed the age of boyhood or girlhood at which, under ancient usage, they came under the care of the venerated Adept Gurnu. But nevertheless, we recommend the reading of Mr. Tukárám's compilation for the light it must throw upon psychological problems that are now actively engaging the attention of Western science. And certainly no library of Spiritualist or Theosophist can afford to be without a copy.

A FREETHINKER IN PALESTINE.*

Of Mr. Bennett's abilities as a writer we have already had occasion to speak; so that we need only say that his present volume is in his characteristically quaint, strong, aggressive, and not over-polished style. We have Bhoja Rájá's word for it that "all commentators are perverters of the meaning of their authors;" so, bearing that in mind, we shall not risk a hard earned reputation for fairness by going into any very extended notice of a work which is at once interesting and instructive beyond almost any upon Palestine that we have read. Critics too often criticize books without taking the trouble to read them, but we have read this one of Mr. Bennett's

* The *Book of the Chronicles of the Pilgrims in the Land of Yahveh*. By D. M. Bennett. (N. Y. 1882.)

from the first word to the last. He went to Palestine with two distinct ideas to carry out, viz., to see the country, and to tell the truth about it. To do the latter without fear or favour, to expose exaggerations of the old fairy stories about its ancient inhabitants, their rulers and the momentous events located there, required no little solid pluck; and our author's sincerity and moral courage will not be doubted by any one who follows his narrative and ponders his suggestive criticisms. The ideas of the pettiness of this so over-lauded land, in olden times as well as now, and the impossibility of many things having happened there that we are asked to believe in, force themselves continually upon the mind. It is a missionary book in the strictest sense of being calculated to do missionary work—against Christianity. Freethinkers, then, will prize it as highly as the great mass of Christians will hate it and loathe its author.

PROCEEDINGS OF THE SOCIETY FOR PSYCHICAL RESEARCH.

The first number of the journal of this new Society is full of interesting matter and indicates that our sister association will do good work in a field where such service was sorely needed. Our friendly interest in its operations has been already declared (*THEOSOPHIST*, July), without reserve, and we need only repeat that our Society is ready and willing to carry out any line of psychic research in India or Ceylon that the S. P. R. may indicate. The more so that some of our ablest men of the British Theosophical Society have become members of the new body. The roll of its officers and Council contains some names great in science; such as Mr. Henry Sidgwick, of Cambridge; Professor Balfour Stewart, F.R.S., of Owens College, Manchester; Professor W. F. Barrett, F.R.S.E., of Trinity College, Dublin; Dr. Lockhart Robertson; Rev. W. Stainton-Moses, M. A. (Oxon); Mr. C. C. Massey; Dr. Wyld, &c., &c. The present number of the journal is occupied with the inaugural address of President Sidgwick—a calm, dignified and able paper—and reports of experiments in Thought-reading by Professors B. Stewart and Barrett, Messrs. Edmund Gurney, F. W. H. Myers, and Rev. A. M. Creery; a list of the Society's members and associates; and its constitution and rules. Those who can read the significance of coincidences will please make note of the fact that the Society's first general meeting was held—as, seven years earlier, that of the Theosophical Society had been—on the *seventeenth* of the month; in July, the *seventh* month of the year; and that the members number *seventy-five*. *Omen faustum*.

EPILEPSY AND MEDIUMSHIP.

BY M. LE DOCTEUR FORTIN.

For the instruction of Theosophists I give the following extracts from the manuscript of a work whose publication is postponed from a conviction that its appearance at the present juncture will be premature.

In 1869, a family living at Sceaux, near Paris, was made acquainted with the phenomena of table-turning by one of my friends. The experiment so well succeeded, that every evening was devoted to the subject, and the souls of the deceased were evoked through the agency of a table; the little circle of friends counted seven individuals. The children of this family were also seven in number;—six boys, of whom the eldest was fourteen, and a little girl of seven years. The children, carried away by a spirit of curiosity, resolved that they too would try table-turning, and took the precaution of selecting as their "séance-room" an apartment on the ground-floor little frequented,* so that they might not be discovered by their parents nor otherwise disturbed. They formed the circle, their hands were placed upon the table; their chaffing was at its height,

* A laundry-room, where a wood-fire had been built in the fire-place to dry the room after the usual week's work had been finished.

when one of the boys rose and said, "I am going to evoke the soul of Francois!"—the family gardener, who had recently died. A second time the soul was called. *The spectre appeared.* The furniture was moved by some invisible power, the burning brands leapt of themselves out of the fire-place. The children seized with terror, fled to the farthest extremity of the garden. . . . The whole house was alarmed; the fire, although limited to the room, did its work—everything in it was burnt except the table which remained intact; on its rim being examined there was found engraved upon it the figure Seven, as though with a brand of fire. The eldest boy became very ill. The next day at 7 P.M. the little girl also had a crisis, which recurred on the succeeding days at the same hour. Dr. M——, a learned Professor of Pathology and Member of the Academy of Medicine, was called in. His diagnosis was unhesitatingly made. He pronounced it a case of epilepsy possessing all the symptoms of incurability. (Dr. M——, was thus decided in his diagnosis because the child was of an extreme delicacy of constitution, and consequently could not offer a sufficient organic resistance to support the crisis. Need I add that she was treated upon the system of tonics?)

I determined at last to attempt the cure myself. By my advice we formed a circle of seven persons around the table which the children had used. We had scarcely taken our places when the table, with a leap and twirl, turned itself upside down and came down to the floor, where it began to turn of itself with great rapidity, producing at the same time a rhythmic noise with a corresponding echo in the ceiling. It whirled and whirled as though running on a pivot. A soul came to communicate with us. We questioned it after the usual method, which consists in asking for raps to be made in the table at the call of letters of the alphabet. The conversation was as follows:—"Who are you?" "The grand-father of Madame X." "Are you happy?" "My soul is in a concentric circle, in a space between the Earth and the Moon; I am learning there the conditions of my immortality." "How do you explain the presence of your soul in two places at once?" "It is only with the human phantom that you communicate." "How can we cure our poor little girl?" "By keeping her for twenty-one days far away from this fatal place, burning the table, and scattering the ashes at the extreme end of the orchard."

After this séance (seven days later) the nurse-maid runs into the house in a great fright and shrieking; she had just seen at the spot where the ashes of the burnt table had been scattered, the spectre of the gardener; the description of him given by her, left no doubt whatever in our minds of his identity.

And now what conclusions must we draw from this strange circumstance? In the first place, observe the repetition of the number seven: There were seven children. It was on the 7th of July, the seventh month of the year, that the phenomenon occurred. At seven o'clock in the evening we seven persons began our circle. The little girl was seven years old, her crisis lasted twenty-one days. The number of the house was No. 14. The gardener died on the 7th of June preceding, in a fit of epilepsy (he was an epileptic); this should be noted since he was a sleep-walker, but with Saturn in a bad aspect; therefore his spectre burnt into the table the number seven, which is a Saturnine figure. This was his seal; in another epoch it would have been called the mark of the devil's claw. To complete our notes let us add that but three of the boys saw the phantom and all three were sleep-walkers. The grand-father who communicated with us was, as the family legend affirms, a clairvoyant. In the actual state of our present knowledge, we would say that to a strange combination of influences, dates, and of clairvoyant subjects, this succession of phenomena must be attributed.

SECOND EXAMPLE.

In 1874, the Baron de W——— belonging to the German aristocracy, was a psychographic (writing) and typological medium. One evening in a company, where

I was present, he was requested to evoke, by means of the table, a certain soul named to him by the master of the house. At the very first manifestation, which consisted of three strong blows resounding in the centre of the table, the medium was seized with a fearful epileptiform attack. Note that this was in his case an entirely unprecedented circumstance, but *the evoked person died of epilepsy.* I think that, to professional readers at least, it will be interesting if I add certain remarks upon epilepsy and crisis of that sort in general. I will divide *crisiacs* [Our learned contributor, the distinguished occultist, here uses a word—*crisiacques*—not in the Dictionary, but formed after the precedent in "Maniac," one subject to mania; and implying one who is liable to epileptic paroxysms, or crisis.—Ed] into two classes. In the first class I include all individuals whose crises are not very strikingly epileptiform such as demonomania, hysteria, etc. These crisiacs in the absence of morbid lesions, whether acquired or hereditary, belong to a variety of seers (or clairvoyants). When the peculiarity has reached its highest degree of transmissibility, the subjects are correspondingly disturbed by a revolt of the nervous system, and by a prostration of their physical and psychical powers. Their cerebral activity and the manifestations of lucidity are subjected to sudden terrestrial and planetary influences; these persons are to be met among persons of irregular lives. In the second class may be included individuals who, despite their epileptic or epileptiform crisis, always keep possession of their seership and intelligence. Their powerful synergy could not be exhausted by excess of passions; they have in themselves occult powers which constitute them a variety apart from ordinary beings as regards physiology. We find them sometimes occupying the highest places in the State. For example, I might commence by citing Hercules and Saul, and, passing by the twelve Caesars, end with the three Napoleons, etc. To aid my argument I will show certain agreements between the definitions of modern and traditional science, treating epilepsy in its bearing upon the symptoms which distinguish our subjects from each other. *Epilepsy*: *Morbus Sacer*; *Morbus Comitialis*; *Comitia*; *Comices* (public assemblies of the Romans, which were immediately adjourned when any one fell in an epileptic fit, to avert the disasters of which this event was the foreboding; this measure of public order was [according to tradition] justified and based upon ancient science now forgotten by our epoch); *Sacred Sickness*, *Divine Distemper*, *Holy Plague*, *Falling Sickness*, *Herculean Malady*, *Lunatic Malady*, etc. etc. *Epilepsy* is hereditary; seership also. *Epilepsy* may be brought on by violent emotions; our subjects also fall, in the second stage, when under emotional disturbances. *Epilepsy* is more common among women than among men; the same is the case with our subjects. *Epilepsy* affects the young; it is also among young persons that seership most manifests itself. (The Bible attributes visions to young persons, dreams to old men.) In epilepsy the paroxysms are influenced by the moon and by temperature; our subjects are similarly affected. A pathognomical character of epilepsy is that it may be communicated to bystanders; the same has been observed in epidemics of seership. *Epilepsy* presents the same visible symptoms as in our subjects called somnambules—the eye fixed and convulsed in the orbit, the pupil not dilating under the influence of a strong light. The epileptic remembers nothing of his paroxysm; our subjects forget what happened in the second stage of theirs. *Epilepsy*, in its scientific classification, presents the psychic form, characterized by hallucinations, visions, etc. The ancient Pythoness delivered her oracles during such crisis (*Pythic fury*); we have noticed the same phenomenon. In our classification of subjects I can select the Saturnian (those under the influence of Saturn), and by a certain process they can be converted into Pythia. This class of subjects evoke the dead and reproduce in themselves all the phases of the death-agony of the *dead person* (difficult breathing,

interrupted circulation, collapsus, death-rattle, cold sweat, coma, and death); these are the very signs and symptoms which indicate the last extreme of the epileptic paroxysm. The epileptic patient has during his paroxysm the thumb clenched in upon the palm of the hand and covered with the fingers, the index alone left free and often rigid—the symptom especially common with females; so also a great many epileptical psychics have the thumb clenched into the palm of the hand, but only covered with the last two fingers, the index and middle finger remaining extended. This, you know, makes the most potent of magical signs.*

Eliminating then the causes, organic or induced, would not the epileptic be merely a subject for producing phenomena; but deranged in his especial physiology by causes which may be multiple?

Paris, France, November 1882.

Correspondence.

A PERSONAL AND AN IMPERSONAL GOD.

Various remarks that I have noticed in the *Arya* lead me to believe that, as is so commonly the case, differences in interpretations of terms, are leading to *apparent* antagonisms between persons whose views are in reality identical.

Attacks are made on those who deny the existence of a Personal God, and we are told that such persons, even the believing in an Impersonal God, are in reality Atheists.

Now this is simply, in my humble opinion, a mistake, resulting from differences in the significations attached by different persons to the terms Personal and Impersonal God.

Let me at the outset, however, explain, that I am not here seeking to defend the THEOSOPHIST or yourself; you are quite able to defend yourself, and I am in no way empowered or competent to express your views or those of the Himalayan Brotherhood whose representative you are, as to the nature of the First Cause—nor do I desire to enter into any controversy with any man; I desire to live in peace and brotherly love with all men; I have my own views, which satisfy *my* head and heart, in which I firmly believe, and which I hope all other men will respect in me; and I do not doubt that others who differ from me have equally seized the views that satisfy their heads and hearts, are equally justified in holding these and have an equal claim on me to respect these their views.

Looking round the universe nothing so strongly impresses me, as the system of division of labour which pervades it. Practical results never spring from solitary causes; they are ever the resultants of the more or less divergent effects of an inextricable plexus of diverse causes. It is from contrasts, that all the joys and beauties of the world arise; it is from the equilibrium of antagonistic forces that the Universe subsists. All progress springs from difference; all evolution is the result of differentiation; as in the great, so in the little; as above, so below; as in the physical, so in the spiritual; as in the visible so in the unseen universe.

How, then, can men fail to see that differences of opinion on matters spiritual are parts of the necessary mechanism of the spiritual organism that everywhere underlies (as the bones underlie the flesh and skin) the physical or visible world? How can they find fault with others for holding views different from their own? How fail to realize that those others are as truly working in harmony with the pervading design or law of the ALL, as themselves? Night is as needful to our mundane economy as day; shall the night revile the day, for its glare, its noise, its heat, or the day reproach the night for its dusky stillness?

So then it is no spirit of finding fault with those who differ from me, but only in the hope of clearing away imaginary differences (which being *unreal* work harm, not good as *real* differences do), that I desire to say a few words as to belief in a Personal God, in an Impersonal God and in No-God.

The three beliefs are very different and *pace* our brethren of the *Arya*, who seem to think differently, the believer in an Impersonal God is not only no Atheist, but actually in many cases holds the exact tenets of the Upanishads.

It is in the meaning of the word Person that the misconception originates.

The *Arya* says, "By personal we understand the attribute of being an individual—the essence of personality is consciousness—the knowledge of the fact that I AM." But this, if the writer will pardon my so saying, is really not a tenable position. *Person*, or a mask refers only to the mask of flesh and blood and bones and the associated powers that conceal, the spirit, soul or whatever it pleases men to call that portion of the human entity which survives the dissolution of the physical body. For materialists, who believe that with this latter the entire man perishes, it *may* be correct to say that the essence of personality is consciousness, but certainly, no Vedantist could ever say this if he really understood what personality signified. The essence of *individuality* is conscious-

ness; it is the individuality which feels "I AM" not the *personality*, which no more feels, *of itself*, I AM, than does the suit of clothes in which it is arrayed.

Now there are many good men who believe in a Personal God, a radiant, glorified man, with head and body and limbs; and they draw pictures of him (those who have haunted the galleries of Europe only know what glorious idealizations of the "human form divine" this belief has inspired), and they attribute to him human feelings, anger, repentance and the like, and they picture him to themselves, and love him as a veritable "Father who is in Heaven." But there are others (who cannot accept these conceptions which to them seem derogatory to the Infinite and Absolute) who believe in an Impersonal God. They hold that God is not a mere magnified man; that he has no form or PERSONA, at any rate that we can conceive, that he is a spirit, all pervading, all sustaining, neither liable to anger, repentance or change, and hence panic (having always known from all eternity what was right and therefore what he willed), always working through immutable laws. Many of these (but by no means all) hold further that he is not *conscious* or *intelligent*, in our sense of the word, because both these terms imply duality, an entity to cognize and a thing to be cognized, whereas He is All in All and in Him, we and all things, move and live and have our being, but still that He is *All* consciousness and all intelligence. The believers therefore in an Impersonal God are some of them Theists, some Pantheists, but can by no means truly be designated Atheists.

Lastly there are the so called atheists, who *say* they believe in no God, Personal or Impersonal, who affirm that the universe is an infinite aggregation of substance, in its undifferentiated condition, neither conscious nor intelligent, expanding and contracting by the inherent laws of its own being, and subject in accordance with these to alternate periods of day and night, activity and rest; who maintain that during such periods of activity in accordance still with these inherent laws, all things human and divine differentiate out of, and are evolved from, this primal all-pervading substance, to disintegrate, once more, into it as the night of rest supervenes.

These *call* themselves Atheists; and if there *be* such, they probably have the best right to assume the title, but I confess that I doubt whether even these are really Atheists.

In the first place, when they talk of laws, they overlook, it seems to me, the fact, that a law postulates a law-giver—a will at any rate that has impressed a course of action—and so it seems to me that, admitting an inherent law, they cannot logically escape a will that originated that law, and such a will in such a case *must* be what mankind understands as God.

But in the second place, though they deny this primary will they do not really deny all Gods. For they say that in accordance with the inherent laws, develop, not only all we see and know, but incredibly and inconceivably higher spiritual beings, who guide and direct all things in the visible universe, and to whose power and love are due all the beauties and wonders of the world that so impress us with a sense of design.*

So then, though they may call these, Dhyan Chohans or Elohim, these exalted spiritual beings are really their Gods, and they are Polytheists rather than Atheists. Only it must be remembered that these, their Gods, are neither infinite nor absolute. They are finite; billions on billions of years as they subsist, they pass into non-existence (but whether into non-being or not the holders of these tenets are not agreed) with the close of the great day, and they are conditioned by the eternal inherent law of the infinite substance one of whose developments they are.

Why, they have preferred finite and conditioned Gods to one Infinite and Absolute God is clear. On the former hypothesis, the origin of evil, the *existence* of sin and suffering offer no difficulty; the Gods do their best; but there are laws of opposite polarity, of antagonistic opposites, to which the universe owes its origin, and with it they themselves, which are above them and which they are powerless to *control*, although they can largely modify their results. They do their best; if there still remain misery and evil, it is because not being omnipotent, they cannot cure without medicine, cannot make light apparent without darkness.

Why, too, they deny the primal Will as giving with to the so-called inherent laws is also clear. So long as these are blind laws, self-existing, no one is responsible for all the sin and sorrow and suffering that these laws entail. But admit the Will, then this as (*exhypothesi*) Omnipotent becomes responsible for all the evil that evolves from its behests and could not therefore apparently be perfectly beneficent. Whichever way we turn, then there are difficulties. No solution of the fundamental problem of the universe that in all these thousands of thousands years the mind of man has been able to evolve is altogether unimpeachable.

Let us then each take the solution that best suits our mental and spiritual constitution, and let us leave our neighbours an equal freedom of choice; let us never hesitate to state and defend our own views and oppose those other views that we think wrong, but let us do all this as we would defend our own and oppose our opponent's game at chess, with no more feeling against our opponents than we have against an adversary at that noble game.

Above all let us remember that in this present life, the high theoretical questions of Personal, Impersonal, and No-God, are of

* See Eliphas Levi's *Dogme et Rituel de la Haute Magic*—the Illustration on p. 102 vol. I. shows it.—Ed.

* Reference is here made to the Tibetan Arhats.—our Masters.—Ed.

less concern to us than our own everyday life about the right conduct of which no similar difficulties exist.

That we should all try to love our neighbours as ourselves, that we should forgive our enemies, that we should do good to those who do evil to us, that we should value purity of life, truth and goodness far above wealth or place or personal enjoyment,—these are truths admitted *ubique, semper et ab omnibus*, and surely these furnish a wide enough platform on which we can all, whether Brahmans, Christians, Theosophists, Aryans or what not, meet and labour in one universal loving Brotherhood.

H. X.

EDITOR'S NOTE.—With "H. X.'s" permission we will answer this letter in the January, or at latest in the February number.

THE UTILITY OF ASANS.

As an inquirer after truth, I should be highly obliged if you or any contributor to your esteemed journal would favour me with his opinion on the following points :—

1. It is inculcated in Yoga Shastras that he who intends to acquire any Yoga *Siddhi* should, as a rule, sit in one of the postures prescribed by that Shastra and should bend his thoughts on *Seesha Nāg*—practices which save the beginner from diseases arising from cold and heat.

Being unable to understand the real meaning of the above, I wish to know the benefits forthcoming from the use of such postures and thinking of *Seesha Nāg*, the King of Serpents.

2. That those who are mere beginners should not disclose the nature of the *Vidhees* they are practising. If they do so, they are apt to suffer a total loss of their powers.

Though unable to assign any specific reason for it, I have experienced it myself on one occasion. My story runs thus :—

After completing my College education I devoted my time to acquiring a knowledge of Astrology, *Rummāl Shastra*, *Mantra* and *Tantra Shastras*. One day while sitting in the house of a friend, I chanced to meet a religious mendicant who, seeing my great desire of learning *Rummāl Shastra*, advised me to give up its study and to devote my soul and heart to mastering a *Vidhee*; which, when mastered, will enable its possessor to foretell future events more easily than by the study of a *Rummāl*.

I followed his advice, and in about one year acquired some proficiency in portending future events; but in the meantime, I unfortunately disclosed the mystery to one of my friends, a Kashmiri Brahman of Lucknow, and a man of my caste. This disclosure deprived me of what I had gained during one year's hard study and my friend, who was a mere beginner, did not gain anything thereby.

Now I would like to receive some satisfactory explanation of the abovementioned facts.

PUNDIT UDIT NARAIN SOUPORI CHACKBAST.

Chātrā, Hazaribagh, September 20th, 1882.

(Reply to the questions.)

The questions asked by Pundit Udit Narain are—

1. The use and benefits arising from the practice of the different sorts of *Ashuns* (*Asans*) or postures of the body described in the Yoga Shastras?

2. The reason why the efficacy of *Mantras* or *Vidhees* suffers by communication to others?

With regard to the first question the object of *Ashuns*, *e. g.*, *Padmasan* or *Sidhasan* seems to be to retain and converge the forces of electricity and magnetism existing in the human body with a view to concentrate the mind. The legs and the hands are in almost all these *Asans* required to be placed in positions most favourable to the retention of those forces. These forces are generally communicated by the extremities of the hand and the legs, and the principal point common to all these *Ashuns* is to place them so as to keep the body straight—to stop or close up the outlets of the body such as the ears, the nostrils, &c. These postures tend to diminish the waste of the tissues, and at the same time assist in generating and retaining more magnetical force or energy in the human system. They are of considerable use to beginners, as the body is thereby rendered impervious to external atmospheric influences of cold and heat, chiefly by reason of the magnetism generated and retained in the system, and the regulation of the acts of inhalation and exhalation which they necessitate. This is not the fit place to enter into any analysis of the different attitudes and postures of the body described in the Yoga philosophy of Patanjali or Gherdo Sanhita or the Siva Sanhita. The inquirer is referred to these books for further information. He has only to satisfy himself as to whether the remarks made

above are not applicable to most of these *Ashuns*. to brooding over the King of Serpents the utility of the injunction lies in its tendency towards concentration. Brooding over anything else, *e. g.*, the tip of the nose as directed in some books, might have the same effect. Preference is perhaps given to the King of Serpents, because *Siva*, the founder of the Yoga systems, is said to have serpents over his head and around his neck.

With regard to the second question. The *Tantra Shastras* abound in prohibitions to disclose the *Mantras* or *Vidhees* laid down therein except to persons qualified to receive them. The reason of this prohibition seems to me to avoid the danger and injury which might happen to people generally if unscrupulous persons were to have it in their power to turn them to their own purposes to the detriment of their neighbours.

The art of prognosticating the future known to the ancient Hindus is an art which is not known to many; and those that know it, are always reluctant to teach it to their own children even; in consequence of the strict prohibitions in the Shastras against communicating the rules to others. Why there should be such prohibitions is a question which is not answered in the Shastras; but the fact that there are such prohibitions is known to most of us. Those who believe in the efficiency of *Mantras* or *Vidhees* are unable to explain their *modus operandi*, and until this is known or explained it is impossible to explain the prohibitions. If *Mantras* act through the vibrations caused in the atmosphere by the sound of the words or syllables comprising them—the mode of uttering them must be an important factor in the production of the vibrations. These vibrations differ according to the nature of the sounds. In teaching others, the teacher generally gets accustomed to pronounce the words and syllables of the *Mantras* in a manner in which they should not be pronounced, *i. e.*, he vitiates their correct accentuation by trying to impart it to another person, and as every sound caused by an effort in pronouncing the *mantras* produces a vibration or waves in the atmosphere at the place in which they are so pronounced—these vibrations having no other object but that of teaching another, are useless in themselves. Every act of repetition without any corresponding necessity for it, is injurious, because it is in itself calculated to produce no effect whatsoever, but it involves at the same time loss of power or potentiality. It is therefore probable that prohibitions against the communication of *Mantras* and *Vidhees* owe their origin (1) to the necessity of keeping the *mantras* a secret; (2) to the tendency of such communication to affect their pronunciation and therefore the corresponding vibrations of the atmosphere; (3) to the desirability that none but those who are able to understand and pronounce them correctly should know them.

KALEE MOHUN DASS,

Vakeel of the High Court, Calcutta.

Darjeeling, September 29, 1882.

MAHATMAS, VISIBLE AND INVISIBLE.

In the Supplement to the THEOSOPHIST for October, under the head "H. X." and the "Brothers" I find that in the letter No. IV., 55 gentlemen of Nellore say that :— "In almost every Purana, we read of the disciple being made to undergo all manner of hardship for years together, and then (if the Guru be thoroughly satisfied with the conduct of the disciple during the period of trial) only then is he taught what he is yearning after."

I would be very thankful to these gentlemen to point out to me the passages they refer to; as I wish to satisfy my mind on the point—since as I am *not a Hindu* and therefore not conversant with such passages. As far as I have made myself acquainted with Hindu philosophy, I have come across passages which refer *only* to Gurus or Mahatmas whom the chela or disciple can see with his physical eyes, and of whose existences there can be no doubt whatever, and not as to Mahatmas of whose existence the chela or disciple (if I may so express it) *only* comes to know on second-hand evidence.

I may as well tell you that I am a Theosophist of the second class described in the Fragments of Occult Truth No. I., as :— "Students of various philosophies, searchers after truth, whencesoever it may come. They neither

believe nor disbelieve in spirits. They are open to conviction in any way, *but will accept nothing on second-hand testimony.*"

H.C. NIBLETT,

Vice-President, Prayag Theosophical Society.

Benares, October 6, 1882.

A CHELA'S REPLY.

[We leave the above to be answered by one of the Chelas who signed the first PROTEST.—ED.]

The above letter appears to me as though it were written with borrowed ideas and with a view to raise a new issue by putting into the mouths of the Hindu gentlemen who protested (page 6, October Supplement of the THEOSOPHIST) expressions which they have not used. Had the writer confined himself to the text quoted by him viz. "In almost every Purana we read of the disciple being made to undergo all manner of hardship for years together, and then—[if the Guru be thoroughly satisfied with the conduct of the disciple during the period of the trial]—only then is he taught what he is yearning after." A reference to the well known trial of Upamanyu (in the MAHABHARATU) was all that was necessary to meet this case. But our esteemed Brother, I am afraid, under the pretext of ignorance, introduced an entirely new issue not even justified by "H. X.'s" letter, in whose footsteps the above letter makes him tread, though in a rather original manner. The object of "H. X." is to denounce the BROTHERS for their unwillingness and slowness to impart their knowledge, and for exacting the *Samskara** that they do from their disciples. Our brother, Mr. Niblett, however, admits the claim provided the Guru is personally known to, and seen by the Chela with "his physical eyes". It is *this*, that I consider as altogether a new issue. But to reply to it: I find necessary to first ascertain what the writer means by "Guru." This title admits of various interpretations. (1) When a person retires from the world and becomes a *sannyasi* (Paribrajacum) he has, according to the Hindu Sashtas, and the practice observed to this very day (as may be easily verified by a simple reference to the first *sannyasi* met) to be initiated by any other *sannyasi* of the order he has selected. Then he drops his old name, taking a new one—he commences his pilgrimages. This formal INITIATOR is called in ordinary parlance a "Guru" and he can certainly be seen and talked with, and this is the Guru probably of which the writer has read in the Shastras. But the *real* Guru (MAHATMA) whom even the above "Initiator" has never seen and is himself in search of, is *never seen*, nor will the probationary Chela be ever allowed to meet him until the day of that real, solemn initiation, which has to be won by long years of labour and toil. Even when by some happy circumstances the first initiator happens to be the real "Guru" so eagerly sought for, even then, it is only toward the end of the last initiation that he reveals himself in his true character to the Chela. Until then he never divulges his secret to any one, and is nothing more than an ordinary *sannyasi* in the sight of the disciples. It is at this stage that the eyes of the Chela are opened. He becomes a *dwija*, a twice born, as initiation is considered equal to a new birth. Glance into the RAMAYANA. When was Valmiki initiated? Was it not after 60,000 years (metaphorically speaking) that he had spent in repeating "Mara"? Did Narada and others disclose themselves to him when he was a highway robber—Ratnakai? Read the chapter on *Sadhu Sangyam* in the BHAGAVAT, and you will find there all that you require to know with reference to the troubles and hardships that have to be undergone to secure such a blessed personal acquaintance with, and a sight of one's Guru.

I do not quite understand what is meant by the writer when he speaks of "Gurus and Mahatmas whom the Chela or disciple can see. . . and of whose existence there can be no doubt whatever, and not Mahatmas of whose existence . . . he comes to know *on second hand evidence*"

He would be a curious Chela indeed, who would doubt the existence of his Guru! Who then accepted him as a Chela? Was it a non-existent Mahatma? Before concluding, I may also notice here another mistake of the writer. The Hindu gentlemen of Nellore who protested, had not certainly in mind the Himalayan Brothers alone, but evidently spoke of Mahatmas in general.

Since I speak in my own name and answer but for myself, I need not infringe upon the rights of other Chelas who are at liberty to either reply, each for himself, or collectively, if they think proper. But, in order to set the writer's doubts at rest and also to show that, perhaps, the old restrictions are gradually giving away before the prevailing scepticism of the age, I here solemnly declare, that though I had offered myself a year ago as a Chela without the slightest hope of seeing with my bodily eyes my Guru for a number of years, I yet was blessed with the privilege of meeting and recognising him but a few days ago.* On account of his great resemblance to a figure I had seen, in company with five other persons, in December last at Bombay, where he appeared to us on our balcony; and moreover, to a portrait in Colonel Olcott's possession which I have repeatedly seen—I knew him instantly, when I saw him appear on horseback before me, as I had strayed into Sikkim, with the intention of crossing over to Tibet. Not only did I see him and two of his chelas with him, before me for over two hours in the full blaze of a forenoon sun, but I had likewise a long conversation with him. I have made great sacrifices which I need not mention here, but I am now amply rewarded for them. So will any one be who has FAITH and knows how to abide one's time.

After this, it would seem but natural that whenever I hear a doubter or a scoffer denying the existence of our Himalayan Mahatmas, I should simply smile in pity, and regard the doubter as a poor deluded sceptic, indeed!

S. RAMASWAMIER, F.T.S.

Camp, Himalayas, near Darjiling, 15th October, 1882.

SEVERAL SERIOUS QUESTIONS.

In studying the Fragments of Occult Truth Nos. 1 to 3, the following difficulties have come in my way; and if you would kindly assist me out of them I shall be very thankful.

From what source has matter come to exist? Is it eternal and self-existing or does it depend on something else? Is matter and Akasa the same!

In the Buddhist Catechism by Colonel Olcott, answer to Q. 113 is given as follows:—"Buddha taught that two things are eternal viz., 'Akasa' and 'Nirvana.'" Would it be correct to say that Akasa and Nirvana are distinct in themselves in the sense that neither of them has proceeded from the other.

Does Akasa go to make up the physical man; and is it the total obliteration of Akasa that frees the seventh principle in man and helps it to reach the state of perfect rest (Nirvana)? Or,

Does the sixth principle in man alone attain perfect rest (Nirvana) and the seventh principle return to its parent source?

If "the sense of individuality in Spirit cannot exist without combination with matter," then it seems to me that matter must attain Nirvana and that the "emanation from the Absolute" (if the Absolute be something higher than Nirvana) cannot return to its parent source.

Who reaps the benefit or otherwise of the Karma, the material principles in man or the Spirit?

What is the object of the Creation (I use the word Creation for want of a better term, and not in the ordinary sense of its having a Creator) of the vast stary heavens and of our planet. Have these come into existences through mere accident or with a definite object?

It is difficult to believe that these states of existences have continued and are to last to the end of time without any object; but on the other hand, my reasoning faculties cannot penetrate so deep as to find out the object. It is puerile to think that God sits making man as a potter his vessels,—some to satisfy his propensity for vengeance and some to sing his praises.

H. NIBLETT,

Vice-President, Prayag Theosophical Society.

Benares, Oct. 26, 1882.

EDITOR'S NOTE.—What is here asked in a few paragraphs, has been discussed through enough volumes to fill some miles of library-shelves. If our correspondent will follow us through the coming volumes of our magazine he will doubtless find a good deal of thoughtful writing upon the mooted topics. We shrink from pronouncing the *ex cathedra* judgments asked of us, for, after all, our opinions are but our own and we claim for them no intrinsic authority. As to the second and sixth questions of Mr. Niblett, we refer him to the New Edition (14th thousand) of Colonel Olcott's "Buddhist Catechism," just out, in which will be found highly valuable and suggestive additions to the First Edition as regards *Karma*, *Personality*, *Individuality*, *Re-birth*, and other matters that have long been debated by Buddhist commentators, and in the treatment of which our colleague advances some new ideas.

* Servile Obedience,

* The writer's adventures are elsewhere described.—ED.

THE ADI BRAHMO SAMAJ.

While I agree with Babu Raj Narain Bose in his appreciation of Hinduism and repeat with him "We can never forsake the name of *Hindu*," I am unable to understand his defence of Brahmoism. I do not know how to reconcile his own statements:—(a) "Hinduism through gradual improvement and progressive development has become Brahmoism. The Hinduism of the age of the Rig Veda has by means of gradual improvement and correction become Brahmoism." And (b) "When we pronounce the word 'Hindu' the venerable figures of the Rishis and sages appear who perceived the intimate relation between man and God. I see before me the Hindu nation rising from sleep, renewing its youth," &c., &c. I beg, as President of the Hindu Sabha, to be instructed by the President of the Adi Brahmo Samaj as to *who improved, developed and corrected Hinduism into Brahmoism*. They must be, I suppose, greater Rishis and sages than have been the founders of Hinduism. Before their names and their greatness are made known it is idle to talk of Brahmoism in the above strain; and of the right of the Brahmos to preach and instruct, I vote for statement (b), and repudiate (a).

All that I gather of a Brahmo is that he *appreciates* the Manakanda or Sreshta Adhikara of Hinduism according to the teachings of the Rishis—but so do all Hindus and Pandits. In fact it is a *truism* that the Sreshta Adhikara is higher than the Kavisitha Adhikara! As I classified Theosophists in the November magazine, a Brahmo who wishes to benefit by the "Manakanda" is fit for initiation as the *Third Grade Theosophist* or the Brahman of the laud. If any man can call himself a Brahmo or Brahman, "a knower or speaker of Brahma" as Babu D. Tagore would have it, there may be in the same way a Missionary Samaj of Rishis! Admission to the Sreshta Adhikara must be *first deserved* by a Hindu or any other man. The candidate must be *approved* of men already in it, and *admitted* by men competent to initiate. The admitted candidate is more a Student than a Teacher; and a real Teacher is a man of knowledge, power and of practically demonstrable merit, actively sought by the pupils rather than seeking them.

We have enough of hollow trumpets and salvation annies, and want gentlemen who are practical philosophers and unostentatious benefactors. My best advice to the Adi Brahmo Samaj, who are so full of new marriage rites and political aspirations, is to style themselves the Hindu Sabha for these worldly or semi-worldly purposes, and make a Theosophical Branch Society for the Jnanakandam. A lay association calling themselves "Knowers of Brahma," and asserting "*rights* to preach and instruct," is certainly not a compliment to Hinduism or the Hindu nationality. I am in ignorance of Brahma and want to get at the knowing, and sympathise with Chela Brother "H. X." who finds the Knowers rather cautious and reticent. But here are Brahmos *knowing Brahma and glorying in their rights to speak of him!* My suspicion is that Brahmoism is merely dead-letter Hinduism incapable of adjusting the Jnana-kanda with the Karma-kanda and Niyama Acharam with Yog.

My object in writing these criticisms is to elicit information which would make the Brahmos better appreciated by the Hindus and the Theosophists—apart from mere book-knowledge.

A. SANKARIAH, B.A., F.T.S.,
President Founder, Hindu Sabha.

EDITOR'S NOTE.—We publish the above letter, leaving our respected friend, Babu Raj Narain Bose, or any other Brahmo of his Church, to send a reply, which will duly appear in these columns. The THEOSOPHIST is always open for a free discussion.

"AN ALLURING PROMISE."

Two months have elapsed since the publication of my letter, and to my regret and disappointment, "H. X." has not yet condescended to notice the proposal contained in it. Possibly he thinks I am not serious; if so, let me disabuse him of this illusion. Not only am I serious in my proposal, but I am waiting for its acceptance with an earnestness of which "H. X." cannot possibly have any idea. It will hardly be fair for your correspondent to raise hopes, it may be, in feeble hearts, and then scuttle out of his own offer, when he sees one having the hardihood to close, and close cheerfully, with it. "H. X." does not know what dreams his correspondence has inspired in me. To be the master of such an amount of occult lore as prominent members like "H. X." of the Simla Eclectic Theosophical Society have gathered during eighteen long months; to be promised all that in a single week, or as I have modified it, in four weeks, is something that has hardly had its equal in captivating my imagination. If "H. X.'s" offer has found one to be enamoured with it to the extent of embracing it heart and soul, the ultimate result of it can hardly be less gratifying to "H. X." himself. To prevent a man from being driven through sheer despair into the arms of Materialism or Agnosticism, to spare him the cold, dreary, heartless life of one who has failed to find his God, or to trace the hand of a Creator in the organism with which he is surrounded; to snatch him from the misanthropic tendency of one forced to gape on the throes of suffering humanity without the slightest capacity to mitigate or heal them; to give a religion nobler far than any existing to one who has been yet a stranger to "its medicinal attention to our mental blotches and running sores;" to infuse sweetness and gentleness into a temper that is fast degenerating into callous,

sceptical misanthropy;—these and other similar results may well appeal to your correspondent's sympathy on my behalf, and secure me that early invitation to Simla or Calcutta, I so earnestly long for.

To convince your correspondent that I am in earnest, I send you my address, so that he may find out for himself whom he is to have as his 'Chela.'

B. J. P.

PROF. HAECKEL ON LAW AND MIRACLE.

From a translation of Prof. Haeckel's lecture at a recent meeting of German Naturalists and Physicians (*Nature*, Sept. 28) we copy the following paragraphs. Their bold affirmation on behalf of the highest scientific authorities, of the "Oneness of Nature and God," and the inviolable supremacy of Natural Law, will please none so much as our Buddhist and Vedantic friends, whose belief is so antagonistic to all supernaturalism:—

"The purified knowledge of the world in the present day knows that natural revelation alone which in the book of nature lies open to every one and which every unprejudiced man with sound senses and sound reason can learn out of it. From this is derived that purest monistic form of faith which attains its climax in the conviction of the unity of God and Nature and which has long ago found its most complete expression in the confessions of our greatest poets and thinkers, Goethe and Lessing, at their head. That Charles Darwin, too, was penetrated by this religion of nature, and did not acknowledge a particular church-confession, is patent to every man who knows his works.

Only in law-regulated society can man acquire the true and full culture of the higher human life. That, however, is only possible when the natural instinct of self-preservation, Egoism, is restricted and corrected by consideration for society, by Altruism. The higher man raises himself on the ladder of culture, the greater are the sacrifices which he must make to society, for the interests of the latter shape themselves evermore to the advantage of the individual at the same time; just as, reversely, the regulated community thrives the better the more the wants of its members are satisfied. It is therefore quite a simple necessity which elevates a sound equilibrium between Egoism and Altruism into the first requirement of natural ethics.

The greatest enemies of mankind have ever been, down to the present day, ignorance and superstition; their greatest benefactors, on the other hand, the lofty intellectual heroes who with the sword of their free spirit have valiantly contended with those enemies. Among these venerable intellectual warriors stand at the head, Darwin, Goethe, and Lamarek, in a line with Newton, Kepler, and Copernicus. These great thinkers of nature by devoting their rich intellectual gifts, in the teeth of all opposition, to the discovery of the most sublime natural truths, have become true saviors of needy mankind, and possess a far higher degree of Christian love than the Scribes and Pharisees who are always bearing this phrase in their mouth and the opposite in their heart.

How little, on the other hand, blind belief in miracles and the dominion of orthodoxy is in a position to manifest true philanthropy is sufficiently testified, not only by the whole history of the middle ages, but also by the intolerant and fanatic procedure of the militant church in our days. Or must we not look with deep shame on those orthodox Christians who, in our day, again express their Christian love by the persecution of those of other faith and by blind hatred of race? And here in Eisenach, the sacred place where Martin Luther delivered us from the gloomy ban of adherence to the letter, did not a troop of so-called Lutherans venture some years ago to try anew to bend science under that yoke?

Against this presumption on the part of a tyrannical and selfish priesthood it will to-day be permitted us to protest on the same spot where 360 years ago the great Reformer of the church kindled the light of free inquiry. As true

Protestants we shall rise up against every attempt to force independent reason again under the yoke of superstition, no matter whether the attempt be made by a church sect or a pathologic spiritism.

Happily we are entitled to regard these mediæval relapses as but transitory aberrations which will have no abiding effect. The immeasurable practical importance of the natural sciences for our modern culture-life is now so generally recognised, that no section of it can any longer dispense with it. No power in the world is able again to roll backwards the immense progress to which we owe our railways and steamers, telegraphy and photography, and the thousand indispensable discoveries of physic and chemistry.

Just as little, too, will any power in the world succeed in destroying the theoretic achievements which are inseparably bound up with those practical successes of modern science. Among those theories we must assign the first place to the development doctrine of Lamarck, Goethe, and Darwin. For by it alone are we authorised firmly to establish that comprehensive oneness of our theory of Nature in which every phenomenon appears as but efflux of one and the same all-comprehensive law of nature. The great law of the conservation of force thereby finds its universal application, embracing also those biological provinces which hitherto appeared closed to it."

At this same Eisenach meeting Professor Haeckel made public an important letter from Mr. Darwin upon the subject of religion, showing but too plainly that he was a Free-thinker in the strongest sense of that abused word. This letter was most unfairly suppressed by, not merely the Christian organs in England, but even by *Nature*, the presumed clear mirror of modern science, and the warm panegyrist of Mr. Darwin. This fact being made known to Professor Haeckel by Dr. Edward Aveling, of London, the Professor, in a letter of date Jena, 8th October, 1882, makes this biting criticism upon British dogmatic supervieny:—

"The information that I owe to you, that the English press has almost, without exception, suppressed this letter, has filled my German friends and myself with sincere pity and regret. For we recognize in that fact that a rigid system of the deepest hypocrisy, social and religious, is still in free England strong enough to prevent even the simple publication of a document pregnant with meaning. We in Germany are happy in during to speak out the truth freely, happy in that we have liberated ourselves from the bonds of mediæval prejudice."

THE SEVENTH ANNIVERSARY OF THE THEOSOPHICAL SOCIETY.

The Seventh Anniversary of our Society will be celebrated on the 7th instant at Framji Cowasji Hall, as usual, at 5-30 p.m. Delegates from various Branches will attend; even of whom have already arrived at Bombay. The occasion will be of unusual interest. Particulars will appear in our next number.

THE MANAGER OF THE THEOSOPHIST has received a supply of the new Edition (14th thousand) of Colonel Olcott's *Buddhist Catechism*, which is considerably enlarged. Ten more questions and a very instructive appendix have been added. Copies can be had at six annas, each.

A few copies of Oxley's *Philosophy of Spirit* have also been received and can be obtained on remittance of the advertised price.

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

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SUPPLEMENT

TO

THE THEOSOPHIST.

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BOMBAY, DECEMBER, 1882.

No. 39

AN INDIAN NATIONAL FUND.

Our venerable friend and brother, Mrry. P. Iyaloo Naidoo Garoo, Retired Deputy Collector of Arni,—one of the most estimable native gentlemen we have met in India—sends us the following memo. containing rules for “forming a company and thereby raising necessary funds for training young men in Europe or America in the useful arts and sciences for the benefit of India.” This memo. was called out by the reports of our sixth Anniversary Meeting, on which occasion Colonel Olcott made, in his annual address, some reference to a “National Fund” to be raised in India by voluntary subscriptions, lectures, &c. We shall be happy to receive the opinions of as many as possible of our experienced and patriotic brothers and friends upon Mr. Iyaloo Naidoo’s plan. We have all along been endeavouring to do our duty to India as best we could, even while we were distrusted, and our work impeded by the Natives themselves; and now that the darkest clouds are swept away from our horizon, if we could get any further valuable hints or suggestions as to the most effectual way of accomplishing our object, we shall be happy to accept and work upon them.—ED.

MEMORANDUM.

BY M. P. IYALOO NAIDOO, GAROO, F.T.S.

(Retired Deputy Collector of Arni.)

The circumstances that necessitate the sending of young men from this country to Europe or America for practical education in the arts and sciences, so deficient at present in our country, are well known among educated Natives. They are so well and so forcibly described in the “Appeal” by the Poona Sarvajanic Sabha, published in the *Dnyan Prakash* of the 22nd December, 1881, that they need not be repeated here. But I will try to suggest an evidently feasible plan, by which the necessary funds can easily be raised for the purpose of gaining the object in view.

1. It is proposed that a fund of 10 (ten) lacs of Rupees shall be raised by means of a Company called, say “National Benefit Joint Stock Company, Limited,” the capital to be divided into 10,000 (ten thousand) shares at Rs. 100 per share.

2. The money thus raised to be invested for fifty years in the Government Securities of *four per cent.* loan, and the annual interest of Rs. 40,000 can be utilized by having it distributed among competent Indian youths

as a loan intended to induce and help them to train themselves in different trades and professions, in Europe and America, after some preliminary education in India.

3. No portion of the fund (ten lacs of Rupees) shall be spent by the Company on any account; but the whole of it shall continue in Government Securities for the above period of 50 years.

4. The Company shall carry on their operations for the benefit of the natives of India by means of an Executive Committee consisting of 5 or 7 Members, and a Secretary selected from among the shareholders and located at Madras, Calcutta, or any other place that may be settled upon by a majority of the shareholders.

5. The Executive Committee thus appointed shall have power to utilize the amounts of interest realised from the Government Securities, and of the compound interest that can accrue therefrom eventually.

6. The Executive Committee shall invite young men from among the *Natives*, without distinction of caste or creed, to go to Europe or America for qualifying themselves in the useful arts and sciences, for different trades, as noted further on in the appendix; and shall receive applications from such young men, accompanied by certificates granted by a competent medical officer selected by the Executive Committee, showing that the applicant is in a sound state of health, and is free from any constitutional disease.

7. The age of the youths going to Europe or America for education shall not be above 20 years.

8. The Committee shall also have power to invite and receive applications, accompanied by proper medical certificates, from those parents of boys aged 7 years or more, who are willing to give their sons preliminary education in India, and then to send them to Europe or America to complete it by qualifying them in any of the trades as specified below.

9. The Committee shall select such of the applicants as may be found competent in every respect, to qualify themselves by preliminary education, already received or hereafter to be received in India, and by final training in America or Europe in the trades specified, and to benefit India by returning to, and utilizing, and spreading their arts and professions in their native country.

10. The Committee, if unanimous, shall have the power to reject the applications of such boys and youths, or those of the parents of such boys and youths, as they may think unfit for some plausible cause or reason for gaining the object in view; and without assigning or divulging the said reason.

11. To the applicants approved, the Committee shall lend money to meet their travelling expenses to, and education in the countries selected by them, under the conditions and within the limits specified below.

12. Five youths shall be selected to study for profession No. 1 (see appendix), and one for each of the other professions from No. 2 to No. 6. A sum not exceeding Rs. 1,500 shall in the aggregate be lent to the 10 youths so selected; the maximum to be disbursed to each of them monthly, exceeding in no case Rs. 150 a month.

13. About 20 youths shall be selected for the other branches of trade from No. 7 to No. 17, who shall receive loans monthly in various proportions and according to their circumstances and wants; the sum not to exceed in maximum Rs. 100 monthly to each of them, to meet their educational wants and daily necessities during their stay in the foreign lands.

14. The Committee shall be invested with power to continue (or discontinue) their loan to the student so preparing in foreign lands for a term of 5 or 7 years, the continuation of the stipend being left at their discretion, and according to the requirements and progress of the stipendiary.

15. The parents or guardians of the boys selected for preliminary education in India, prior to their starting for Europe or America, shall receive from the Committee a mensual loan of Rs. 10 or Rs. 15 during the stay of their sons or wards in India and, at the time of the departure of the latter, the sums at the rate specified under Rules 12 and 13 for their education, apprenticeship, and maintenance in the foreign land or lands.

16. The lives of the boys and youths receiving loan from the Committee for the above purposes, shall be insured in some trustworthy Insurance Company, in order to avoid losses from casual deaths.

17. The Committee shall enter into previous arrangement with, and put themselves in communication with, official authorities such as Consuls or Agents; with Bankers, respectable public Bodies and Societies, in Europe and America; and enter into agreement with various Sabhas in India for the purpose of making such bye-laws and arrangements as may be well calculated to secure the health, good behaviour, and proper education of the youths during their stay in the said Foreign countries, and to prevent the waste of the money lent to them by the Committee.

18. The youths and their parents or guardians shall be required to execute Bonds in the presence of the head men of their respective castes, legally binding them on their honour.—

A. To return to India after completing their studies and apprenticeship in Europe or America and utilize their skill and profession in their own country.

B. To repay the said Loan in monthly instalments, each to represent no less than one-fourth of their monthly professional income, on their commencing their respective avocations in India.

C. To continue abroad, under the penalty of having his monthly allowance and all further help stopped, in the same religion which the youth professed during the execution of the Bond.

D. To conform to the bye-laws made by the Executive Committee for the guidance of the youths and for the proper expenditure of the money lent to them.

E. To pay an Interest at 9 or 12 per cent on the loan until liquidation.

F. To pay 5 times the amount of the sum lent (the parent or friend going for them as a security) as a forfeiture and fine in case the youths should fail to conform to the conditions A, B, C, or D, or to proceed,

as originally settled upon, to the Foreign countries for training themselves finally in their respective capacities and trades.

19. The money spent for insuring the lives of the youths and boys shall form part of the loan repayable under the Bond.

20. The death of any youth or boy, prior to the repayment of the loan or of any portion of it to the Company or their Executive Committee, shall absolve his parents and other heirs from any liability to its Debt and shall entitle the Company or their Executive Committee to recover the insured sum from the Insurance Company. Any balance, that may remain after paying their loan with interest from the insured sum, shall be paid to the parents or other legal heirs of the deceased.

21. The death of a youth after the repayment of the entire loan and interest to the Company or their Executive Committee shall entitle his parents or other heirs to recover the insured sum from the Insurance Company.

22. The operations of the Executive Committee shall for the first 5 or 7 years be limited to training THIRTY youths in Europe or America as prescribed in Rules 12 and 13 and to giving preliminary education to TWENTY boys in India.

23. As the refunds of loans made to the stipendiaries can in part begin from the sixth year after sending the first group to Europe or America, the Committee can gradually extend their operations by sending as many young men to the Foreign lands or training as many boys in India as the funds at their disposal will permit.

24. The Committee can also be invested with power, when they have sufficient funds, to grant scholarships varying from Rs. 5 to Rs. 10 a month to competent young men that are training themselves in *public schools of arts and sciences in India*. The number of scholarships thus given cannot exceed 100 a year.*

25. The operation of the company shall come to a close on the 50th anniversary of the "National Benefit Joint Stock Company" and the several sums of the shares forming the 10 lacs of Rupees invested, in Government Securities shall be *refunded* to the respective shareholders or to their legal heirs with *half* the profits acquired.

26. *The other half of the profits acquired* shall form a permanent fund to be invested in Government Securities or in landed property to be held from any further liability to the *claims of the then late shareholders*.

27. The interest or profits accruing from the investments made (vide Rule 26) shall be permanently appropriated for the spread and improvement of arts and sciences in India under such Rules and conditions as may be settled in a general meeting of the then late shareholders.

APPENDIX.

The different trades referred in the paragraph 6 of the memo. are:—(1) Covenanted service; (2) Law; (3) Medical Service; (4) Engineering service; (5) Educational service; (6) Military service; (7) Naval service; (8) Weavers; (9) Railway work; (10) Machinists' work; (11) Carpenters (12) Smiths of different kind; (13) Dyers of different colours; (14) Glass and Pot-makers; (15) Mining; (16) Mechanics of other kinds; (17) Fine Arts, &c.

NOTE BY COLONEL OLCOTT.

The above memorandum of Mr. Iyaloo Naidoo having been submitted to me for an opinion, I find its general provisions unobjectionable, and will be glad to have the matter discussed by the Indian public. I would, however,

40 Scholarships	at	Rs. 5 each	monthly	Rs.	200
30 Do.	at	" 7	Do.	"	210
30 Do.	at	" 10	Do.	"	300

Monthly Rs. 710

lay stress upon one point verbally communicated by me to the Secretary of the Poona Sarvajanic Sabha, through a young native sent to consult me; and subsequently embodied in a lecture I delivered before the Meerut Association. It is this: That the greatest care should be taken to send no youth abroad to learn a profession, or the mechanic arts or trades, who had not from his earliest years shown a peculiar aptitude for the profession or art to be learned. It would be absurd to the last degree to send a Hindu boy to learn and trade in America who had not discovered great natural mechanical talents; the energy spent would be as good as thrown away, and the boy no doubt be ruined for any useful career. I have met in India only two or three young men whom I would take the responsibility of sending, if it lay with me. Still I have made no particular research into the subject.

Those who may read the present papers are particularly notified that at present I will not consent to receive even one rupee's subscription to the proposed National Fund. My position is clearly defined in my late Annual Address, and I shall not swerve from it. When Mr. Iyaloo Naidoo's Company is fully organized, the shares ready for allotment, and Trustees chosen in whom the Hindu community and I have entire confidence, I shall be ready to take up the work of raising the money. But not before. And, furthermore, I shall not accept a rupee for any personal services I may render.

HENRY S. OLCOTT.

Bombay, November, 1882.

THE SINGHALESE NATIONAL FUND.

Our Society has reason to be highly satisfied with the results of the President Founder's canvas of the year 1882, in the Galle District of the Southern Province of Ceylon. The failure of coffee cultivation which, beggaring the European planters, has reacted upon the whole population of the Island; the low prices of cocoanut and Citronella oils, coir fibre and cinnamon, to say nothing of gems—for which there has been scarce any sale during the past six months; the making of Colombo, instead of Galle, the port of call for the great passenger lines of steamers—all these have made the Sinhalese-people feel very, *very* poor. So disheartened are they, our ability to report a large increase of cash collections for the National Buddhist Fund over those of 1881 is no less surprising than gratifying. Colonel Olcott gave his first lecture of the Galle course on the 29th July; the *sixty-fourth*, and last, on the 23rd October. The average subscriptions exceeded Rs. 120 per lecture, the cash payments Rs. 100. The gross cash collection was Rs. 6,807.09 as against Rs. 4,595.34 in the preceding year. He spent forty-seven of the eighty-seven days of the season in his travelling-cart; the rest of the time at our Galle Headquarters, whence daily excursions were made to villages within the town gravets at which lectures had been arranged for. He desires that the members of our Society, in all countries, should be made acquainted with the fact that Mr. Gregoris Edrewere, the Secretary of our Galle Branch, merits especial praise for his tireless exertions to carry out the season's programme, and that honorable mention should also be made of G. C. A. Jayasekara, Esq., (Proctor) Pres; Simon Perera Abeyawardene, Esq., Vice Pres.; D. O. Goonesekara, Esq., (Proctor), Thomas DeSilva Amarasuria, Esq., P. E. Ponnampuruma, Esq., Don Elias Amerisirri Jayasinha, Esq., and Emanis deSilva Gunese-kara, Esq., Councilors, for valuable aid. Other gentlemen might be named, but these above noted were particularly distinguishable. Bulatgama Hamdru, and Seclawansa Hamdru were most zealous among priests. Next year the President-Founder will canvas the Mātara and Hambantota District, with Headquarters at Mātara.

Following are the official documents of the season:—
JOINT AGREEMENT CONSTITUTING THE BOARD OF TRUSTEES
FOR THE SOUTHERN PROVINCE.

[No. 2801.]

Ceylon Stamp Duty
One Rupee.

TO ALL TO WHOM THESE PRESENTS SHALL COME, Colonel Henry Steel Olcott, President of the Theosophical Society, of the first part, and Simon Perera Abayawardena of Galle, Emanis de Silva Gunesekara of Ratgama, Don Charles Philip Weerekoon of Galle, and Don Elias Amere-Sirri Jayasinha, Attepattu Aratchy of Nagoda, members of the Galle Paramawignanartha Bauddha Samagama of the second part, hereinafter called the Trustees—send greeting: *Whereas* a Fund called the "SINGHALESE NATIONAL BUDDHISTIC FUND" has been created by Colonel Henry Steel Olcott, President of the Theosophical Society, for and on behalf of the Galle Paramawignanartha Bauddha Samagama, being a Branch of the Buddhist Section of the Theosophical Society, for monies raised and to be raised by himself, assisted by members of the Paramawignanartha Bauddha Samagama, and others, from collections, subscriptions, donations, legacies, the profit on sales of publications, and from other sources. And, *Whereas*, the sum of Rupees two thousand two hundred and twelve and cents eighty-four, raised as aforesaid, hath been transferred into the names of the said Trustees of the second part hereto, and doth now stand in their joint names in the books kept at the Galle Branch of the Chartered Mercantile Bank of India, London and China for the sole use and benefit of the said Fund.

NOW THESE PRESENTS WITNESS that they the said Simon Perera Abayawardene of Galle, Emanis de Silva Gunesekara of Ratgama, Don Charles Philip Weerekoon of Galle and Don Elias Ameresirri Jayasinha, Attepattu Aratchy of Nagoda, do, and each of them for himself severally and respectively and for his successors in office doth by these presents acknowledge, testify and declare that as well the said sum of Rupees two thousand two hundred and twelve and cents eighty-four as also all further and other sums which shall at any time or times hereafter be transferred into their joint names for the benefit of the said "Sinhalese National Buddhistic Fund" shall be at all times hereafter deemed and taken to be the property of and belonging to the said Fund, and that the same shall, from time to time, as the same shall be so transferred, stand and remain in the joint names of the said Trustees and be held by them together with all dividends, interests and yearly or other income and proceeds thereof respectively arising therefrom. *In trust* only, and to and for the sole use and benefit and advantage of the said "Sinhalese National Buddhistic Fund," and to and for no other use, trust or purpose whatsoever. And it is hereby further declared by all the parties hereto that the Trustees of the said Fund shall be four in number. That the Trustees, as aforesaid shall collect or cause to be collected, at moderate and reasonable cost, all unpaid subscriptions, donations or other sums promised for the said Fund and immediately deposit the nett proceeds of the same in the aforesaid Bank to the joint credit of all the Trustees; which said moneys shall hereafter be held subject to the rules and restrictions herein provided for.

That the moneys aforesaid and their increment shall be deposited in the Galle Branch of the Chartered Mercantile Bank of India, London and China or other solvent banking corporation, as collected, and the increment only shall be drawn for disbursement upon warrants or drafts presented to the said Trustees or their successors in office, and signed by the Chairman, Treasurer and Secretary of a certain Board of Managers of the said Fund (which said Board of Managers is simultaneously organized under a separate agreement between the said Colonel Henry Steel Olcott and other persons named in the said agreement) and countersigned by the said Colonel

Henry Steel Olcott, his successors in office, or legal representatives approved by the Galle Paramawignanartha Bauddha Samagama. The Trustees when recommended by vote of a majority of the Board of Managers after a proper assessment and enquiry into the title of the property offered to be hypothecated, may invest the principal of the said Fund on good security of primary mortgage of productive immovable property, if situate within the four gravets of Colombo to the extent of one half the estimated value of property, or on mortgage of like property situate within the four gravets of Galle to the extent of one-third of the estimated value of the property. In the event of the Trustees refusing to make a loan when recommended by the Managers as aforesaid, the matter shall be referred to the sole arbitration of Edmund Rowland Gunaratna Esquire, F.T.S., Mudaliyar of His Excellency the Governor's Gate, who is hereby chosen Honorary Arbitrator for such emergent cases and whose decision shall be final. That no more than Rupees one thousand shall be loaned on any one piece of property; and interest at the rate of ten per centum per annum shall be levied on all loans; and if default be made in the payment of interest for the space of three months then interest shall be reckoned and levied at the rate of twelve per centum per annum from such date and the loan shall be called in; That in case of the death of any Trustee or his disqualification by reason of his incapacity, unwillingness, neglect, or inability to act, or apostacy from Buddhism to any other religion, the aforesaid Colonel Henry Steel Olcott, his successors in office, or legal representatives as above, shall appoint a Trustee in his stead, on the nomination of the Galle Paramawignanartha Bauddha Samagama, should the Society be then in existence, or if not, then the said Henry Steel Olcott shall in connection with the said Board of Managers fill the vacancy or vacancies under the general advice and counsel of the Committee of Priests, named in the instrument above described; and as soon as the said Colonel Henry Steel Olcott, his successors in office or legal representatives, shall have as above nominated or appointed any other person or persons to become Trustee or Trustees in their or any of their place or stead, then the person or persons in whom the said trust moneys, funds and securities shall then be vested, shall with all convenient speed, transfer and assign the same in such manner and so as that the same may be legally and effectually vested in such new Trustee or Trustees jointly with the continuing Trustees, upon the same trusts as are herein before redeclared concerning the same. And every such new Trustee so to be appointed as aforesaid, shall act or assist in the execution of the trusts of these presents as fully and effectually, and shall have such and the same powers to all intents and purposes whatsoever, as if he had been originally appointed as Trustee and been party to these presents. That the said Colonel Henry Steel Olcott, as the principal creator of the said Fund, shall have full power, and it shall be his duty to adopt such precautions as from time to time may seem necessary, to protect the money subscribed by the public from embezzlement or mal-administration, to preserve the good character of the Society, and to realize the object for which the fund is collected.

IN WITNESS whereof the said Colonel Henry Steel Olcott, Simon Perera Abayawardena, Emanis de Silva Gunasekara, Don Charles Philip Weerakoon, and Don Elias Ameresirri Jayasinha do set their hands to three of the same tenor as these presents, at Galle, this third day of September, in the year one thousand eight hundred and eighty-two.—Witnesses to the signatures of

(Signed)	H. S. Olcott,	(Seal)
"	Simon Perera,	(")
"	Emanis de Silva,	(")
"	D. C. P. Weerakoon,	(")
"	D. E. A. Sirri,	(")

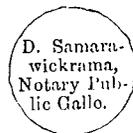
D. Dahanayake.
D. C. L. Goonewardena.
D. Samarawikrama, N. P.

I, Dionissius Samarawikrama, of Galle, Notary Public, do hereby certify and attest that the foregoing Instrument having been read over by Colonel H. S. Olcott, Simon Perera and D. C. P. Weerakoon, and having been read over and explained by me the said Notary to the said Emanis de Silva Goonasekera, and Don Elias Amarasiri Jayasinha, who are known to me, in the presence of Messrs D. Dahanayake and D. C. L. Goonawardena, the subscribing witnesses thereto, both of whom are known to me, the same was signed by the aforesaid parties and also by the said witnesses, in my presence and in the presence of one another, all being present at the same time, on this 3rd day of September 1882, at Galupadda.

I further certify and attest that the duplicate of this deed bears stamps of Rs. 10, the original being on a stamp of Re. 1.

(Signed) D. Samarawikrama,
Notary Public.

Dated 3rd September 1882.



JOINT AGREEMENT CONSISTITUTING THE BOARD OF MANAGERS.

[No. 2,800.]

ARTICLES OF AGREEMENT MADE AND ENTERED INTO BETWEEN Colonel Henry Steel Olcott, President of the Theosophical Society, party of the first part, and Gerald Carolus Amarasirewardhana Jayasekara of Galle, Don Ovinis Goonesekara of Dadalla, Charles Amardus de Silva of Ratgamna, Gregoris Edreweere, Sinnotchy Perera Abeyewardhana, both of Galle, Don Hendrick Madenaika of Baddegama, Paul Edward Ponnampurama, Samuel Sudrikka Jayawickrama, Don Dines Subasingha, all of Galle, Don Adrian Alwis Wickremaratna of Katukurunda, Etiligoda Vidanegamage Don Marshal de Silva of Galle, Don Bastian de Silva Jaysekere, Police Officer of Madampe, Thomas de Silva Amarasuria of Unewatana, Kumerawadu Nikoris de Silva of Pitiwella, and Columbe Mohanderange Arnolis de Silva, of Galle, members of the Paramawignanartha Bauddha Samagama, parties of the second part, all representing what is known as the Buddhist Section of the Theosophical Society—for the administration of a certain fund named "The Singhalese National Buddhistic Fund" within the Southern Province of the Island of Ceylon. Whereas a Fund has been and is hereby created in the Southern Province of Ceylon, for the promotion of the Buddhist religion and the diffusion of useful knowledge among the Singhalese people:

THESE PRESENTS WITNESS, AS FOLLOW:

I.—The title of this Fund shall be "The Singhalese National Buddhistic Fund."

II.—The Board of Managers shall be nominated annually by a Committee of eminent priests of the Southern Province. Provided that the nominations be made within fourteen days after the demand is made upon them by the aforesaid Society. The following is a list of such eminent Priests:—Atureliya Kirtisree Sumangala, High Priest of Matara, and Hambanatotta Bulatgama Dhamma Lankara Sirisumanetissa Maha Terunnanse, Katukurunda Siddhatta Terunnanse, Tangalle Paramakavi Tilleka Sresumenetissa Terunnanse, High Priest, Ambagahapiteya Ari Alankara Wimelesaretissa Ganachargea Terunnanse, Dodandowa Piyaratnatissa Terunnanse, Gettemanna Siddhatta Terunnanse, Hickeduwa Sumangala, High Priest of Adam's Peak and Galle Corle, Angagodda Madankera Terunnanse, Welitera Sugata Sasena Dhagga Winayacharya Dhammalankara Terunnanse, Potuwilla Indajoty Terunnanse, Matara Wimelesara Terunnanse, Ambegahawatta Inda-

sabawarrana Sami Terunnanse, Kallegana Seela Wansa Terunnanse.

III.—The *aforsaid* Fund shall be created out of moneys realized from subscriptions, donations, legacies, the profits on sale of publications, and other sources.

IV.—No part of the principal thus realized shall be expended, but only the annual increment as reported by the Board of Trustees, created by a certain deed of trust bearing even date with *These Presents*, and executed by them the said Trustees, and the said Henry Steel Olcott.

V.—No more than the income for any one year shall be appropriated within that year. Should any unexpended surplus remain at the end of any year, the same shall be credited on the next year's account to the following objects, viz:—Educational, Literary and Miscellaneous, in the proportions as hereinafter named.

VI.—Of each year's income one-half share shall be set aside for grants-in-aid of Schools; one-fourth for publications of various kinds; one fourth for worthy objects of a miscellaneous character, promotive of the interest of Buddhism; the surplus shall be divided in ratio.

VII.—The income available for appropriation in any year shall be understood to mean the nett income, after deducting the necessary expenses of its collection. The fund available for investment by the Trustees shall be the nett sum of collections for all sources, after deducting the actual costs of collection, such as stationery, printing, discounts, postage, travelling expenses, wages, and other usual and lawful charges.

VIII.—No appropriation of money shall be made for any religious sectarian object as such, but only in its character of a national object, and as bearing upon the interests of Buddhism; nor shall any locality, whether within or without the Southern Province, be favoured, merely as such locality, with appropriations above any other locality in whatever province; but its claims shall only be considered in their relation to Sinhalese national interests, and to the welfare of the religion of Buddha. The Fund shall be regarded as a sacred trust accepted on behalf of the Sinhalese nation and their religion, and it is agreed between the parties *aforsaid* that in its administration merely sectional, social and sectarian claims shall be made subordinate to the general good.

IX.—The responsibilities of administration shall be thus divided: (a) The parties of the second part, who are hereby constituted a "Board of Managers," shall have exclusive power to select the objects upon which the income is to be expended, and to vote the appropriations; (b) the party of the first part being *ex-officio* President of the whole Buddhist Section and thus representing the combined interests of both priesthood and laity, should have the power to approve or disapprove of proposed grants of money, and thus validate or invalidate the warrants drawn in payment of the same. In case he should disapprove of any appropriation, he shall return the paper with his objections, in writing, to the Board of Managers. Should the Board insist upon the grant, the papers shall be endorsed and sent back to the party of the first part. If he should still disapprove, he shall report the case to the Secretary of the Galle Paramawignanartha Buddha Samagama; and that Society shall appoint a Committee of Appeal, comprising thirteen members, neither of whom shall be a Manager or Trustee, and their decision shall be final. Should the proposed grant be by them sustained, the party of the first part shall, upon penalty of disqualification, countersign the warrant upon the Board of Trustees, drawn by the Board of Managers. He shall also be the arbitrator in all disputes or disagreements, either between members of the Board of Managers, or between the members of the Board of Trustees, or between the members of the said Paramawignanartha Bauddha Samagama, and his decision shall be final.

X.—The Board of Managers shall be thus constituted and conducted: (a) The present members shall hold office for the term of one calendar year from the date of these presents, or for a further term or terms if re-elected; (b)

Should any vacancy occur, a new member shall be selected to fill the same by the party who appointed the retiring member; and in case he should have been appointed by a Priest or by the said Colonel Henry Steel Olcott, then the name of the new appointee shall by the Secretary of the Board be submitted to the Galle Paramawignanartha Bauddha Samagama, for ratification by vote at its next regular meeting; (c) Their successors in office shall be annually nominated in each case by the original appointing power, subject to confirmation by the said Galle Paramawignanartha Bauddha Samagama, at a regular meeting; (d) Five members shall be a quorum for transaction of business at any meeting; but no meeting shall be held unless a printed or written notice shall have been sent, by post or messenger, to every member of the Board at least ten days previously; (e) All questions before the Board shall be decided by a majority of votes. In case of a tie the matter shall be referred to the party of the first part for decision without appeal; (f) No member of the Board shall receive any compensation for his services as such member, nor have any pecuniary interest direct or remote in any grant of money. Should it be discovered that this rule has been evaded or violated, the offender shall be at once expelled from the Board, and disgraced and expelled from the Theosophical Society. He shall be regarded as an out-cast whom no honorable man can associate with. Disqualification will be caused by (1) death, (2) incurable illness, (3) insanity, (4) permanent removal of residence from the Island, (5) by a just conviction on any felonious charge, (6) neglect of duty, including absence from three consecutive meetings of the Board without valid excuse, (7) maladministration, (8) apostacy from Buddhism to another religion; (g) the Officers of the Board to be chosen by the members from among their own number, shall be a Chairman, Secretary and Treasurer. The Chairman shall preside at all meetings and generally look after the business of the Board. Should he absent himself from a meeting, any other member may be elected temporary Chairman. The Secretary shall have charge of the correspondence, notices of meetings, and the official books and papers. The Treasurer shall keep an account of the state of the three several sub-funds above specified, viz:—the Educational, Literary and Miscellaneous, and always have ready for the information of the Board an accurate exhibit of the appropriations to date, and the unexpended credit balances with the Trustees. He shall also draw and disburse all petty cash items of expense, such as postage, stationery, &c., incidental to office work; (h) The Board shall make at least once annually a report upon its transactions during the year, to the party of the first part, who shall communicate the same with the reports from other provinces to the public; (i) No sum greater than Rs. 50 (fifty Rupees) shall be voted at any meeting except upon the favorable report of the sub-committee of the Board, to whom the matter had been referred by the Chairman at least one week previously; (j) Applications for grants of any kind must be made in writing and be favorably endorsed by two Managers before they can even be considered: should the vote thereupon be favorable, the Secretary of the Board shall draw a warrant upon the Trustees for the amount voted, in favor of the applicant, sign it, and procure the signatures of the Chairman and Treasurer of the Board. The warrant with accompanying papers shall then be referred to the party of the first part for examination; and upon his countersigning the warrant and returning it to the Secretary of the Board, the latter shall number and register it, and then forward it to the payee to obtain payment from the Trustees.

XI.—Every new member, before taking his seat, in the Board, shall sign a document similar to these presents and bind himself to abide by and enforce the Bye-Laws and Rules adopted by the Board for the government of its proceedings and the responsibility of its members.

(See page 7 for continuation.)

RETURN OF A SERIES OF LECTURES delivered by Colonel H. S. OLCOTT, in the Southern Province of Ceylon, in aid of the SINHALESE NATIONAL BUDDHISTIC FUND, and of collections made, from 29th July to 23rd October, 1882:—87 days.

Date.	Place of Lecture.	No. of Lectures.	Parties assisting.	Subscriptions.			
				Pledged.		Paid.	
1882							
July 29	Dondra Head... ..	1	Galle Buddhist Theosophical Society	119	85	94	85
30	Do.	2	" " " "				
August 3	Mirisse	3	" " " "	57	80½	57	80½
4	Welligame	4	S. P. D. Theodoris de Silva, Notary	308	14½	308	14
7	Paramananda Vihara	5	Bulagama Maha Terunanse	214	01	72	01½
8	Kolamba Walaiowa	6	K. Seelawanse Terunanse	29	74½	16	74½
9	Vijjyanande Vihare	7	Galle Buddhist Theos. Society	198	26½	144	26½
10	Māgalle.	8	Simon Perera Abeywardene	694	06½	612	06½
12	Kaluwella.	9	G. C. A. Jayasekera	73	59	72	59
13	Mahamodera	10	Medankara Terunanse...	14	63½	14	63½
14	Kalahagana	11	K. Seelawanse Terunanse	43	65½	42	65
15	Bope Vihare	12	" " " "	51	98½	41	23½
16	Wataraka Vihare	13	" " " "	50	49	50	49½
17	Hapugala	14	" " " "	36	34½	26	59½
19	Wellipitimodera	15	" " " "	63	32½	23	32½
20	Heependella... ..	16	Oyanwatte Rewatta Ternanse	225	25	148	..
21	Dadalla... ..	17	Kalupa Saranande " "	144	53	73	53
22	Galwadugodde Vihare.	18	Bulatgama Maha " "	120	50	83	50
28	Akmemana	19	Dhammajoti " "	84	29	11	29
29	China Garden... ..	20	K. Seelawanse " "	122	12½	53	12½
30	Ukwatriac Vihare	21	" " " "	47	16½	35	16½
31	Dangedera	22	Galle Buddhist Theos. Society	131	50	45	..
September 2	Unawatoone	23	Thomas de Silva Amarasoa	247	26	247	25
5	Habaradua	24	Galle Buddhist Theos. Society	95	33	92	78
7	Theosophical Hall	25	" " " "	69	12½	69	12½
9	Hatuwapiadigame	26	Deeranande Terunanse...	193	12½	190	12½
10	Kataluwe	27	Don Adrian de Silva Weerasooria	212	88	207	88
11	Kananke	28	Galle Buddhist Theos. Society	9	57½	9	57½
12	Walawa... ..	29	Paragoda Gunaratane Terunanse	40	46	29	46
13	Batimulle.	30	" " " "	33	13	24	88
14	Doreke... ..	31	Galle " Buddhist " Theos. Society	8	44	7	44
15	Pilane	32	" " " "	5	45	5	45
17	Katchihawatte Vihare	33	" " " "	24	53	15	53
19	Meeripenna	34	" " " "	104	37	104	37
20	Malalagama	35	" " " "	183	51	183	51
21	Ahangame	36	" " " "	46	53½	46	53½
23	Majuwane	37	Daduwana Saranankara Terunanse	41	05	41	05
24	Ganegame	38	Upauanda Terunanse	100	09½	65	60
25	Baddegama	39	Sumangala " " " "	47	06	41	31
27	Wellatolta	40	Attadassi " " " "	20	32½	20	20½
27	Agalia	41	Vipassi " " " "	70	..	40	12½
28	Unawittia	42	Medankara " " " "	58	60	18	10
29	Nagoda	43	Don E. A. Jayasinghe Aratchy	202	11	202	11
30	Aluttanayangodde	44	K. Seelawanse Terunanse	29	26½	25	76½
October 1	Paranatanayangodde.	45	" " " "	35	10½	35	10½
4	Acepawella	46	" " " "	83	25	68	..
5	Valuramba	47	" " " "	80	85½	19	35½
6	Kecmbia	48	Kondanne Terunanse...	30	66½	20	66½
7	Balagodde	49	Rawata " " " "	70	69½	66	76½
8	Telikade	50	Savanankara " Dopandron	106	50	106	50
10	Pitewella.	51	Saridatissa " Patuwatte	48	18½	48	18½
11	Boosse	52	Kumara Wadu Nicoris Aratchi ..	171	17	171	17
13	Ratgama	53	Emanis de Silva Goonesekere	302	61	302	61
14	Dodandua	54	Piartana Tissa Terunanse	203	..	203	..
15	Patuwatta	55	" " " "	105	..	105	..
16	Kittangodde	56	" " " & Veragodde	115	12	115	12
17	Hikkaduwa	57	" " " "	79	52	79	52
18	Tottagamuwawa... ..	58	" " " "	128	93	123	93
19	Telwatte	59	Ambagahawatte " "	133	63	133	63
20	Vaaragodde	60	D. Dahanayake and J. A. Goonesekere	80	..	80	..
20	Kahawa	61	Baddagame Sumangala Terunanse	70	20	70	20
21	Akurala	62	D. O. D. S. Gooneskeri	97	94	97	94
21	Madampe	63	" " " "	200	..	200	..
23	Battapola	64	Nanananda Terunanse...	113	..	113	..
	Mrs. Frederica Cecelia Dias Illangakoon		Matara	500	..	500	..
	Mrs. J. L. Phillips Panditaratus		" " " "	50	..	50	..
	E. R. Gooneratne, Esq.		Galle	250	..	50	..
	Theosophical Society's Collection Book		Galle Buddhist Theosophical Society	23	45	23	45
1881							
November 8	Ganagoddella Vihare... ..	65		264	..	46	..
9	Abungalle	66		148	..	13	25
11	Bellapitimodera	67		223	50	44	50
12	Randobe,	68		180	..	..	..
13	Do.	69		340	..	205	..
				8,904	81	6,807	09
			Balance subscription due. ... ..	.....	..	2,097	72
			Rs...	8,904	81	8,904	81

Galle, 27th October, 1882.

GREG. EDREWERE,
Secretary, Galle B.T.S.

said Notary to the said Paul Edward Pomnamperuma, Don Denis Subesingha, Don Adrian Alwis Wickremeratne, Etiligoda Vidanegamage Don Marshal de Silva, and Don Bastian de Silva Jayesekere, who are known to me, in the presence of Messrs. D. C. L. Goonewardene, and Dahanaike, the subscribing witnesses thereto, both of whom are known to me, the same was signed by the aforesaid parties and also by the said witnesses, in my presence and in the presence of one another, all being present at the same time, on the third day of September 1882, at Galapiadde.

I further certify and attest that this Instrument having been read over and explained by me, the said Notary, to the said Hendrick Madanaike, who is known to me, in the presence of Charles Dias Senewickreme Wijeyasckere and Holuwagoda Runage Marshal de Silva, both of Galle, the subscribing witnesses, thereto, both of whom are known to me, the same was signed by the said Hendrick Madanaike and also by the said witnesses, in my presence and in the presence of one another, all being present at the same time, on the third day of September 1882, at Kaluwelle.

I further certify and attest that the duplicate of this Deed bears stamps of Rupees two and cents fifty, which were supplied by the parties aforesaid.

(Signed) D. SAMARAWICKRAMA,
Notary Public.

Dated, third September, 1882.



Personal Items.

Mr. Thomas Perera Abeyawardene, of our Galle Branch arrived at Bombay in the P. & O. Steamer *Bokhara* on the 4th ultimo and is stopping at the Head-quarters. His purpose is to make a tour in India, visiting among other places the sacred Buddhist shrines of Buddha Gya and Kapilavastu.

Babu Mohini M. Chatterji, Assistant Secretary of the Bengal Theosophical Society, has been visiting his relative the venerable Debendra Nath Tagore, at Dehra Dun, whom Hindus of all castes hold in reverence for his exalted worth.

Mr. Tookaram Taty, Councillor of the Bombay Theosophical Society, who first studied Mesmerism under our President-Founder and has since largely added to his knowledge by reading, has for some months been healing the sick every morning before going to his place of business. He has effected many cures and finds his mesmeric powers increasing by practice. His benevolent example is commended to competent members of all our Branches for imitation.

Mr. John H. Judge, Acting Recording Secretary of the New York (Parent) Society, has written for five new charters for American branches in process of organisation. His brother, Mr. William, Q. Judge, one of the Founders, who recently returned from Venezuela S. A., has gone to Mexico on silver mining business. He will avail of the opportunity to make certain antiquarian researches interesting to occultists, in a part of the country which is alluded to in "Isis Unveiled."

Babu Balai Chund Mullik, Assistant Secretary of the Bengal Theosophical Society, is convalescent from an attack of hemorrhage from the lungs, induced by an ill-advised attempt to practise certain austerities prescribed in Bhaktiyoga. Our worthy and much esteemed young brother, who is not of a very robust constitution, as it would seem, was advised against this attempt by the Founders of the Society, whom he consulted while they were at Calcutta. His wish to acquire spiritual wisdom was however too ardent for restraint, and he made the

venture which has turned out so badly. An additional reason for regret that it should have been attempted, is found in the fact that some ultra orthodox Bengalis who are opposed to our Society, have cited this case as a warning against joining us; whereas from the first the Founders have always warned the public against the dangerous practice of Hatha-Yoga in all its forms, while the advocates of that system have invariably been the orthodox themselves! Other esteemed members who are likewise occupied with the same austerities, despite our most earnest protests, are running a similar risk. Hatha-Yoga if begun later than the tenth year of life, is at best a perilous experiment; even for such as are of sound body and mind.

We have a letter from Balai Babu expressing his regrets; but the harm was done already.

Though not a Fellow of our Society, yet the courteous attitude of Rajah Sir T. Malhava Row towards the Founders on the occasion of their recent visit to Baroda, and his kindly interest in our work, compel us to express the pleasure with which we have read a highly complimentary article upon that eminent Mahratta statesman, which has appeared in the London *Times* and is now going the rounds of the Vernacular Press. In his "B. A. and B. L." lecture at Madras, Colonel Olcott expressed the hope that the university graduates of India might form themselves into a Society for the moral and spiritual regeneration of the Hindus, under the leadership of this great man. Now that he has probably retired from political life and settled at Madras, is it impossible to see this hope realised? If the Rajah would but co-operate in this direction with his no less honoured cousin, Dewan Bahadur R. Ragoonath Row, President of the Madras Theosophical Society, what a bright era would dawn for India! In what other way could their long lives of distinguished public service be so honourably crowned?

Rawal Shri Hurrisingji Roopisingji, of Sihor, Kathiawar, Secretary of the Saorashttr Theosophical Society, writes Colonel Olcott:—"You must remember that when I last visited Headquarters you kindly showed me how to magnetise water for curative purposes. Being successful I followed it up by reading several works on Mesmerism. I am now glad to inform you that I have cured nearly 150 cases of sorts. I want to know whether I should continue to mesmerise and whether it is good for one's health to do so." He was answered that a mesmerist's health does not suffer from the exercise of the healing power if he is strictly temperate, leads a moral life, eats moderately of digestible food, bathes often, and takes enough exercise to keep his blood circulating freely. When we but think of the incalculable sum of suffering among invalids in this country, and of the ease with which a healthy and strong-willed man may cure them mesmerically, it seems a shame that so few Theosophists are devoting themselves to this beneficent humanitarian work.

Lieut. Stuart B. Beatson, F.T.S., XIth Bengal Lancers, has returned from Egypt, whither he went as an attaché of the Commanding General's Staff and rejoined his regimental station at Umballa.

Mr. T. Herbert Wright, F.T.S., of the P. W. D., went home on furlough, on the 21st ultimo, by the new French line to Marseilles. The cabin accommodations of these ships are unequalled as regards the comfort of passengers, we are told.

OUR NEW BRANCHES.

A Branch of the Theosophical Society was formed on 5th November at Dajiling under the name of the Kanchanjunga Theosophical Society with the following office-bearers:—

Babu Dinanath Majumdar, *President*.

„ Chatradhar Ghosh, *Secretary & Treasurer*.

A Branch—the Nuddea Theosophical Society—was formed at Kishnanagar, Nuddea, on the 3rd November with the following office-bearers:—

Babu Braja Nath Mukerji, *President*.

„ Tarshada Banerji, *Secretary & Treasurer*.

The Bhagulpore Theosophical Society was formed by M.R.Ry. Ramaswamier on the 7th November with the following office-bearers :—

Babu Parvaticharan Mukerji, *President*.
 „ Tarapada Ghosal, *Secretary*.

The Jamalpore Theosophical Society was formed by the same Brother on the 14th November with the following office-bearers :—

Babu Ramchandra Chatterji, *President*.
 „ Deno Nath Roy, *Secretary*.
 „ Rajcoomar Roy, *Asst. Secretary*.

The Arrah Theosophical Society was formed by the same Brother on the 17th November with the following office-bearers :—

Babu Chunder Narain Singh, *President*.
 „ Dwarka Nath Battacharya,
Secy. & Treasurer.

The Gya Theosophical Society was formed by the same Brother on the 21st November with the following office-bearers :—

Babu Rajkisson, Narayan, *President*.
 „ Mathuranatu Dhar,
Secretary & Treasurer.

THE POST NUBILA LUX THEOSOPHICAL SOCIETY.

(THE HAGUE, HOLLAND).

To Col. H. S. OLCOTT,

President, Theosophical Society.

Dear Sir and Brother,

At a meeting of our Society held last night, the following officers were elected for the ensuing year :

President : Edward Brooke Bonn ; *Vice President* : David Adolphe Constans Artz ; *Librarian* : Helene Wilhelmina Offlie Artz ; *Secretary and Treasurer* : Anthony Lodewyte George Offermans ; *Secretary for Foreign Correspondence* : Adelberth de Bourbon.

Under Rule VIII. of the Parent Society's Revised Bye-Laws for 1882, we have to ask your sanction for the confirmation of our election of the President.

We have also to request your confirmation of our Resolution to elect sister Helena van Stolk as an Honorary Member of this Branch, in honour of our much lamented Brother, Thomas Van Stolk, our late President.

After receiving your sanction to the present report, we hope to send you a detailed report of our work here.

We remain, most fraternally yours,

D. S. C. ARTY,

Vice-President.

A. DE BOURBON,

Secretary, for Foreign Correspondence.

The Resolutions of the P. N. L. contained in the above report are sanctioned by the President Founder in Council.
 Headquarters, Bombay, November 17, 1882,

DAMODAR K. MAVALANKAR,
 Joint-Recording Secretary,

THE NUDDEA THEOSOPHICAL SOCIETY.

(SECRETARY'S REPORT.)

A Branch of the Theosophical Society to be known as "The Nuddea Theosophical Society" was formed at Kishnaghur on the 3rd instant, in the presence of and with the assistance of Mme. H. P. Blavatsky. Eighteen fellows were that evening admitted into the Society, and organized the new Branch. The following officers were then elected for the ensuing year :

President : Babu Braj Nath Mukerji ; *Vice-Presidents* : Babu Girindra Nath Chatterjee, and Babu Sreekantha Mukerji ; *Secretary and Treasurer* : Babu Tarapada Banerji.

At the next meeting, however, Babu Braj Nath Mukerji expressed his inability to hold the office of the President, as he was not a permanent resident of Kishnaghur. Babu Cally Charn Lahiry was consequently elected un-animously, in his stead.

The fellows of this Branch earnestly hope that the Parent Society will be pleased to give us the necessary instructions and help us in the attainment of the noble objects with which all Branches have been formed.

A copy of the Bye-Laws, as soon as framed and adopted, will be sent for the confirmation of the President-Founder in Council.

TARAPADA BANERJI

Secretary.

Kishnaghur November 6, 1882.

The proceedings of the above Report have been sanctioned by the President-Founder in Council.

DAMODAR K. MAVALANKAR,
 Joint Recording Secretary
 Theosophical Society.

Headquarters, Bombay November 17th 1882.

An account of numerous cures, by mesmerism, of paralysis and hemiplegia (half-paralysis) made by the President-Founder in Ceylon, and of the excitement caused thereby has appeared in the *Indian Mirror* but too late for us to copy in the present number.

Next month we hope to give an account, from a Sinhalese correspondent, of the joyous reception given in Ceylon to a portion of the Sopara relics of Lord Buddha, kindly given to H. Sumangala, Thero, by the Government of Bombay.

A WARNING TO BROTHER THEOSOPHISTS.

I was initiated as a member of the Bengal Theosophical Society in April last. Since then I have been coming more and more to appreciate the majesty of the Occult Sciences of the Ancient Sages, by reading your valuable journal and various books. After the departure of the Founders from Calcutta, I was persuaded by some of the disciples of a person who professes to be master in Bhaktiyoga, to be taught its mysteries. I was initiated as his disciple after a few days, though I objected to become one so soon, because I thought myself ill-qualified for it. But as I was under his spell as it were for the time being, I could not much gainsay him. In this way he worked upon my sincerity and good faith and I commenced to practice Bhaktiyoga and pránáyám. I continued this process for about three weeks, when I began to lose faith in him, for his being unable to answer some of my questions and for some other reasons. During the latter portion of my training under him, I felt some pains in the lungs and heart, and the action of the latter organ was much accelerated. I therefore left off practicing the austerities. But the evil had been done already. *After about six weeks, I had hemorrhage from the lungs which considerably frightened me, and confined me to bed for twenty days.* I make the above statement because a rumour has got abroad that my hemorrhage has something to do with my connection with the Theosophical Society. Though I dislike notoriety I must, in justice, publicly confess, once for all, that neither the Theosophical Society nor its Founders *ever advised me* to practice Bhaktiyoga ; *on the contrary* I remember that Colonel Olcott, positively, and, if I mistake not, Mme. Blavatsky also, warned me against it ; the former pointing out to me a mutual Bengali friend who was killing himself by the same system. Moreover, a number of the members of our Society were also warned not to attempt Hathayoga as it was unsafe for adults to begin it.

It must also be said that my temporary Guru had no connection whatever with our Theosophical movement.

BALAI CHAND MULLICK.

21st November, 1882.

THE DEBATER,

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The Editor, as Editor, sets his personality a side, and is neutral.

All Religious and Philosophical arguments are especially welcome, and it is proposed to offer monthly prizes, of the value of Three Guineas each, for the best essays for and against Materialism, Buddhism, Anglo-Israelitism, Spiritualism and Christianity; as well as Free Trade, Protection, Education and kindred subjects, taking the opposite side of each question on alternate months, and although we commence as a small paper, should success attend our efforts, arrangements will be made to enlarge our space without increasing the price.

“The Debater” will be essentially thoughtful in its tone, and so that class of society who “never think” are not expected to patronise it.

“I lead where reason points the way,
And bow to no dogmatic sway,
Nor ask men blindly to obey.”

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A MONTHLY JOURNAL

ADVOCATING FREETHOUGHT AND EXPOSING THE ABSURDITIES OF THE CHRISTIAN FAITH.

EDITED BY

KALIPRASANNA KAVYABISHARAD, F.A.C.S.

Member of the National Secular Society, London.

THE Anti-Christian is published on the last day of every month. Subscription—Rs. 3, in advance per annum in India, and 7s. 6d. in foreign countries including postage. Single copy eight annas:—

“Yet the dauntless and fearless editor of the new journal acts *en bon sive*, in his way, and deals with his opponents handsomely. He neither backbites nor slanders them behind their backs but challenges them to meet openly to debate upon the merits of their religion, which they would thrust *volens volens* upon his countrymen. He manfully tells them in the words of Job: “If thou canst answer me, set thy words in order before me, stand up”—but instead of standing up and answering his direct accusations, the Christians, those at least who have made a feeble attempt at answering—“A servant of the Lord,” and some other “servants,” have poured torrents of personal abuse so far, but have not disproved as yet, one single argument. . . . Its perusal is worth double the amount of its subscription.”

—THE THEOSOPHIST, APRIL 1882.

“It is a move in the right direction and deserves every success.”

—DR. RAM DAS SEN OF BERRHAMPORE.

“We hail the appearance of our brother in the field.”

—THE PHILOSOPHIC INQUIRER.

European and American freethinkers have spoken kindly of the journal. The following is from Dr. Richard Congreve, M.A., M.R.C.P.L., the eminent successor of Auguste Comte:—

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VOL. 4. No. 4.

BOMBAY, JANUARY, 1883.

No. 40.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

SPECIAL NOTICE TO CORRESPONDENTS.

Adverting to articles and correspondence destined for the pages of the THEOSOPHIST, we would call the attention of intending contributors to the following instructions :—

(I.) *No anonymous documents will be accepted for insertion, even though they may be signed "A Theosophist."*

(II.) *Any contributor not desiring his name to be made public, should give the necessary intimation to the Editor when forwarding his contribution.*

(III.) *Contributors are requested to forward their articles in the early part of the month, so as to allow the Editor plenty of time for correction and disposal in the pages of the THEOSOPHIST.*

(IV.) *All correspondence to be written on one side of the paper, only, leaving clear spaces between lines and a wide margin.*

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

WRITING FOR THE PRESS.

The Boston (U. S. A.) *Transcript*, one of the brightest of American papers, recently gave some pithy advice to its contributors which is even more needed in India. If our friends could but serve one week each at the editorial desk of this magazine, they would not be likely to again offend as they now do in the preparation of manuscript. They frequently quote paragraphs and verses from Sanscrit, Pali, Hindi, and Urdu, of which the writing is so slovenly and the characters so indistinctly formed that they cannot be made out and so are often—left out. Says the *Transcript* :—

I. Write upon one side of the sheet only. Why? Because it is often necessary to cut the pages into "takes" for the compositors, and this cannot be done when both sides are written upon.

II. Write clearly and distinctly, being particularly careful in the matter of proper names, and words from foreign languages. Why? Because you have no right to ask either editor or com-

positor to waste his time puzzling out the results of your selfishness.

III. Don't write in a microscopic hand. Why? Because the compositor has to read it across his case at a distance of nearly two feet; also because the editor often wants to make additions and other changes.

IV. Don't begin at the very top of the first page. Why? Because if you have written a head for your article, the editor will probably want to change it; and if you have not, which is the better way, he must write one. Besides, he wants room in which to write his instructions to the printer as to the type to be used, where and when the proof is to be sent, &c.

V. Never roll your manuscript. Why? Because it maddens and exasperates everyone who touches it—editor, compositor, and proof-reader.

VI. Be brief. Why? Because people don't read long stories. The number of readers, which any two articles have, is inversely proportioned to the square of their respective length. That is, a half-column article is read by four times as many people as one double that length.

VII. Have fear of the waste-basket constantly and steadily before your eyes. Why? Because it will save you a vast amount of useless labour, to say nothing of paper and postage.

VIII. Always write your full name and address plainly at the end of your letter. Why? Because it will often happen that the editor will want to communicate with you, and because he needs to know the writer's name as a guarantee of good faith. If you use a pseudonym or initials, write your own name and address below it; it will never be divulged.

MIND, THOUGHT AND CEREBRATION.

BY PROF. ALEXANDER WILDER, M.D., F.T.S.

(Continued from the October Number.)

It is likewise observed that purposes which we have formed, and other vivid mental impressions, are by no means uprooted from the mind by being dropped or dismissed out of the active thought. We awake at the time which we have set, and are reminded by a signal of the memory that the appointed moment has come to set about something which we had proposed. I have been roused from sleep to do a thing which I had contemplated, sometimes apparently hearing a voice call me for the purpose, and have often been interrupted in the current of active thinking when awake by the intervening of the occult memory. I have also witnessed kindred phenomena in persons whose external sensibility and consciousness had been suspended by an anæsthetic. Whatever had been previously expected or contemplated, the idea or emotion uppermost would be exhibited in word or action.

Pain, terror, anger, as well as rapture and beatific delight, were expressed as though actually experienced; even as if there had been no interruption of the normal condition. Yet the patient, a few moments afterward, would remember nothing of the matter, and declare unqualifiedly that there had been no consciousness of anything that had occurred. Analogous experiences sometimes take place with individuals in the mesmeric state.

Many of the illusions of insane and other disordered persons belong to the same category.

The existence of double consciousness indicates the source of many of the curious phenomena, not otherwise easy to understand. "Persons have lived for years," says Dr. William Gregory, of Edinburgh, "in an alternation of two consciousnesses, in the one of which they forget all they have ever learned in the other." Dr. Huxley and William B. Carpenter both substantially admit the same thing. Epileptics have been known to finish, in a new paroxysm of their complaint, a sentence began in an attack which had occurred days or weeks before. Maudsley relates the case of a groom whose skull had been fractured by the kick of his mare. As soon as the portion of bone pressing on his brain was removed, three hours later, he recovered his usual consciousness, and cried out an order to the animal.

The absent-minded German professor will not be forgotten, who called at the door of his own house to inquire for himself, and walked away on being told that he was not at home, forgetful that he was himself the man. Soldiers on a march, messengers carrying despatches, and individuals walking for a wager, sleep while in motion. A person stunned will pick up his hat, go about his business, and perform various acts to which he has been habituated.

Dr. John W. Draper has endeavoured to account for the phenomena of double consciousness, by the conjecture that it is a result of the double construction of the brain. He cites with approbation the treatise of Dr. Wigan in support of his theory. The hemispheres of the brain, we are reminded, are distinct organisms, each having the power to carry on its functions independently of the other. Usually, however, they act simultaneously, the superiority of the one compensating for the defects of the other. Sometimes there is "insubordination of one of the hemispheres," and there are, in consequence, two distinct trains of thought and two distinct utterances, either at the same time, or in very rapid alternation. Each of these, perhaps, will be perfectly consecutive and sane by itself, but the two will be incongruous from being mingled confusedly together. This condition, in its exaggerated form, is regarded as insanity; nevertheless, it has been observed in the thinking operations of persons whose minds are considered as perfectly sound. When one of the hemispheres was entirely disorganized, or had been destroyed from external violence, the other appeared to do the whole work acceptably. There are also numerous examples of the independent action of both hemispheres in instances where the individuals were in a state of health. While engaged in ordinary pursuits which imply a continued mental occupation, we are occasionally beset with suggestions of a different kind. A strain of music, or even a few notes, may be incessantly obtruding. In our air-castle-building, we permit one hemisphere to act, presenting fanciful illusions; while the other witnesses the operation and so lends itself to it.

In other cases, these conditions of double consciousness have alternated in a more striking manner. Each hemisphere of the brain continued its action for a period of days or even weeks, and then relapsed into a quiescent condition. The other took its turn, and ran its own course, after a similar manner. Instances where one of the hemispheres had undergone deterioration or suffered lesion, so that it has been reduced to an infantile condition, and there is incapacity to make use of the impressions which had been previously made on it, the individual will alternately exhibit what has been aptly termed child-life and mature-life. Dr. Draper is of opinion that these phenomena of alternate and double intellection can be explained on no other principle. He is less decided, however, in regard to the explanation of the sentiment of pre-existence in the same way.

All the facts, however, cannot be thus met. Van Helmont, by experiment upon himself with aconite, suspended the action of the brain; upon which consciousness

and perception appeared at the solar ganglion. This indicates that the function of cerebration, or brain-activity, whether conscious or otherwise, does not account for all the phenomena. The statement of Dr. Carpenter, that "mental changes may go on below the plane of consciousness," is but half the truth. There is no single plane of consciousness but a plurality, and the nervous ganglia of the sympathetic system have likewise their part and allotment.

His assumption, that inventions and the various phenomena that he depicts, are principally the resultants of the previous action and discipline of the mind, is also faulty. Idiots are by no means destitute of intellectual and moral faculties and at times they display an independent spiritual consciousness. Seager, of Berlin, reports that he has had in his establishment indubitable cases of idiocy, in which the head was small and mal-formed, yet in which the results of education were so triumphant, that his patients were ultimately able to go forth and mix with the great world, exhibiting no mental infirmity that could be detected. In one instance, a young man underwent the rite of confirmation without being suspected by the priest of any abnormality of mind. Dr. Bateman, consulting physician to the Eastern Counties Asylum for Idiots in England, expresses his undoubting belief that the idiot of the lowest class has the germ of intellectual activity and of moral responsibility. "This germ," he confidently declares, "although possibly only permitted to bud here, is destined hereafter to expand into a perfect flower, and flourish perennially in another and a better state of being." It is manifest that in such case the budding, expanding and flourishing perennially, are resultants of other factors than those furnished by brain-protoplasm.

Dr. William H. Holcombe affirms that "consciousness is the consequent of our finite, imperfect state." This is substantially the doctrine of Aristotle, Spinoza and Swedenborg. "Our imperfection is the pledge," says he, "of our immortality, our progress, our happiness, as well as the ground of our consciousness itself." Assuming the substantial correctness of this proposition, we must accept the corollary to it; that if imperfection is the basis of actual consciousness, then that which transcends consciousness must pertain to a higher region. Indeed, Doctor Carpenter appears to have almost conceded as much when he describes the condition which approaches nearest to Direct Insight as resulting from the earnest habit of looking at a subject from first principles, looking honestly and steadily at the True and the Right. An individual can perceive principles only from having their substance in himself; he knows nothing which is totally foreign to his own nature. The insight which is nearest approached by the earnest contemplation of the True and the Right is no acquirement of an alien or engrafted faculty, but the evolution of an energy innate in us. It is an awakened memory of a knowledge heretofore possessed. The attainment is supraconscious and truly divine, but it is not cerebration. It is the self-recognition of soul, enabling the individual to perceive the ideas which it is sought to express by "all the master-words of the language—God, Immortality, Life, Love and Duty."

Dr. Oliver Wendell Holmes, treating of this grade of mental unfoldment, seems to carry it, and very properly, beyond the province of mere brain-action into the higher department of the soul. "The more we examine into the secret mechanism of thought," he declares, "the more we shall see that the automatic, unconscious action of the mind enters largely into all its processes." Again in Master Byles Gridley's book it is asserted that "the best thought, like the most perfect digestion, is done unconsciously."

In different works he abounds with tentative ideas which make us wish he had written more and done it more unequivocally. The story *Elsie Venner* is based on the quasi-hereditary admixture of an ophidian element with the whole nature of a human being, and the pre-

dominance of that quality over her thought, emotions and personal habitude. The vision of Myrtle Hazard is in certain respects still more suggestive. While steadily gazing upon a luminous figure of a cross, which he suggests was an accidental product of decaying phosphorescent wood, she becomes ecstatic. Presently there appear before her the figures of several of her ancestors and with them her own eidolon as though she was in some way outside of herself. They seem to address her and to want to breathe the air of this world through the medium of her exterior shape, which was at the moment apparently empty of her presence and theirs. Presently, she seems to return into it, and then the others to become part of her, one by one, by being lost in her life. She feels the longing to live over the life of her own father and mother, then the peculiar impulses of the others, and finally is in some way made one with the purest nature of them all.

Dr. Holmes suggests the explanation that this was "probably one of those intuitions with *objective projection* which sometimes come to imaginative young persons, especially girls, in certain exalted nervous conditions. He carries the idea further, and remarks that "the lives of our progenitors are, as we know, reproduced in different proportions in ourselves, *Whether they as individuals have any consciousness of it*, is another matter." This statement almost appears to be a reflection of the proposition of Mr. Frederick Harrison, that every human individuality, though dissolved at death, was transmuted into a moral force, and capable of passing into and stimulating the brains of living men. This peculiar metaphysic is adapted to the concept of an unconscious brain-action, and the further notion of "a distinct correspondence between every process of thought or of feeling and some corporeal phenomenon." But Dr. Holmes does not appear to be thus limited in his prehension. He gives a fuller scope to heredity and even admits the possibility of a further spiritual occupancy. It is possible, he suggests, that our progenitors do get a second as it were fractional life in us. Some who have long been dead may enjoy a kind of secondary and imperfect, yet self-conscious life in these bodily tenements, which we are in the habit of considering exclusively our own. It might seem, that many of those whose blood flows in our veins struggle for the mastery, and by and by one or more get the predominance; so that we grow to be like father, or mother, or remoter ancestor, or it may be that two or more are blended in us, not to the exclusion however, of a special personality of our own, about which these others are grouped. "We all do things awake and asleep which surprise us. Perhaps we have co-tenants in this house we live in."

Kant himself promulgated a similar idea. "Perhaps it will yet be proved," he says, "that the human soul, even in this life, is, by an indissoluble communion, connected with all the immaterial natures of the spirit-world, acting upon these and receiving impressions from them." Goethe unhesitatingly affirms it. "Every thought," says he, "which bears fruit and has a sequel, is inherent in no man, but has spiritual origin. The higher a man stands, the more is he standing under the influence of the demons. Everything flows into us, so far as we are not it ourselves. In poetry there is decidedly something demoniac (or spiritual), and particularly in the unconscious, in which intellect and reason all fall short, and which therefore acts beyond all conception."

Agassiz acknowledged this same psychological fact. He affirms that there are two sets or a double set of mental powers in the human organism, essentially different from each other. "The one," he says, "may be designated as our ordinary conscious intelligence, the other as a superior power which controls our better nature." This latter he describes as "acting through us without conscious action of our own." Maudsley declares that this is a mental power organized before the supervision of consciousness. Whatever he may imply by this, the explanation followed up will carry us beyond the region of simple physical existence.

When Dr. Tanner was prosecuting his world-famous forty days' fast at Clarendon Hall, in the city of New York, he was constantly attended by physicians who persisted in asserting that his brain was certain to give way for want of nourishment, and predicted that after two or three weeks insanity or delirium would ensue. Yet on the very last day of the fast, he exhibited no essential mental deterioration, but was perfectly normal so far as will and reasoning power were concerned. I was present and observed him carefully with the intent of being certain. It has been officiously asserted in public journals that no important fact was elicited or demonstrated by Dr. Tanner's experiment, that Science had gained absolutely nothing from it. The Molten Calf of Science bedizened with the new-dyed purple robe of priestly arrogance, rejects every truth which happens not to agree with its assumptions or to be elicited by its methods. It can be no gainer, but is a sad loser from the revelations of the Forty Days' Fast. I do not see how it could be otherwise. Knowledge, however, was greatly served, which is a more excellent boon, enjoyed by those who love truth for its own sake. Enough, too, was shown by it to reveal the possibility of preserving the life of President Garfield, if he had had medical attendants modestly willing to profit by such means of information. The maintaining of psychic and intellectual forces intact when all material support was withdrawn from the body and brain except water and air, and the peculiar influences and vital emanations derived from those about, affords evidence not easy to controvert that the human mind exists and acts by virtue of an energy that exceeds matter and its conditions.

I do not care, however, a controversy with materialists. They are right to a certain degree, but they reason illogically. The induction of which they are often so boastful is, to a great degree, a barren and unproductive method, incapable of the evolution of important truth. The divine faculty of judging rightly on imperfect materials, transcends it altogether. The inductive method is a viewing of the night-side of nature; and they who employ it exclusively are able only to see a dark matter shutting off all light and knowledge by its dense gloom. We may regard the subject also on its upper side where the sun shines and the bright Truth makes it all luminous and clear. It need give no embarrassment because vital force, nerve-force and mind-force are correlated and thus mutually influence each other, as well as being interchangeable the one into the other. The important fact, as Mr. Payton Spence has so justly remarked, is the fact so clearly demonstrated by the phenomena of what has been termed Unconscious Cerebration, "that *the unconscious* (the sub-conscious and perhaps the supra-conscious) *modifies the conscious* (human and animal), and *th it the two become blended into compound states, thus proclaiming their sameness and kinship*, and showing that mind runs deeper into matter than is generally supposed."

Scientific thought has supplemented these conclusions by foreshadowing the hypothesis, that matter in its last analysis must be resolved into force. "What do we know of an atom apart from force?" demands Faraday. Mr. Spence directs our attention to the fact that matter and consciousness have the relation of cause and effect. There can be no such relation, he argues, except as they are the same in their ultimates. Hence matter and consciousness in their ultimates are the same; and the modification and the thing modified are, in the last analysis, rendered to states of consciousness. "Consciousness is the ultimate, unitary, cosmical constituent." One sole substance underlies the whole universe. That substance is essential life, comprising in it Power, Intelligence and Benevolence. These alone are permanent; whatever is opposed to them is transient, ephemeral and self-destructive.

We are at the superior pole of psychic verity, and hence in direct antipodes to the empirical reasoning, which has seemed to be becoming popular, that would resolve the

real world into a synthesis of sensibles, and the soul itself into a consensus of the faculties which observation discovers in the human organism. The omnipresence of consciousness in its several forms, affords no rational basis for the theory that endeavours to eliminate it, and personality with it, from the Supreme Essence. We cognise the entity of Thought behind all sense and organic manifestation. We perceive that death does not extinguish human existence, and that what is beyond man and the universe, is neither void, nor altogether unknowable or unessential.

There is no adequate justification for the plaint of Schopenhauer, that it would have been better if the universe had never existed, nor for the more audacious affirmation of Hartmann, that "if God, previous to the creation, had been aware of what he was doing, creation would have been a crime." The energy which inspires and gives law to nature, is not the dominion of the worst. The bad cannot perpetuate itself. The apparent disorder and even misery into which we are born, have a benevolent purpose in them.

Holmes formulates the idea which we have arrived at: "We all have a *double*, who is wiser and better than we are, and who puts thoughts into our heads, and words into our mouths." The soul is then to be recognized as the receptacle of the thoughts, which are thus dissociated from corporeal phenomena. The double that originates them, is the purer intelligence. This is the universal consciousness imparted in a certain degree to each individual, and nevertheless, after a manner common to all.

There is an ocean, so to express it, of pure reason, which permeates and includes all living intelligences. It is, as Dickens expresses it, a sea that rolls round all the world. We are all in it and pervaded by it through all our mind. It reveals itself whenever the conceit of knowledge which proceed from ignorance, is dispelled. The consciousness is above our sense-perception, and hence whatever brain-agency may be associated with it, is wholly receptive, and cannot properly be deemed or denominated cerebration. It is the partaking of the Universal Intelligence, as our corporeal organism is a partaking of the universal nature. For it matter has no obstruction, space no limit, time no measurement; it transcends them all.

There exists in the various ranks of modern society, a solemn idleness which would make us refrain from all meddling with such matters. Arrogating to itself the honoured title of *experience*, it would rest everything upon the notion that theoretical shallowness is practical excellence. In this way a degenerate humanity is striving to subdue and overwhelm the true humanity, in order to bring it beneath the power of cultivated animalism, which deems itself superior, and to suppress or pervert the higher instincts; so that of all which has ever borne the name of virtue, there shall be nothing left but so-called *utilities* which may also be applied to vicious ends. As we become more skilful and scientific, it tends to make us more irrational. It would establish a reign of ignorance which is really bestiality. Its worship would be indeed that of brazen serpents and golden calves, without any veneration for the soul itself; and men of science would minister at the altars. To such a paralyzing, brutalizing lethargy, it is a supreme duty not to succumb. The true soul is eager to know, to have that knowledge which is possessing. This is the highest service which can be given to the human race.

It has been necessary and inevitable, to carry our subject from nature to metaphysics, from cerebration to the supersensible, and from both the infidelity of scientists and the cant of fools, to that supra-consciousness which transcends each alike. Herbert Spencer has declared that this consciousness of Absolute Being, cannot be suppressed except by the suppression of consciousness itself. The thought, therefore, which cannot be found to have an origin on the plane of the common conception, must be traced beyond it; we must consent to let physiology be

transcended by teleology. All that is vital and valuable to us, is concerned in so doing; and questions of such tremendous importance, may not be left to sleep in the unknown.

CRIME IN BENGAL.

We read in the *Scientific American* :—

"The area of Bengal under British control is about that of Great Britain and Ireland, with about the same number of inhabitants. The population is made up principally of native Hindus and the Mahomedan descendants of the ancient Mogul invaders.

"In a lecture on what the English have done for the Indian people, delivered to the members of the Philosophical Institution, Edinburgh, Dr. W. W. Hunter, Director General of Statistics to the Government of India, said, according to the *London Times*' report :—'There was now only about one-third of the crime in Bengal that there was in England. While for each million persons in England and Wales there were 870 criminals always in jail, in Bengal, where the police was very completely organized, there were not 300 convicts in jail for each million; and while in England and Wales there were 340 women in jail for each million of the female population, in Bengal there were less than 20 women in jail for each million of the female population!'

"A well-paid and highly disciplined police, the doctor said, now deals efficiently with the small amount of crime in Bengal; a happy state of things attributable to British rule, if the British view of the case is to be accepted.

"It would be interesting to know how many of the Bengal criminals are of European parentage; and why it is that British rule at home shows results so poor in comparison with India. Of course it would not do to suspect that those benighted pagans and Mohamedans are naturally inclined to lead more wholesome and honest lives than the masses of Great Britain. Christian civilization would stand aghast at such a thought. Perhaps the missionaries who tell us so much about the land where every prospect pleases and only man is vile, may be able to make clear puzzle."

A MYSTERIOUS RACE.

While travelling from the landing place—on the Madras "Buckingham Canal"—to Nellore, we were made to experience the novel sensation of a transit of fifteen miles in comfortable modern carriages each briskly dragged by a dozen of strong, merry men, whom we took for ordinary Hindus of some of the lower or Pariah caste. The contrast offered us by the sight of these noisy, apparently well-contented men to our palankin-bearers, who had just carried us for fifty-five miles across the sandy, hot plains that stretch between Padagamam on the same canal and Guntoor—as affording relief—was great. These palankin-bearers, we were told, were of the washerman's caste, and had hard times working night and day, never having regular hours for sleep, earning but a few *pie* a day, and when the *pie* had the good chance of being transformed into *annas*, existing upon the luxury of a *mud-soup* made out of husks and damaged rice, and called by them "pepper-water." Naturally enough, we regarded our human carriage-steeds as identical with the palankin-bearers. We were speedily disabused, being told by one of our Brother members—Mr. Kasava Pillai, Secretary to our Nellore Theosophical Society—that the two classes had nothing in common. The former were low caste Hindus, the latter—*Yanadhis*. The information received about this tribe was so interesting, that we now give it to our readers, as we then received it.

WHO ARE THE YANADHIS ?

The word *Yanadhi* is a corruption of the word "Anathi" (Aborigines), meaning "having no beginning." The Yanadhis live mostly in the Nellore District, Madras Presidency, along the coast. They are divided into two classes: (1) *Cuppala* or *Chulla*, "frog-eaters," "refuse-eaters;" and (2) the Yanadhis proper, or the "good Yanadhis." The first class lives, as a rule, separated from the Sudra population of the district, and earns its living by hard work. The *Cuppala* are employed to drag carts and carriages in lieu of cattle, as horses are very scarce and too expensive to maintain in this district. The second class, or *Yanadhis* proper, live partly in villages and partly in the jungles, assisting the farmers in tilling the land, as in all other agricultural occupations.

Yet both classes are renowned for their mysterious knowledge of the occult properties of nature, and are regarded as practical magicians.

Both are fond of sport and great hunters of rats and bandicoots. They catch the field-mouse by digging, and the fish by using simply their hands without the usual help of either angle or net. They belong to the Mongolian race, their colour varying from light brown to a very dark sepia shade. Their dress consists of a piece of cloth to tie around the head, and of another one to go round the waist. They live in small circular huts of about 8 feet in diameter, having an entrance of about 1½ p. in width. Before building the huts they describe large circles round the place where the huts are to be built, muttering certain words of magic, which are supposed to keep evil spirits, influences and snakes from approaching their dwelling places. They plant round their huts certain herbs believed to possess the virtue of keeping off venomous reptiles. It is really astonishing to find in those little huts two dozens of persons living, for a Yanadhi rarely has less than a dozen of children. Their diet consists chiefly of rats, bandicoots, field mice, cangi, guano, and little rice—even wild roots often forming part of their food. Their diet, in a great measure, explains their physical peculiarities. Field-mice account partly for their having so many children each. They live to a good old age; and it is only very seldom that one sees a man with grey hairs. This is attributed to the starch in the cangi they daily drink, and the easy and careless lives they lead.

Their extraordinary merit consists in the intimate knowledge they possess of the occult virtues of roots, green herbs, and other plants. They can extract the virtue of these plants, and neutralize the most fatal poisons of venomous reptiles; and even very ferocious cobras are seen to sink their hoods before a certain green leaf. The names, identity and the knowledge of these plants they keep most secret. Cases of snake-bite have never been heard of among them, though they live in jungles and the most insecure places, whereas death by snake-bite is common among the higher classes. Devil possession is very seldom among their women. They extract a most efficacious remedy, or rather a decoction from more than a hundred different roots, and it is said to possess incalculable virtues for curing any malady.

In cases of extreme urgency and fatal sickness they consult their seer (often one for 20 or 25 families), who invokes their tutelary deity by sounding a drum, with a woman singing to it, and with a fire in front. After an hour or two he falls into a trance, or works himself into a state, during which he can tell the cause of the sickness, and prescribe a certain secret remedy, which, when paid and administered the patient is cured. It is supposed that the spirit of the deceased, whose name they have dishonoured, or the deity whom they have neglected, tells them through the medium of the seer, why they were visited with the calamity, exacts of them promise of good behaviour in future, and disappears after an advice. It is not unfrequently that men of high caste, such as Brahmins, have had recourse to them for such information, and consulted with them with advantage. *The seer grows his hair and lets no razor pass his head.* The Yanadhis shave their heads

with the sharp end of a glass piece. The ceremonies of naming a child, marriage and journeys, and such other things, are likewise consulted.

They possess such an acute sense of smell, or rather sensitiveness, that they can see where a bird they require is, or where the object of their game is hiding itself. They are employed as guards and watchmen for the rare power they have in finding and tracing out a thief or a stranger from his foot-marks. Suppose a stranger visited their village at night, a Yanadhi could say that the village was visited by him (a stranger) by simply looking at the foot-steps.

THE BUDDHIST CATECHISM.

(BY Y.....Z.....FTS.)

Colonel Olcott's "Buddhist Catechism" has now reached its 14th thousand. This well-deserved and rapid success is in itself a sufficient proof of the want it supplied. That up to this time a religion reckoning more followers than any other in the world should have been without a text book for use in schools and colleges may perhaps be regarded as curiously in harmony with some of its peculiarities. For whereas in other religions we find either aggression, bigotry, persecution or fanaticism—in some, all these evils combined—in Buddhism a philosophical calm seems to pervade its teachers and priests, and their converts are and ever have been made by appeals to the reason aided by the example of a pure and highly moral life—not by propagandist tracts. Although the catechism was originally written for beginners and for use in schools in Ceylon, its circulation among educated Europeans, both in this and other countries, is hardly less desirable. For the former purpose, the first edition was sufficient, and hardly required the additions which now appear in the one just published. But for the benefit of the latter, the eighteen additional questions and answers, together with the appendix, will be of great importance. They help, moreover, to bring more into synthesis with one another—the Buddhism of Northern and Southern India. Not that there is any real discord between the different schools of Buddhist teaching. In this as in so many other ways the superiority of this religion over all others is apparent even on the surface; other religions are divided and cut up into sects and parties, the heads or leaders of which are at war with one another, their supporters taking up the cause more or less violently according to their lights. Buddhism, on the other hand, although in some of its forms and ceremonies it has in course of time varied to suit as it were climate or nationality, the priests of all denominations, whether Tibetan, Sinhalese, Burmese, or Chinese, will agree on the great questions of esoteric as well as orthodox Buddhism. Thus the parts in this Catechism, which treats more particularly of the philosophy, will be found to agree with the views frequently put forth in these pages, in spite of the fact that our teaching is from the Tibetan Buddhists, while Colonel Olcott, in writing his excellent little book, has been guided by H. Samangala, of the Siamese section of the Southern Buddhists of Ceylon, and High Priest of Adam's Peak. This journal has been so often accused of abusing and traducing the Christian religion that we almost hesitate to speak on this tender subject. But it may be mentioned perhaps, without offence, that it is not the teaching of Jesus Christ which has ever been laughed at, still less abused in these columns. His moral code was only less perfect than that of Buddha, and true Christians and Buddhists, if they follow out the words of their respective masters, might walk together to the end of their lives without quarrelling. But we maintain that the attitude, life, and teaching, of the Christian church at the present time and for centuries past is not nor has been Christ-like, nor can it bear comparison either in its past actions or present results with the Buddhistic. Christians have undoubtedly (never mind from what causes) wandered far away from their true religion, while Buddhists are for

the most part just what they were from the first. Finally, when we review orthodox Buddhism from Colonel Olcott's Catechism, and then Christianity, as expounded in the Catechism of the Protestant Church, we cannot help thinking that an educated man unbiassed by any religion whatever would, from all points of view, choose the Buddhistic and discard the Christian.

GLEANINGS FROM ELIPHAS LEVI.

RITUEL DE LA HAUTE MAGIE.

CHAPTER XIX.

THE MAGISTERIUM OF THE SUN.

We have now reached that number which in the Tarot is marked with the sign of the Sun. The Decad of Pithagoras and the Triad multiplied by itself, united, signify wisdom applied to the Absolute. It is, therefore, of the Absolute that we shall now speak.

To discover the Absolute in the Infinite, in the Indefinite and in the Finite, is the *Magnum Opus* of the wise, which Hermes designates the work of the Sun.

To discover the unshakeable foundations of the true religious faith, of Philosophic Truth, and of the transformation of metals, this is the whole search of Hermes, this is the Philosopher's stone.

This stone is one and multiple; it may be decomposed by analysis, and recomposed by synthesis. Analysed it is a powder, the so-called powder of projection of the alchemists. Prior to analysis, and after synthesis, it is a stone.*

The Philosopher's stone, say the masters, ought not to be exposed to the air or to the glances of the profane; it must be hidden and kept with care in the most secret recess of one's laboratory, and one should ever wear on one the key of the place where it is shut up.

He who possesses the great secret is a true king, and more than a king; for he is inaccessible to all fears and all vain hopes. In all diseases, whether of the soul or of the body, a single morsel detached from the precious stone, a single grain of the Divine Powder, suffices to effect a cure. "He that hath ears to hear, let him hear," as said the Master.

The Salt, the Sulphur and the Mercury are but the accessory elements, and the passive instruments of the *Magnum Opus*. All depends, as we have said, on the interior *Magnes* of Paracelsus. The work is entirely in the projection,† and the projection is perfectly accomplished by the intelligence effective and realizable from a single word.

There is only one important operation in the work: this consists in *sublimation*, which, according to Geber, is nothing but the elevation of the dry thing by means of fire with adherence to its own vessel.

Whoso would arrive at a knowledge of the Great Word, and would possess the Great Secret, should after meditating the principles of our "Dogma," read with attention the works of the Hermetic Philosophers, and he will doubtless achieve his initiation as others have achieved theirs; but it is necessary to take, as a key to their allegories, the unique Dogma of Hermes contained in his emerald table, and to follow in classifying cognizances, and in directing the operation, the order indicated in the Cabalistic Alphabet of the Tarot, of which a complete and absolute explanation is given in the last chapter of this work.

Amongst the rare and precious works, which contain the mysteries of the Great Secret, we must reckon in the first rank: "The Chemical Pathway" or "Manual of Paracelsus" which contains all the mysteries of the Occult Dynamics and of the most secret Kabala. This manuscript work, precious and original, is only to be found in the library of the Vatican. Sendivogius took a copy which the Baron de Tschuddi used in composing his Hermetic Catechism contained in his work entitled, "L'ETOILE FLAMBOYANTE" (the Flaming Star). This Catechism which we indicate to all Cabalistic sages as capable of taking the place of the incomparable Treatise of Paracelsus, embraces all the true principles of the *Magnum Opus*, and sets them forth so clearly and satisfactorily, that a man must be absolutely devoid of that special intelligence, which grasps occult matters, who cannot arrive at the absolute truth after meditating duly on it.

We propose to give a succinct analysis of this, with a few words of commentary.

Raymond Lully, one of the great and sublime masters of the science, has said, that to make gold, one must first have gold. Nothing can be made out of nothing; wealth cannot be absolutely created; one increases and multiplies it. Aspirants to the science should, therefore, realize that they are to expect from the Adept neither tricks of conjuring nor miracles. The Hermetic Science, like all true sciences, is mathematically demonstrable. Its results, even material, are as exact as that of a properly constructed equation.

The Hermetic Gold, is not only a true Dogma, a light without a shadow, a truth without alloy of falsehood, it is also a material gold, real, pure, and the most precious that can be found in the mines of the earth.

But the Living Gold, the Living Sulphur, or the true fire of the philosophers must be found in the house of Mercury. The fire nourishes itself with air; to express its attractive and expansive power, one cannot give a better illustration than that of the lightning, which is at first only a dry and terrestrial exhalation, united with a moist vapour, but which by virtue of increasing its tension (*de s'exalter*) taking on a fiery nature, acts on the humid portions inherent in it, which it attracts and transmutes to its own nature; after which it precipitates itself with rapidity towards the earth, where it is attracted by a fixed nature similar to its own.

These words enigmatic in form, but clear as to the purport, explain exactly what the philosophers meant by their mercury fertilized (impregnated) by the sulphur; it is the AZOTH, the universal magnetism; the Great Magic Agent; the Astral light, the light of life, fertilized by the vital (*animique*) force, by the intellectual energy which they compare to sulphur on account of its affinities with the divine fire. As for the salt, this is matter absolute. All that is matter contains salt, and all salt can be converted into pure gold by the combined action of sulphur and mercury, which at times act so rapidly that the transmutation may be effected in an instant or in an hour, without fatigue to the operator and almost without expense, or in consequence of more unfavourable conditions of the atmospheric media, the operation may require several days, several months, and at times even several years.

As we have already said, there exist in Nature two primary laws.* two essential laws, which produce in counter balancing each other the universal equilibrium of things: that is fixity and movement, analogous in Philosophy to the truth and invention, and in absolute conception to the Necessity and the Liberty which are the Essence of God himself (1). The Hermetic Philoso-

* "Prior to analysis" or "after synthesis"—the stone is no stone at all, but the "rock"—foundation of absolute knowledge—our seventh principle.—ED.

† In connection with the "projection," we would advise our readers to turn to the "Elixir of Life" in the March and April (1882) numbers of the THEOSOPHIST. The "interior Magnes" of Paracelsus has a dual meaning.—ED.

* This is incorrectly stated, and apt to mislead the beginner. Eliphas Levi ought, without risking to divulge more than permitted, to have said: "There exists in Nature one universal Law with two primary manifesting laws as its attributes—Motion and Duration. There is but one eternal infinite uncreated Law—the "ONE LIFE" of the Buddhist Arhats, or the Parabrahm of the Vedantins—Adwaitas.—ED.

(1) Which the vulgar *hoi palloi* call, "God," and we—"Eternal Principle"—ED.

phers give the name of *fixed*, to all that has weight, to all that tends by its nature to central repose and immobility; they designate as *volatile*, all that more naturally and willingly obeys the law of movement, and they form their stone by analysis, that is to say, by the volatilization of the fixed, and then by synthesis, that is to say, by the fixation of the volatile, which they effect by applying to the fixed, which they call their salt, the sulphurated mercury, or the light of life directed and rendered omnipotent by a secret operation. Thus, they seize upon the whole of Nature, and their stone is found wherever there is salt, in other words, no substance is foreign to the *Magnum Opus*, and one can change into gold even matters that appear the most despicable and vile, which is true in this sense, that as we have said, all contain the primary salt represented in our emblems by the cubic stone itself, as one sees it in the frontispiece, symbolic and universal of the keys of Basile Valentin.

To know how to extract out of all matter the pure salt that is hidden in it is to have the secret of the stone. This stone is then a saline stone that the OD, or universal astral light decomposes or recomposes. It is unique and multiple, for it can be dissolved like ordinary salt, and incorporate itself in other substances. Obtained by analysis, it might be called the *sublimated universal*; recovered by synthesis, it is the true *panacea* of the ancients, whether of the soul or the body, and it has been called the medicine par excellence of the whole of Nature. When by complete initiation one commands the forces of the universal agent, one always has this stone, at one's commands; for the extraction of the stone is then a simple and easy operation, very distinct from the metallic projection or realization. This stone, in its sublimed state, ought not to be left in contact with the atmospheric air, which might partly dissolve it or cause it to lose its virtue. Moreover, the breathing (?) its emanations might not be free from danger. The sage prefers to keep it in its natural envelopes, assured that he can extract it by a single effort of his will and a single application of the universal agent to the envelopes, which the Cabalists call its shells.* It is to express hieroglyphically this law of prudence that they give to their mercury, personified in Egypt by Hermanubis, a dog's head, and to their sulphur, represented by Baphomet of the Temple, or the prince of the Sabbath, that goat's head that has brought so much opprobrium on the occult associations of the middle ages.

A SPECTRAL WARNING.

A respectable American paper publishes a story of a clairvoyant prevision of death. One Martin Delchaute, employed in a steam saw-mill, saw, one night at 10 o'clock, not far from his house, a man on a white horse, standing perfectly still and having his arm extended. He went to see who it was, when it vanished into air. He took this to be the foreboding of some evil to occur either to himself or his family. He told his wife all about his vision, and on the next day would not go into the swamp to cut logs as he had done before. On the following day he was sent for, but did not like to go on account of having a presentiment that something was to happen to him on that day. However, he took his axe and went to the chopping, and on finding nobody there he turned back toward home. He met, however, a Mr. Tancrede Mayex by whom he was persuaded, despite a foreboding of disaster to himself, to return to the jungle and assist in felling a

* He who studies the *septenary* nature of man and reads the *Elixir of Life* knows what this means. The seventh principle, or rather the 7th and 6th or the Spiritual Monad in one, is too sacred to be projected or used by the adept for the satisfaction and curiosity of the vulgar. The sage (the adept) keeps it in its shells, (the 5 other principles) and knowing he can always "extract it by a single effort of his will" by the power of his knowledge, will never expose this "stone" to the evil magnetic influences of the crowd. The author uses the cautious phraseology of the Mediaeval Alchemists, and no one having ever explained to the uninitiated public that the "Word" is no word, and the "Stone" no stone, that occult sciences are suffering thereby under the opprobrium of mockery and ignorance—E.B.

tree. The work was completed in safety and the tree fell, but was caught in the branches of another tree, and in giving one more blow with the axe to free it, the tree suddenly twisted around, the roots struck the unfortunate man and mortally injured him. The strangest fact is now to be told. At precisely 10 o'clock a.m., thirty-six hours after Mr. Delchaute saw the before-mentioned vision, Mr. A. E. Rabelais, seated on a white horse, stopped at precisely the same spot and in the same attitude where Mr. D. had seen the vision, and gave Mrs. D. the startling information that her husband was very near killed, and then hastily rode off in search of Dr. Cullum. Dr. Cullum arrived, but the unfortunate man was beyond the reach of medical skill and died at sundown of the same day. This is one of those cases one constantly meets with, where the previsionary faculty of the mind catches the coming event, but vainly tries to compel the dull reason to take warning. Almost every one, even those who are quite ignorant of psychological science, has had these premonitions. With some they are of every day occurrence and extend to the most trifling events, though it is but rarely that they are heeded. Prevision is a faculty as easy to cultivate as memory, strange as the assertion may appear to sciolists.

Letters to the Editor.

CURIOUS MEDIUMISTIC PHENOMENA.

I doubt if any one has watched more closely, or with greater interest your progress since leaving America than I have; I say progress, for in spite of all that has occurred I see only progress. The plant that obeys the law of magnetic polarity, and struggles toward the light, is only rooted the deeper by the rude winds which seem bound to uproot it. The THEOSOPHIST has fulfilled my expectations a thousand fold, and in "Fragments of Occult Science" and the recent articles on "The Elixir of Life," I have been able to get a little nearer the fountain head. I have just now read and re-read the second edition of Mr. Sinnett's "Occult World," and it is the closing chapter, and more especially the account of the precipitated portraits, that has determined me to write to you again. Part of my statement will I know interest you; but to get at it, I shall have to deal with the personal equation, which, I trust, you will pardon.

For many years I have been a spiritualist in philosophy, but without affiliation. I have seen little of, and cared little for the objective phases: regarding life as too short, and then too precious to be spent in hunting after that which seemed to yield so little of certainty or satisfaction. My mind entirely free from creeds, and my sympathies large enough to embrace all men as real brothers, I aimed at a higher life, and found comfort in trying to relieve pain, and make life a little happier to all around. In this condition I read "Isis Unveiled," and when just before you sailed for India, with simple courtesy but so much genuine kindness you replied to my letters, as though I had been an old friend instead of a stranger. I commenced a new life, a period of rejuvenescence. I exchanged the passiveness of philosophy for an unquenchable thirst for the higher knowledge which I plainly saw from "Isis" had never left the world. In my professional studies and lectures for nearly twenty years, physiology first and afterwards psychology and metaphysics, most interested me. But I generally read between the lines, and often gained from an author what he did not himself know. Though my progress was very slow, I hope you will not think me egotistic when I say, I found comparatively little to unlearn; I could see then as now that the truth lay in a certain direction, and felt sure that it did exist, though quite as sure that I did not possess it. So far as I can see, my mind is wide open to truth, without fear or prejudice. But to resume my narrative: four years passed, during which I had read a great deal in the line of Theosophy,

stimulated by "Isis Unveiled." Frequently I would find articles in the "Theosophist" just what I wanted; but when my soul seemed to bound into a higher atmosphere, all at once would come like a solid door the check: "What follows here we are not permitted to reveal." I know the character of the knowledge I wanted, and knew where it existed, and yet it was beyond my reach. I knew also the terms on which it could only be received, and knew that I could comply with these terms,—silence and obscurity, without selfishness—for I wanted knowledge only as power to do good, so far as I could be trusted with it. For the sake of this knowledge, I would have left all else, but for wife and children, for whose sake I must and even willingly forego all. This I knew would be a bar to adeptship if there were none other, so I have been neither disappointed nor ambitious in this direction. Still, in this condition of mind, I thought that if I could only find a good medium, perhaps something might come to me. Straight way one crossed my path as though sent. Fortified by the outlines of occult philosophy, for I had been able to get no more. I attended his seances, and sat quietly through the "materialisations." Half a score of forms would walk out of an evening: men, women and children. The "cabinet" was a curtain stretched across the corner of the room. I have frequently seen this curtain held aloft by one of these forms so that the medium could be distinctly seen sitting, apparently asleep, in his chair. Again one of these female figures dressed in white would walk half across the room in good light, then turn and re-enter the curtain. A figure recognised as Epes Sargent, and always nodding to the name, and smiling at the recognition, has repeatedly come out at the edge of the curtain, taken down a slate, covered both sides with a written message, signed his name in full, and then, holding still the slate, de-materialise in full view till only the head remained, apparently resting on the floor, and then dropping the slate disappear altogether. After I had attended one or two of these seances the medium's "control" said to me one evening: "Doctor, this is not what you want; you do not need this sort of a thing. I must talk with you privately." He certainly read both my thoughts and wishes. Opportunity was presently granted me; the medium coming to my office and alone with me entering a private apartment, where he at once became entranced. Voice, features, everything seemed changed. Said the control: Good afternoon, Doctor! I am pleased to meet thee: *I am a living man.* My name is Adam McCougal; I lived in the South when on earth, and died in 1812. I shall be glad to give you any proof in my power of my identity. He spoke of Mr. Sargent and other deceased who had materialised as being present. I have had many such conversations, received many answers to questions and great satisfaction from this "control," this "Old Judge," as we call him, who is as real to me as any one in the form. Now, I understand you to say, that in such cases the *intelligence* is absolutely the medium's own;* and I commenced my investigation on this hypothesis; yet every fact so far, to the best of my judgment, falls on the other side of the equation. In the reference in the "Occult World," to Mr. Eglington's control this identity of the power manifested with the medium is apparently contradicted, and they are directed to work with the Brothers. But the strangest part of my story is to come, and I must be brief as possible. In a dark room in the presence of many witnesses, on paper marked for identification, sometimes in the space of *thirteen minutes*, (never so far as I know occupying more than half an hour) while entranced, this medium draws free-hand life-sized portraits of persons living or dead for years, whom he never saw. These portraits are not doubt,

but of *finest* quality as *works of art*. The drawing is done with crayons, the stippling equal to a steel engraving, and in a portrait of myself, made at the close of a series of sittings with a select "class," every hair of the beard seems drawn separately. One of my wife was drawn, two weeks ago, in a bed-chamber of my own house, only my wife, children, and one friend present. My wife being just convalescent from a severe illness was dressed in a wrapper. The room was *totally dark*, and yet, in the space of half an hour, there was produced a perfect likeness of my wife wearing a silk dress and laces she has not had on for months, and which, she says, the medium never saw. The medium in his natural state *cannot draw at all*, and knows nothing of art; and when awaking from his trance in the above instance did not know he had a picture, and came near ruining it with his sooty hands. At the beginning of one of these sittings the "Old Judge" takes control, and presently retires for the artist whom, he says is the veritable *Titian*, and certainly his work is such as to hardly do him discredit. We are, moreover, informed by the "old judge" that this work will presently be done in oil colors though in the dark as now, full life-sized figures and large composite pictures by which the grandest truths shall be taught to the world; for this object alone has the grand old artist who worked many a century on earth returned after three hundred years, with his pencil.

I trust you will pardon my long letter, because, my desire to let you know, that here in America is a phase of occultism not unworthy the attention of even the "Sons of Light." What difference is there between the "old judge" as here represented, and the Astral Soul of the Brothers as seen at distances from their physical body, except that the latter has the physical body to which to return.

J. D. BUCK, M.D., F.T.S.,
Dean of Pulte Medical College.

Cincinnati, Sept. 1882.

EDITOR'S NOTE:—What might be said in answer to our correspondent is much; what we have time to say is little. The more so, since his reading in mesmeric and other branches of the literature of psychology, in connection with his profession, must have shown him that the waking medium's ignorance of art is no conclusive proof that in the somnambulist state, however induced, he might not draw and paint very skilfully. As for the merit of his pictures being so great as to make them equal to Titian's, of course none but a connoisseur would be competent to pronounce upon. The fact of their being executed in total darkness has little or no significance, since the somnambulist works with closed or sightless eyes, and equally well in the dark as in the light. If our friend will consult Dr. James Esdaile's "Natural and Medical Clairvoyance" (London 1852, H. Balliere) he will find quoted from the great French "Encyclopedia," the interesting case of a young ecclesiastic, reported by the Archbishop of Bordeaux, who in the dead of night and in perfect darkness wrote sermons and music. From the report of a Committee of the Philosophical Society of Lausanne, a similar one; and others, from other sources. In Sir B. Brodie's "Psychological Inquiries," Macnish's "Philosophy of Sleep," Abercrombie's "Intellectual Powers," Bruid's "Neurypnology, or the Rationale of Sleep," not to mention late writers, are also found many examples of the exaltation of the mental and psychic powers in the somnambulist state. Some of these are quite sufficient to warrant our holding in reserve all opinions respecting the "Old Judge" and "Titian" of the Cincinnati medium. This, in fact, has been our issue with the Spiritualists from the beginning of our theosophical movement. Our position is that in logic as in science we must always proceed from the Known to the Unknown; must first eliminate every alternative theory of the mediumistic phenomena, before we concede that they are of necessity attributable to "spiritual" agencies. Western psychology is confessedly as yet but in the elementary and tentative stage, and for that very reason we maintain that the proofs of the existence of adepts of psychological science in the ancient schools of Asiatic mysticism should be carefully and frankly examined.

* Our brother is mistaken, what we say is, that no "spirit" can tell, do, or know anything that is *absolutely* unknown to either the medium or one of the sitters. Some "shells" have a dim intelligence of their own.—ED.

THE PERFECT WAY.

We are but too glad to clasp the hand of our Reviewer and assure him of the cordial sentiments with which we greet his recent explanation and recognition in the THEOSOPHIST of October last. He will, however, pardon us a few comments on some of his observations respecting the doctrine of the *Perfect Way*, certain points of which he mistakenly supposes to be in opposition to that of his revered teachers.

First, we will beg leave to observe that we think our Reviewer has not clearly grasped our definition of the distinction between the *Anima Divina* and the *Anima bruta*. In its essential principle, of course, the anima divina, or spiritual soul, is incapable of perfectionment, because it is essential; but according to the instruction we have received, the whole end of culture, experience and manifold rebirths, is no other than the exaltation and glorification of this principle. To use a familiar analogy, we may compare the spiritual soul to a flame, originally burning dimly and uncertainly in a dark lantern, the dimness and uncertainty being caused, of course, not by any obscurity in the flame itself, but by the inferior quality of the oil supplied, and the uncleanly condition of the lamp-glass. But when oil of a refined and better kind is poured into the receptacle, and the glass cleansed, the radiance of the flame within becomes steady and brilliant. This process we have called the 'perfectionment and exaltation of the soul,' that is, of course, of the conditions under which it is manifested. This is the idea expressed in the lines quoted in our last letter.

'Wanderings of the spark which grows purged flame.'

Next, in regard to the explanation now given by our Reviewer of his declaration that 'Nature never goes back upon her own foot-steps,' we are gratified to find that he is entirely at one with us. We have been explicitly taught in a fragment not yet published, that 'there are two streams or currents, an Ascending, and a Descending,' and that 'retrogression does not occur by the same current as that which draws upward and onward.' We therefore, exactly endorse our Reviewer's phrase—'The self-degraded ego gets upon a wholly different ladder in a wholly different world,' understanding this word 'world' to signify not a material planet (necessarily) but a new *plane* of manifestation. And we submit that on p. 47 of our book will be found a passage which might surely have indicated to our Reviewer the identity of our doctrine with that he has received:—

'Man has a divine spirit; and so long as he is man,—that is truly human,—he cannot redescend into the body of any creature in the sphere beneath him . . . God is not the God of creeping things; but Impurity—personified by the Hebrews as Baalzebub is their God... Man's own wickedness is the creator of his evil beasts.'" Compare the Bhagavat-Gita (xvi).

To use a popular mode of speech, we might say 'there are two creations,—one of Divine origin, the other the product of the "Fall."'

It is, in fact, only by the interaction of this law of Ascent and Retrogression operating inevitably and systematically in two different currents that the problems of existence can be satisfactorily explained. But we understood our Reviewer to deny altogether the possibility of retrogression, even while admitting that of extinction.

Thirdly, our phrase 'The Church' has been evidently misapprehended. We used that term and have constantly used it to designate, not the corrupt orthodoxy of the day which has usurped the title, but the interior, true and divine *Ecclesia*, having the keys of the mysteries of God. And we would point out to our Reviewer that it is not by any means 'the same thing' whether we have 'distilled mysticism' from the current Christianity, or whether we have restored to that christianity its 'original and true' meaning. If our Reviewer will take the trouble to study the dogmas of the Catholic Church,—(not of the

Protestant sects)—he will find how marvellously from behind every one of those masks come forth the divine features of truth, and how incontestably they exhibit themselves as materialisations of spiritual doctrine. So that with the symbology of the Catholic Church, the student, having occult knowledge, may reconstruct the whole fabric of the mysteries, in their due order and mutual relation, not as one may chip and chisel a statue out of a shapeless block of marble, but as from a mould prepared with skill one may cast a perfect work of art.

We are profoundly convinced that the Theosophical Society of Bombay* would exhibit both wisdom and learning by accepting the symbology of the West as it does that of the East, and thus adopting as its own the poetic and beautiful types which the art and literature of Europe have consecrated for the past eighteen centuries. In their esoteric significance all the great religions of the world are one, and are built upon the same fundamental truths according to the same essential ideas. Our Reviewer repudiates, as he himself admits, the 'crude exoteric notions' of the popular Hindu theology; yet he accepts its esoteric meanings and regards them as constituting an expression of the highest truth. We ask him to believe that the popular religion of Europe is capable of precisely the same interpretation as that of Hindustan, and earnestly invite him and the Bombay Theosophical Society to recognise the equal claim of the Catholic Church with the Buddhist, Brahman and other Eastern Churches to the possession of mystical truth and knowledge.

We desire finally, to put our Reviewer right on a detail which, though of no philosophical moment, concerns our personal relations with himself. The phrase he cites at the close of his letter, and which he finds so obnoxious, was, assuredly, not intended to wound. But our Reviewer, in his former paper, spoke so slightly of women, and used such terms to emphasize his depreciation that, having in view, the nature and object of our whole work, we felt it impossible to pass such strictures by in silence. And we desired to point out to our critic and to the readers of the THEOSOPHIST, that a high and pure philosophy, far from conducing to a low opinion of womanhood, or a mean estimate of the qualities and attributes it represents, does, on the contrary, restore that noblest office of humanity to its proper dignity and elevation; so that the views held by any thinker on the subject may as surely serve to measure the progress he has made in philosophy, as the status of a nation in civilisation may be gauged by the position it accords to its women. The phrase quoted from our letter therefore, is no personal thrust such as our Reviewer has supposed, but is intended as an axiom of universal application. But when he goes on to charge the doctrine of the '*Perfect Way*' with a tendency to degrade women, we perceive that he is in jest, and refrain from treating seriously what is obviously a piece of banter.

The vindication of the earnestness of our recent remonstrance in the September number of the THEOSOPHIST must be looked for in the fact that its condemnation of our work was so sweeping, that, had we been strangers to the book itself, we should, from the terms used, have concluded it to be a production of little or no value, and should certainly have been deterred from studying its pages for ourselves. Our Reviewer praised in general, it is true, but blamed in detail, and that so severely—and as we think we have shewn, so hastily,—that he took away with one hand more than he gave with the other, and then failed to estimate the force of his own language by the same criterion that he applied to ours.

We have but to add the expression of our sincere and cordial adhesion to the aims of the Bombay Theosophical Society, and our earnest hope that nothing may hereafter

* Our eminent correspondents mean, we suppose, the "Parent Theosophical Society," since that of Bombay is but a Branch?—Ed.

occur to divide us from its fraternal sympathy, or from participation in the great and noble work it has set itself to accomplish.

THE WRITERS OF THE 'PERFECT WAY.'

London, Nov. 10, 1882.

EDITOR'S NOTE.—It is most agreeable to us to see our Reviewer of the "Perfect Way" and the writers of that remarkable work thus clasping hands and waving palms of peace over each others' heads. The friendly discussion of the metaphysics of the book in question has elicited, as all such debates must, the fact that deep thinkers upon the nature of absolute truth scarcely differ, save as to externals. As was remarked in "Isis Unveiled," the religions of men are but prismatic rays of the one only Truth. If our good friends, the Perfect Way-farers, would but read the second volume of our work, they would find that we have all along been of precisely their own opinion that there is a "mystical truth and knowledge *deeply* underlying" Roman Catholicism, which is identical with Asiatic esotericism; and that its symbology marks the same ideas, often under duplicate figures. We even went so far as to illustrate with woodcuts the unmistakable derivation of the Hebrew Kabala from the Chaldean—the archaic parent of all later symbology—and the Kabalistic nature of nearly all the dogmas of the R. C. Church. It goes without saying that we, in common with all Asiatic Theosophists, cordially reciprocate the amicable feelings of the writers of the "Perfect Way" for the Theosophical Society. In this moment of supreme effort to refresh the moral nature and satisfy the spiritual yearnings of mankind, all workers, in whatsoever corner of the field, ought to be knit together in friendship and fraternity of feeling. It would be indeed strange if any misunderstanding could arise of so grave a nature as to alienate from us the sympathies of that highly advanced school of modern English thought of which our esteemed correspondents are such intellectual and fitting representatives.

THE RATIONALE OF FASTS.

Knowing the interest you take in Oriental philosophy, will you kindly allow me to ask you or any of your Brethren, through your wide circulating journal, certain questions? The solution whereof will throw much light upon some of the mysterious ceremonies performed generally, not only among the Hindus but among all the Oriental nations. It is a well known fact that the Hindus, the Mahomedans and the Roman Catholic Christians observe fasts for certain days. The Mahomedans during those days do not eat animal food, and if I am not mis-informed, the Christians do the same. The Hindus, to which class I have the honour to belong, do not eat cow, but subsist themselves on fruits, vegetables, and milk. What philosophy is hidden in this custom is a mystery not only to me, but to most of us. On consulting a Brahmin I was informed that when the old Rishis taught us to abstain from solid food they had some medical advantage in view. What was that advantage? Can any of your readers throw some light on this subject?

I remain, yours obediently,

II. HARDY.

161, Malabar Hill, October 14, 1882.

EDITOR'S NOTE.—The rationale of fasts lies on the surface. If there is one thing more than another which paralyzes the will-power in man and thereby paves the way to physical and moral degradation it is intemperance in eating: "Gluttony, of seven deadly sins the worst." Swedenborg, a natural-born seer, in his "Stink of Intemperance," tells how his spirit friends reproved him for an accidental error leading to over-eating. The institution of fasts goes hand in hand with the institution of feasts. When too severe strain is made on the vital energies by over-taxing the digestive machinery, the best and only remedy is to let it rest for sometime and recoup itself as much as possible. The exhausted ground must be allowed to lie fallow before it can yield another crop. Fasts were instituted simply for the purpose of correcting the evils of over-eating. The truth of this will be manifest from the consideration that the Buddhist priests have no institution of fasts among them, but are enjoined to observe the medium course and thus to "fast" daily all their life. A body clogged with an over-stuffing of food, of whatsoever kind, is always crowned with a stapedified brain, and tired nature demands the repose of sleep. There is also a vast difference between the psychic effect of nitrogenised food, such as flesh, and non-nitrogenous food, such as fruits and green vegetables. Certain meats, like beef, and vegetables, like beans, have always been interdicted to students of occultism, not because either of them were more or less holy than others, but because while perhaps highly nutritious and supporting to the body, their magnetism was deadening and obstructive to the "psychic man."

"H. X." CHIDED.

.....I have just read "H. X's" letter in the September THEOSOPHIST; and I think it a *duty* to state that, even in this frivolous corner of materialistic England, I know those who, *at once* and FOR EVER, would decline being classed amongst "educated Europeans," if that word is to be a synonym for arrogance and ingratitude!!—those who scarcely *name* those BLESSED ONES save in the mental attitude of him who, of old, was told to "take off his shoes" for the ground was *holy*—those in whom all earthly hopes and desires are fast merging into one infinite longing—to be learners at THEIR feet....

A MEMBER OF THE BRITISH THEO. SOCIETY.

England, September 28, 1882.

ZOROASTRIAN MAHATMAS.

Internal and other evidence gathered from the religious books of the Parsis point to the existence, to this day, of a small band of Zoroastrian Adepts, or Mahatmas, blessed with the most miraculous powers. Cannot the BROTHERS of the First Section be requested to exercise their clairvoyant powers with a view to ascertain the existence and *locale* of these men?

A PARSÍ.

EDITOR'S NOTE.—See the THEOSOPHIST, vol. ii., p. 213, and Colonel Olcott's lecture on "The Spirit of the Zoroastrian Religion," for broad hints, as to where these men may perhaps be found. There *are* some Parsis, who care for the spiritual rehabilitation of the Mazdiasnian faith, we are happy to know, and no doubt they will in time solve this riddle. Already the first step is taken in the formation of a Parsi Archaeological Society at Bombay as suggested in Colonel Olcott's lecture.

FULL STOMACH AND MENTAL LABOUR.

The different kinds of organic action in a man's body are accompanied by different kinds of slight undulations (vibrations, rhythms). One organic action exercises influence on another organic action either directly or remotely. The system of man is in health when the rhythms of all the different organic actions are in perfect harmony with each other. Whenever there is any discord in these different undulations we feel an uneasy sensation, and such a discord being long continued produces an organic derangement or some functional derangement called disease.

One of the principal rhythms exhibited in the system of man is that of respiration. The rhythm of respiration is affected by the rhythms of the other organic actions. Each function of the brain as well as of the body sends its rhythms to the rhythm of respirations. The rhythm of respiration can be said to be composed of the different rhythms of the different functions in a man's body. Was there a time when a physician would have been able to tell with minute accuracy the condition of a man's health by feeling the pulsations (rhythms) of his arteries.

Similarly if any one observes carefully the tone and rhythms of respiration, he will be able to read a man's conditions of health and feelings. Now, every one who would take the trouble to examine the tone and rhythms of his respiration at the time when his stomach is full, and again at a time when he is engaged in intellectual labour, would at once discover that the time and rhythm of respiration in one case is totally different from that in the other. Moreover, we all find it unpleasant to be engaged in intellectual labour when the stomach is full, which shows the discord existing between the rhythms of

the function of digestion and the function of intellectual labour. It is this discord which is the cause why men who do much exercise their brains are so frequently found dyspeptic.

It is worthy of remark in this place that as a rule persons who do much brain-work take a less quantity of food than others.

I hope that my readers will think a little upon this subject of the rhythm of respiration so that they may apprehend the pertinency of what the Yoga prescribes with respect to regulating the rhythm of respiration.

KRISHNA DHAN MUKERJI F.T.S.

Bankipore, the 17th October, 1882.

KARMA.

1. We start with the supposition that the *Karma* (or merit) theory is admitted, and that it explains all the multifarious differences found between man and man, as to the particular world he is born in, the locality where he takes birth, his nationality, color, creed, status in society, status in prosperity and physical, intellectual and moral attainments, with their consequences and goal. I might dilate upon this point to any length, but what follows does not require it; only that I wish parenthetically to observe here that, when we hear others saying "my fate," "my destiny," and "my luck," these are synonymous with my *Karma*.

2. The question next suggesting itself is what is the sphere of "Karma,"—I am, what I am—the effect of my actions in my previous birth, and whatever I do I am made to do by my "Karma," every word that I utter, every act that I perform, and every thought that my mind thinks? My "Karma" is my leading string, and I am incapable, therefore, of doing anything *independent* of the "Karma" which rules me as a despot, or as expressed in Sanscrit, *I am Karmadhīnam*. Thus, *All that I am* has for its cause, my *Pūrvajānma Karma*; and, following the reasoning in my previous birth, I must have been as blind a slave of *its* previous Karma; and, this carried *ad infinitum* we are finally (suppose a *finality* for an instant) forced to admit that Karma existed *before* what is now called "I."* The primal Karmas, then, of two different individuals, say a mahārāja and a scavenger, must have been two (quite) different kinds, and there must have been as many innumerable different kinds of Karmas as there are kinds among men. I will not for the present go into the question of the Karma of animals, vegetables, and inert matter, for I should have to sail on a shoreless ocean without rudder or compass. If so, what is the origin of Karma, how came the numberless species, and how came the retailing of the "I's" (or *Egos*) under the banners of each of these species? To answer at least the last of these points, "viz." the reason for the classification of "I's" under separate Karma leaders, I am obliged to introduce a dilemma, and we might choose either of its two horns. It is, that in order that an "Ego" should get into the clutches of a particular primal Karma, the "Ego" must previously have been the *cause* of Karma, which in turn became the "Ego's" master; and, therefore, that "Ego" must have existed *previous* to any Karma. It was just stated that *Karma* preceded Ego, and was holding "Ego" in subjection ever since *eternity* (the same as *finality*). Hence, the refreshing conclusion that this subject is a "puzzle." Let us, however, restrict the domain of Karma's sphere, and allow "Ego" some more privilege. I shall now state the case thus:—It is true that "what I am" is produced by my previous Karma, not however to the extent that the power for the "Ego" to assert itself again is

altogether annihilated. "I am" the effect of my previous Karma, and still there is in me so much of the *Ego* left, which can act independently for itself, and accumulate by its acts all the causes that will produce effect at my next birth; and, with that birth and a few other manifestations until the end of that next birth, all the rest is left for the *Ego* to do, which is, therefore, not included in the "effect total" of my *Pūrvajānma Karma*. I hope I have expressed myself clearly, notwithstanding unavoidable repetitions; and, I add, that the question whether "Karma" or "Ego" was original is similar to whether the bird or the egg, the seed or the plant or yet spirit or matter came first? (N. B. —the last simile should be understood in this way:—It may be maintained "Spirit" breathed Matter and created it by its "WILL," or it may be extended that the essence or the necessary result of a particular combination—mechanical, chemical, magnetic—of Matter is "Spirit.") At this stage we will, then, suppose them as co-existent, and subordinate one to the other. Can we say that this subordination, now of this, now of the other, is all produced by chance? Then all we see around us in rest also be chance too;—the motions of the sun, and planets; the fixed stars; and nature's Laws!! But these are regular and unvarying; so are "Karma" and "I." The next question arises: assuming of course that "Ego" is the primal originator of Karma, what makes the "Ego" create *that* particular Karma rather than any other? Why should my first Ego produce a Karma that will entitle it to become a scavenger at its next birth rather than a maharajah? There is the problem. Will you or any of your correspondents lift it for me? If anything would induce me to become a Theosophist it is that you seem to hold the keys to certain mysteries into which I may be led, if only proper conditions are fulfilled.

3. In this connection, I would ask, as one of your contributors has already done, (1) why should I have "Spirit" got itself entangled with gross matter, and subject itself to endless suffering? (2) Why should it undergo the many trials that are attributed to the very circumstance of the entanglement, and laid at the door of "matter" which originated out of "Spirit" and is subordinate to it? (3) It is held that "bad" men gradually lose their spirituality, and become more and more grossly materialized, until the "Spirit" is "annihilated"! Has matter, then, such a power over "Spirit"? We are for the present forced to lose sight of the fact (!) that "Spirit" breathed out matter, which (latter) is passively acted upon by the former. Here is another side of the puzzle.

4. In the same strain we might discuss the questions concerning "God" and "Satan," and we might thus enter into another and vaster field of doubt, and must and could see the absurdities of the Religions which proclaim the doctrines of "Hell" and "Heaven." But my present subject is simply "Karma," and, therefore I close after inviting once more the attention of your readers and all those interested in such subjects to an article, "Bad and Good" published in the *Madras Philosophic Inquirer*.

A. GOVINDA CHARLU.

Camp Tiptur, Mysore Province, Sept. 1882.

EDITOR'S NOTE.—We fear our correspondent is labouring under various misconceptions. We will not touch upon his very original views of Karma—at its incipient stage—since his ideas are his own, and he is as much entitled to them as any one else. But we will briefly answer his numbered questions at the close of the letter.

1. Spirit got itself entangled with gross matter for the same reason that *life* gets entangled with the *fetus* matter. It followed a law, and therefore could not help the entanglement to occur.

2. We know of no eastern philosophy that teaches that "matter originated out of Spirit." Matter is as eternal and indestructible as Spirit and one cannot be made cognizant to our senses without the other—even to our, the highest, spiritual sense. Spirit *per se* is a *non-entity* and *non-existence*. It is the *negation* of every affirmation and of all that is.

* We admit nothing of the kind, for it would be very unphilosophical.—ED.

3. No one ever held—as far as we know—that *Spirit* could be annihilated under whatever circumstances. Spirit can get divorced of its manifested matter, its personality, in which case, it is the latter that is annihilated. Nor do we believe that “Spirit breathed out Matter”; but that, on the contrary, it is *Matter which manifests Spirit*. Otherwise, it would be a puzzle indeed.

4. Since we believe in neither “God” nor “Satan” as *personalities* or Entities, hence there is neither “Heaven” nor “Hell” for us, in the vulgar generally accepted sense of the terms. Hence also—it would be a useless waste of time to discuss the question.

OCCULT ACOUSTICS.

In your instructive and interesting note to the article headed, “Tharana or Mesmerism,” published in the THEOSOPHIST for August, you say that the Hindu Occultist while practising Raja Yoga, hears the occult sounds as emanating from “Moola Adharam.”

I hear the occult sounds steadily and very clearly; and they constitute a powerful agency in concentrating my mind. One of the Upanishads, which specially treat of them, designates them (collectively) as Brahina Târântara Nâdaha; but I feel exceedingly anxious to know whether the venerable Himalayan Adepts recognise this practice as a mode of Raja Yoga; and, if so, what are the advantages, physical, mental and psychical, derivable from the hearing, to its thoroughly matured state? I, therefore, beg to be enlightened on the subject, as it is probable that many of our brethren would thankfully accept the information above solicited.

“A.” F. T. S.

15th August 1882.

EDITOR'S NOTE.—Knowing very little (from the description given) of the nature of the “occult sounds” in question, we are unable to class them with any degree of certainty among the practices adopted by Raja Yoga. “Occult sounds” and occult or “Astral Light” are certainly the earliest form of manifestations obtained by Raja Yoga; but whether in this particular case it is the result of heredity or otherwise we of course cannot decide from the scanty description given by our correspondent. Many persons are born with the faculty of clairaudience, others with that of clairvoyance,—some, with both.

SCHOPENHAUER AND THEOSOPHY.

Effects follow causes with iron necessity; besides, what we within our objective world call causes are, properly speaking, only the effects of previous effects, and so upwards. Every so-called cause contains all issuing effects, as it were, in a latent state.

The objectivation of Will in life consists of causality producing succession of phenomena and the individualised being, (Will to live as *man*) brings into it, on becoming objectivated, his acquired nature—innate specific character. What we commonly call character is nothing more than the inborn nature manifesting itself in course of time, according to outward circumstances, upon which in the progress of lifetime it reacts.

The intrinsic structure, so to say, or the manner of being of that innate nature, is in itself not subject to the law of causality or rather of changes, being an active *Force of Will*, acting in a given state, with given tendencies and qualities *in* and *upon* the world of changes.

That state, those tendencies and qualities, are the outcome of the gestation after its *Karma* of previous existence. Not always are the outward opportunities or inducements such as to favour the total unfolding of the inborn character, be it good or bad, generally, the opportunities for fully revealing all the latent qualities fall short, or permit only a feeble reaction, this we call *Fate*, and our struggle (reacting) is enjoyment or suffering in objectivation—prosperity or adversity.

Meantime, opportunities are brought on or withheld at the same string of causality that governs all nature; all individuals composing human kind react upon each other and upon all nature and reciprocally; but each according to its specific being, so that the same causality pervades *the all*, is brought about and shaped by *the all*, is, in fact, *the all*; and Will to Live in the aggregate obtains what it desired—objectivation, *i. e.*, enjoyment and suffering and guilt in its beings. The *sum total* balances . . . (perhaps?)

The outcome of the *Karma* of the previous state of existence is the aggregate of enjoyment and suffering of the actual one; and, therefore, was determined by the former, as effect of that cause. That man, the particle, is not exempt from this law on the whole, is obvious. As long as he lives, he objectivates his inborn nature according to the opportunities, the inducements of the age, and circumstances in which he is living. Many latent qualities may perhaps only imperfectly find occasion to reveal themselves; or circumstances and his youthful inexperience may alter, in course of Time, and the expressions in objectivation of his inborn nature become more perfect; however, in that case, his nature is not altered, but he expresses more *adequately* what is *in* him, and, may be, when his nature bends that way, he may succeed by *meditation* to objectivate what was unmanifested or stifled good in him, *now* reacting upon the formerly wanting cause.

The latent good or the latent wickedness in him is drawn to the light by causality working from within and without him, and the supply of the latter above quality exceeds the demand.

In this world of changes, everything is predetermined to act and re-act according to its being; the law of causality reigns supreme; as much as there is of good in the individual or in the aggregate *may* be elicited, and to manifest itself, or also as much as there is in it of wickedness, and the proportion is the outcome of foregoing objectivation. Still every man is responsible for his own deeds and thoughts, under all circumstances, and ignores often for how much for the deeds of others because he is the WILL TO LIVE, is every moment what he desired to be, and every phase of that objectivation is the result of the specific, inner, unalterable nature, of the quality of that *Force* which he objectivates as human being reacting with its specific properties.

Iron causality regulates the cycles, past and present and to come; governs objectivation in all its phases, great or small; in this sense, everything is pre-determined, because *objectivation* is *causality*, is *order*, is *chaos*.

“By our deeds we learn to know what we are.” Our deeds in objectivation have their results *in* objectivation, present or future, and we have to enjoy them or to suffer from them; and individually as well as more or less in our species *in* Time, which forms a part of objectivation; but, moreover, our individual Will to Live may have learned, better, and the profits of that lesson when gathered after death, will serve *beyond* Time, to hatch out after *gestation*, a re-formed individual, to enjoy and to suffer over again in objectivation, individually and with aggregate nature.

During objectivation, the individual is a *Force of Will* tied to law, like electricity, gravitation, and all other forces; death frees him, and his own desires, modified, or perhaps not modified, by the training undergone *in* Time, remould his qualities accordingly *beyond* Time, for succeeding objectivation as *embodied Will to Live*, until the goal be attained for better or for worse;—effects of *Karma*.

The representation is interesting and often beautiful; the scenes are dramatic, often melodramatic, and command the most earnest attention of the spectator; but the players, who *are* the thing, and moreover defray the expenses of the representation, are wise when they desire the end.

L. A. SANDERS, F. T. S.

Singapore, November 1882.

INDIAN AGRICULTURAL REFORM.

In a former article I said that crops grown upon unmanured land diminish at a very slow rate, if the soil is well ploughed every year. To give some idea of what the rate of diminution is, I will describe some experiments made in England. Upon a piece of land well ploughed, but not manured, wheat was grown every year from 1852 to 1879.

For the first 14 years, the average yield was about 15½ bushels of grain and 14½ cwt. of straw annually. During the next 12 years, the produce averaged 11 bushels of grain and about 9¾ cwt. of straw annually.

On two other plots of land, barley was sown in the same manner for 28 years. During the first 10 years, one plot averaged 22¾ and the other 25 bushels of grain, per acre. In the succeeding 10 years, the quantity averaged 17½ bushels in one plot and 8¾ on the other, per acre. These 20 years terminated in 1871, after which time a further decrease in the yield of grain took place annually. However slowly unmanured land may deteriorate, its absolute barrenness is only a question of time, and long before that time arrives the crops will become so small that the cultivator must starve.

The example of China and of some other countries shows that if all the manure obtained from the men and animals which eat the food raised on a given tract of land could be regularly returned to it, the soil, with proper management, would produce its crops year after year without any diminution in fertility. In order to carry out this principle fully, it is necessary to carry back to the country the sewage of the towns which draw their food from it. The only lands exempted from this necessity are those which are annually overflowed by rivers from whose waters are deposited quantities of finely divided soil mixed with decomposed animal and vegetable matters.

If the practice of manuring the fields were to become general in India, a great advance in the well-being of the ryot might be made by the introduction of improved seeds; but with the present system of cultivation these would only hasten the impoverishment of the soil by taking more out of it annually.

In addition to the benefits mentioned in the former paper, as derivable from the custom of making hay, it is evident that, in districts where pasture is plentiful, there would be difficulty in collecting more than is required for the cattle and sheep in any one year. A large surplus stock would thus accumulate sufficient to keep the animals in good health during seasons of scarcity caused by failure of the rains. In this way the ryot would be saved from the ruin to which he is now frequently a victim owing to his oxen dying, and thus rendering him unable to cultivate his fields unless he buy others with money borrowed at an enormous rate of interest.

A great loss of valuable food would be avoided if the Hindu cultivators could be induced to sell numbers of cattle, quite useless from old age or lameness, which are now found in almost every village herd, and which live on year after year eating food that is badly wanted for others. Besides the injury sustained by the owners, owing to young growing animals and working oxen not having enough to eat, it should be remembered that there is no real kindness in allowing old and lame cattle to live. They are often in pain, and during many months of each year are liable to suffer perpetual hunger from the difficulty they experience in walking over sufficient ground to procure the grass they require. All this might be

avoided by selling them to Mussulmans and others who eat the flesh of the ox.*

Considerable benefit would result if more care than at present were taken in supplying cattle and sheep with pure water. They are frequently allowed to drink from swamps or stagnant pools into which the filth that accumulates upon the ground close to a village is washed during the rains. The water from these places swarms with worms, insects and various products of putrefaction which cause such diseases as fevers and dysentery, and destroy great numbers of cattle every year.

To one who, like myself, has lived for years amongst English farmers, the advice given both now and in my last communication seems so simple as to be almost childish: yet I know that if it were followed, the comfort and happiness of the Indian agriculturist might be immensely increased; and there is no suggestion in it that could not easily be carried out in all districts which are not overpopulated. When the people have multiplied to such a degree that the earth has not sufficient pasture, there is no remedy but emigration, and it really seems a pity that they should starve as they do at present, while there are thousands of square miles of unoccupied rich land in Assam and Burmah.

J. J. MEYRICK.

Norwich, 9th December 1882.

THE VACCINATION QUESTION IN SWITZERLAND AND IN THE ENGLISH PARLIAMENT.

I am indebted to some friend for a copy of the September number of your able journal, *THE THEOSOPHIST*, which, I observe, contains an impartial notice of the aims and objects of the *Vaccination Inquirer and Health Review*. From this notice, I infer that the conductors of the *THEOSOPHIST* are earnestly seeking the truth, and feel no more fettered by the dogmas of medical orthodoxy than they are bound by those of theological orthodoxy. I will, therefore, with your permission venture to bring before you one or two important incidents in the now wide-reaching agitation against state medicine.

On the first of January last, at the instance of an active medical propaganda, the Swiss Federal Chambers passed a Vaccination law of an unusually stringent character. The penalties which might be imposed upon recalcitrants were as high as 2,000 francs and one year's imprisonment. The law was hailed by the leading medical journals in Europe as a great victory for the advocates of the Jennerian rite, and a crushing blow to the anti-Vaccinators, whose second International Congress had but a short time previously been held at Cologne. Forty delegates were present, representing eight nationalities, Switzerland having sent a distinguished delegate in Dr. A. Vogt, Professor of Hygiene and Medicine at Berne University. The victors, however, counted without their host, and their triumph has been of but short duration. According to the Swiss Constitution the people have the right of a Referendum, or an appeal from the decisions of the Federal Chambers to the suffrage of the people, providing 30,000 signatures are obtained. Only ninety days from the date of the promulgation of the law (on the 14th February) were allowed for this purpose, but the Swiss people

* This, we are afraid, will never meet with the approbation of the masses of Hindu population. Were the good example furnished by our excellent brother K. M. Shroff of Bombay but followed by some of the principal cities and hospitals for sick and old animals established on the same principle there would be no need for such a cruel measure. For, apart from the religious restrictions against "cow-killing," it is not vegetarian India which could ever adopt the otherwise sound advice, and consent to become party to the vile practice of butchery. Of all the diets vegetarianism is certainly the most healthy, both for physiological and spiritual purposes; and people in India should rather turn to the earnest appeal made recently in the *Pioneer* by M. A. O. Hume, F. T. S., and form "vegetarian" Societies, than help to murder innocent animals.—ED.

had not forgotten their traditions and previous struggles for freedom, and were equal to the occasion. A despatch from Bale has just reached me, which states that not only have they the 30,000 signatures required, but they have obtained a surplus of about 50,000 to 79,000 and upward in all (the largest vote ever polled for a similar purpose), which have been laid before the President of the Confederation. The final vote was taken on the 1st of July when the advocates of state medical coercion received a most disastrous and crushing defeat, the Vaccination Law having being rejected by a majority of 253,968, against 67,830 ! amidst the rejoicings of an emancipated people.

It will interest some of your readers to learn that arrangements are in active progress for holding the third International Anti-Vaccination Congress at Berlin in the month of February. Many distinguished professors of medicine and hygiene, statisticians, publicists and jurists have already promised to be present to take part in the proceedings, and I venture to hope that India will not be unrepresented. Among those who are interested in this international movement against compulsory disease are : Mr. Herbert Spencer, Mr. F. W. Newman, Emeritus Professor; Prof. Mayor of Cambridge University; Dr. Fabius, Professor of Jurisprudence, Amsterdam; Dr. G. F. Kolb, Member Extraordinary of the Royal Statistical Commission of Bavaria; Dr. Emery J. Coderre, Professor of Materia Medica, Victoria University, Montreal; Prof. Moses Coit Tyler, of Cornell University, New York; Dr. Robert Collyer, of New York, and Rector P. A. Siljeström of Sweden, Mr. P. A. Taylor, M. P. and many others. The grounds for this opposition are the accumulation of unimpeachable evidence, that while on the one hand the municipal and national statistical returns from all European States demonstrate that vaccination, both humanized and bovine, as practised for eighty years, has had no influence in either arresting or diminishing small-pox, it has on the other hand been the means of inducing a variety of frightful disorders, thereby greatly increasing infant mortality and deteriorating the public health. A bill is now before the House of Commons for the repeal of the compulsory clauses of the Vaccination Act, which has passed the first reading by a majority of 40, on a division, including the Prime Minister, Mr. W. E. Forster, Sir William Harcourt, Lord Hartington, Sir Charles Dilke, Mr P. A. Taylor and all the leading members of the Liberal party, the opponents being chiefly Home Rulers and obstructionists. The second reading has been postponed owing to obstruction to ordinary legislation caused by the calamitous state of affairs in Ireland and Egypt.

Mr. C. H. Hopwood called attention in the House of Commons to the tragedy in Algiers, fifty-eight young men of the Fourth Regiment of Zouaves having been inoculated with the most terrible of all diseases by vaccination, as reported by certain Algerian, French and English journals. The President of the Local Government Board stated that he had directed another application to be addressed to the Foreign Office for further details of this painful disaster.

WILLIAM TEBB, F.R.G.S.,

7 Albert Road, Regent Park, London.

EDITOR'S NOTE.—The subject of compulsory Vaccination deeply concerns the people of India, who number 25 kotis, and by law are compelled, under severe penalties for refusal or neglect, to be vaccinated. The letter from Mr. Tebb, the philanthropist, will be read with interest no doubt. We give it place therefore, although we should not be willing to open often our editorial doors to questions which are almost outside our limits. The THEOSOPHIST has to war upon another and even worse form of inoculation—the empoisoning of the Hindu mind with the views of modern scepticism.

SPIRITUALISTIC BLACK MAGIC.

[Certain allegations by a "Caledonian Theosophist," as to the spread of immoral ideas and even practices, in certain spiritualistic circles at London, were printed in the THEOSOPHIST for April last, and indignantly denounced by sundry correspondents in the number for July. The accuser was editorially called upon to make good his charges, and by returning post he sent the following communication. At the time of its arrival, the Editor was very ill, and shortly after went, under orders, to Sikkim to meet certain of the BROTHERS. The matter has thus been unavoidably delayed. The communication from London to our correspondent, we must say, puts a very grave aspect upon the case, and apparently warrants the position taken up by the latter, as well as our editorial strictures. It is, however, unfit for publication in these pages. Readers of *Des Mousseaux* will find similar examples of authenticated immoral relationships between mortals and elementaries, narrated in his "Mœurs et Pratiques des Demons," and "Hauts Phenomenes de la Magic" (pp. 228 et. seq.); and other authors, among them the Catholic Fathers, have described them. Recently a case in India, where the victim was actually killed by his horrid syren, and another in an adjacent country, where a most estimable lady was sacrificed, have come to our knowledge. It is a terrible contingency for the patrons of "Spirit materialisation" to face, that too close intercourse with these moral vampires of materialised "guides," may lead to spiritual ruin and even physical death. With this preface, we give place to our correspondent's letter.—ED. THEOS.]

I have just received the July THEOSOPHIST, and am vexed to find that I have indirectly been the cause of your having had so much trouble in replying to the letters from the British Theosophists. I write in order to catch to-morrow's mail, therefore my remarks must be brief and hurried.

Why all this rumpus about truth, simply because I have written a few statements about some practices I knew taking place amongst the London Spiritualists, the truth of which I can vouch for? Truly, as you remark, there can be but a small minority of strictly pure and moral mediums, who by a prolonged course assist in the development of those materialised unclean-creature guides and angels. Although I am personally acquainted with several mediums, at whose seances such revolting occurrences have taken place, this is no reason why I should drag their names before the public, neither will I do so; but the enclosed letter from a thoroughly well-informed and highly respected London Spiritualist—a well-known writer upon Mesmerism and the Hermetic Mysteries to boot, and one from whom even Dr. G. Wyld has personally drawn inspiration—will substantiate at least to you the veracity of what I stated in a private letter to my Hindu friend and brother. Mr. T..... T.....namely, that materialisation, "circles are a curse rather than a blessing; that such abominations take place not only in America, but that in London also, Spiritualism has in many cases degenerated into Black Magic."

It is useless to argue the well-known fact that materialisations and the lower physical phenomena engender immorality and inharmony in the minds of those who attend such seances, and it is quite an anomaly to term those spiritualists, whose only motive is a curiosity to witness some of the gross phenomena engendered by *pisachas* through the occult forces; but when one commences to live a truly spiritual life there comes a power which most Mediums are ignorant of. It is mere waste of time loitered away in materialistic and other phenomenal pursuits; time—which should have been employed in a steady onward spiritual progress in this world of preparation.

Why disguise or hide those unpalatable truths? There certainly is no pleasure in repeating them other than the satisfaction of having performed a duty, by calling attention to facts which should receive the most careful attention. When our President* knows and admits such to be the case, as proved by his own remarks quoted by you from *Light*, it is but quite consistent that he should prominently warn Theosophists-Spiritualists of the dangers incurred. Am I then a simple minor fellow, such a gross "liar" and "libeller" for stating what I know to be the truth; but the spiritualisation of man is neglected, whilst the materialisation of spirit is cultivated, and along with this what have we, but self-constituted "Jesus Christs," Eliases, John the Baptists, Queen Esthers, &c., &c.?

Those magnetic currents of the generality of the Elementaries partake essentially of their own base nature. What benefit accrues them from such physical seances? True Theosophy has nothing to do with such, quite the contrary, only if leading British Theosophists advocate the scientific utility of this phase of Spiritualism, upon the plea of "a search for truth," it will be like the foolish school boy stirring with wind the clear water of the well, in order to recover the coin lost at the bottom.

Spirito-Theosophists are so much prejudiced in their own conceit that they refuse to listen to the teachings of the very highest and best authorities who most unquestionably *know*, those professors of ancient wisdom-philosophy who for thousands of years have continuously devoted their noble and self-sacrificing lives to the truths of such, and who so plainly exhort aspiring Members to shun such intercourse. But none are so blind as those who will not see.

Man can become from the capacities of his higher divine origin capable of a far higher sphere of activity, as well without as within himself, which not only gives him dominion over *his own*, but over *surrounding nature*. I may herein observe the case of my own sister whose morality has never been called in question, who, a few years ago attended a circle conducted by one of the oldest of the London mediums. The result was, I am sorry to say, that the aged relative, being a sensitive, in a few weeks became a powerful medium, and was so much pestered during day as well as night, by the visions and pranks of those "spooks," that her life became an intolerance. Subsequently, I relieved her from such a Pandemonium. Her husband, son, and daughter, who live in this vicinity, will substantiate my statements at any time, if necessary. A brother-in-law was placed in even a worse position. Then I have H. . . and Randolph and their "spirit mothers," Forster &c., but alas there are too many cases to quote from.

In conclusion I must herein remark, that our British Theosophical Society is in my humble opinion, a little too aristocratic. Why not follow the precepts of Gautama, as well as those of Jesus Christ, viz., open the door for the poor, the ignorant, and the hard-working, as well as for the affluent, the learned, and the idle? Such is not the case however, as to my certain knowledge a "poor" but "honest"—aye and good-labouring man from Ireland, communicated with the Secretary about two years ago, regarding his admission, but poor Mr. P.....'s letter however was—like in their turn several other letters of the British Fellows to Swami D. Saraswati—never replied to even.

The case was widely different however with the parent Society, for he not only received his diploma from Bombay, but was never charged a fee, and his annual subscription for the THEOSOPHIST kindly returned to him and forwarded *gratis*.

His merits were better understood in the East than nearer home, for.

The rank is but the guinea stamp,

The *man's* the gow'd for a' that.

A CALEDONIAN THEOSOPHIST.

* Dr. G. Wyld, President of the "British Theosophical Society," who since then has relinquished office.—ED.

IS SUICIDE A CRIME?

Though the editorial note in reply to my queries has cleared some difficulties, I can by no means pretend that it is satisfactory. It is argued that a man has as much right to put an end to his existence—simply because it is useless—as he has to incite to suicide all the incurable invalids and cripples who are a constant source of misery to their families. This may or may not be the case; but this much I shall certainly affirm that an incurable invalid, who finds himself powerless for good in this world, has no right to exist.* If he is simply physically a cripple, while his mental energies are of a nature to enable him to benefit his fellow-men, then the conditions are altered and he must continue to live even at the cost of personal suffering. But such is evidently not "M's" case. He is not a cripple. He has no piercing agonies driving him to frenzy that knows no relief but in death. He thinks he can pull on tolerably well for himself though he suffers; there is the common lot of humanity to console him. But what about those numerous creatures he sees around him fall "like leaves of wintry weather?" The sight of them, and his own inability to be useful drive him to despair. Disabused of every kind of illusion with respect to his capacity, he has discovered the landmark of his understanding beyond which he cannot proceed; and this discovery would not justify him to remain here on earth wasting his energies, and assimilating food that might perhaps sustain a man much worthier to live. This being "M's" case, I do not see what makes it criminal in him to put an end to his existence. What the result of the action—I cannot call it crime—may be, I cannot pretend to know, not being an occultist; but this much is certain that the moral law which guides the destinies of men, in order to be just, must be one that should reward, and not punish, as the occultists would insinuate, such an act of emancipation on "M's" part.

'Anything is better,' it is argued, 'than committing suicide, the most dastardly, and cowardly of all actions, unless the *felo de se* is resorted to in a fit of insanity.' 'Anything,' I reply, 'is better than leaving the place of your birth, with myriads of your fellow-men pining in all kinds of woes, for a desert or a jungle to indulge the emancipation of your soul.' Why, where is the difference between the two, between M, who makes away with himself and your hermit of the jungle? Both leave their country; both cast off worldly cares; both DESTROY their physical natures; both desire the 'embodied joy' of an untrammelled spirit; only one goes as far as to destroy with the substance, its shadow which the other vainly strives to retain. Where this so-called cowardly dastardliness lies, I fail to see, when the same thing or what comes to the same thing is exalted into a merit. (Answers 3, 4 and 5 will be examined another time).

M's arguments are not exhausted. He gradually unfolds his views to his friends, reserving to himself the right, if I understand him rightly, to do away with himself whenever he thinks he has sufficiently examined his own arguments, and his own heart. Before taking such a grave step, he has done well to have his views examined and modified, if possible.

AN INQUIRER.

ANSWER.

[We have asked a brother-Theosophist, an esteemed physician to answer the above.—ED.]

The Editor of the THEOSOPHIST has so exhaustingly replied to the various points touching this question that nothing is left for me to answer to "An Inquirer's" letter about this subject. His examples, I am sorry, are all unhappy ones, and his arguments as lame as could be.

* And the affirmation—with a very, very few exceptions—will be as vehemently denied by every occultist, spiritualist, and *philosopher*, on grounds quite the reverse of those brought forward by Christians. In "godless" Buddhism suicide is as hateful and absurd, since no one can escape rebirth by taking his life.—ED.

Under whatever circumstances suicide is committed it must be called a most cowardly and insane act. I maintain that suicide is neither justifiable nor desirable, though some so-called philosophers would lead us to believe so. M.'s case which "An Inquirer" mentions in his letter is rather against the doctrine that suicide is justifiable. Persons like M., I should say, are the very ones, who can do much good to society. In my opinion he is the best and wisest man who tries to do good to his fellow creatures unselfishly, and actually feels for the failure. Who can be a more true patriot than he who is desirous to commit suicide simply because of his unsuccessful attempts to benefit his fellow creatures? Should we not want such true patriots to work among us just now? In this sinful world of ours I think there are only a small percentage of men like M. and none, should be hopeless like him. Hope sustains the mind. Be hopeless and you are at once a worthless fellow. Live and learn should be our motto. But, if you end your existence what example do you set to your fellow men for whose *benefit* you die an unnatural death? You say you die because you *fail* to do good to society. But by such a cowardly act you only set an example of impatience, restlessness, despair and self-murder. Thus unintentionally you set a very unhealthy and mischievous example to those whom you try to benefit. "An Inquirer" says that all may secure at the next birth more favourable conditions and thus be better able to work out the purpose of being. M.'s cowardly act, I should say, can never be excused on this suppositious ground. How can a soul improve in the next world which in its former existence was impatient with mistaken zeal of earnestness. It is well-known to spiritualists that the soul retains much of its vices and virtues after leaving its shell, and who knows what may be its capacity in the next world, or rebirth? Most probably the *Ego* will (if we judge from analogy) wait for sometime and again commit suicide in the hope of securing a still more favourable life in another next world. Thus he will go on continuing committing suicide. Besides, murder should always be considered a crime, and suicide is as much a murder as any other. In judging the crime attached to it, we should enquire about the religious creed of the Inquirer. If he does not believe in *Nirvana* and thinks that one soul's age is also only "three scores and ten," then of course he may argue that the sooner he dies either by natural or unnatural means the better for him. But if we have faith in *Nirvana*, and believe that our Spirits are immortal and need progress, then suicide as a matter of course should be considered not only a social crime and cowardly act, but as something neither desirable nor justifiable.

BROJENDRA NATH BANERJEE,

L.M.S. F.T.S.

Allahabad, Nov. 21, 1882.

HOROSCOPES AND ASTROLOGY.

A custom is prevalent amongst the high classes of well to do Hindus, from time immemorial to have horoscopes prepared by pandits pretending to be versed in Astrology. In such documents all the prominent future events pertaining to the life of a child are embodied by the so called Astrologer, who of course is well remunerated for his labor by the parents or guardians. This custom has been carried out up to the present time. How far the events thus predicted happen to pass and to coincide actually with facts throughout the length of a man's life, is not easy to find out, as the ambiguous sentences and technical terms used in the horoscopes defeat the aim of an inquirer for testing truth; but on the other hand they lead the majority of credulous persons to form their staunch belief in the same.

Another custom prevalent amongst Hindus of the better classes and mainly connected with the above subject, is the rigid practice of resorting to calculations made

by village or city pandits through the said horoscopes of the "Rasbarg" of a couple intended to be wedded. The consummation of marriage of the latter depends on the various comparative connections with each others "Rasbarg," said to be pointed out by such calculators. These pretend to predict thereby the future mutual love and happiness or woe of the intended consortship; and, unless they predict the required bliss and harmony in every respect, the marriage of the chosen couple (howsoever agreeable in every other way to the feelings and good sense of the parents and friends) cannot be allowed to take place. Nevertheless, and horoscopes notwithstanding, such couples are very often led to form disagreeable and unfortunate wedlocks.

But now as a different class of men is coming out of schools and colleges imbued with Western thought and new ideas, they often succeed, when discussing on such subjects with pandits and astrologers as described above, to defeat them and convince the public with *unanswerable* arguments that our astrologers are no better than charlatans. They emphatically declare that it is *beyond* the power of any human being to predict the events of man's destiny in this world with any degree of truthfulness.

The allegations of one party and the denial of the other having created doubts in my mind as to the truthfulness of predictions, horoscopes, and astrological calculations of "Rasbarg" for consummation of marriages, in order to relieve my mind of this burden, I have thought expedient to refer the matter to you. I now solicit the kindness of your taking the trouble to enlighten me with your personal views on the subject.

The insertion of this letter, together with a reply in an editorial note, in a corner of your highly esteemed journal, will be conferring a benefit upon the Hindu community in general, and granting a source of relief to myself from the dubious position which I occupy at present.

KINOO ROY, (A. R. R. Dept.)

Saharanpur, 28th October, 1882.

EDITOR'S NOTE.—Our answer is short and easy, since our views upon the subject are no secret, and have been expressed a number of times in these columns. We believe in astrology as we do in mesmerism and homeopathy. All the three are facts and truths, when regarded as sciences; but the same may not be said of either all the astrologers, all the mesmerists or every homeopathist. We believe, in short, in astrology as a science; but disbelieve in most of its professors, who, unless they are trained in it in accordance with the methods known for long ages to adepts and occultists, will, most of them, remain for ever empiricists and often quacks.

The complaint brought forth by our correspondent in reference to the "class of men coming out of schools and colleges," who, having imbibed Western thought and new ideas, declare that a correct prediction by means of astrology is an impossibility, is just in one sense, and as wrong from another standpoint. It is just in so far as a blank, *a priori* denial is concerned, and wrong if we attribute the mischief only to "Western thought and new ideas." Even in the days of remote antiquity when astrology and horoscopic predictions were universally believed in, owing to that same class of quacks and ignorant charlatans—a class which in every age sought but to make money out of the most sacred truths, were found men of the greatest intelligence, but knowing nothing of Hermetic sciences, denouncing the augur and the *abnormis sapiens* whose only aim was a mean desire of, a real lust for gain. It is more than lucky that the progress of education should have so far enlightened the minds of the rising generations of India as to hinder many from being imposed upon by the numerous and most pernicious and vulgar superstitions, encouraged by the venal Brahmans, and only to serve a mere selfish end of *aura sacra fames* or trading in most sacred things. For, if these superstitions held their more modern forefathers in bondage, the same cannot be said of the old Aryas. Everything in this universe—progress and civilization among the rest—moves in regular

cycles. Hence, now as well as then, everything with a pretence to *science* requires a system supported, at least by a semblance of argument, if it would entrap the unwary. And this, we must allow, native quackery has produced and supplied freely in astrology and horoscopy. Our native astrologers have made of a sacred science a despicable trade; and their clever baits so well calculated to impose on minds even of a higher calibre than the majority of believers in bazaar *horoscopers* lying in wait on the *maidans*, have a far greater right to pretend to have become a regular science than their modern astrology itself. Unequivocal marks of the consanguinity of the latter with quackery being discovered at every step, why wonder that educated youths coming out of schools and colleges should emphatically declare native modern astrology in India—with some rare exceptions—no better than a humbug? Yet no more Hindus than Europeans have any right to declare astrology and its predictions a fiction. Such a policy was tried with mesmerism, homeopathy and (so-called) spiritual phenomena; and now the men of science are beginning to feel that they may possibly come out of their affray with *facts* with anything but flying colours and crowns of laurels on their heads.

X CHELAS AND KNOWERS.

I am ordered by our Masters to draw the attention of our influential Brother, A. Sankariah, of Cochin, to the following. In a letter to the Editor, in the last THEOSOPHIST upon the Adi Brahma Somaj he observes:—"I am in ignorance of Brahma and want to get at the knowing, and sympathise with *Chelu Brother* "H. X.", who finds the Knowers rather cautious and reticent."

Those "Knowers" (who are none other than our Masters) bid me say to Mr. Sankariah in the kindest spirit, that he should have made H. X.'s title that of "Lay Chela"—quite a different relationship to them, than that of Chela; and—even that connection has been twice already voluntarily broken by him, for the reasons above specified. As, in the Theosophical Society, there are Active fellows and Corresponding fellows, the latter, defined in the Rules to be "persons of learning and distinction who are willing to furnish information of interest to the Society," while the former are actively occupied with its work, so there is a distinction between the chelas learning under our Masters. There are Regular Chelas—those who have "taken the vows," who are withdrawn from the world and are personally in the company of the Mahatmas; and "Lay" and even "semi-lay" Chelas, who are wholly or partially in the world, perhaps men of family, who have a sympathy for the adepts and their science, but who are unable or not yet willing to take up the recluse life. The "Knowers" are always *cautious* as to what they say, and when, and to whom. Their habitual reticence gradually lessens only towards the active, or regular Chelas, as they develop their higher selves and become fit to be instructed. No one could reasonably expect that they should be unreserved with those who are tied by no vow or promise, and are free not only to break connection at any moment with their teachers, but even to traduce and charge them with every iniquity before the world. With such, their relationship becomes more and more confidential *only* as time proves the correspondent's sincerity and loyal good faith; it may grow into close confidence or into estrangement, according to deserts. A foreigner unsympathetic with our methods and impatient of the rules which have bound our order from time immemorial, may well be pardoned for wishing to ignore these facts. But it does seem strange that a Hindu born, the President of a Hindu Sabha, and moreover a man so learned in our ancient lore—all of which our Brother Sankariah is—should so mistake the laws of adeptship as to publicly side with the imaginary grievances of a "Lay" Chela, a *non-Hindu*. Great, beyond dispute, as his services to the Theosophical Society have been, yet "H. X." has always assumed and from the first, rather the attitude of a debater than that of a Chela; has rather laid down the law than appeared anxious to learn or willing to wait until he should have gained the full confidence of the "Knowers."

(By order.)

TSONG-KA UN-GHIEN.

THE TANTRAS AND THEIR TEACHINGS.

I have the kind permission of Babu Raj Narain Bose to publish the following contained in a letter to my address, in your esteemed journal:—

"The Tantras are divided into three great classes: first, the Sakta Tantra; second, the Vaishnava Tantras; and third, the Buddhist Tantras. The Vaisnava Tantras interdict the use of flesh and wine. The names of the Tantras are a legion; of the Tantras, the *Mahairvana* Tantra is the best. Although most of these treat of the black art, we should learn from them the methods for controlling the forces of nature, which they teach without applying them to the accomplishment of malicious purposes if at all they successfully teach the same as they pretend. This would extend the dominion and resources of science to an extent not dreamt of in Europe. The great principle which underlies the Tantras is familiarisation with evil, so as to show to the world that it is no evil, but happiness in disguise; happiness arising from the moral consciousness of triumph over evil. The God Shiva, the Grand Master of the Tantric Masonhood, is the highest type of this familiarization with, and mastery over evil. He is represented as preferring tiger-skin to pompous dress, ashes to *chandana*, matted hair and serpents to beautiful locks, the *Smasana* or cemetery to splendid halls, poison to nectar and *Bhutas* or ghostly Elementals for his menials to splendid retinue.

"Of all the Hindu gods, he is most praiseworthy. He is indeed a glorious creation of the Rishi's brain. Shiva is *Mritunjaya* or the conquerer of death. The right-minded man conquers the fear of death by the thought that it serves a benevolent (shiva) purpose in the world. The god Shiva exhibits in himself the highest example of the strong power of will. By will force we can convert even poison into nectar. Shiva is the grand personification of will-force as well as of philanthropy. He swallowed fiery poison so that the world may not be burnt by it. He thereby verified his name of Shiva or the *good*. The Bramacharies and Aghoipanthas carry the principle of familiarization with, and mastery over, things evil to a sinful or revolting excess. Though there are many defects in the Tantras yet they are not wanting in religious and moral teachings of a superior order. The poet says "There is a soul of good in things evil." Though Tantrism or in other word asceticism is a good principle, yet whether its external adoption is proper, is a matter of question. Many pious men think such adoption is improper or unnecessary. The persian poet Sadi says "Be a Dervesh at heart and put on an embroidered Cap." Silbana Musra says:—

वनेपि दोषा प्रभवन्ति रागिणं
ग्रहेपि पश्चेन्द्रिय निग्रहस्तपः।
प्रकुन्तिते कर्मणि यः प्रवर्तते
निवृत्तरागस्य गृहं तपोवनम् ॥

"The man who is a slave to the passions, practises vice even while living in a forest. Restraining the passions at home is true austerity; To the man of subdued passions who does not commit any ugly act, his home is his hermitage."

SASI BHUSHAN KUMAR.

Silapur, Dec. 1882.

BELLARY is just now suffering from a monkey nuisance. At a recent meeting of the Bellary Municipal Commissioners the following resolution was passed:—"Resolved that as the loose monkeys in the town have become exceedingly troublesome by attacking women and children carrying eatables and over-turning the tiles of the roofs of houses in the town, these animals be caught and sent out into the jungles, and that arrangements be made that monkeys may not receive any injury while being seized. The Commissioners vote a sum of Rs. 200 for meeting the expenditure which may be incurred in carrying out this resolution."

IDOLATRY.

Discussions have often been raised whether Idolatry or *Moorti Pooja* is allowed by the Vedas, the sacred books of the Aryans. But as yet no special meaning is given to the term Idolatry or मूर्तिपूजा. Can the worship of Vishnu as performed by the present Aryans, or the worship of the three-eyed Shiva, or of the Thibetian Lama be safely termed Idolatry? I think not. But before putting down my opinion on the subject, I must define as accurately as I can, because defining accurately is the task of great philosophers. Then here is one explanation. "If a man or woman worships the Supreme Being through an image, thinking all the time when worshipping that he or she is worshipping the Supreme Being and not the stone, or when he or she has kept the image to remind him or her of the said Supreme being, or when he or she thinks that the Supreme Being has entered the image, he or she is said to worship the Supreme Being through an agency; but *he is not worshipping the Idol and thus his or her worship cannot be called idolatry.*" Now, we see that the Aryans are not *Idolaters*. If they are, then I can safely say, there is nothing like non-idolworship. Even the Christians resort to an agency while worshipping. If they have no such agency when worshipping, why do they kneel down and uncover their head in the Church? What is an *Idol* but a bigger Church than the image? What for do they look up while praying? Why look at the heavens? Is God there only? Is he not everywhere? He is in every part of space. Then why look up? No special reason, but they do so because their ancestors did so. They worship God through the agency of the sky, the Church, &c. and thus it can be conceived that all those nations are as much *Idolaters* easily as the poor inhabitants of Arya varta.

The present Aryan youths instead of thinking deeply into questions of this kind, unlike their ancestors of yore, cling blindly to any man who starts a new thing. All their zeal has been taken away by a defect in the present system of education. What that defect is, one can easily guess. Let me ask the learned Swami Dayanand one of the strictest so called non-idolaters—if he employs any agency while worshipping God. By agency I mean any medium whether with or without any shape. Let me ask if he looks up while praying or has the मूर्तिपूजा of beads. If he employs no medium will he be good enough to let you know through your journal how he worships God? By describing his mode of worship the Swami will not only oblige our Society, but the public at large. Because if I mistake not there is none who worship without using some medium or another.

H. HARDY,
Vice-President,

of the The National Legend Investigating
Society's Hall.

Malabar Hill, 20th November 1882.

(Continued from the September number of the "THEOSOPHIST.")

EAST INDIAN MATERIA MEDICA.

BY DR. PANDURANG GOPAL, F.T.S.

The fifty compound groups of vegetable remedies described by Charaka or Agnivesha, and introduced in our article on this subject in the September number, represent a group of drugs which he recognised by terms or appellations connoting either their remote or special action on the nutritive or secretory functions of the body, or their efficacy in relieving fixed symptoms and phenomena which are the forerunners or actual indices of grave disturbances, which our advancing knowledge of the structures and functions of the system has helped to localise with precision and accuracy.

These terms, therefore, are expressive of the prominent and more sensible virtues resident in the drugs, and are

an advance in some measure on the arrangement of the classes of Sushruta, thus comparing favourably with the latest, but now rather antiquated systems of European *Materia Medica*, viz., those of Drs. Cullen, Young and Murray. The terms denote an acquaintance with the physiological action of those drugs, each group being credited with a power on the organs or humours and fluids of the body.

This classification is, indeed, so accurate, that, making allowance for certain imperfections which may well be deemed inseparable from all primitive efforts in the determination of the action of vegetable juices on the different parts and organs of the human frame, it would not only bear repetition, but would afford considerable historical interest to the student of medicine and help him in re-discovering the real virtues of these sources of medicine, and determining their place in his present armamentarium of useful remedies and appliances.

These classes are as follow:—

1. Vital restorants or nutritive tonics or remedies which favour nutrition, and therefore prolong life; examples—the roots of *tinospora cordifolia*, *liquoritia officinalis*, *phaseolus mungo*, and *radiatus*, &c.

2. Medicines which promote nutrition and increase the bulk of the tissues generally, or, as we would say, articles of true food; they are *lagenaria vulgaris* (fruit), the *sidas*, *gossypium sp.*, &c.

3. Medicines which thin the tissues and liquefy the humours and secretions (somewhat partaking of the nature of the 'attenuants' of Hippocrates); e.g.:—the roots of *cyperus rotundus*, *alpinia nutans*, *acorus calamus*, "atees" or *aconitum heterophyllum*, *picorrhiza kurroo*, the two varieties of *plumbago*, &c.

4. Purgatives or medicines which promote the alvine discharge, as the roots of *ipomœa purgans*, *calotropis*, *ricinus communis*, *croton polyandrum*, *pladera decussata*, &c.

5. Lymph-producers or those which promote union of divided or fractured parts; as the juice of *liquoritia officinalis*, and the aqueous extract of *bignonia suaveolens*, and the resinous exudations from *ptero carpus marsupium* (Indian kino), *grislea tomentosa*, *buchanania latifolia*, &c.

6. Stomachics and partial digestives, e.g.—the roots of *piper longum*, *chavika roxburghii*, *plumbago rosea*, *zingiber officinale*, *pimpenella anisum*, *melia azidaracta*, &c.

7. Tonics or tone-givers—a class which is supposed to impart and increase the strength of tissues, but acting in a manner different from that of class I.; these are *asparagus tomentosus*, *physalis flexuosa*, *helleborus niger*, the *sidas*, &c.

8. Cosmetics or those which improve the complexion of the skin, and tinge the excretions; such as, *pterocarpus santalinus* (wood), the flowers of *calysaccion longifolium*, the roots of *andropogon aciculans*, *rubia manjista*, *hemidismus indicus*, sugar, &c.

9. Medicines which act on the *trachea* and *air-passages*, such as the root of *andropogon saccharatum*, *piper longum*, *vitis vinifera* (fruit), *myrica sapida* (fruit), *solanum trilobatum* (root) and *S. Jacquemontia*, &c.

10. Cordials and appetisers. They are remedies which produce an agreeable sensation in the tongue and fauces, and when swallowed, a feeling of satiety; e.g., the mango, the fruit of *crotonaria juncea*, *rumex garcinia purpurea* (fruit), and the fruits of *zrozyphus punica granatum*, etc.

11. Appetisers or drugs which remove anorexia and act on the circulation of the lower bowels; e.g., the roots of *zingiber*, *acorus* or flagroot, *cyperus rotundus*, *piper longum*, *plumbago*, and the fruits of *embelia ribes* and *chavika roxburghii*, &c.

12. Remedies which cure hæmorrhoids and act on the circulation of the lower bowels. These are the roots of the *hollarhena pubescens*, *æglemarmelos*, *plumbago*,

zingiber officinale, *aconitum heterophyllum*, *terminalia hebula*, *fagonia mysorensis*, *berberis sp.*, *acorus calamus*, and *chavica roxburghii*.

13. Skin alteratives, such as medicines yielded by unspecified parts of *acacia arabica*, *terminalia hebula*, *t. cataphracta*, *curcuma sp.*, *anaocardium occidentale*, *alstonia scholaris*, *catharto-carpus fistula*, *nerium odorum*, *embelia ribes* and *jasminum auriculata*.

14. Insecticides or anthelmintics, yielded by *moringa pterygosperma*, *piper nigrum*, *cabbage*, *embelia*, *vitea nigundo*, *achryanthes aspera*, *tribulus terrestris*, *brachyramphus sonchifolia*, &c.

15. Medicines which allay or correct the perverted sensibility of the skin and its diseases attended by itching such as prurigo. These are *haematorylon campechianum*, *jatamansi valerianus*, *pongamia glabra*, *catharto-carpus fistula*, *melia azidaructa*, *wrightia pubescens*, *sinapis*, *iguoritia officinale*, *berberis*, and *cyperus rotundus*.

16. Medicines which have been translated by all previous writers as *antidotes*, and have therefore been erroneously believed to be curers, or neutralisers of snake and other animal poisons. I believe no ground is discernible in the writings of Susruta and Charuka, who preceded all the medical writers of the habitable globe, to warrant such an inference. All that could be expressed by the terms often met with in their writings concerning the properties of the drugs which were first tried to secure this very desirable result, can mean nothing further than purging the system of the results of organic poisoning, whether it depended on the morbid changes in the secretions, or their sudden and fatal effects in suppressing the functions or vitality of the parts to which the morbid secretions were distributed. These are *curcuma*, *rubia cordifolia*, *aristolochia longa* and *rotunda*, *ichnocarpus frutescens*, *santalum album*, *strychnos potatorum*, *minosia sirissa*, *vitea trifolia* and *cordia myxa*.

HOW TO KNOW THE REAL SELF.

BY THE LATE BRAMHACHARI BAWA.

Three thousand five hundred years ago, all men believed in one common religion—the Vedokta *Dharma* or the religion enjoined by the Vedas. The highest duty or *dharma* of every sensible man is to acquire wisdom and not to amass matter. Even a knowledge of and control over the laws of nature is but nothing compared to the actual experience or *anoobhavic dnyan* of the essence of the animal soul—the Paramatma. It alone can solve the mystery of the incomprehensible universal delusion or *maya*, who attains this experience and ever lives in the conviction that all the rest is false (unstable). The materialistic science of the West which is progressing gradually only to pull down to-day the edifice they constructed yesterday, will never be able to arrive at a satisfactory solution. A yogi can acquire omniscience, while the modern wordly scientist could effect no such thing—not even after ages of diligent researches. The one traces the material and spiritual delusion of the universe to its true central point; the other, in his hopeless researches, fails and falls off, baffled at every step; for, the very method adopted by him is not commensurate with the magnitude of the object sought for. How can he hope to analyse the external nature, without trying to gain a mastery over his own Self, especially, as he himself admits that man is but a part of nature? The yogi gradually disentangles himself from the snares of *maya*, as he progresses onward; the physicist is lost in the mazes of his own experiments, and he advances only to find the web which he has himself woven, more and more intricate. This may appear absurd to many; but a true initiate in the mysteries of nature knows it well enough. Men understand and accept *ideas* just according to their receptivity. The Western intellect which has begun to sprout (shoot forth) is not yet ripe enough to come face to face with nature,

much less so without the help of those who have for ages been learning to lift up her veil. The teachings of the Vedas only can ensure success, and before the attempt is made, the eternal quietude of the real self must be realized, in contradistinction to the ever-active and disconsolate soul.

Thirty-five centuries ago, the Vedic religion was not so powerless in effecting this object as now-a-days—and why? The excellent system of classifying men according to their spiritual yearning has been abolished. Formerly, the caste of every one depended solely on his tendencies for internal development; but now an Aryan is reckoned a Brahmin, Kshatrya, Vaisya or Sudra according to his birth only. A Brahmin's son is as much a Brahmin as his father, whether he possesses necessary qualifications for the caste or not. Thus the original intention of the founders of the Vedic religion is deplorably lost sight of. Since men fit to be classed as Brahmans began to be selfishly excluded merely because of their having been born in lower castes, and unworthy men retained in the higher castes, a confusion arose in the ranks of the Vedic mystics, which resulted at last in the degeneration of Hindus from esotericism to exotericism. The confusion of castes gave rise to a religious and political revolution the direful effects of which we see in the world's debased creeds.

ATOMS, MOLECULES, AND ETHER WAVES.

BY JOHN TYNDALL, F.R.S.

[We take from the November Number (1) of "Longsman's Magazine" an article by Professor John Tyndall, the *raison d'être* of which the writer explains by an invitation from his publishers with whom he has "now worked in harmony for a period of twenty years, to send some contribution to the first number of their new Magazine" I adding that he "could not refuse them this proof of good-will." The short contribution is so good and some of its points present such a striking bearing upon the practical teachings of occult philosophy that we reproduce it in full.—ED.]

Man is prone to idealisation. He cannot accept as final the phenomena of the sensible world, but looks behind that world into another which rules the sensible one. From this tendency of the human mind systems of mythology and scientific theories have equally sprung. By the former the experiences of volition, passion, power, and design, manifested among ourselves, were transplanted with the necessary modifications, into an unseen universe, from which the sway and potency of these magnified human qualities were exerted. 'In the roar of thunder and in the violence of the storm was felt the presence of a shouter and furious strikers, and out of the rain was created an Indra or giver of rain.' It is substantially the same with science, the principal force of which is expended in endeavouring to rend the veil which separates the sensible world from an ultra-sensible one. In both cases our materials, drawn from the world of the senses, are modified by the imagination to suit intellectual needs. The 'first beginnings' of Lucretius were not objects of sense, but they were suggested and illustrated by objects of sense. The idea of atoms proved an early want on the part of minds in pursuit of the knowledge of nature. It has never been relinquished, and in our own day it is growing steadily in power and precision.

The union of bodies in fixed and multiple proportions constitutes the basis of modern atomic theory. The same compound retains for ever, the same elements, in an unalterable ratio. We cannot produce pure water containing one part, by weight, of hydrogen and nine of oxygen; nor can we produce it when the ratio is one to ten; but we can produce it from the ratio of one to eight, and from no other. So also when water is decomposed by the electric current, the proportion, as regards volumes, is as fixed as in the case of weights. Two volumes of hydrogen and one of oxygen invariably go to the formation of water. Num-

ber and harmony, as in the Pythagorean system, are everywhere dominant in this under-world.*

Following the discovery of fixed proportions we have that of *multiple* proportions. For the same compound, as above stated, the elementary factors are constant; but one elementary body often unites with another so as to form different compounds. Water, for example, is an oxide of hydrogen; but a peroxide of that substance also exists, containing exactly double the quantity of oxygen. Nitrogen also unites with oxygen in various ratios, but not in all. The union takes place, not gradually and uniformly, but by steps, a definite weight of matter being added at each step. The larger combining quantities of oxygen are thus multiplied of the smaller ones. It is the same with other combinations.

We remain thus far in the region of fact: why not rest there? It might as well be asked why we do not, like our poor relations of the woods and forests, rest content with the facts of the sensible world. In virtue of our mental idiosyncrasy, we demand *why* bodies should combine in multiple proportions, and the outcome and answer of this question is the atomic theory. The definite weights of matter above referred to represent the weights of atoms, indivisible by any force which chemistry has hitherto brought to bear upon them. If matter were a *continuum*—if it were not rounded off, so to say, into these discrete atomic masses—the impassable breaches of continuity which the law of multiple proportion reveals, could not be accounted for. These atoms are what Maxwell finely calls 'the foundation stones of the material universe' which, amid the wreck of composite matter, 'remain unbroken and unworn.'

A group of atoms drawn and held together by what chemists term affinity, is called a molecule. The ultimate parts of all compound bodies are molecules. A molecule of water, for example, consists of two atoms of hydrogen, which grasp and are grasped by one atom of oxygen. When water is converted into steam, the distances between the molecules are greatly augmented, but the molecules themselves continue intact. We must not, however, picture the constituent atoms of any molecule as held so rigidly together as to render intestine motion impossible. The interlocked atoms have still liberty of vibration, which may, under certain circumstances, become so intense as to shake the molecule asunder. Most molecules—probably all—are wrecked by intense heat, or in other words by intense vibratory motion; and many are wrecked by a very moderate heat of the proper quality. Indeed, a weak force, which bears a suitable relation to the constitution of the molecule, can, by timely savings and accumulations accomplish what a strong force out of relation fails to achieve.

We have here a glimpse of the world in which the physical philosopher for the most part, resides. Science has been defined as 'organized common sense;' by whom I have forgotten; but, unless we stretch unduly the definition of common sense, I think it is hardly applicable to this world of molecules. I should be inclined to ascribe the creation of that world to inspiration rather than to what is currently known as common sense. For the natural history sciences the definition may stand—hardly for the physical and mathematical sciences.

The sensation of light is produced by a succession of waves, which strike the retina in periodic intervals; and such waves, impinging on the molecules of bodies, agitate their constituent atoms. These atoms are so small, and, when grouped to molecules, are so tightly clasped together that they are capable of tremors equal in rapidity to those of light and radiant heat. To a mind coming freshly to these subjects, the numbers with which scientific men here habitually deal must appear utterly fantastical; and

yet, to minds trained in the logic of science, they express most sober and certain truth. The constituent atoms of molecules can vibrate to and fro millions of millions of times in a second. The waves of light and of radiant heat follow each other at similar rates through the luminiferous ether. Further, the atoms of different molecules are held together with varying degrees of tightness—they are tuned, as it were, to notes of different pitch. Suppose, then, light-waves, or heat-waves, to impinge upon an assemblage of such molecules, what may be expected to occur? The same as what occurs when a piano is opened and sung into. The waves of sound select the strings which respectively respond to them—the strings, that is to say, whose rates of vibration are the same as their own—and of the general series of strings these only sound. The vibratory motion of the voice, imparted first to the air, is here taken up by the strings. It may be regarded as *absorbed*, each string constituting itself thereby a new centre of motion. Thus also, as regards the tightly locked atoms of molecules on which waves of light or radiant heat impinge. Like the waves of sound just adverted to, the waves of ether select those atoms whose periods of vibration synchronise with their own periods of recurrence, and to such atoms deliver up their motion. It is thus that light and radiant heat are absorbed.

And here the statement, though elementary, must not be omitted, that the colours of the prismatic spectrum, which are presented in an impure form in the rainbow, are due to different rates of atomic vibration in their source, the sun. From the extreme red to the extreme violet, between which are embraced all colours visible to the human eye, the rapidity of vibration steadily increases the length of the waves of ether produced by these vibrations diminishing in the same proportion. I say 'visible to the human eye,' because there may be eyes capable of receiving visual impression from waves which do not affect ours. There is a vast store of rays, or more correctly waves, beyond the red, and also beyond the violet, which are incompetent to excite our vision; so that could the whole length of the spectrum, visible and invisible, be seen by the same eye, its length would be vastly augmented.

I have spoken of molecules being wrecked by a moderate amount of heat of the proper quality; let us examine this point for a moment. There is a liquid called nitrite of amyl—frequently administered to patients suffering from heart disease. The liquid is volatile, and its vapour is usually inhaled by the patient. Let a quantity of this vapour be introduced into a wide glass tube, and let a concentrated beam of solar light be sent through the tube along its axis. Prior to the entry of the beam, the vapour is as invisible as the purest air. When the light enters, a bright cloud is immediately precipitated on the beam. This is entirely due to the waves of light, which wreck the nitrite of amyl molecules, the products of decomposition forming innumerable liquid particles which constitute the cloud. Many other gases and vapours are acted upon in a similar manner. Now the waves that produce this decomposition are by no means the most powerful of those emitted by the sun. It is, for example, possible to gather up the ultra-red waves into a concentrated beam, and to send it through the vapour, like the beam of light. But though possessing vastly greater energy than the light waves, they fail to produce decomposition. Hence the justification of the statement already made, that a suitable relation must subsist between the molecules and the waves of ether to render the latter effectual.

A very impressive illustration of the decomposing power of the waves of light is here purposely chosen; but the processes of photography illustrate the same principle. The photographer, without fear, illuminates his developing room with light transmitted through red or yellow glass; but he dares not use blue glass, for blue light would decompose his chemicals. And yet the waves of red light measured by the amount of energy which they carry, are

* This paragraph would be in its right place in the best text on *Occult Doctrine*. The latter is based entirely upon numbers, harmony and correspondences or affinities.—E.D.

immensely more powerful than the waves of blue. The blue rays are usually called chemical rays—a misleading term; for, as Draper and others have taught us, the rays that produce the grandest chemical effects in nature, by decomposing the carbonic acid and water which form the nutriment of plants, are not the blue ones. In regard, however, to the salts of silver and many other compounds, the blue rays are the most effectual. How is it then that weak waves can produce effects which strong waves are incompetent to produce? This is a feature characteristic of periodic motion. In the experiment of singing into an open piano already referred to, it is the accord subsisting between the vibrations of the voice and those of the string that causes the latter to sound. Were this accord absent, the intensity of the voice might be quintupled without producing any response. But when voice and string are identical in pitch, the successive impulses add themselves together, and this addition renders them, in the aggregate, powerful, though individually they may be weak. In some such fashion the periodic strokes of the smaller ether waves accumulate, till the atoms on which their timed impulses impinge are jerked asunder, and what we call chemical decomposition ensues.

Savart was the first to show the influence of musical sounds upon liquid jets, and I have now to describe an experiment belonging to this class, which bears upon the present question. From a screw-tap in my little Alpine kitchen I permitted, an hour ago, a vein of water to descend into a trough, so arranging the flow that the jet was steady and continuous from top to bottom. A slight diminution of the orifice caused the continuous portion of the vein to shorten, the part further down resolving itself into drops. In my experiment, however, the vein, before it broke, was intersected by the bottom of the trough. Shouting near the descending jet produced no sensible effect upon it. The higher notes of the voice, however powerful, were also ineffectual. But when the voice was lowered to about 130 vibrations a second, the feeblest utterance of this note sufficed to shorten, by one-half, the continuous portion of the jet. The responsive drops ran along the vein, pattered against the trough, and scattered a copious spray round their place of impact. When the note ceased, the continuity and steadiness of the vein were immediately restored. The formation of the drops was here periodic; and when the vibrations of the note accurately synchronised with the periods of the drops, the waves of sound aided what Plateau has proved to be the natural tendency of the liquid cylinder to resolve itself into spherules, and virtually decomposed the vein.

I have stated, without proof, that where absorption occurs, the motion of the ether-waves is taken up by the constituent atoms of molecules. It is conceivable that the ether-waves, in passing through an assemblage of molecules, might deliver up their motion to each molecule as a whole, leaving the relative positions of the constituent atoms unchanged. But the long series of reactions, represented by the department of nitrite of amylovapour, does not favour this conception; for, where the atoms animated solely by a common motion, the molecules would not be decomposed. The fact of decomposition, then, goes to prove the atoms to be the seat of the absorption. They, in great part, take up the energy of the ether-waves, whereby their union is served, and the building materials of the molecules are scattered abroad.

Molecules differ in stability; some of them, though hit by waves of considerable force, and taking up the motions of these waves, nevertheless hold their own with a tenacity which defies decomposition. And here, in passing, I may say that it would give me extreme pleasure to be able to point to my researches in confirmation of the solar theory recently enunciated by my friend the President of the British Association. But though the experiments which I have made on the decomposition of vapours by light might be numbered by the thousand, I have, to my regret, encountered no fact which proves that free aqueous vapour is decomposed by the solar rays, or that the sun is re-heated

by the combination of gases, in the severance of which it had previously sacrificed its heat.

(to be continued.)

CAN THE "DOUBLE" MURDER?

[The story which follows was written by the editor of this magazine some years ago at the request of a literary friend in America, and published in a leading journal of New York. It is reprinted because the events actually occurred, and they possess a very deep interest for the student of psychological science. They show in a marked degree the enormous potentiality of the human will upon mesmeric subjects whose whole being may be so imbued with an imparted intellectual preconception that the "double," or *mayavi-rupa*, when projected transcorporeally, will carry out the mesmerizer's mandate with helpless subserviency. The fact that a mortal wound may be inflicted upon the inner man without puncturing the epidermis will be a novelty only to such readers as have not closely examined the records and noted the many proofs that death may result from many psychical causes besides the emotions whose lethal power is universally conceded.—Ed. :—]

One morning in 1867 Eastern Europe was startled by news of the most horrifying description. Michael Obrenovitch, reigning Prince of Serbia, his aunt, the Princess Catherine, or Katinka as she was called, and her daughter had been murdered in broad day-light near Belgrade, in their own garden, the assassin or assassins remaining unknown. The Prince had received several bullet shots and stabs, and his body was actually butchered; the Princess was killed on the spot, her head smashed; and her young daughter, though still alive, was not expected to survive. The circumstances are too recent to have been forgotten; but in that part of the world, at that time, the case created a delirium of excitement.

In the Austrian dominions and those under the doubtful protectorate of Turkey, from Bucharest down to Trieste, no high family felt secure. In those half-oriental countries every Montecchi has his Capuletti, and it was rumoured that the bloody deed was perpetrated by the Prince Kara-Gueorguevitch, an old pretender to the modest throne of Serbia, whose father had been wronged by the first Obrenovitch. The members of this family were known to nourish the bitterest hatred towards one, whom they called an usurper, and "the shepherd's grandson." For a time the official papers of Austria were filled with indignant denials of the charge that the treacherous deed had been done or procured by Kara-Gueorguevitch or "Tzerno-Gueorgey," as he is usually called in those parts. Several persons, innocent of the act, were, as is usual in such cases, imprisoned, and the real murderers escaped justice. A young relative of the victim, greatly beloved by his people, a mere child, taken for the purpose from a school in Paris, was brought over in ceremony to Belgrade, and proclaimed Hospodar of Serbia.* In the turmoil of political excitement the tragedy of Belgrade was forgotten by all, but an old Serbian matron, who had been attached to the Obrenovitch family, and who, like Rachel, would not be consoled for the death of her children. After the proclamation of the young Obrenovitch, the nephew of the murdered man, she had sold out her property and disappeared, but not before taking a solemn vow on the tombs of the victims to avenge their deaths.

The writer of this truthful narrative had passed a few days at Belgrade, about three months before the horrid deed was perpetrated, and knew the Princess Katinka. She was a kind, gentle and lazy creature at home; abroad she seemed a Parisian in manners and education. As nearly all the personages who will figure in this story are still living, it is but decent I should withhold their names, and give only initials.

The old Serbian lady seldom left her house, going out but to see the Princess occasionally. Crouched on a pile of pillows and carpeting, clad in the picturesque national dress, she looked like the Cuman Sibyl in her days of calm repose. Strange stories were whispered about her

* Milan, now King of Serbia.—Ed.

occult knowledge, and thrilling accounts circulated sometimes among the guests assembled round the fireside of my modest inn. Our fat landlords's maiden aunt cousin had been troubled for sometime past by a wandering vampire, and had been bled nearly to death by the nocturnal visitor; and while the efforts and exorcisms of the parish pope had been of no avail, the victim was luckily delivered by Gospoja P. * * * (or Mrs. P. * * *) who had put to flight the disturbing ghost by merely shaking her fist at him, and shaming him in his own language. It was at Belgrade that I learned for the first time this highly interesting fact for philology, namely, that spooks have a language of their own. The old lady, whom I will then call Gospoja P. * * * was generally attended by another personage destined to be the principal actress in our tale of horror. It was a young gypsy girl from some part of Roumania, about fourteen years of age. Where she was born and who she was, she seemed to know as little as any one else. I was told she had been brought one day by a party of strolling gypsies, and left in the yard of the old lady: from which moment she became an inmate of the house. She was nick-named "the sleeping girl" as she was said to be gifted with the faculty of apparently dropping asleep wherever she stood, and speaking her dreams aloud. The girl's heathen name was Frosya.

About eighteen months after the news of the murder had reached Italy, where I was at the time, I was travelling over the Banat, in a small waggon of my own, hiring a horse whenever I needed it after the fashion of this primitive, trusting country. I met on my way an old Frenchman, a scientist, travelling alone after my own fashion; but with that difference that while he was a pedestrian, I dominated the road from the eminence of a throne of dry hay, in a jolting waggon. I discovered him one fine morning, slumbering in a wilderness of shrubs and flowers, and had nearly passed over him, absorbed, as I was, in the contemplation of the surrounding glorious scenery. The acquaintance was soon made, no great ceremony of mutual introduction being needed. I had heard his name mentioned in circles interested in mesmerism, and knew him to be a powerful adept of the school of Dupotet.

"I have found," he remarked in the course of the conversation, after I had made him share my seat of hay, "one of the most wonderful subjects in this lovely Thebaide. I have an appointment to-night with the family. They are seeking to unravel the mystery of a murder by means of the clairvoyance of the girl..... She is wonderful; very, very wonderful!"

"Who is she?" I asked.

"A Roumanian gypsy. She was brought up, it appears, in the family of the Serbian reigning Prince, who reigns no more, for he was very mysteriously murdered. Hol-la-a-h! take care! *diable*, you will upset us over the precipice!" he hurriedly exclaimed, unceremoniously snatching from me the reins, and giving the horse a violent pull.

"You do not mean the Prince Obrenovitch?" I asked aghast.

"Yes, I do; and him precisely. To night I have to be there, hoping to close a series of seances by finally developing a most marvellous manifestation of the hidden power of human spirit, and you may come with me. I will introduce you; and, besides, you can help me as an interpreter, for they do not speak French." As I was pretty sure that if the somnambula was Frosya the rest of the family must be Gospoja P. * * * I readily accepted. At sunset we were at the foot of the mountain, leading to the old castle, as the French man called the place. It fully deserved the poetical name given it. There was a rough bench in the depths of one of the shadowy retreats, and as we stopped at the entrance of this poetical place, and the Frenchman was gallantly busying himself with my horse, on the suspicious looking bridge which led across the water to the entrance gate, I saw a tall figure slowly rise from the bench and come towards us. It was my old friend Gospoja P. * * * looking more pale

and more mysterious than ever. She exhibited no surprise at seeing me, but simply greeting me after the Serbian fashion—with a triple kiss on both cheeks—she took hold of my hand and led me straight to the nest of ivy. Half reclining on a small carpet spread on the tall grass, with her back leaning against the wall, I recognized our Frosya.

She was dressed in the national costume of the Valachian women: a sort of gauze turban, intermingled with various guilt medals and beads on her head, white shirt with opened sleeves, and petticoats of variegated colors. Her face looked deadly pale, her eyes were closed, and her countenance presented that stony, sphinx-like look which characterizes in such a peculiar way the entranced clairvoyant somnambulas. If it were not for the heaving motion of her chest and bosom, ornamented by rows of like medals and necklaces, which feebly tinkled at every breath, one might have thought her dead, so lifeless and corpse-like was her face. The Frenchman informed me that he had sent her to sleep just as we were approaching the house, and that she now was as he had left her the previous night. He then began busying himself with the *objet*, as he called Frosya. Paying no further attention to us, he shook her by the hand, and then making a few rapid passes, stretched out her arm and stiffened it. The arm as rigid as iron, remained in that position. He then closed all her fingers but one—the middle finger—which he caused to point at the evening star, which tinkled on the deep blue sky. Then he turned round and went over from right to left, throwing out some of his fluid here, again discharging it at another place, and busying himself with his invisible but potent fluids, like a painter with his brush when giving the last touches to a picture.

The old lady who had silently watched him, with her chin in her hand the while, put out her thin, skeleton-looking hand on his arm and arrested it, as he was preparing himself to begin the regular mesmeric passes.

"Wait," she whispered, "till the star is set, and the ninth hour completed! The *Voordalaki* are hovering around, they may spoil the influence."

"What does she say?" inquired the mesmeriser, annoyed at her interference.

I explained to him that the old lady feared the pernicious influences of the *Voordalaki*.

"Voordalaki? What's that the Voordalaki?" exclaimed the Frenchman. Let us be satisfied with Christian spirits, if they honour us to night with a visit, and lose no time for the Voordalaki."

I glanced at the Gospoja. She had become deathly pale, and her brow was sternly knitted over her flashing black eyes.

"Tell him not to jest at this hour of the night!" she cried. "He does not know the country. Even this Holy Church may fail to protect us, once the Voordalaki aroused... What's this?"... pushing with her foot a bundle of herbs the botanizing mesmerizer had laid near on the grass. She bent over the collection, and anxiously examined the contents of the bundle, after which she flung the whole in the water to the great wrath of the Frenchmen.

"It must not be left here," she firmly added; "these are the St. John's plants, and they might attract the "wandering ones.""

Meanwhile the night had come, and the moon illuminated the landscape with a pale ghastly light. The nights in the Banat are nearly as beautiful as in the East, and the Frenchman had to go on with his experiments in the open air, as the *pope* of the Church had prohibited such in his tower, which was used as the parsonage, for fear of filling the holy precincts with the heretical devils of the mesmerizer, which he remarked he would be unable to exorcise on account of their being foreigners.

The old gentleman had thrown off his travelling *blouse*, rolled up his shirt sleeves, and now striking a theatrical attitude began a regular process of mesmerization. Under his quivering fingers the odyle fluid actually seemed to flash in the twilight. Frosya was placed with her figure

facing the moon, and every motion of the entranced girl was discernable as in daylight. In a few minutes large drops of perspiration appeared on her brow, and slowly rolled down her pale face, glittering in the moon beams. Then she moved uneasily about and began chanting a low melody, to the words of which, the Gospoja, anxiously bending over the unconscious girl, was listening with avidity and trying to catch every syllable. With her thin finger on her lips, her eyes nearly starting from her sockets, her frame motionless, the old lady seemed herself transfixed into a statue of attention. The group was a remarkable one, and I regretted I was not a painter. What followed was a scene worthy to figure in "Macbeth." At one side the slender girl, pale and corpse-like, writhing under the invisible fluid of him, who for the hour was her omnipotent master; at the other, the old matron, who, burning with her unquenched thirst of revenge, stood like the picture of Nemesis, waiting for the long expected name of the Princes' murderer to be at last pronounced...The Frenchman himself seemed transfigured, his gray hair standing on end, his bulky, clumsy form seeming as though it had grown in a few minutes. All theatrical pretence was now gone; there remained but the mesmerizer, aware of his responsibility, unconscious himself of the possible results, studying and anxiously expecting. Suddenly Froся, as if lifted by some supernatural force, rose from her reclining posture, and stood erect before us, motionless and still again, waiting for the magnetic fluid to direct her. The Frenchman silently taking the old lady's hand, placed it in that of the somnambulist, and ordered her to put herself *en rapport* with the Gospoja.

—"What sayest thou, my daughter?" softly murmured the Serbian lady. "Can your spirit seek out the murderers?"

—"Search and behold!" sternly commanded the mesmerizer, fixing his gaze upon the face of the subject.

—"I am on my way—I go," faintly whispered Froся, her voice not seeming to come from herself, but from the surrounding atmosphere.

At this moment something so extraordinary took place that I doubt my ability to describe it. A luminous shadow, vapour-like, appeared closely surrounding the girl's body. At first about an inch in thickness, it gradually expanded, and gathering itself, suddenly seemed to break off from the body altogether, and condense itself into a kind of semi-solid vapour, which very soon assumed the likeness of the somnambula herself. Flickering about the surface of the earth, the form vacillated for two or three seconds, then glided noiselessly towards the river. It disappeared like a mist, dissolved in the moonbeams which seemed to absorb and imbibe it altogether!

I had followed the scene with an intense attention. The mysterious operation known in the East as the invocation of the *scin-lecca* was taking place before my own eyes. To doubt was impossible, and Dupotet was right in saying that mesmerism was the conscious magic of the ancients, and spiritualism the unconscious effect of the same magic upon certain organisms.

As soon as the vaporous double had soaked itself through the pores of the girl, the Gospoja had by a rapid motion of the hand which was left free, drawn from under her pelisse something which looked most suspiciously like a small stiletto, and placed it as rapidly in the girl's bosom. The action was so quick that the mesmerizer absorbed in his work had not remarked it, as he afterwards told me. A few minutes elapsed in a dead silence. We seemed a group of petrified persons. Suddenly a thrilling and transpiercing cry burst from the entranced girl's lips...She bent forward, and snatching the stiletto from her bosom, plunged it furiously around her in the air, as if pursuing imaginary foes. Her mouth foamed, and incoherent, wild exclamations broke from her lips among which discordant sounds I discerned several times two familiar Christian names of men. The mesmerizer was so terrified that he lost all control over himself, and instead of withdrawing the fluid, he loaded the girl with it still more.

"Take care," I exclaimed, "stop!...You will kill her

or she will kill you!"—But the Frenchman had unwittingly raised subtle potencies of nature, over which he had no control. Furiously turning round, the girl struck at him a blow which would have killed him, had he not avoided it by jumping aside, receiving but a severe scratch on the right arm.

The poor man was panic-stricken. Climbing with an extraordinary agility for a man of his bulky form on the wall over her he fixed himself on it astride, and gathering the remnant of his will-power, sent in her direction a series of passes. At the second, the girl dropped the weapon and remained motionless.

—"What are you about?" hoarsely shouted the mesmerizer in French, seated like some monstrous night-goblin on the wall.—Answer me, I command you?"

—"I did—but what she—whom you ordered me to obey—commanded me to do," answered the girl in French, to my utter amazement.

"What did the old witch command you?"...irreverently asked he.

—"To find them—who murdered—kill them—I did so—and they are no more!—Avenged—avenged!! They are—"

An exclamation of triumph, a loud shout of infernal joy, rang loud in the air; and awakening the dogs of the neighbouring villages a responsive howl of barking began from that moment like a ceaseless echo of the Gospoja's cry.

"I am avenged, I feel it, I know it!...My warning heart tells me that the fiends are no more."...And she fell panting on the ground, dragging down in her fall the girl, who allowed herself to be pulled down as if she were a log of wood.

—"I hope my subject did no further mischief to-night. She is a dangerous as well as a very wonderful subject"—said the Frenchman.

We parted. Three days after that I was at T—: and as I was sitting in the dining-room of a restaurant waiting for my lunch, I happened to pick up a newspaper. The first lines I read ran thus:—

"VIENNA 186—TWO MYSTERIOUS DEATHS.—Last evening at 9-45 a P. . . . was about to retire, two of the gentlemen in waiting suddenly exhibited great terror, as though they had seen a dreadful apparition. They screamed, staggered, and ran about the room holding up their hands as if to ward off the blows of an unseen weapon. They paid no attention to the eager questions of their master and suite; but presently fell writhing upon the floor, and expired in great agony. Their bodies exhibited no appearance of apoplexy, nor any external marks of wounds; but wonderful to relate, there were numerous dark spots and long marks upon the skin, as though they were stabs and lashes made without puncturing the cuticle. The autopsy revealed the fact that beneath each of these mysterious discolorations there was a deposit of coagulated blood. The greatest excitement prevails, and the faculty are unable to solve the mystery...."

THE SOPARA (BUDDHIST) RELICS IN CEYLON.

Our readers will recollect that some months ago we copied from the Bombay papers an account of the finding of certain precious relics of Lord Buddha at Sopara, Bombay Presidency. H. E. the Governor of Bombay in Council most generously donated a portion of these relics to Hikkadawe Sumangala Thero, High Priest of Adam's Peak. A correspondent of the *Pioneer* writing from Colombo on the 31st October, gives the following interesting details:—

A portion of the Relics of Buddha, found by Mr. J. M. Campbell, C. S., in the ruined dagoba at Sopara (Suparaka Pattana,) near Bassein, Bombay Presidency, has fallen into excellent hands. A few weeks ago the Governor of Bombay received, through the Governor of Ceylon, Sir James R. Longden, K.C.M.G., an application for the gift of some portion of these unique and valuable relics to the Buddhist College at Colombo. The applicant was the learned and respected Sumangala Thero, High Priest of Adam's Peak, and Principal of Widyodaya College—the one in question. This was accompanied by a favourable endorsement from the Governor of Ceylon as to the high repute of the High Priest in the island. The Bombay Government very properly acceded to the request without hesitation, and instructed the Secretary of the Royal Asiatic Society, Bombay Branch, to send Sumangala a fragment of the Buddha's begging-bowl, seven of 300 golden flowers found with

the relics, and a portion of an oderiferous substance—seemingly a pasty compound of various spices and floral extracts—with which the bottom of one of the enshrining coffers had been spread. In due course these several articles were handed over to Sumangala by the Governor of Ceylon, together with an official letter from the Bombay Government, and one from the famed Brahman, archæologist, Bhagwan Lall Indrajai, Dr. Burgess' collaborator, which endorsed the genuineness of the fragment and its accompaniment. The High Priest, upon receipt of the coveted parcel, appointed the full moon day of October-November for the opening of the same, and exhibition of the contents to the public. Liberal Buddhist friends of the college made up a purse of £90 for decorating the building and the Oriental library attached to the institution, the compound, and the approaches from the high road. Mr. John Robert DeSilva, F. T. S., of the Surveyor General's Office, and the cleverest artist among the Sinhalese, furnished designs for three triumphal arches and an arcade of arches and trophies of the colours of all nations. The *coup d'œil* was very fine and striking. A large lotus flower and tripod, in silver, placed inside a dagoba-shaped shrine in crystal, had been provided in advance for the reception of the relic, and the opening and private view took place in the presence of Mr. Hope, the Governor's Private Secretary, the Maha Mudaliyar, or ranking native headman, who is also attached to the Governor's immediate official staff; Mr. C. Bruce, Director of Public Instruction; Col. H. S. Olcott, and two or three Sinhalese gentlemen of influential position. The relic was then removed to the lower floor of the library building, and, under watch of the trustees of the college, and of a warder, bearing one of the quaintly painted spears of the old Kandyan Rajah's guards; it was exposed to public view from 1 to 8 p.m. Some thousands of visitors passed through the room, and enjoyed a brilliant illumination of the grounds. At 9 p.m., by request of the High Priest, Colonel Olcott made an address to a monster audience, explanatory of the history of the Sopara find, and the transmission to Ceylon of the portion now on view. Priest Magittuwatte, the famous Buddhist orator and champion, followed in an oration of great power and eloquence, which finished the day's proceedings. The exhibition was to have closed on the 31st ultimo; but a great rain storm of two days' duration having prevented the country people from coming in, the trustees extended the time a couple of days.

Though but a bit of greyish baked clay, apparently, this fragment of the veritable begging-bowl of the "world honoured" has naturally for Buddhists an incalculable value. Its companion fragments, found by Mr. Campbell in the golden box in Sopara Stupa, are ignobly resting in the custody of Christian unbelievers at the Bombay Town Hall, but this one is to be honoured with a nobler fate. For eighteen or more centuries preserved in a dagoba, it is now to be shown, at stated times, to the descendants in faith of those who welcomed to Ceylon Mahinda, the ascetic son of the great Asoka. Reposing upon a silver lotus, in a crystal shrine; it will be kept in a fire proof safe, in an up stair building to be shortly erected at a cost of some £500. Of this some £100 has been subscribed already by A. P. Dharma Goonewardhana, Mohandiram; £50 by H. A. Fernando; £50 by C. Matthew; £5 by B. C. Cooray; £5 B. S. Cooray and £10 by Singho Appohami. It was originally intended to bury it under a new dagoba, the erection of which had been planned; but upon second thoughts, the alternative plan was adopted. Possession of this relic elevates Sumangala's college to an equality of religious importance in Buddhist regard with the *Dalada Maligawa* or Tooth shrine at Kandy. In fact, I have met some educated Sinhalese who consider this by far the more valuable relic of the two, since the alleged "tooth" of Buddha resembles a tooth about as little as the *Sridpada* or gigantic "foot-print of Buddha" on top of Adam's Peak, resembles the impression of a foot. The Buddhists here are now anticipating that other discoveries of fragments of Buddha's bowl in other ancient stupas, indicated by the same authority as that which suggested Sopara, will yet reward the search of Dr. Burgess, Mr. Campbell, or Pandit Bhagwanlal. I also heard an intelligent man express the hope that the Bombay Government, seeing the great value that Buddhists place upon these relics, would present fragments to the Kings of Siam and Burma and the Emperors of China and Japan; sending them not, as in the present instance, parcel post, but in a more dignified and diplomatic fashion. Either of those Sovereigns would no doubt gladly send special agent to Bombay to receive their presents.

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SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 4. No. 4.

BOMBAY, JANUARY, 1883.

No. 40

CELEBRATION OF THE SEVENTH ANNIVERSARY OF THE THEOSOPHICAL SOCIETY.

The seventh Anniversary Celebration of our Society, at Franjee Cowasjee Institute, Bombay, on the evening of the 7th December, was the most successful and encouraging ever held. The audience, as is usual at all Theosophical public meetings, overflowed the hall, and the enthusiasm was as marked as heretofore. An unusual dignity was given to the occasion by the presence in the chair of Mr. A. P. Sinnett, author of the "Occult World," whose private character and social influence are well-known throughout India. Besides the gentleman, who represented the Simia Eclectic Theosophical Society, upon the platform sat the following gentlemen as delegates from their respective branches of the Parent Society: Babu Nobin K. Banarjee of Berhampore, Bengal, representing the ADHI-BHOUTIC BHRATRU Theosophical Society; Dr. Arinas Chandra Banerji, L. M. S. of Allahabad, representing the PRAYAGA PSYCHIC; Babu Norendra Nath Sen, and Babu Mohini M. Chatterji, M. A., B.L., of Calcutta, of the BENGAL T.S.; Rai Bishin Lall, M. A., Bareilly, N. W. P., of the ROHILKHAND T.S.; Pandit Keshav Sakharam Shastri, of the BARODA T.S.; M.R.Ry. L. Venkata Varadarajulu Naidoo, of the MADRAS T.S.; Pundit Gopinath, Editor of the *Mitra Vilasa*, of Lahore, representing the PUNJAB branches; Rao Bahadur Gopalrao Hurry Deshmukh, President, and Dr. Pandurang Gopal, and Mr. K. M. Shroff, of the BOMBAY T. S.; Rao Bahadur J. S. Gadgil, B.A., LL.B., of the BARODA T.S.; M.R.Ry Ramaswamiar, B.A.; of the TINNEVELLY T.S., Pandit Nityananda Misra, of the BHAGULPORE (Bengal) T.S.; Dr. Mohindra Nath Gangooly, of the CHOHAN (Cawnpore) T.S.; Babu Tirapada Banerji, M.A., B.L., of the NUDDEA (Bengal) T.S.; Mr. Thomas Pereira Abeyawardene, of Galle, Ceylon, representing the Buddhist Section of the T.S.; Mr. Jamsedji, N. Unwalla, of SAORASITRA (Kathhiawar) T.S.; and Mr. Abraham D. Ezekiel, of the POONA T.S.; the Corresponding Secretary, Madame Blavatsky, the Joint Recording Secretary, Mr. Damodar K. Mavalankar, and, of course, the President-founder were also present. Around the Hall were suspended thirty-nine metal shields, painted blue, upon which were inscribed the names of the branches of our society which have been founded in Asia, since the arrival of

the founders in India, in the year 1879. This visual reminder to the Bombay public of the ceaseless labours of the founders, the spread of the Theosophical cause made a deep impression. Behind the President-founder, a sepoy held the beautiful banner, which has just been worked for the Society by Madame Coulomb. It is in carbuncle-coloured Chinese satin, 58 by 77 inches in size, with silken cords and tassels, the pole and cross-sticks of teak, with gilded tips. The staff is surmounted by a carved brazen device, comprising of an Egyptian Fan entwined with a serpent, (carved and enamelled to resemble nature), which together form the monogram "T. S." of the society, and symbolize the Egyptian and ancient Chaldean religions; and an enclosing circle, typical of the Buddhist chakras, which is, moreover, inscribed in red Pali characters, with the celebrated sutta of Buddha, "*Sabba ppapassa akaranam*, &c. The central device embroidered upon the banner in floss-silk gold-thread and beads, is the six-pointed star (*Sri iantara*) or interlocked black and white triangles, forming the "seals" of Vishnu and of Solomon, which stand at once for the Hindu and Hebrew esoteric philosophies, backed by the blazing Sun of Zoroastrianism. Over all is the monogram of the mystic symbol, AUM, in Sanscrit; and, in the lower-half of the banner, the grand motto of the Maharajah of Benares—long since taken, with His Highness's kind permission, as the watchword of this magazine. There is no Religion higher than Truth.) Thus, in one symbolical composition are included the emblems of all the ancient Asian faiths, and typified the catholic spirit of the Theosophical Society—whose initial letters appear again to the right and left of the central device. A round of loud applause broke from the crowded assemblage when the banner was carried upon the platform before the President founder, his colleagues, and the delegates.

Being in the hurly-burly of breaking up of our Bombay head-quarters and removing to Madras at the time of this writing, we can give only an abstract of the proceedings at the anniversary, and shall confine ourselves mainly to the reports of the Bombay dailies. For once, they had not even a word of malicious comment to make. The Theosophical Society is growing "respectable" very fast!

The speeches of the delegates, which with the proceedings are now being put into a pamphlet at Calcutta, were all

dignified professions of loyalty to the cause of Theosophy, and testimonies of the good that our movement has already done in the four quarters of India. The delegates were without exception men of standing—some of a very high one—in their districts, and most made large sacrifices of time and money to come to this meeting. A rough estimate shows that in the aggregate their railway travel to and from the convention counts up to 45,720 miles.

Upon the motion of Rao Bahadur Gopalrao Hurry Deshmukh, seconded by Mr. K. M. Shroff, Mr. Sinnett, President of the Sinla Eclectic Theosophical Society, was elected Chairman of the meeting, and upon taking his seat was received with cheers and loud applause. The *Times of India* reports his remarks as follows:—

“—The business we have before us this evening is the celebration of the seventh anniversary since the foundation in New York, and the fourth that has been held since the head-quarters were transferred to Bombay. We have the pleasure of welcoming a large number of delegates from various branches of the society scattered all over India, and from each of them we hope to hear some account of the progress that has been made with the work of the society in the places they represent. We have also to hear from the President-founder, Colonel Olcott, a general report on the progress of the whole society. That this report will be satisfactory in its nature, the aspect of this meeting affords us at starting good ground for hope. The society has now been established in Bombay for nearly four years, and has effectually lived down the misapprehension by which its earliest efforts were attended. Many friends of the society were indignant to find that any misapprehensions were possible; but although I certainly count myself among its warmest friends, I do not see reason to be surprised at the development of mistrust and vague suspicion at first. The public could hardly fail to see ground for suspicion in the aspect of this movement in the beginning. Two foreigners coming to set up a large organisation in India could hardly expect to escape suspicion at the outset of their operations, nor to avoid engendering among ordinary worldly-minded people an impression that they must have some private ends to gain, or some unexplained objects to serve. In a measure the natural uncertainty concerning their designs to which I refer was shared at first by the constituted authorities; but to a much more limited extent, I think, than some exaggerated reports may have led some of you to imagine. It is the clear duty of constituted authorities in every country to watch the proceedings of foreign visitors who call public meeting and address the people. And the only way by which such watchfulness can be carried out is by means of the regular agents which constituted authorities employ. In the present case, however, I am confident in saying that the attention, which the founders of the Theosophical Society excited, led, in an exceedingly short time, to the conclusion that their attitude and objects were altogether blameless, even if the philanthropic fibrens by which they were animated might be vain and chimerical. Gentlemen, it is from a mistrustful generation and not from a liberal-minded Government that the founders of the Theosophical Society have had to encounter opposition. (Applause.) The founders of this society have come to number many of their best friends amongst the representatives of authority, while among the people, to whose welfare they have devoted their lives, they have encountered much cheering support it is true, but some hostility and opposition. This opposition seems to have sprung partly from the inability, under which some persons find themselves, to believe in a philanthropy that is perfectly pure-hearted at and in connection with which there are no personal objects to gain, and partly from the sensitive dislike, which so many of us entertain for any philosophical views which can in any way be constructed as hostile to our own particular religious faith. Now, the Theosophical Society, as a society, though in no sense of the word an irreligious society, is a society of no specific religion. One of the

ends it has in view is to promote a searching investigation into the original basis and foundations of all religions, with the idea rather of justifying all than of overthrowing any. But in the magazine which is the organ of the society, and in speeches which have been made from time to time by its representatives, criticisms have often been put forward which have found fault with the external modern developments—now of one religion and now of another. In this way it has come to pass that the devotees of more than one religion have resented the utterances of various members of the society as indicating a special hostility on the part of the society to their own particular faith. But no impression can be more erroneous than one which would picture the society as either the champion or the foe of any particular faith. That of which it is the champion is Truth, some portion of which underlies every religion which has ever won its way in the world: that of which it is the Foe, is error, with which every religion after long use in the world becomes more or less encrusted. But even this philosophical search for truth is hardly the primary object of the society. That object is promoted by the philosophical search for truth, as I hope directly to show, that object itself is that pressed in the foremost watchward of the society, Universal Brotherhood. (Cheers.) Now universal brotherhood is not a new idea, and the society is sometimes unfavourably criticised for taking it as a watchword, on the ground that it is too vague an idea to be realized and to vast to be otherwise than Utopian. But first of all it should be remembered in our favour that there never was time or a country in which an effort in the direction of establishing a feeling of Universal Brotherhood was more urgently needed than it is needed in this country now (loud cheers); and secondly, we maintain that the Theosophical Society comes before the world with a modification of the old and hitherto unrealised idea, which renders it less vague than it has been hitherto, if not less vast, and certainly more practical. For hitherto Universal Brotherhood has been preached as the brotherhood of this or that religious denomination. Now we Theosophists preach the idea as divorced from all denominational exclusiveness and as embracing all seekers for truth whatever their creed may be and of necessity whatever their races. In this way the watchward of the society in its application to India may be translated into an appeal to all well-wishers of India, to do good to India in the way in which good most requires to be done,—in the way of pointing out fields of intellectual activity in which the cultivated men of all races which inhabit India may work together, and feel themselves brotherly in mind, and thus in the progress of time, as their intellect inspires their sympathies, truly brotherly in feeling. Gentlemen, there is only one way in which you can bring together races of people who differ from each other in habits, tastes, and pursuits. You must show each that it really has something to gain from the other. Not in any ignoble sense of the term, but in the sense in which all men of real culture must necessarily gain from association with each other. A merely philanthropic desire to promote good feeling in India for good feeling's sake is merely equivalent to saying the thing ought to be done; but the leaders of the Theosophical Society have this peculiarity as compared with all other philanthropists I know of who have declared for the same good object, that they go on to show how the thing can be done. They have discovered the true channel through which sympathies may flow between Europeans and Asiatics. That channel is philosophical study, in which the two main races which constitute the Indo-British nation are the complement of each other. The Theosophical Society shows European thinkers how the rich stores of ancient Aryan philosophy contains, disguised perhaps by symbolism—but none the less intelligible when the symbolism is interpreted—that which I for one should call the absolute truth about spiritual things, and which at all events, all intelligent students must recognise as a most

valuable contribution to the purely speculative philosophies of the West. Let any European of culture, of any nationality, realize the true esoteric meaning of oriental philosophies—and futhermore, by personal association with cultivated natives of this country, let him realize the great flexibility and acuteness of perception which characterises the Indian mind in regard to philosophical ideas, and he will certainly find a bond of sympathy with and a motive of respect for India that cannot fail to put him in a new attitude of mind towards the people of this country generally. In the same way let the Indian philosopher realize by working with the European how much even his own philosophy has to gain by contact with the clear practical methods of thought which European science teaches, and a reciprocal feeling of respect will be developed on his part—a respect not merely for the valuable, practical every-day qualities of the European character with which every one is familiar, but for that quality in the European mind which renders it in philosophical speculation, as I have said before, the complement of the other. The chairman then proceeded to give what he called the secret history of the society, remarking that it did not primarily devote itself to the study of occult sciences, but its inception was most undeniably due to the Brotherhood of Adepts. He thought the time had come when the study of occult sciences and the good philanthropic idea which gathered round the knowledge might be disclosed to people who had an ardent sympathy with that kind of study. And in order that the work might be accomplished they the Adepts pitched upon one of the few people here willing to make such a complete sacrifice as a devotion to the work involved. Madame Blavatsky was, therefore, selected for the work, and she chose as her associate Colonel Olcott. The two founders were then brought together and launched on their career. The society was of an occult origin. It had from its commencement the desire on the part of the brotherhood to do good to humanity. He did not think there was any room for ambiguity as to the Theosophical Society which stood quite clearly before the world; its origin was clearly intelligible and its work was clearly marked out (loud applause). Looking at the meeting he would defy anybody to dispute that position. (loud and prolonged applause.)

The Treasurer's Annual Report was then read by Mr. Damodar. It is as follows :—

Receipts.	Expenditure.
From 1st Jan. to 4th Dec., 1882 :—	From 1st Jan. to 4th Dec., 1882 :—
Admission Fees 4,163 0 0	Headquarters Maintenance 4,571 8 0
Donations :—	Society's Printing (333-12-0) Stationery and Postage (316)..... 649 12 0
Tukaram Tatya F. T. S. 100 Balai; Chand Mullick F. T. S., 90 190 0 0	Telegrams..... 157 9 0
Cash advanced by Madam H. P. Blavatsky and Col. H. S. Olcott..... 4,552 15 8	Travelling expenses and cost of special missions to Punjab, N.-W.-P., Ceylon, Sikkim, and elsewhere including journeys of 40,052 miles 3,417 2 8
	To the Widow of a Theosophist 100 0 0
	Fee refunded in Ceylon... 10 0 0
Total Rupees... 8,905 15 8	Total Rupees... 8,905 15 8

THE THEOSOPHICAL SOCIETY.

Treasurer's account from 1st January to 4th December 1882 (inclusive).

E and O. E. Bombay, 4th December 1882.

DAMODAR K. MAVALANKAR,
Treasurer.

Audited by order of the General Council and found correct.

NOBIN K. BANERJI. } Committee of Audit.
S. RAMASWAMIER. }

Mr. Damodar then read congratulatory telegrams just received from H. H. the Thakore Saheb of Wadhwan,

Shree Hurrisingji Roopsingji, of Sihor, the Nellore Theosophical Society, the Editor of the *Arya* (Lahore), and others. Rao Bahadur Gopalrao Hurree, as President of the Bombay Branch of the T.S., then addressed the delegates, the Rao giving them a hearty and brotherly welcome to Bombay, and expressing the hope that the ties of personal regard now formed might grow stronger and stronger, throughout their beloved motherland, and thousands more of her educated sons might unite to improve the moral, spiritual and intellectual condition of the people. The great aims of Theosophy were three, namely, universal brotherhood, inquiry into and investigation of ancient science and literature (particularly of India), and investigation into the mysterious powers of nature. The natives of India, who are so much divided by sects and castes, are in need of a common brotherhood which meant nothing more than showing respect for each others prejudices, opinions, and ideas. (Applause.)

"Baboo Norendero Nath Sen, Editor of the *Indian Mirror*, being called upon by the chairman, addressed the meeting. He said that the Calcutta branch which he represented that day had been only taking a leaf out of the book of *Urbs prima in Indis*. He asked the Indians to shake off petty provincial jealousy in matters affecting the best interests of the country. (Cheers.) They had received various proofs of a most incontrovertible character of the existence of the Himalayan brotherhood. There was no institution in all India more useful and cherishing higher and nobler objects than the Theosophical Society, founded by men to whom they were deeply indebted for an enormous sacrifice from the purest and noblest motives. (Loud cheers.) Though European by birth they were Hindoos at heart (cheers) and better Hindoos too than many of them present at the meeting. It was formerly the turn of the East to teach the West, but now by a strange fatality the position was changed, and it was the turn of the West to teach the East (Loud applause). The illustrious founders were not adventurers, as some silly people called them. Let them recall to mind the glorious past of India, and let them not be so unpatriotic and heartless as not to extend the right hand of fellowship and co-operate with their labour of love (Cheers.). He confidently and sincerely stated that India could not have better friends. He was ashamed of his countrymen who reviled and laughed at the founders of the order, knowing as they did so very little about them. India was not dead but asleep, and she required arousing. As a humble journalist he devoted himself to the good of the country, and had with that object allied himself with the society which taught amongst other things brotherly feeling, self-love, self-respect, independence, purity of character, and lastly the knowledge of the secret forces of nature unknown to modern science. There was no better friend of the natives than their chairman, Mr. Sinnett, (loud and prolonged applause). The natives of India, from the manner in which they were educated, were getting so much Europeanised that they were becoming a race of dark Englishmen altogether (Loud laughter). But happily Theosophy had come to their rescue. (Applause). The Hindoos had no more idea of their sacred shastras than the man in the moon (Laughter). The educational policy in India had been a mistaken one which had in the long run done more harm than good. They had lost respect for their ancestors and had also lost faith in their religion (Cheers).

The Baboo having expressed a few more sentiments as to the moral regeneration of India, resumed his seat amidst cheers.

Mr. L. Dorasawmy Naidoo, of Madras, next addressed the meeting, dwelling on the excellence of the aims and objects of the society.

Pandit Gopinath, Editor of the *Mittra Vilasa* of Lahore, then addressed in Hindee stating that it was the good fortune of India, where so many great people lived and flourished that two such disinterested people should attempt to unfold the beauties of the shastras,

Colonel Olcott then by request of the Chairman gave a brief summary of the working of the society. He said at the outset he would express the feeling which prevailed throughout all Ariavarta, a feeling of gratitude to the gentleman who occupied the chair for his loyal devotion to the truth and his kindly sympathy with their unfortunate country (Cheers). The society had been struggling against great difficulties, great misconceptions, and much unkindness. But it was a proud day for them indeed that they could gather round them on the platform men from the four quarters of India, and even from Ceylon, to testify, each on behalf of the branch society which he represented the interest and affection inspired by Theosophy. They numbered amongst their members judges and journalists, lawyers and a number of successful men in other walks of life. He could see that in the aggregate the society had been productive of much practical good already. Putting aside the sentimental idea of the ties of brotherhood and the investigation of occult sciences, the latter of which had no great attraction for many of them, the society had fulfilled a good many of its objects. The speaker then gave an account of the schools the society had established in different parts of India and the publications issued under their auspices. In Ceylon, he said, about a thousand children were taken out of the missionaries' hands; and were placed under Bhuddist instructors. He was happy to learn that a nobleman in Kathiawar after learning mesmerism from him had been practising the art, and had effected about 150 cures (Applause). Another gentleman, Mr. K. M. Shroff, belonging to their society, had been actively engaged at Bombay causing a new hospital to be erected for the use of sick and emaciated animals (Applause). Some of the prominent members of their society in London had united themselves with men like Professor Balfour Stewart, Prof. Barrett, Mr. Henry Sedgwick and other men of scientific eminence to organise a Psychic Research Society. They held their last anniversary that day in Bombay, and proposed to shift their head-quarters to the eastern coast, because their society having grown large they required a place from whence they could conveniently and economically travel all over India and Ceylon. The speaker in conclusion proposed to raise an Indian National Fund for the promotion and revival of Aryan literature. He officially wished farewell and hoped that they would work for many years for the regeneration of India and the world (loud and prolonged applause).

The Chairman here asked those who did not care to hear the delegates to retire. Some gentlemen having left the hall, the proceedings were resumed.

Mr. A. D. Ezekiel, of Poona, then addressed the meeting stating that Theosophy if carefully studied would lay bare the merits and beauties of the Jewish faith to which he belonged.

Mr. Jamsetjee Nowrojee Unvalla, M.A., of Blownugger, compared Theosophy with Philosophy in its various bearings, and said that the Kattywar branch of the society was deeply indebted to the founders and sympathised with the objects of the society.

Mr. T. Pereira, of Ceylon, who was peculiarly dressed and had a tortoise shell comb fixed in the front of his head, said that by the advent of Theosophists in his country, Christianity had been checked and Buddhism revived. He saw wonderful cures effected by means of mesmerism as practised by Colonel Olcott. Patients suffering from paralysis who, came on the crutch, went away after a few minutes cured by mesmeric passes.

Mr. S. Ramaswamier, who said he came from Tinnevely, informed the meeting that Colonel Olcott on the occasion of his visit to Tinnevely was allowed to preach in their pagoda to which hitherto no stranger had been admitted.

Rao Bahadoor Janardhun Succaram Gadgil, of Baroda, believed in the Himalayan *Mahaatmas*. Some of the

members present at the meeting had been eye-witnesses, and their reality could no longer be doubted.

Pundit Nityanund Misra of Bhagulpore, who was a tall and stalwart-looking man, addressed the assembly in the Sanskrit language.

Dr. Aviuas C. Bannerjee, of Allahabad, was the next speaker.

The Chairman then intimated that it was impossible to carry out their programme that night. There were many more delegates to address the meeting, but as it had grown late it was proposed their speeches along with the others delivered at the meeting should be printed and published for the information of the members as well as the public in general.

Mr. K. M. Shroff then proposed a vote of thanks to the Chairman, observing that he had shown an exemplary moral courage by giving utterances to his views in connection with the society.

The Chairman in returning thanks observed that the success of the Simla Eclectic Society, of which he was the president, had completely changed the mind of those who were hostile to the Theosophical Society. Many men were now of opinion that the occult science was a reality, and that feeling he was aware was spreading widely, and would eventually bring in an accession of European members at Simla. The study of occult science had gained ground in London, and it had only to be pushed on in this country. The great society called the Society for Psychic Research was nothing more than the Theosophical Society minus its philanthropy.

The Chairman having formally thanked the delegates, the meeting separated at 8-30 p. m. with cheers for every body.

ANNUAL MEETING OF THE GENERAL COUNCIL.

Pursuant to notice, the Annual Meeting of the General Council of the Theosophical Society was held at headquarters, Bombay, on Wednesday, the 6th December 1882.

The President-Founder in the Chair:—

Present:—Babu Nobin K. Banerji, Dr. Avinaschandra Banerji, L.M.S.; Babu Mohini M. Chatterji, M.A., B.L.; Babu Bishen Lall, M.A.; Pundit Keshov Sakharam Shastri; Rao Bahadoor J. S. Gadgil, B.A., L.L.B.; Babu Norendra Nath Sen; M. R. Ry. S. Ramswamier, B.A.; Pundit Nityanamdra Misra; Dr. Mohendra Natt Ganxooly; Babu Tarapada Banerji, M.A., B.L.; Tukaram Taty, Esq; T. Pereira, Abeyawardene, Esq; J. N. Unwallah, Esq; M.A. A. D. Ezekiel, Esq; The Corresponding Secretary; The Pt. Recording Secretary.

Office-bearers for the ensuing year were elected. The Rules and Bye-laws of the Society were discussed and revised.

The President gave an account of his work in Ceylon and the mesmeric cures effected by him there.

It was resolved that the head-quarters of the Society be fixed at Madras, until further change is found necessary.

The Treasurer then submitted his account from 1st January to the 4th December 1882, which were referred to Babu Nobin K. Banerji, Deputy Magistrate and Deputy Collector of Berhampur (Bengal) and M.R.Ry., Ramaswamy B.A., District Registrar of Tinnevely (Madras) for audit, to be read at the public anniversary meeting at Franji Cowasji Institute on the 7th December 1882, and published after audit, in the THEOSOPHIST.

The President then made several confidential communications to the meeting, and the Council adjourned *sine die*.

By the Council,

DAMODAR K. MAVLANKAR,

Jt. Recording Secretary.

THE "KANCHINJHINGA" THEOSOPHICAL SOCIETY.

At a General Meeting of Theosophists held on the 5th November 1882.

Present :

Babu Dino Nath Mazumdar
 „ Nabin Krisno Banerjee
 „ Bidhu Bhushan Ghosh
 „ Barada Kaut Chowdhary
 „ Rajnarain Bose
 „ Chhatra Dhar Gose
 „ Sunder Singh
 „ Kalay Singh
 „ Srinath Chatterjee
 „ Rajendro Nath Roy

Resolved and carried unanimously :—

(1) That the name of the Darjeeling Branch Theosophical Society should be "Kanchinjlinga Theosophical Society."

(2) That Babu Dino Nath Mazumdar be the President, Babu Chhatra Dhar Gose be the Secretary and Treasurer.

(3) That the President or the Secretary and two of the Councillors should constitute a quorum to transact all ordinary business.

(4) That the Society will meet every fortnight on Friday evening from 6-30 p.m. to 8-30 p.m., at Rajbari.

At a General Meeting held on Friday evening at Rajbari on the 17th November 1882.

Present :

Babu Dino Nath Mazumdar, President
 „ Chhatra Dhar Gose, Secretary and Treasurer
 „ Rajendro Nath Roy
 „ Nabin Krisno Banerjee, President, Berhampur Theosophical Society
 „ Barada Kaut Chowdhary
 „ Kalay Singh
 „ Sunder Singh
 „ Bidhu Bhushan Ghosh
 „ Rajnarain Bose
 „ Srinath Chatterjee
 „ Indu Bhushan Roy
 „ Nilmani Dass
 „ Nilaran Chunder Mitter

Read the Resolution of the last Meeting, and confirmed by the members present.

Read the Rules and Bye-laws of the Berhampur Theosophical Society, and adopted as Rules and Bye-Laws of the "Kanchinjlinga Theosophical Society" with slight additions and alterations.

Resolved and carried unanimously :—

(1) That the President Founder, Colonel H. S. Olcott, be invited to pay to this Society a visit when on his occasional tour.

(2) That Babu Rajendro Nath Roy be elected as Assistant to the Secretary.

(3) That all the correspondence of the Society be conducted by the Secretary on behalf of, and in consultation with, the President.

(4) That the Parent Society be requested to grant a "Charter" to confirm the formation of Kanchinjlinga Theosophical Society.

(5) That Babu Dino Nath Mazumdar, President, be nominated to represent this Society in the general council.
 G. C.

(6) That the following members be the Councillors of this Society for the transaction of all ordinary business :—

(1) Sunder Singh
 (2) Srinath Chatterjee
 (3) Rajnarain Bose
 (4) Bidhu Bhushan Ghosh

and also the office-bearers for the time being.

(7) That the best thanks of the Society are due to Babu Nabin Krisno Banerjee, President Berhampur Theosophical Society for his earnestness and sincere wish for the progress of this Society.

(8) That a copy of the above proceedings and those of the last meeting be forwarded to the Parent Society for information, and approval of the nomination of office-bearers and Bye-Laws, with a request for the publication of the latter in the "THEOSOPHIST."

CHHATRA DHORGHOSH,
 Secretary Kanchinjlinga T. S.

THE KANCHINJINGA THEOSOPHICAL SOCIETY.

or

THE PSYCHO-SCIENTIFIC BROTHERHOOD,
 (ESTABLISHED AT DARJEELING, BENGAL.)

November 1882.

RULES AND BYE-LAWS.

I. The Kanchinjlinga Theosophical Society is a branch of, and subject in every respect to, the Theosophical Society and Universal Brotherhood, which was founded at New York, America, on the 16th October 1875.

II. The Kanchinjlinga Theosophical Society is founded with the following three objects :—

(a) To cultivate and disseminate feelings of love and Universal Brotherhood among its members in particular and the world in general.

(b) To promote the natural regeneration of the people of India by all legitimate means.

(c) To give countenance and support to the Parent Theosophical Society by promoting its interests (vide published aims and objects of the Parent Society) and assisting the Founders in their work both by word and deed.

III. All fellows must before being permitted to join the branch, place themselves to endeavour, to the best of their ability, to live a life of temperance, purity and brotherly love.

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

V. The members of the Branch recognize the right of every sincere believer in any form of religion to be respected in its enjoyment, and admit persons of either sex or any religion to fellowship.

VI. Neither the abandonment of caste nor the knowledge of English is requisite to join the Branch. For the convenience of such as do not understand English, lectures will from time to time be delivered in Bengali and Hindi if necessary.

VII. The officers of the Society shall consist of a President, a Secretary, a Treasurer and Councillors whose number may vary from three to seven. The officers shall be ex-officio members of the Council. The President shall also preside at the meetings of the Council.

VIII. The Council shall be empowered to transact all ordinary business connected with the Society. It may, if unanimous, also remove any member of the Society whose conduct or life is manifestly inconsistent with the rules, objects and dignity of the Society. If not unanimous the question shall be referred to the members, and decided by a majority.

IX. Besides the Initiation Fee of rupees ten paid once for all to the parent Society, the subscription of the fellows to their own local Society—the Kanchinjlinga Theosophical Society—shall be Re One per mensem. This subscription is payable monthly in advance, and it will be appropriated for the payment of rent, postage, stationery, books, printing, &c. It will, however, be optional for any member to pay more subscription than the amount of Re one per mensem. Should any member, however be unable to pay the above amount, the Council will at its discretion either reduce it or entirely except such Fellow from the payment of subscription as the

circumstances of the case may require. It will, however be optional and meritorious for any Fellow to pay for any other Member who may thus be unable to pay.

X. Those seeking to join the Society must be recommended by at least two Fellows. They must pledge themselves to obey the rules of the Society, to devote themselves unselfishly to the aims, and regard as secret all its legitimate transactions and psychological or scientific researches and experiments, except as permission to divulge may be given by the President or his temporary substitute.

XI. Any member desiring to sever entirely his connection with the Society, may do so on signifying the same in writing to the President; but such severance shall in no way relieve him from the solemn engagements into which he has entered to maintain absolute secrecy as to all matters connected with the Society, which have been communicated to him with the intimation that they must not be revealed. At least a month's notice of resignation must, however, be given before a member can cease his connection with the Society, unless the President and Council should decide otherwise.

XII. The officers of the Society are elected annually by ballot; the day of election being the first Sunday in November, unless altered by the Council. Officers eligible for re-election, subject in the case of the President, to confirmation by the parent Society.

XIII. Endeavours will be made to form a good Reading Room and Library at the Society's Rooms. Donations for this purpose from members and friends will be gratefully accepted, and acknowledged through the parent Society's journal, the THEOSOPHIST.

XIV. The ordinary meetings of the Society shall be held on Friday in each fortnight at 6-30 P.M.; the Secretary being empowered to summon any extraordinary meeting, if necessity for it arises.

XV. The meetings of the Society shall be held for the present at the Society's residence Rajbari, Darjeeling Bengal.

XVI. Any one who, for reasons that may appear satisfactory to the President and Council, may prefer to keep his connection with the Society a secret, shall be permitted to do so; and no one, except the executive of the Society, has the right to know the names of all the members. And should, by accident or any other way, other Fellows come to know of the membership of such a person, they are bound to respect his secrecy.

XVII. The above rules are subject to revision by the Branch as time and occasion may require; but no Bye-Law shall ever be adopted that conflicts with rule XVI. Should the Branch be not unanimous as regards the changes proposed, the decision of the majority will be adopted; but at such a meeting at least two-thirds of the members of the Branch, then residing in the town must be present.

CHATTRE DHORGHOS,

Secretary, K. T. S., for President.

PROCEEDINGS OF THE FIRST GENERAL MEETING OF THE "JAMALPUR THEOSOPHICAL SOCIETY" HELD ON SATURDAY THE 8TH NOVEMBER 1882 AT THE PREMISES OF BABOO DINONATH ROY AT 6 P. M.

Present Baboo Dinonath Roy, Roy Coomar Roy, Raw Chunder Chatterjee, Kally Bhuson Roy, Devendronath Chatterjee, Troyluckhsnath Roy, Jaring Churn Roy, Bonomally Gangooly and Sohodev De.

Baboo Rangchunder Chatterjee took the Chair and opened the meeting.

It was then resolved that the following Bye-Laws be adopted for the present for the guidance of the Society, subject to revision, and forwarded to the manager "Theosophist," for publication in that journal.

I.—The business of the "Jamalpur Theosophical Society" shall be administered by a Managing Committee consisting of the President, the Secretary and the Assistant Secretary, and five members of the Committee, any five members to form a quorum, the Chairman having a casting vote.

II.—The Branch Society will hold its general meeting at least once a week on every Saturday.

III.—For the purpose of meeting the ordinary expenses of the Society each member shall be required to pay a minimum monthly subscription of (4). The Managing Committee may exempt any member from payment of this subscription for good reasons.

IV.—The Committee may ask for donations from the members whenever any necessity of such donations arises in the opinion of the Committee.

V. The Secretary and Treasurer shall submit once a month a statement of accounts for the inspection of the Committee.

VI.—No member shall be expelled from the Society unless decided upon by at least two-thirds of the members in a general meeting convened for the purpose.

The Managing Committee shall consist of the following members:—

The President, the Secretary, the Assistant Secretary, Baboo Kally Bhuson Roy, Troyluckhsnath Roy, Devendronath Chatterjee, Sohodeo Dady and Bonomally Gangooly.

(Sd.)

DURSHANTH ROY,
Secretary and Treasurer.

22nd November, 1882.

Personal Items.

A vacancy occurring in the secretaryship of the Simla Eclectic Theosophical Society, it has been filled by the appointment of Mr. W. Tilden of Simla.

An eminent Theosophist, and at the same time one of the most respected, Rao Bahadur Vinayak Janardan Kirtane, Naib-Dewn of Baroda was, according to the latest accounts, recovering from a severe and long illness, which was caused in a curious way. While playing at lawn-tennis, he made a false stroke, and hit his left wrist a severe blow with his bat; this caused a gathering with suppuration, followed by high fever which placed for a time his life in danger. None will rejoice more sincerely for his recovery than his friends at the Head-quarters.

Our indefatigable brother, Mr. S. Rama Swamier stopped on his way home from our Convention, at Sholapore, and organised a new Branch with Mr. Gangadhur Anant Bhat, as President. It is our 40th Branch Society in India.

The NELLORE Theosophical Society has elected Mr. R. Casava Pillay as President to fill the vacancy caused by the death of our much lamented friend and brother, Mr. M. Ramaswami Naidoo.

Babu Naik K. Banerjee, President of the A. B. B. F. S. of Berhampore left Bombay on the 17th for Sikkhim. He was accompanied by Mr. T. Pereira, Abeyawardena, the delegate from Ceylon; who will rejoin the founders at Madras, after visiting Gya and other sacred Buddhist shrines.

On the 17th ultimo, the Head-quarters Establishment at Bombay was broken up, and the Founders, accompanied by Mr. and Mad: Colomb, Mr. D. K. Mavlankar, Mr. "Deb," and five of their faithful Hindu servants left by train for Madras. M. Dora Swami Naidoo, the delegate from the Madras Branch escorted the party.

Babu Norendra Nath Sen, Secretary of the Bengal Theosophical Society and its delegate at the recent Anniversary celebration at Bombay, stopped on his way home at Bankipore, and organized a branch called the "Behar Theosophical Society." The officers are: President, Dr. Nuudalal Ghose; Secretaries, Babus P. N. Sinha, M. A., B. L., and Baldeo Lall, B. A. Thus a place hitherto unfriendly to our cause has been won over by a fair and full exposition of its merits.

F. T. S.

Babu Janaki Nath Ghosal, of Calcutta, who is now visiting his brother-in-law Judge Tagore, at Carwar, telegraphs the establishment of a Branch at that place. This makes the *forty-second* (6 by 7) in Asia up to the time of our going to press.

The vacancy in the office of President of our Nellore Branch, caused by the untimely death of the lamented Mr. Ramaswamy Naidoo, has been filled by the election of M.R.Ry. Casava Pillay for the unexpired term. M.R.Ry., V. Sessa Aiyar has been elected Secretary. The elections are ratified by the President-Founder in Council.

WONDERFUL MESMERIC CURES EFFECTED BY
THE PRESIDENT FOUNDER OF THE
THEOSOPHICAL SOCIETY, IN CEYLON.

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—Finding constant and appreciative notice taken of the Theosophical Society and its movements in the columns of the *Indian Mirror*, I make bold to send you a somewhat meagre account of a few of the mesmeric cures effected by Colonel Olcott, during his recent lecturing tour in Ceylon, in the hope that it will be of interest to your readers. The subject of these cures has been the theme of friendly and adverse comments in the public prints of Ceylon. But truth always prevails, and the Colonel has earned the warmest thanks of a portion of suffering humanity, although in his benevolence he would not receive them. In all he cured about fifty cases of paralysis and hemiplegia during his stay, which are all testified to by persons of great respectability and position in the island. After the first cure was made at Galle of a confirmed paralytic of nine years' standing, the good Colonel was almost mobbed by patients afflicted with every description of desperate disease. They came by hundreds, and, of course, it was absolutely impossible for him to treat more than a moiety. Most of those, whom he undertook,—and such were only those whose disease was not produced by impurity of blood, or by excessive use of alcohol or opium, or by immorality—were cured by him in a day or two. Some of the Members of the Galle Theosophical Society, with the help of the Colonel's private Secretary, Mr. Gunesekhara, collected the statements of many of the patients cured, and had them attested by one or more of the witnesses present on the occasion. I append to this a few, out of a heap, of similar testimonies that are available. They will show the conspicuous unselfishness and kindness of heart of our leader, and, after reading them, you will not be surprised at the love in which he is now held by my fellow-countrymen and co-religionists, the Sinhalese Buddhists.

CERTIFIED STATEMENTS AS TO CURES EFFECTED BY
COLONEL OLCOTT—CASE OF K. K. CORNELIS APPU.

Galle, 5th September, 1882.

I, Kodituwakku Kankanange Cornelis Appu, of the town of Galle, Ceylon, do hereby solemnly affirm that, in the year 1873, having been exposed to a cold storm of rain, I was partially paralyzed, and by degrees the right arm and leg became useless to me, and my mouth was drawn to the left side. The best medical talent, Native and European, was employed for me, and I obtained partial relief. But ever since, and until the 29th day of

August ultimo, I had to get about with a stick, and could do nothing with the right hand or leg. On that day I attended a lecture of Colonel Olcott's at China Garden, a District of Galle, just near my residence. After the lecture I was introduced to him by Mr. Jayasekera, F.T.S., Proctor, District Court, who informed him of my pitiable condition. The Colonel looking at me with a kind and steady gaze, took hold of my paralyzed hand, and laying his both hands upon my right shoulder, said he wished that I should be healed. I felt a curious sensation in the arm—a throbbing and swelling, though for more than eight years the arm had been benumbed, and dead as it were. He made a number of downward and circular passes over the arm, straightened out my fingers, which had been cramped and distorted, and then proceeded to treat my right leg and foot similarly. That night I felt myself better. My mind had for years been partially stupefied by my disease, and my memory badly impaired, but the next morning a weight seemed removed from my brain, and my memory was as clear as before my sickness. That same evening I walked in 25 minutes, and without a cane, from my residence to the Theosophical Society's Head-quarters at Magalle—a distance of more than half a mile, to pay reverence to my benefactor. I found Mr. Jayasekera, Mr. Proctor, Gunasekara, and Mr. Simon Pereira Abayawardena. Colonel Olcott would accept no thanks from me, saying he had done no more than a simple duty, and that my cure was no miracle whatever, but simply the effect of mesmeric treatment. He then again placed his hands upon me, and surprisingly improved my physical and mental condition. I came to him the next morning, and twice since, each time being rubbed and stroked by him.—I can now jump, run, and open and close my right hand and use my right arm at will. A medicine has been given me, nor any lotion or decoction rubbed upon me, nor have I been put into the mesmeric sleep. I can only express my wonder and gratitude at my apparently miraculous cure. I am well-known in Galle, and hundreds can testify to my paralytic condition during these last eight or nine years. I am signing this with my paralytic hand; the first time I have held a pen since my sickness.

(Signed.) K. K. CORNELIS.

(in Sinhalese Character).

In the presence of J. A. Gunasekar.

Don Luwis Wickramasinha Mutukumara, Notary.

The undersigned have known the above named Cornelis Appu for many years, and we know that he had paralysis and unable to use one side of his body. And we certify that he was cured and also that it is being talked about all over the Southern Province.

(Sd.) C. N. Dias, Inspector of Police; D. D. D' Silva, H. S. Jayanardana, Chas. Wigesekera, D. W. Karunanyaya, D. A. De Silva, D. C. E. Wivakun, A. P. Caroji's Appu, D. C. Wijesuriya, W. C. Gunawarnana, A.P., Gurusenha, B. D. Silva Kanya, K. Samarakun, S. W. G. Oberis J. D. N. De Silva, G. Hacknar, Maligoda Pitiye Gamagey Luvis Silva, P. M. H. Silva, Davit Hami, and others.

STATEMENT OF D. A. WIJESURENDAR.

Galle, 9th October 1882.

I, the undersigned D. A. Wijesurendar of Niniwan-godde, do hereby solemnly declare that I was laid up with Paralysis for the last five months, and I had no use of my two arms and legs, and they were altogether helpless, and I had no one to carry me. After some days I got my brother to take me to Colonel Olcott, and there I was treated, and by his first treatment I was released to some extent, and as soon as I was treated the second time I was restored to my perfect health, and resumed work at my trade, that of a goldsmith.

D. A. WIJESURENDAR,

In the presence of

D. C. Abayawickrama Devouhamy,

Yours, &c.,

P. PERERA ABEYWARDAN.

Member of the Galle Branch,
Theosophical Society.

AN EVENING-PARTY IN HONOR OF MADAME
BLAVATSKY AND COL. OLCOTT.

The members of the Bombay Branch of the Theosophical Society gave an evening-party in honour of the Founders of the Society before their departure for Madras, on Saturday the 16th instant in the Bungalow of the late Mr. Hormusjee Pestonjee Battlivala, at Khetwady. The Bungalow and its entrance were tastefully lighted on the occasion, and the Hall was overcrowded before 8-30 P. M., when Madame Blavatsky and Colonel Olcott arrived. After certain friends of the members, who were also invited were introduced to the guests of the evening, Dr. Pandurang Gopall, one of the Vice-Presidents of the Branch, read and presented on behalf of the Branch the following address, making a few prefatory remarks expressive of the sorrow felt by all the members in consequence of the approaching removal of the Head-quarters to Madras, and entertaining a hope that the distinguished Founders would every now and then give them the benefit of their company by a visit to Bombay during their tour. The address was drawn up by Mr. K. M. Shroff.

BOMBAY BRANCH THEOSOPHICAL SOCIETY,
BOMBAY, 16th December 1882.

MADAME H. P. BLAVATSKY,

COLONEL H. S. OLCOTT,

Founders, Theosophical Society.

DEAR SISTER AND BROTHER,

On the eve of your departure for Madras, we, the members of the Bombay Branch, beg most respectfully to convey to you our heartfelt and sincere acknowledgment for the benefit which the people of this Presidency in general and we in particular have derived from your exposition of the Eastern philosophies and religions during the past four years. Although the exigencies of the Society's growing business make it necessary to remove the Head-quarters to Madras, we assure you that the enthusiasm for Theosophical studies and universal Brotherhood which you have awakened in us will not die out, but will be productive of much good in future. By your editorial efforts and public lectures you have done much to awaken in the hearts of the educated sons of India a fervent desire for the study of their ancient literature which has so long been neglected; and though you have never undervalued the system of Western education for the people of India, which to a certain extent is necessary for the material and political advancement of the country, you have often justly impressed upon the minds of young men the necessity of making investigations into the boundless treasures of Eastern learning as the only means of checking that materialistic and atheistic tendency engendered by an educational system unaccompanied by any moral or religious instruction.

You have preached throughout the country temperance and universal brotherhood, and how far your attempts in that direction have been successful during the brief period of four years was perfectly manifest at the last anniversary of the Parent Society, just held in Bombay, when on one common platform brave hearts from Lahore and Simla to Ceylon, from Calcutta to Kattiawar, from Gujerat and Allahabad—Parsees, Hindoos, Buddhists, Jews, Mahomedans, and Europeans—sembled under the banner of Theosophy, and advocated the regeneration of India, under the benign influence of the British rule. Such a union of different communities, with all the prejudices of sects, castes, and creeds set aside, the formation of one harmonious whole, and the combining together for any national object, in short, a grand national union, are indispensable for the moral resuscitation of Hindoostan.

Your endeavours have been purely unselfish and disinterested, and they, therefore, entitle you to our warmest sympathy and best respects. We shall most anxiously watch your successful progress, and take an earnest

delight in the accomplishment of the objects of your mission, throughout the *Aryawart*.

As a humble token of our sense of appreciation of your labours of love, and as a keepsake from us, we beg most respectfully to offer for your acceptance, on behalf of our Branch, an article of Indian make, with a suitable inscription.

In conclusion, with a sincere desire for the success of the Theosophical Society,

We beg to subscribe ourselves,

Dear Sister and Brother,

Yours fraternally,

Colonel Olcott on behalf of himself and Madame Blavatsky gave an appropriate and touching reply. His polished sentences full of admonition and warning were listened to by those assembled, with delight and admiration. Colonel Olcott has the rare gift of a happy and impressive delivery, and he unquestionably wins the hearts of his hearers when he talks on his favourite subject of theosophy, and when his feelings are aroused for the welfare of the people of Hindustan. He particularly impressed upon his hearers—the members of the Bombay Branch—the necessity of a combined action, and concluded his observations with a wish that the Bombay Branch would show activity during his absence.

Mr. S. S. Lawrence of Messrs. Harris and Lawrence, then addressed the meeting, testifying to the good work done by the Founders, and maintained that the Society during its brief existence of four years in India could hold its own against any other philanthropic Body in the country. Mr. Lawrence held out hopes of increased exertions on the part of the members of the Bombay Branch, and said he for one would not wonder, if the number of members increased by fresh admissions during the absence of the Founders. The speaker made some happy allusions to the fraternity of Freemasons and his remarks elicited a felicitous explanation from Madame Blavatsky and Colonel Olcott who gave their experiences of masons in general. Dr. Dudley took up cudgels on behalf of the order he belonged to, and thus some pleasant and desultory conversation ensued, which was both edifying and amusing. Mr. K. M. Shroff was then called upon to address a few words to the Founders. He acknowledged their services for the welfare of the people of India, and dwelt at length on the success that had attended their efforts to bring together the different classes of people and teaching them how to work for the common good. He exhorted the members to be up and doing and said that the Bombay Branch was looked upon as the chief centre of theosophical movement, and consequently there was a greater necessity for renewed exertions on the part of members. He then made historical allusions to grand movements having small beginnings which gradually developed.

Mr. Martandao and Mr. Dalvi also addressed the gathering; and then the whole party adjourned to an adjoining room where light refreshments were provided for creature comforts. Partial justice being done to the inner man, Colonel Olcott, together with Mr. Damodar, the Secretary and a few members retired to a private room where the ceremony of initiation was performed, as there were some Hindoo and Parsee candidates for admission to the Society. This being over, the party after some pleasant chitchat separated at midnight. The distribution of flower garlands and nosegays terminated the proceedings.

MANAGER'S NOTICE:—The special attention of all correspondents is called to the fact that henceforth all postal matter of every kind whatever, including money-orders, must be addressed to ADYER P. O. Madras. Exchanges will oblige by copying this notice, and make the changes in their advertisement of this magazine accordingly. The February THEOSOPHIST and all succeeding numbers will be issued from Madras.

THE THEOSOPHIST

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

VOL. 4. No. 5.

MADRAS, FEBRUARY, 1883.

No. 41.

సత్యం నా పై పరం ధర్మం

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

SPECIAL NOTICE TO CORRESPONDENTS.

Adverting to articles and correspondence destined for the pages of the THEOSOPHIST, we would call the attention of intending contributors to the following instructions:—

(I.) No anonymous documents will be accepted for insertion, even though they may be signed "A Theosophist."

(II.) Any contributor not desiring his name to be made public, should give the necessary intimation to the Editor when forwarding his contribution.

(III.) Contributors are requested to forward their articles, in the early part of the month, so as to allow the Editor plenty of time for correction and disposal in the pages of the THEOSOPHIST.

(IV.) All correspondence to be written on one side of the paper only, leaving clear spaces between lines and a wide margin.

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

+ MISTAKEN NOTIONS.

The *Psychological Review*, kindly taking notice of our misguided journal, has the following in its November number. "The present number (of the THEOSOPHIST for August 1882) is rich in interesting matter, which, whether one agrees with it or not, is good reading. The letters of 'A. P. S.,' originally contributed to 'Light,' are reproduced." The words in italics call for an explanation. "A. P. S.'s" Letters, written at the express desire of his friend and Teacher, "Brother" КОТРОМІ, with a view to disseminating esoteric Arhat doctrines and giving a correcter insight into the said abstruse philosophy, were not "originally contributed" either to *Light* or the *Theosophist* alone, but simultaneously sent to both,

to London and Bombay. They appeared in our Magazine three or four weeks earlier than in our English contemporary, and were so timed as to avoid interference with each other. Thus, since "A. P. S.'s" Letters under notice appeared in *Light* nearly at the same time as the *Theosophist* reached London, they could not have been "reproduced" from that paper (though, certainly, much of the *Light* reading is worth copying), but were printed from the writer's original manuscripts. Had it been a question of any other article, we would not have gone out of our way to contradict the statement. But since it concerns contributions doubly valuable owing to the source of their original emanation, and the literary eminence of their writer—a most devoted and valued Theosophist—we feel it our duty to notice and correct the misconception.

Another and still more curious mistake concerning our paper is found in the same excellent periodical. Among the advertisements of *Works published by the Psychological Press Association*, we find a few lines quoted from our Journal's review of "The Perfect Way," and, after the title of our publication, an explanatory parenthesis in which our periodical is described as a—"Buddhist organ!" This is a puzzle, indeed. As every reader of our Magazine knows, of all religions Buddhism has been the least discussed in the THEOSOPHIST, mainly from reluctance to seem partial to our own faith, but in part also because Buddhism is being more elucidated by Western scholars than any other ancient religion and has therefore least of all needed our help. The Northern Buddhist, or esoteric Arhat doctrine, has little in common with popular, dogmatic Buddhism. It is identical—except in proper names—with the hidden truth or esoteric part of Adwaitism, Brahmanism, and every other world-faith of antiquity. It is a grave mistake, therefore, and a misrepresentation of the strictly impartial attitude of our paper to make it appear as the organ of any sect. It is only the organ of Truth as we can discover it. It never was, nor will it ever become, the advocate of any particular creed. Indeed, its policy is rather to demolish every dogmatic creed the world over. We would substitute for them the one great Truth, which—wherever it is, must of necessity be one—rather than pander to the superstitions and bigotry of sectarianism, which has ever been the greatest curse and the source of most of the miseries in this world of Sin and Evil. We are ever as willing to denounce the defects of orthodox Buddhism as those of theological Christianity, of Hinduism, Parseeism, or of any other so called "world-religion." The motto of our Journal "There is no Religion higher than Truth," is quite sufficient, we think, to put our policy outside the possibility of doubt. If, our being personally an adherent to the Arhat school be cited, we repeat again that our private belief and predilections have nothing to do whatever with our duty as editor of a Journal, which was established to represent in their true light the many religious creeds of the Members of the Theosophical Society; nor have we any more right as a Founder of that Society or in our official capacity of Corresponding

Secretary—with which office we have been invested for life—to show greater partiality for one creed than for another. This would be to act upon false pretences. Very true, we sincerely believe having found *the Truth*; or what is only, perhaps, all of the Truth that *we* can grasp; but so does every honest man with regard to *his* religion—whatever it may be. And since we have never set ourself up as infallible; nor allowed our conceit to puff out our head with the idea that we had a commission, divine or otherwise, to teach our fellow-men, or knew more than they; nor attempted a propoganda of *our* religion; but, on the contrary, have always advised people to purify, and keep to, their own creed unless it should become impossible for them to make it harmonize with what they discovered of *the Truth*,—in which case it is but simple honesty demanded by a decent sense of self-respect to confess the change and avoid shamming loyalty to defunct beliefs—we protest most emphatically against the *Psychological Review's* making our Magazine an organ for Buddhist priests or any other priests or pedants to play their tunes upon. As well call it a *Russian Journal* because of the nativity of its editor!

“A PERSONAL AND AN IMPERSONAL GOD.”

BY T. SUBBA ROW, (B. A., B. L.) F. T. S.

A LETTER signed by H. X. has appeared in the December issue of the Theosophist under the heading above-mentioned containing some observations on “the Theoretical Questions of Personal, Impersonal, and No God.” Any thing like an intelligent discussion of these questions is beset with almost insurmountable difficulties; and it is not likely that any one, who has not exactly defined to himself what is knowable to man and what is unknowable by a careful examination of the nature of man and his latent powers, will ever be profited by devoting any portion of his time to speculations concerning these subjects. Jesus declared that nobody had ever seen the father; Buddha was silent when he was questioned about the nature of the Absolute and the Infinite, and our Sankarachariar said that all that was written on these questions only revealed the depth of human ignorance. But mankind have never ceased to speculate on these questions. Thousands of conflicting hypotheses have come into existence by reason of these speculations: disputants have never ceased quarrelling about them and the human race has divided itself into hundreds of warring sects on account of their differences of opinion in theoretical Metaphysics. If, as is stated by H. X., differences of opinion on matters “Spiritual” are inevitable, there must be an irrepressible desire in the human being to grapple desperately with the unknowable and unknown without knowing anything about the real capabilities of his own powers. The generality of the public (at least in this country) are accustomed to associate every religious and social movement with some particular belief regarding the subject under consideration. In their opinion every system of philosophy, science, or ethics which does not inculcate some particular doctrine with respect to the problems in question is necessarily imperfect. The importance of every religious movement, the usefulness of every association and the value of every philosophical system is always estimated by them in connection with such belief or doctrine. An association, like the Theosophical Society, composed of various religionists and established for the purposes of religious and scientific enquiry, is a novelty to them. Consequently, enquiries are constantly being made regarding the views of the founders of the Theosophical Society and our great Teachers of the Himavat about the questions under consideration. It is represented to them by some people that they are *Nastikas*. When the great mass of the

people are unaccustomed to philosophical enquiry and precise modes of thinking, the charge of Atheism is sufficient to lower in their estimation any particular individual or association. When any man's Atheism is condemned almost without hearing no particular connotation is hardly ever attached to the word; but it is associated with a large cluster of vices and deformities. It is highly desirable therefore to state to the public in clear language the doctrine of the Arhat philosophy regarding the problem in question and point out such misconceptions as are likely to arise from a perusal of the letter under review. Before proceeding further, I beg to inform my readers that in his letter H. X. speaks of the doctrine under the heading of impersonal God and introduces the Arhat doctrine under that of Atheism. It would have been better if he had referred to these two systems of philosophy under their proper designations. The general public have not yet accepted any one definition of the so-called impersonal God, and the word atheism, as above stated conveys but a very vague idea. Without attempting, therefore, to ascertain the significance of the same, I shall state the general principles of the Adwaita and the Arhat doctrines on the subject under consideration and leave it to my readers to decide whether they indicate a belief in a *personal* or an *impersonal* God, or whether they amount to Atheism.

I shall here request my readers (such of them at least as are not acquainted with the Cosmological theories of the Idealistic thinkers of Europe) to examine John Stuart Mill's Cosmological theory as explained in his examination of Sir William Hamilton's philosophy, before attempting to understand the Adwaita doctrine; and I beg to inform them beforehand that in explaining the main principles of the said doctrine, I am going to use, as far as it is convenient to do so, the phraseology adopted by English psychologists of the Idealistic School of thought. In dealing with the phenomena of our present plan of existence John Stuart Mill ultimately came to the conclusion that matter or the so called external phenomena are but the creation of our mind; they are the mere appearances of a particular phase of our subjective self, and of our thoughts, volitions, sensations and emotions which in their totality constitute the basis of that Ego. Matter then is the permanent possibility of sensations; and the so called Laws of matter are, properly speaking, the Laws which govern the succession and co-existence of our states of consciousness. Mill further holds that properly speaking there is no nominal Ego. The very idea of a mind existing separately as an entity distinct from the states of consciousness which are supposed to inhere in it, is in his opinion illusory, as the idea of an external object which is supposed to be perceived by our senses.

Thus the ideas of mind and matter, of subject and object, of the Ego and external world, are really evolved from the aggregation of our mental states which are only realities so far as we are concerned.

The claim of our mental states or states of consciousness is “a double-headed monster” according to Professor Bain, which has two distinct aspects, one objective and the other subjective. Mr. Mill has paused here confessing that psychological analysis did not go any farther, the mysterious link which connects together the train of our states of consciousness and gives rise to our Ahankaram in this condition of existence, still remains an incomprehensible mystery to Western psychologists, though its existence is but dimly perceived in the subjective phenomena of memory and expectation.

On the other hand the great physicists of Europe are gradually coming to the conclusion* that mind is the product of matter, or that it is one of the attributes of matter in some of its conditions. It would appear, therefore, from

* See Tyndall's Belfast Address.—S. R.

the speculations of Western psychologists that matter is evolved from mind and that mind is evolved from matter. These two propositions are apparently irreconcilable. Mill and Tyndall have admitted that Western science is yet unable to go deeper into the question. Nor is it likely to solve the mystery hereafter, unless it calls Eastern occult science to its aid and takes a more comprehensive view of the capabilities of the real subjective self of man and the various aspects of the great objective universe. The great Adwaitee philosophers of ancient Aryavarta have examined the relationship between subject and object in every condition of existence in this solar system in which this differentiation is presented. Just as a human being is composed of 7 principles, differentiated matter in the solar system exists in 7 different conditions. These different states of matter do not all come within the range of our present objective consciousness. But they can be objectively perceived by the spiritual ego in man. To the liberated spiritual mind of man, or to the Dhyān Chohans, every thing that is material in every condition of matter is an object of perception. Further, *Pragna* or the capacity of perception exists in 7 different aspects corresponding to the 7 conditions of matter. Strictly speaking, there are but 6 states of matter, the so called 7th state being the aspect of Cosmic matter in its original undifferentiated condition. Similarly there are 6 states of differentiated *Pragna*, the seventh state being a condition of perfect unconsciousness. By differentiated *Pragna*, I mean the condition in which *Pragna* is split up into various states of consciousness. Thus we have 6 states of consciousness, either objective or subjective for the time being as the case may be, and a state of perfect unconsciousness which is the beginning and the end of all conceivable states of consciousness, corresponding to the states of differentiated matter and its original undifferentiated basis which is the beginning and the end of all Cosmic evolutions. It will be easily seen that the existence of consciousness is necessary for the differentiation between subject and object. Hence these two phases are presented in 6 different conditions, and in the last state there being no consciousness as above stated, the differentiation in question ceases to exist. The number of these various conditions is different in some systems of philosophy. But whatever may be the number of divisions, they all lie between perfect unconsciousness at one end of the line and our present state of consciousness or *Bahirpragna* at the other end. To understand the real nature of these different states of consciousness, I shall request my readers to compare the consciousness of the ordinary man with the consciousness of the astral man, and again compare the latter with the consciousness of the spiritual Ego in man. In these three conditions the objective Universe is not the same. But the difference between the Ego and the non-Ego is common to all these conditions. Consequently, admitting the correctness of Mill's reasoning as regards the subject and object of our present plan of consciousness, the great Adwaitee thinkers of India have extended the same reasoning to other states of consciousness, and came to the conclusion that the various conditions of the Ego and the Non-Ego were but the appearances of one and the same entity—the ultimate state of unconsciousness. This entity is neither matter nor spirit; it is neither Ego nor non-Ego; and it is neither object nor subject. In the language of Hindu philosophers it is the original and eternal combination of Purusha and Prakriti. As the Adwaitees hold that an external object is merely the product of our mental states, Prakriti is nothing more than illusion, and Purush is the only reality; it is the *one* existence which remains eternal in this universe of Ideal. This entity then is the Parabrahmam of the Adwaitees. Even if there were to be a personal God with any thing like a material *upadi* (physical basis of whatever form), from the stand-point of an Adwaitee there will be as much reason to doubt his nominal

existence as there would be in the case of any other object. In their opinion, a conscious God cannot be the origin of the universe, as his Ego would be the effect of a previous cause, if the word conscious conveys but its ordinary meaning. They cannot admit that the grand total of all the states of consciousness in the universe is their deity, as these states are constantly changing and as cosmic idealism ceases during *Pralaya*. There is only one permanent condition in the universe which is the state of perfect Unconsciousness, bare *chidakasam* in fact.

When my readers once realize the fact that this grand universe is in reality but a huge aggregation of various states of consciousness, they will not be surprised to find that the ultimate state of unconsciousness is considered as Parabrahmam by the Adwaitees.

The idea of a God, Deity, Iswar, or an impersonal God [if consciousness is one of his attributes] involves the idea of Ego or non-Ego in some shape or other, and as every conceivable Ego or non-Ego is evolved from this primitive element [I use this word for want of a better one] the existence of an extra-cosmic god possessing such attributes prior to this condition is absolutely inconceivable. Though I have been speaking of this element as the condition of unconsciousness, it is, properly speaking, the *chidakasam* or *chinnatra* of the Hindu philosophers which contains within itself the potentiality of every condition of "*Pragna*," and which results as consciousness on the one hand and the objective universe on the other, by the operation of its latent *chichakti* [the power which generates thought].

(To be continued).

THE BUGBEARS OF SCIENCE.

THE fanaticism of blank negation is often more tenacious, more dangerous, and always far harder to deal with, and to combat, than that of mere assumption. Hence—as a result justly complained of—the gradual and steady crumbling of old and time-honoured ideals; the daily encroachment, and growing supremacy of the extreme physico-materialistic* thought; and a stubborn oppo-

* The expression "physico-materialism," as well as its pendant "spirito" or "metaphysico-materialism," may be newly coined words, but some such are rigorously necessary in a publication like the *Theosophist* and with its present non-English editor. If they are not clear enough, we hope C. C. M. or some other friend will suggest better. In one sense every Buddhist as well as every Occultist, and even most of the educated Spiritualists, are, strictly speaking, Materialists. The whole question lies in the ultimate and scientific decision upon the nature or essence of Force. Shall we say that Force is—Spirit, or that Spirit is—a force? Is the latter physical or spiritual, *Matter* or *SPiRiT*? If the latter is something—it must be material, otherwise it is but a pure abstraction, a *no-thing*. Nothing which is capable of producing an effect on any portion of the physical,—objective or subjective—Kosmos can be otherwise than material. Mind—whose enormous potentiality is being discovered more and more with every day, could produce *no* effect were it not material; and believers in a personal God, have themselves either to admit that the deity in doing its work has to use material force to produce a physical effect, or—to advocate miracle, which is an absurdity. As A. J. Manley, of Minnesota, very truly observes in a letter:—

"It has ever been an impossibility with me to realize or comprehend an effect, which requires motion or force, as being produced by "nothing." The leaves of the forest are stirred by the gentlest breeze, and yet withhold the breeze, and the leaves cease to move. While gas continues to escape from the tube, apply the match and you will have a brilliant light; cut off the supply and the wonderful phenomenon ceases. Place a magnet near a compass, and the needle is attracted by it; remove the former and the needle will resume its normal condition. By will-power the mesmerist compels his subject to perform various feats, but who becomes normal again when the will is withdrawn.

"I have observed in all physical phenomena, that when the propelling force is withdrawn, the phenomena invariably cease. From these facts, I infer that the producing causes must be material, though we do not see them. Again, if these phenomena were produced by "nothing," it would be impossible to withdraw the producing force, and the manifestations would

sition to, and ignoring by, the major *portion* of Western society, of those psychological facts and phenomena advocated by the minority and proved by them as conclusively as a mathematical equation. Science, we are often told, is the necessary enemy of any and every metaphysical speculation, as a mode of questioning nature, and of occult phenomena under all their Protean forms; hence—of MESMERISM and HOMŒOPATHY among the rest.

It is grossly unfair, we think, to lay the blame so sweepingly at the door of genuine science. True science—that is, knowledge without bigotry, prejudice, or egotism—endeavours but to clear away all the rubbish accumulated by generations of false priests and philosophers. Sciolism—that is, superficial learning, vain, narrow-minded and selfishly bigoted—unable to discern fact from false appearances, like a dog barking at the moon, grows at the approach of everything outside the limits of the narrow area of her action. True Science sternly enforces the discrimination of fact from hasty conclusion, and the true man of science will hardly deny that, of which the remotest possibility has once been demonstrated to him. It is but the unworthy votaries of science, those who abuse her name and authority and degrade her by making of her a shield behind which to give free sway to their narrow preconceptions, who alone ought to be held answerable for the *suppressio veri* that is so common. To such is it that applies the pungent remark, recently made by a German physician. “he who rejects anything *à priori* and refuses it a fair trial, is unworthy of the name of a man of science; nay, *even of that of an honest man.*” [G. Jaeger.]

The remedy best calculated to cure an unprejudiced man of science of a chronic disbelief, is the presentation to him of those same unwelcome facts he had hitherto denied in the name of exact science as in reconciliation with that science, and supported by the evidence of her own unimpeachable laws. A good proof of this is afforded in the list of eminent men who, if they have not altogether passed “with arms and baggage” to the “enemy’s” camp, have yet bravely stood up for, and defended the most phenomenal facts of modern spiritualism, as soon as they had discovered them to be a scientific reality. It needs no close observer, but simply an unbiassed mind, to perceive that stubborn, unintellectual scepticism, that knows no middle ground and is utterly unamenable to compromise, is already on the wane. Büchner’s and Moleschott’s gross conceptions of matter, have found their natural successor in the ultra vagaries of Positivism, so graphically dubbed by Huxley as “Roman Catholicism minus Christianity,” and the extreme Positivists have now made room for the Agnostics. Negation and physico-materialism are the first twin progeny of young exact science. As the matron grows in years and wisdom, Saturn-like, she will find herself compelled to devour her own children. Uncompromising physico-materialism is being driven to its last entrenchments. It sees its own ideal—if an insane desire to convert everything that exists within the area of our limited *visible* universe into something that can be seen, felt, tasted, smelt, measured, weighed and finally bottled by the aid of our physical senses may be called an “ideal”—vanishing like a mist before the light of

never cease. Indeed, if such manifestations ever existed, they must of necessity be perpetual.”

Concurring fully with the above reasoning, it thus becomes of the utmost necessity for us, and under the penalty of being constantly accused of inconsistency, if not of flat contradictions, to make a well marked difference between those *materialists* who, believing that nothing can exist outside of matter in however sublimated a state, the latter yet believe in various subjective forces unknown to, only because as yet undiscovered by, science; rank sceptics and those *transcendentalists* who, mocking at the majesty of truth and fact fly into the face of logic by saying that “nothing is impossible to God;” that he is an extra-cosmic deity who created the universe out of nothing, was never subject to law, and can produce a *miracle* outside of all physical law and whenever it pleases him, &c.—*Ed.*

awkward fact, and the daily discoveries made in the domain of invisible and intangible matter, whose veil is being more and more rent with every such new discovery. The grim ideal is receding farther and farther; and the explorers into those regions where matter which had been hitherto made subject to, and within the scope of the mental perceptions of, our *physical* brain escapes the control of both and loses its name—are also fast losing their footing. Indeed, the high pedestal on which gross matter has hitherto been elevated, is fairly breaking down. Dagon’s feet are crumbling under the weight of new facts daily gathered in by our scientific negators; and while the fashionable idol has shown its feet of clay, and its false priests their “face of brass,” even Huxley and Tyndall, two of the greatest among our great men of physical science, confess that they had dreamed a dream, and found their Daniel (in Mr. Crookes) to explain it by demonstrating “Radiant matter.” Within the last few years a mysterious correlation of words, a scientific legerdemain shuffling and shifting of terms, has occurred so quietly as to have hardly attracted the attention of the uninitiated. If we should personify Matter, we might say that it awoke one fine morning to find itself transformed into FORCE. Thus, the stronghold of gross physical matter was sapped at its very foundation; and were Mr. Tyndall thoroughly and unexceptionably honest, he ought to have paraphrased by this time his celebrated Belfast manifesto, and say, “In FORCE I find the promise and potency of every form of life.” From that time began the reign of Force and the foreshadowing of the gradual oblivion of MATTER, so suddenly obliged to abdicate its supremacy. The Materialists have silently and unostentatiously transformed themselves into Energists.

But the old fogies of Conservative Science will not be so easily entreated into new ideas. Having refused for years the name of Force to Matter, they now refuse to recognize the presence of the former—even when legitimately recognized by many of their eminent colleagues,—in the phenomena known as Hypnotism, Mesmerism, and Homœopathy. The potentiality of Force is sought to be limited in accordance with old prejudices. Without touching that group of manifestations too mysterious and abnormal to be easily assimilated by the majority of the generally ignorant and always indifferent public, (though vouched for by those lights of Science, named Wallace, Crookes, Zöllner, &c.,) we will only consider a few of the more easily verifiable, though equally rejected, facts. We have in mind the above-named branches of psycho-physiological science, and shall see what several *savants*—outside the Royal Society of London—have to say. We propose to collect in these notes a few of the observations of Dr. Charcot, upon Hypnotism—the same old Mesmerism under its new name;—and upon Homœopathy, by the famous Dr. Gustave Jaeger, together with certain arguments and remarks thereupon, by competent and unbiassed French, German and Russian observers. Here, one may see Mesmerism and Homœopathy discussed and supported by the best medical and critical authorities, and may find out how far both “sciences” have already become entitled to recognition. To call an old fact by a new name, does not change the nature of that fact, any more than a new dress changes an individual. Mesmerism, for being now called “Hypnotism,” and “Electro-biology,” is none the less that same animal magnetism hooted out from all the Academies of Medicine and Science at the beginning of our century. The wonderful experiments recently produced in the hospitals by the world-famous Dr. Charcot, of Paris, and by Professor Heidenhain, in Germany, must not remain unknown to our readers any more than the new method of testing the efficacy of Homœopathy—called *Neuralanalysis*, invented by Prof. G. Jaeger, a distinguished zoologist and physiologist of Stuttgart.

But are any of these sciences and facts strictly new? We think not, Mesmerism as well as Dr. Charcot’s

Metaloscopia and *Xiloscopia* were known to the ancients ; but later on, with the first dawn of our civilization and enlightenment were rejected by the wisacres of those days as something too mystical and impossible.* As to Homœopathy, the possible existence of the law of *similia similibus curantur*, had already occurred in the earliest days of medicine. Hippocrates speaks of it, and later on Paracelsus, Haller, and even Stahl with several other renowned chemists of his time more than hinted at it, since some of them have absolutely taught it and cured several patients by its means. As alchemy has become chemistry, so mesmerism and homœopathy with all the rest will ultimately become the legitimate branches of orthodox medicine. The experiments of Dr. Charcot with hysterical patients have almost revolutionized the world of medicine. Hypnotism is a phenomenon that is exercising all the thinking minds of the day, and is expected by many distinguished physicians—now that the key-note has been so loudly struck by that distinguished Parisian physician—to become in the near future a science of the greatest importance for humanity. The recent observations, in another direction, by Professor Heidenhain, in what he calls the “ telephonic experiment,” is another proof of the gradual discovery and acceptance of means hitherto part and parcel of the occult sciences. The Professor shows that by placing one hand upon the left side of the brow, and the other upon the occiput of the subject, the latter when sufficiently hypnotized, will repeat words expressed by the experimenter. This is a very old experiment. When the High Lama of a College of *Chélas* in Tibet wants to force a pupil to *speak the truth*, he places his hand over the left eye of the culprit and the other on his head, and then—no power in the world is able to stop the words from pouring forth from the lad’s lips. He has to give it out. Does the Lama hypnotize, or mesmerize him? Truly, if all such facts have been so long rejected,

* To such “ impossible ” facts, belong the phenomena of Hypnotism, which have created such a new stir in Germany, Russia and France, as well as the manifestations (belonging to the same kind) produced and observed by Dr. Charcot upon his hysterical patients. With the latter phenomena we must class those induced by the so-called *metaloscopia* and *xiloscopy*. Under the former are meant in medicine the now firmly established facts proving the characteristic influence on the animal organism of various metals and of the magnet, through their simple contact with the skin of the patient : each producing a different effect. As to *xiloscopy*, it is the name given to the same effects produced by various kinds of woods, especially by the quinine bark. *Metaloscopia* has already given birth to *Metalotherapia*—the science of using metals for curative means. The said “ impossibilities ” begin to be recognized as facts, though a Russian medical *Encyclopædia* does call them “ monstrous.” The same fate awaits other branches of the occult sciences of the ancients, hitherto rejected, they now begin to be—although still reluctantly—accepted. Prof. Ziggler of Geneva as well nigh proved the influence of metals, of quinine and of some parts of the living organisms (the ancient fascination of flowers) upon plants and trees. The plant named *Drosera*, the quasi invisible hairs of which are endowed with partial motion, and which was regarded by Darwin as belonging to the insect-eating plants, is shown by Ziggler as affected even at a distance by animal magnetism as well as by certain metals, by means of various conductors. And a quarter century ago M. Adolphe Didier, the famous French somnambule and author, reports that an acquaintance of his met with much success in the experimental application of the mesmeric aura to flowers and fruits to promote their growth, color, flavour, and perfume. Miss C. L. Hunt, who quotes this fact approvingly in her useful “ Compendium of Mesmeric Information,” mentions (p. 180, foot-note) that there “ are persons who are unable to wear or handle flowers, as they begin to wither and droop directly, as though the vitality of the plant were being appropriated by the wearer, instead of being sustained. To corroborate which foregoing observations by Western authorities, our Brahmin readers need only be reminded of the imperative injunction of their ancient *Sutras* that if any one should even salute a Brahmin when on his way to the river or tank for his morning puja (devotions), he must at once throw away the flowers he is carrying according to the ritualistic custom, return home and procure fresh flowers. This simple explanation being that the magnetic current projected towards him by the salutor taints the floral aura and makes the blossoms no longer fit for the mystical psychio ceremony of which they are necessary accessories.—*Ed.*”

it is but on account of their close connection with occult sciences, with—MAGIC. Still accepted they are, however reluctantly. Dr. Riopel, of the United States, speaking of Hypnotism, and confessing the subject to be “ so replete with interest, that metaphysicians have strong grounds for encouragement to continue their researches,” concludes nevertheless his article with the following extraordinary paradox :

“ A subject, first brought to light by Gall, who desired to establish the fact that the organ of speech had a definite position in the brain ; then later by Marc Dax, and Bouillaud ; and still later by Broca, and many other distinguished observers, has now come forward to brush away the mysteries of spiritualism and its pretended relations to psychology under the name of “hypnotism.”—(*Phrenol. Journ.*)

The “ pretended relations ” seem to be a felicitous remark and quite to the point. It is too late in the day to try to exclude transcendental psychology from the field of science, or to separate the phenomena of the spiritualists from it, however erroneous their *orthodox* explanations may appear. The prejudice so widely extant in society against the claims of Spiritual phenomena, Mesmerism, and Homœopathy, is becoming too absurd to give it here a serious notice, for it has fallen into idiotic stubbornness. And the reason of it is simply this ; a long established regard for an opinion becomes at last a habit ; the latter is as quickly transformed into a conviction of its infallibility, and very soon it becomes for its advocate a dogma. Let no profane hand dare to touch it !

What reasonable grounds are there, for instance, for disputing the possible influence of the Will-impulses of one organism over the actions of another organism, without that will being expressed by either word or gestures ? “ Are not the phenomena of our will ”—asks a well known Russian writer—“ and its constant action upon our own organism as great a puzzle as any to Science ? And yet, who has ever thought of disputing or doubting the fact that the action of the will brings on certain changes in the economy of our physical organism, or, that the influence of the nature of certain substances upon that of others at a distance is not as scientifically recognized a fact. Iron, in the process of getting magnetized, begins acting at a distance ; wires once prepared to conduct electric currents, begin to interact at a distance ; all bodies heated to luminosity send forth visible and invisible rays to enormous distances, and so on. Why then should not WILL—an impulse and an energy—have as much potentiality as heat or iron ? Changes in the state of our organism can thus be proved as scientifically to produce determined changes in another organism.”

Still better reasons may be given. “ It is a well known fact that force can be accumulated in a body and form a store, so to say, of what is termed *potential energy* ; to wit, the heat and light given out by the process of combustion of wood, coals, &c., represent simply the emission of energy brought down upon the earth by the solar rays and absorbed, stored up by the plant during the process of its growth and development. Gas of every kind represents a reservoir of energy, which manifests itself under the form of heat as soon as compressed, and especially during the transformation of the gas into a fluidic state.” The so-called “ Canton-phosphorus (to the practical application of which are due the luminous clocks which shine in darkness) has the property of absorbing the light which it emits, later on, in darkness. Mesmerists assure us—and we do not see any valid reason why it should not be so—that in the same manner their Will-impulses may be fixed upon any material object which will absorb and store it until forced by the same will to emit it back from itself.”

But there are less intricate and purely scientific phenomena requiring no human organism to experiment upon ; experiments which, finding themselves within an

easy reach for verification, not only prove very forcibly the existence of the mysterious force claimed by the Mesmerists and practically utilized in the production of every occult phenomenon by the adepts, but threaten to upset absolutely and for ever to the last stone of that Chinese wall of blank negation erected by physical science against the invasion of the so-called occult phenomena. We mean Messrs. Crookes' and Guitford's experiments with radiant matter, and that very ingenious instrument invented by the latter and called the electrical radiometer. Any one who knows anything of them can see how far they carry out and corroborate our assertions. Mr. Crookes in his observations on molecular activity in connection with the radiometer (the molecules being set in motion by means of radiations producing heat effects) makes the following discovery. The electric rays—produced by an induction spark, the electricity radiating from the negative pole and passing into a space containing extremely rarefied gas—when focused upon a strip of platinum melted it! The energy of the current is thus transferred to a substance through what may be fairly called a *vacuum*, and produces therein an intense elevation of temperature, a heat capable of melting metals. What is the medium that transmits the energy, since there is nought in space but a little gas in its most attenuated condition? And how much, or rather how little, we see, is needed of that substance to make of it a medium and cause it to resist the pressure of such an enormous quantity of force or energy? But here we see quite the reverse of that which we should expect to find. Here, the transmission of force becomes only then possible when the quantity of the substance is reduced to its *minimum*. Mechanics teach us that the quantity of energy is determined by the weight of the mass of the substance in motion, and the velocity of its motion; and with the decrease of the mass the velocity of the motion must be considerably increased if we want to obtain the same effect. From this point of view, and before this infinitesimally small quantity of attenuated gas, we are forced—to be enabled to explain the immensity of the effect—to realize a velocity of motion which transcends all the limits of our conception. In Mr. Crookes' miniature apparatus we find ourselves face to face with an infinitude as inconceivable to us as that which must exist in the very depths of the Universe. Here we have the infinitude of velocity; there—the infinitude of space. Are these two transcendent things spirit? No; they are both **MATTER**; only—at the opposite poles of the same Eternity.

(To be continued.)

MATTER AND ITS FORCES OR MODES OF MOTION.

A REPLY BY HENRY G. ATKINSON, F. G. S.*

BACON, and Tyndall in our own day, seem to agree very nearly with the ancient Philosopher Democritus, whom Bacon designates the Father of Experimental Philosophy and who for his zeal for science and knowledge, declared that he would rather be the discoverer of one of the laws of nature than possess the diadem of Persia.

Democritus explained the universe by means of space and atoms,—the empty and the full. The atoms, infinite in number, moving in infinite space, give rise to infinite worlds. These atoms are eternal, and they are imperishable. There is no real creation and no real destruction; nothing comes from nothing, and what is ultimate in anything never ceases to be; what is called creation is merely combination, what is called destruction is merely

separation. The quantity of matter in the world, and consequently the quantity of force—for force is merely matter in motion—can neither be increased nor diminished, but must be ever the same, &c. Bacon in his illustrative instance of induction takes heat for his test, and his conclusion was that heat is a mode of motion. Sir W. Armstrong was the first among men of science to point this out as the right conclusion; since which we have had Tyndall's famous work "On Heat as a mode of Motion." All the other so-called forces are but changes in the modes of motion and interchangeable; as when a stone falls to the earth the motion, on being arrested, goes off, so to speak, in the motion of heat. This change of the mode of motion may be prettily illustrated in marble works where steam is the force used or mode of motion of heat transferred; in one place you have a dozen saws at work sawing a great block of marble into slabs; a little further on the force takes a circular course in the formation of a rosette; again, we have a very different motion in the polishing of the slabs of marble; then again, in running a bead or moulding &c. &c. Hence Bacon refers to matter and its "Principle of Motion" as fundamental to all phenomena whatsoever, and warns you of the danger of separating the motion or force from the substance itself in which resides the power or ability as its inmost nature, property or function. Lewes in his "Problems of Life and Mind," ridicules the idea "of Forces playing about like Sprites amid Atoms that are at once contradictorily indivisible and infinitely divisible," &c. Professor Flint in his learned work on "Anti-Theistic Theories," after relating the strangely contradictory views of force of the most eminent scientists, says, Professor Balfour Stewart uses the word force as meaning "that which changes the state of a body, whether that state be one of rest or of motion." But Professor Barker means by it "motion itself;" and Dr. Bastian understands by it "a mode of motion." If all professors of natural philosophy would use the word Force, and I may add the word Energy, in the same definite, intelligible, and self-consistent way as Professors Stewart and Tait, Clerk-Maxwell and Sir William Thomson, a vast amount of mental confusion would speedily pass away. In this reference, a perusal of Chap. III of "The Unseen Universe" cannot be too strongly recommended.

Prof. Flint goes on to say that "It is much to be regretted that professional critics and popular writers should have so generally gone to Mr. Herbert Spencer's chapter on "The Persistence of Force" for enlightenment as to the subject on which it treats, although probably in no other eight consecutive pages in the English language are there so many physical and metaphysical errors combined. Many of these persons, not having had their senses educated by appropriate scientific instruction to discern between good and evil in such matters, have been under the delusion that in perusing the chapter indicated, they were refreshing themselves with water drawn from the fountain of pure truth, when they were really intoxicating themselves with the wine of the Borgias." The dreadful consequences which have sometimes resulted from this mistake may be seen exemplified in the case of Physicus." A number of Mr. Spencer's errors regarding Force are well refuted by Professor Birks in his "Modern Physical Fatalism," pp 159—196. On the nature and relationship of matter and force the three following works are important: Harms' "Philosophische Einleitung in die Encyclopædie der Physik;" Hubers' "Die Forschung nach der Materie;" and Dauriac's, "Des Notions de Matière et de Force dans les Sciences de la Nature." Of these works I know nothing, but I think if in place of force and motion we use the terms power and action, we may better comprehend and refer the ability and results to matter itself.

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* A "Reply" and a Corroboration: See *Theosophist*, Vol. III. No. 12, articles—"Is Electricity Force or Matter?" and "What is Matter and What is Force?" Ed.

THE BRAHMINICAL THREAD.

BY A SARMAN. (F. T. S.)

I. THE general term for the investiture of this thread is *Upanayana*; and the invested is called *Upanita*, which signifies brought or drawn near (to one's Guru), *i. e.*, it is the symbol of the wearer's privilege.

II. One of the names of this thread is *Yajna-Sutra*. *Yajna* means Brahma, or the Supreme Spirit, and *Sutra*, the thread, or tie. Collectively, the compound word signifies that which ties a man to his spirit or god. It consists of three yarns twisted into one thread, and three of such threads formed and knotted into a circle. Every Theosophist knows what a circle signifies and it need not be repeated here. He will easily understand the rest and the relation they have to mystic initiation. The yarns signify the great principle of "three in one, and one in three," thus:—The first trinity consists of *Atma*, which comprises the three attributes of *Manas*, *Buddhi*, and *Ahankara*: (the mind, the intelligence, and the egotism). The *Manas*, again, has the three qualities of *Satva*, *Raja*, and *Tama*: (goodness, foulness, and darkness). *Buddhi* has the three attributes of *Pratyaksha*, *Upamiti* and *Anumiti* (perception, analogy and inference). *Ahankara* also has three attributes, *viz.*, *Jnata*, *Jneya*, and *Jnan* (the knower, the known, and the knowledge).

III. Another name of the sacred thread is *Tridandi*. *Tri* means three, and *Danda*, chastisement, correction, or conquest. This reminds the holder of the three great "corrections" or conquests he has to accomplish. These are:—(1) the *Vakya Sanyama**; (2) the *Manas anyama*; and (3) the *Indriya* (or *Deha*) *Sanyama*. *Vakya* is speech, *Manas*, mind, and *Deha* (literally, body) or *Indriya*, are the passions. The three conquests therefore mean the control over one's speech, mind, and the passions.

This thread is also the reminder to the man of his secular duties, and its material varies, in consequence, according to the occupation of the wearer. Thus, while the thread of the Brahmans is made of pure cotton, that of the Kshatriyas (the warriors) is composed of flax—the bow-string material; and that of Vaishyas (the traders and cattle-breeders), of wool. From this it is not to be inferred that caste was originally meant to be hereditary. In the ancient times, it depended on the qualities of the man. Irrespective of the caste of his parents, a man could, according to his merit or otherwise, raise or lower himself from one caste to another; and instances are not wanting in which a man has elevated himself to the position of the highest Brahman (such as Vishvamitra Rishi, Parasara, Vyasa, Satyakam, and others) from the very lowest of the four castes. The sayings of *Yudhishthira*, on this subject, in reply to the questions of the great serpent, in the *Aranya Parva* of the *Maha-Bharata*, and of Manu, on the same point, have already appeared—on page 285, of the THEOSOPHIST for August 1882, in the valuable contribution by Babu Raj Narain Bose. Nothing further is therefore necessary than to refer the reader to the same. *Rig Veda* makes no mention of caste, and both *Manu* and *Maha-Bharata*—the fulcrums of Hinduism—distinctly affirm that man can translate himself from one caste to another by his merit, irrespective of his parentage.

The day is fast approaching when the so-called Brahmans will have to show cause, before the tribunal of the Aryan Rishis, why they should not be divested of the thread which they do not at all deserve and are degrading by misuse, unless they should work to deserve the privilege of wearing it. Then will be the time for people to appreciate it.

There are many examples of the highest distinctive insignia being worn by the unworthy. The aristocracies of Europe and Asia teem with such.

**Danda* and *Sanyama* are synonymous terms.—A. S.

FROM KESHUB BABU TO MAESTRO WAGNER

via THE SALVATION CAMP.

BUT a few days since the *Friend of India and Statesman* gave room to the reflections of a reverential correspondent, deploring the disrespectful familiarity with which the average swash-buckler of the Salvation Army speaks of his God. The reader was told that it—

"is not so easy to get over the shock caused by the very unceremonious way in which these men speak of the most sacred things and names, and their free and easy manner of addressing the Deity."

No doubt. But it is only as it should be; and in fact, it could hardly have been expected otherwise. Familiarity breeds contempt—with "the most sacred things" equally with the profane. What with Guiteau, the pretended dutiful son and agent of God, who claimed but to have carried out his loving Father's will in murdering in cold blood President Garfield; and Keshub Babu, the Minister of the New Dispensation, who in marrying his daughter to a popular, rich and highly cultured young Rajah, gives us to understand that he only blindly followed the verbal instructions received by him from God, there is but a temperamental difference in the results of their common cause of action. The æsthetic feelings of the *Statesman* writer, therefore, ought to be quite as much, if not more, ruffled by finding that the Almighty has been degraded in public print into the *kihtmatgar*, *ayah*, *cook*, *treasurer*, *munshi*, and even the *bhisti* (water carrier) of Babu K. C. Sen,* as by learning from the American papers how, coquetting with his *Parent* under the shadow of the gallows and with the rope around his neck, Guiteau—innocent-babe!—crowed and lisped, addressing his "Father in Heaven" as his "Gody" and "Lordy."

For years the combat has been deepening between religion and science, priestcraft and lay radicalism; a conflict which has now assumed a form which it would never have taken but for priestly interference. The equilibrating forces have been their intolerance, ignorance and absurdity on the one hand, and the people's progressive combativeness, resulting in rank materialism, on the other. As remarked by somebody, the worst enemies of religion in every age have been the Scribes (priests), Pharisees (bigots), and Sadducees (materialists)—the latter word being applied to any man who is an anti-metaphysician. If theologians—Protestant casuists as well as Jesuits—had left the matter alone, abandoning every man to his own interpretation and inner light, materialism and the bitter anti-religious spirit which now reigns supreme among the better educated classes—could have never gained the upper hand as they now have. The priests embroiled the question with their dead-letter, often insane interpretations enforced into infallible *dicta*; and men of science, or the so called philosophers, in their attempts to dispel the obscurity and make away with every mystery altogether, intensified the obfuscation. The "distinguos" of the former—which Pascal held up to so much ridicule,—and the physical, often grossly materialistic explanations of the latter, ruined every metaphysical truth. While the Pharisees were tampering with their respective Scriptures, the Sadducees were creating "infidelity." Such a state of things is not likely to come to a speedy end, the conflagration being ever fed with fresh fuel by both sides. Notwithstanding the near close of a century justly regarded as the age of enlightenment, truth seems to shine as far away as it ever did from the *hoi polloi* of humanity; and falsehood—lucky all of us, when it can be shown but simple error!—creeps out hideous and unabashed in every shape and form from as many brains as are capable of generating it. This conflict between Fact and Superstition has brought a third class of "interpreters" to the front—mystical dramatic authors. The latter are

**Vida New Dispensation for 1881; Art: "What God is doing for me,"* by Babu K. C. Sen.—(Ed.)

a decided improvement upon the former, in so far as they help to transform the crude anthropomorphic fictions of fanatical religionists into poetical myths framed in the world's sacred legends. We speak of the recent revivals of the old Aryan and Greek religious dramas, respectively in India and Europe; of those public and private theatricals called "Mysteries," dropped in the West ever since the Mediæval Ages, but now revived at Calcutta, Oberammergau, and Bayreuth. Unfortunately, from the sublime to the ridiculous there is but one step. Thus, from "Parsifal"—the poetical new opera of Wagner, performed for the first time in July last, at Bayreuth (Bavaria); before an audience of 1,500 people, composed of crowned heads, their scions and suite,—we tumble down into the Bengali "New Dispensation" Mystery. In the latter religious performance, the principal female part, that of the "mother-goddess," is enacted by Babu K. C. Sen. *The Brahmo Public Opinion* represents the inspired minister as appearing on the stage clad in the traditional sari, with anklets, armlets, nose-rings and jingling bangles; dancing as though for dear life, and surrounded by a cortege of disciples, one of whom had adorned his person—as a sign of devotion and humility, we should think—with a necklace of old shoes. Farce for farce, our personal preference inclines toward "General" Booth and "Major" Tucker, fencing on the Salvation army stage with "Mr." Devil. As a matter of æsthetics and choice, we prefer the imaginary smell of brimstone and fire to the malodorous perfumes of old shoe-leather from the cobbler's shop. While the naive absurdities in the "War Cry" make one laugh to tears, the religious gush and cant generally found in *Liberty and the New Dispensation*, provoke a sickening feeling of anger at such an abuse of a human intellect mocking at the weaker intellects of its less favoured readers.

And now, to "Parsifal," the new Christian opera-drama of Maestro Wagner. From a musical stand-point, it may be indeed "the grandest philosophical conception ever issued from mortal brain." As to the subject and its philosophical importance, our readers will have to judge for themselves.

As the musical world is aware, Professor Wagner is under the special patronage of the Bavarian King—the greatest *melomaniac* of Europe, who has spent millions upon his eccentric *protégé* for the privilege of having him all to himself. At every first performance, the audience is composed of the King alone, his selfish majesty not allowing even a confidential chamberlain, or a member of his own family to come in for a share of artistic enjoyment. Parsifal is not the first, nor—as to the subject of the drama upon which it is built—the best opera that has been produced by the Maestro. Indeed, it is childish in the extreme. Why then did its libretto alone, which appeared far in advance of its performance, and could give no idea of its musical merits, attract such an extraordinary concourse of nearly all the crowned heads of Europe? We learn that, besides the old Emperor Wilhelm, there were among other guests the Grand Dukes of Russia, the Princes of Germany and England, and nearly all the petty sovereigns, the Kings and Queens of Sweden, Denmark, Holland, Württemberg, &c. For the last forty years, Wagner has fought tooth and nail with the conservative musical lights of Europe for the recognition and acceptance of his new style of operatic music—the "music of the future," as it is called. Yet his revolutionary ideas have hitherto found but a partly responsive echo in the West. The author of "The Flying Dutchman," "Rienzi," "Tannhäuser," and "Lohengrin," seemed doomed to present failure, his interminable apotheoses breaking the patience alike of the sanguine Frenchman and the phlegmatic Englishman. This string of failures culminated last year, at London, in the gigantic *fiasco* of his "Great Tetralogy," the "*Ring des Nibelungen*." But "Parsifal" has now saved the situation.

Why? The reason for it, we think, lies in the *subject* chosen for the new opera. While "Lohengrin," "Tannhäuser," the "Ring des Nibelungen," are productions based on popular *heathen* myths, on German legends conceived in, and drawn from, the days of paganism and *mythology*, when Jupiter and Venus, Mars and Diana, were under their Teutonic names the tutelary gods of Germania—"Parsifal" is the hero around whom centre the New Testament legends, accepted by the audience as forming a portion of the *State-religions* of Christendom. Thus the mystery of the extraordinary success lies in a nut-shell. What is our own fiction, must be,—nay, *is* history; that of our heathen neighbours, the "devil-worship" of the Gentiles,—fables. The subject-matter of "Parsifal" is the theatrical representation of good and evil, in a supreme struggle: it is *our* universe, saved through atonement; it is sin redeemed through grace; the triumph of faith and charity. All that is fantastical in it, is mixed up with, and built upon, (thus say the Christian papers)—the purest revelations of Christian legends. We will give a brief summary of the subject.

The events of the drama occur in the dreary solitude of the mountains of Spain, during the supremacy of the Saracen conquerors. Spain boasts of the possession of the "Gaal"—the cup in which Christ, during the Last Supper, is said to have performed the mystery of the Transubstantiation; changing the bread and wine into flesh and blood. Into this very cup, says the legend, Joseph of Arimathea had also collected the blood that streamed from the wounds of the Saviour. After a certain lapse of time the angels, who, by some mysterious ways not mentioned in the pious tradition, had got hold of the cup, presented it along with the spear that had transpierced the side of the Crucified, to a certain saint by the name of Titourel. With a view of preserving the priceless relics, the Saint (who, being a Saint, of course, had plenty of cash) built a fortified palace and founded the "Order of the Knights of the Holy Gaal;" recouping himself, for his trouble, by proclaiming himself the King and High-Priest thereof. Becoming advanced in age, this enterprising saint abdicated in favour of his son Amfortus; a detail, proving, we love to think, that the saint was possessed besides the said genuine relics, of an equally genuine legitimate wife. Unfortunately the junior saint fell a victim to the black art of a wicked magician named Klingsor; and allowing the sacred spear to pass into the latter's hands, he received therewith an incurable wound. Henceforth and on to the end of the piece, Amfortus becomes a moral and physical wreck.

This *Prologue* is followed by a long string of acts, the sacred "mystery" being full of miracles and allegorical pictures. Act I begins with the rising sun, which sings a hymn to itself from behind a fringe of aged oaks, which, after the manner of trees, join in the chorus. Then comes a sacred lake with as sacred a swan, which is wounded by the arrow of Parsifal. At that period of the opera our hero is still an innocent, irresponsible idiot, ignorant of the mission planned for him by Providence. Later on, in the play, he becomes the "Comforter," the second Messiah and Saviour foretold by the Atonement. In Act II we see a vaulted hall, under whose dome light battalions of winged and fingerless cherubs sing, and play upon their golden harps. Then comes the mystic ceremony of knights at their supper-table. At each boom of a big bell, the holy knights pour down their throats gigantic goblets of wine and eat big loaves of bread. Voices from above are heard shouting: "Take and eat of the bread of life!—Take and drink of my blood!"—the second part of the injunction being religiously carried out by the knight-monks. The ceremony comes next of the opening of the relic-box, in which the ("Gaal") shines with a phosphoric light enough to dazzle the pious Brotherhood, every member of which, under the effect of that light, (or perchance of the wine) falls pros-

trate before the relic-box. "Graal" is a cup, and yet a singing and reasoning creature in the miraculous legend. Withal, it is a forgiving one; since, forgetting the crime of Parsifal, who is guilty of the death of the sacred swan, it chooses that man, simple in heart and unburdened with intellect, as its weapon and agent to conquer Klingsor, the wicked sorcerer, and redeem the stolen spear. Hence the supreme struggle between proud Intellect, personified by the magician—the Spirit of Evil and Darkness, and simple Faith—the embodiment of innocence, with its absence of all intelligence, as personified by the half-witted "Parsifal," chosen to represent the spirit of Good and Light. Thus, while the latter is armed for the ensuing combat but with the weapon of blind Faith, Klingsor, the sorcerer, selects as his ally Koondry, a fallen woman, accursed by God and the embodiment of lust and vice. Strangely enough Koondry loves *good*—by nature and in her sleep. But no sooner does she awake in the morning than she becomes awfully wicked. We have personally known other persons who were very good—when asleep.

The papers are full of descriptions given of the enchanting scenes of the second act of Parsifal, which represent the fairy gardens and castle of the magician Klingsor. From the top of his tall tower he sees Parsifal arrayed as a knight approaching his domain and—the wicked sorcerer is supposed to shew his great intellect by disappearing from sight through the floor of his room. The scene changes and one sees every where but the enchanting gardens full of women, in the guise of—animated flowers. Parsifal cuts his way through and meets Koondry. Then follows an unholy ballet or nautch, of women-flowers, half-nude and in flesh-coloured tights. The dances are meant as lures of seduction, and Koondry—the most beautiful and fascinating of those animated plants, is chief daughter of the Wagnerian "Mara." But even her infernal powers of seduction fail with the half-witted but *blindly believing* knight. The ballet ends with Parsifal snatching the holy spear out of the hands of Klingsor, who has joined by that time in the general *tamasha*, and making with it over the whole unclean lot of the bewitched nautches the sign of the cross. Thereupon, women-flowers and Koondry, imps and sorcerer, all disappear and vanish under ground, presumably into the tropical regions of Christian Hell. After a short rest, between two acts, during which time forty or fifty years are supposed to elapse, Parsifal, armed with the holy spear that travelled over the whole world, returns as great a simpleton as ever—but a giant in a strength developed by his blind, unreasoning faith. Once back on the territory of "Graal," he finds the Order abolished, the knights dispersed, and Amfortus as seedy as ever from the effects of his old wound. "Graal," the communion cup, has hidden itself in the vast coffers of the monastery of some inimical and rival sect. Parsifal brings back the holy spear and heals therewith on the homœopathic principle of *similia similibus curantur*, the incurable wound of the old king-priest once made by that same spear, by thrusting it into his other side. As a reward the king abdicates his throne and priesthood in his favour. Then appears Koondry again, well stricken in years, we should say, if we had to judge of the effects of time according to natural law, but, as fascinating and beautiful as ever, as we are asked to believe by the Christian legend. She falls in love with Parsifal, who does not fall in love with her, but allows her to wash his feet and wipe them Magdalene-like with the tresses of her long hair, and then proceeds to baptize her. Whether from the effects of this unexpected ceremony or otherwise, Koondry dies immediately, after throwing upon Parsifal a long look of love which he heeds not, but recovers suddenly his lost wits! *Faith* alone has performed all these miracles. The "Innocent" had by the sole strength of his piety, saved the world: Evil is conquered by Good. Such is the

philosophico-moral subject of the new opera which is preparing—say the German Christian papers—to revolutionize the world and bring back the infidels to Christianity. Amen.

It was after reading in a dozen papers rapturous accounts of the new opera and laudatory hymns to its pious subject, that we felt moved to give our candid opinion thereupon. Very few people to the Westward will agree with us, yet there are some who, we hope at least, will be able to discern in these remarks something more serious than journalistic chaff upon the ludicrous events of the day. At the risk of being once more misunderstood, we will say that such a handling of the "most sacred truths"—for those for whom those things and names are *truth*—is a sheer debasement, a sacrilege, and a blasphemy. Whether presented in the poetical garb of an operatic performance on the stage of a royal theatre, with the scenic accessories of all the modern paraphernalia of European luxury and art and before an audience of crowned heads; or in the caricatured representation of fair goddesses by old men, in Hindoo bungalows, and for the personal delectation of Rajahs and Zemindars; or again—as done by the Salvationists before ignorant mobs—under the shape of grotesque fights with the devil; such "a free and easy manner" of treating subjects, to many holy and true, must appear simply blasphemous harlequinades. To them truth is dragged by its own votaries in the mire. Thus far, Pilate's "What is truth?" has never been sufficiently answered but to the satisfaction of narrow-minded sectarians. Yet, truth must be somewhere, and it must be one, though all may not know it. Hence, though every one ought to be permitted unmolested to search for, and see it in his own light; and discuss as freely the respective merits of those many would-be *truths*, called by the name of creeds and religions, without any one taking offence at the freedom, we cannot help showing a profound sympathy for the feelings of "Observer," who has a few remarks upon the Salvationists in the *Pioneer* of December 21. We quote a paragraph or two:—

"That this eccentric religious deformity will, sooner or later vanish into the ample limbo of defunct fanaticisms, is, of course, a conclusion which need not be demonstrated for educated people. But meanwhile it might be well if applications for help from the leaders of this vulgar crusade were declined by that numerous class who are ready to subscribe money for any organization whose professed aim is to "do good," but who are too indifferent, or too indolent, to investigate the principles and methods of such organization.

"At one period in the history of Christendom one of the central features in pulpit teaching was the presentation of Satan in every imaginable shape which could inspire terror.

"But, in process of time, in the religious plays, Satan came to be represented by the clown. And the association in the popular mind of the grotesque and ridiculous with what had once suggested awe and terror, resulted in widespread disbelief in the reality of Satan's existence. To what extent this scepticism was an indication of the emancipation of the human mind from ecclesiastical terrorism need not be discussed here. But the power of association of ideas in moulding belief is the point emphasized by this reference.

"And if the founder of the Christian religion is presented to the imagination of the populace surrounded with the images of the modern music-hall, if crowds are roused up to emotional display by means of a Bacchanalian chorus which proclaim that "He's a jolly good Saviour," and by Christy Minstrel manipulations of the tambourine and the banjo, it does not need a very profound insight to foresee that the utter degradation of that sublime ideal which, amidst all the changes of beliefs and opinions that have convulsed Christendom for eighteen hundred years, still appears to the view of the world's best men, unbelieving as well as believing, a spectacle of unapproachable moral beauty, must be the result in the case of those who are brought under the action of such a demoralizing influence."

These wise words apply thoroughly to the cases in hand. If we are answered,—as many a time we have been answered—that notwithstanding all, the Salvationists as well as the New Dispensationists *are* doing good, since they help to kindle the fast extinguishing fires of spirituality in man's heart, we shall answer that it is not by fencing

and dancing in grotesque attire, that this spirituality can ever be preserved; nor is it by thrusting one's own special belief down a neighbour's throat that he can ever be convinced of its truth. Smoke also can dim the solar rays, and it is well known that the most worthless materials, boldly kindled and energetically stirred, often throw out the densest masses of murky vapour. Doubt is inseparable from the constitution of man's reasoning powers, and few are the men who have never doubted, whatever their sectarian belief; a good proof that few are quite satisfied—say what they may to the contrary—that it is *their* creed and not that of their brother which has got the whole truth. Truth is like the sun; notwithstanding that the blackest clouds may obscure it temporarily, it is bound, ever and anon, to shine forth and dazzle even the most blind, and the faintest beam of it is often sufficient to dispel error and darkness. Men have done their best to veil every such beam and to replace it with the false glare of error and fiction; none more so than bigoted, narrow-minded theologians and priests of every faith, casuists and perverters through selfishness. It is against them, never against any religion, or the *sincere* belief of any man in whatsoever he chooses, that we have and do protest. And here we will take the opportunity of answering our innumerable detractors.

By these we have been repeatedly called "Nastika" and *atheist*. We are guilty, in their opinion, of refusing to give a name to THAT which, we feel sure, ought never to have received a name; nay—which *cannot* have an appellation, since *its* nature or essence is absolutely incomprehensible to our human mind, its state and even being, as absolutely a blank, and entirely beyond the possibility of any proof—unless simple and unphilosophical assertions be such. We are taken to task for confessing our firm belief in an infinite, all-pervading Principle, while refusing recognition of a personal God with human attributes; for advocating* an "abstraction," nameless and devoid of any *known* qualities, hence—passionless and inactive. How far our enemies are right in their definition of our belief, is something we may leave to some other occasion to confess or deny. For the present we will limit ourself to declaring that if denial of the existence of God as believed in by the Guiteau's, Dispensationists and Salvationists, constitutes a *Nastika*, then—we plead "guilty" and proclaim ourself publicly that kind of *ATHEIST*. In the *Aleim* addressed by their respective devotees as "Father-God, or God-Brabma, or God-Allah, or God-Jehovah:" in those deities, in a word, who, whether they inspire political murders, or buy provisions in the Calcutta bazars, or fight the devil through female lieutenants to the sound of cymbals and a base drum at 30 shillings the week, or demand public worship and damn eternally those who do not accept them we have neither faith nor respect for them; nor do we hesitate to express our full contempt for such figments of ecclesiastical imagination. On the other hand, no true Vedantee, Adwaitee, nor genuine esoteric philosopher or Buddhist, will ever call us *Nastika*, since our belief does not differ one iota from theirs. Except as to difference in names, upon whatever appellation all of these may hang their belief, ours is a philosophical conception of that which a true Adwaitee would call "Narayana." It is that same Principle which may be understood and realized but in our innermost thought, in solemn silence and in reverential awe. It is but during such moments of illumination that man may have a glimpse of it, as from and in the Eternity. It broods *in* (not over) the Waters of Life, in the boundless chaos of cosmic Ether as the manifested or the unmanifested universe—a *Paramanu* as it is called in the Upanishads, ever present in the boundless ocean of cosmic matter, embodying within self the latent design of the

whole Universe. This Narayana is the 7th principle of the manifested Solar system. It is the "Antaratma", or the latent spirit every where present in the five tanmatras, which in their admixture and unity constitute what is called by Western occultists the preadamite earth. This principle or *Paramanu*, is located by the ancient Rishis of India (as may be seen in *Maha Narayanum* of *Taittiriya Upanishad*) in the centre of astral fire. Its name of Narayana is given to it, because of its presence in all the individual *spiritual monads* of the manifested solar system. This principle, is, in fact, the Logos, and the one ego of the Western Occultists and Kabalists, and it is the Real and Sole deity to which the ancient Rishis of Aryavarta addressed their prayers, and directed their aspirations. If neither believers in a butler-god, nor those who fight the battles of their deity with Satan, nor yet the rut-running sectarians, will ever be capable of understanding our meaning, we have at least the consolation of knowing that it will be perfectly clear to every *learned* Adwaitee. As to the *unlearned* ones, they had better join the "Dwaitees, or the Salvationists" who invoke their Fetish with the clanging bell and the roll of kettle-drums.

THE PRIMEVAL RACE DOUBLE-SEXED.*

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THE proposition that the human race at one time were so formed that man and woman constituted but a single person, may, at first thought, impress the mind as most extraordinary. It will be supposed that the analogies of the natural world tend to demonstrate the ideas as absurd. The myriads and millions upon the earth of human being, and their contemporaries of the animal and vegetable creation, it may be thought, sustain the negative view. Perhaps it is seemingly too absurd even to consider with patience. We trust not; the world has spent much of its youth in canvassing and supporting opinions far less philosophical, far less rational, far less plausible, and far more whimsical.

That a large part of the vegetable creation exhibit the phenomenon of bisexuality is patent to every one. In the Linnæan classification, all plants are so enumerated, except the monœcious and diœcious, and perhaps the *mélange* which the great naturalist set apart as cryptogamous. These exceptions, it is palpable, by no means include the superior families. "The pumpkin, squash, and cucumber, the maize-plant and some of our forest trees are monœcious, having staminate flowers apart from the pistillate blossoms; and others, like the hemp, Lombardy poplar, and ailanthus, have also duplicated bodies one being male and the other female. But the great majority, the grasses and cereals, fruit trees, and garden-flowers, all have the blossoms complete; the germs, with their styles, are beside the stamens as gallantly as need be. As the evidence of science indicates that plants came into existence first, we can easily perceive that this mode of formation, self-perpetuation, was the first thought of Omniscience.

In the animal creation, the same idea still retains a place. We have our sciences of *heterogenesis* and *parthenogenesis*, showing that the field is yet open. In insect life, the moth generates a worm, and the worm becomes a moth, as in the Mysteries the great secret was expressed—*Taurus draconem genuit, et Taurum draco*. The polyps, or coral-producing family, which, according to Agassiz, has spent many hundreds or thousands of years, during the present geological period, in building out the peninsula of Florida from the main land, has never distracted itself about family and connubial questions. Each individual is a part physically of the entire house-hold, or rather community, and

* Which we do not, nor ever will; claiming but the right equal to every other responsible or reasoning human being, to believe in what we think proper, and reject the routine ideas of other people.

* This Essay was published years ago in the *Phrenological Journal*.—Ed.

they produce their offspring from themselves like the buds and ramifications of a tree. They have no families, like those of husband and wife, parents and children, nor trouble with the traditional mother-in-law or sister-in-law. They all grow up in the same way, budding side by side, or dividing, and, while so multiplying, remain united together, so as to form a larger mass. Such examples of household unity would have delighted the ancient psalmist if he had known much about polypods; coral friendships are, indeed, "like precious ointment"—very adhesive. Nor is this mode of life all monotonous. Each species of polyp has its own peculiar mode of budding, branching, and ramifying; giving it as distinct an appearance as exists upon different trees. The number of these different species is very great; and they all have not only peculiar features and habits, but require different positions in the sea. There are those which are only found in shallow waters; others again in water two fathoms deep; others are never found in waters which are less than five or six fathoms deep; and others in waters at least ten fathoms deep. The mere fact of the water being more or less clear is enough either to foster their growth or cause their destruction. Glorious illustrations of the blessings of peace! No wars, no long viking expeditions, no civil dissensions, no peril but from the elements. Not only families, but different races and species co-operate, each complementing and supplementing the work of the others. Though they make very slow progress, only about an inch in fourteen years, and taking six thousand years to build a single reef of sixty feet high, these peaceful animals have thus steadily persisted, each builder and race taking its own turn, relieving each other when "played out," till the structure is complete. Thus they have contributed the territory for an entire State of the American Union, and at the same time have illustrated the modern idea of co-operation.

Bees are somewhat in the same line. The queens and workers are pretty independent. They carry on the hive very much as the coral animals do their buildings; and the queen, producing eggs in immense numbers, asks little odds of any other. The aphids, or plant-lice, keep house like Amazons, and virgin parents perpetuate the race for ten successive generations.

The earlier traditions of the human race indicate a period when bisexuality was an essential characteristic. Plato, in the "Banquet," has preserved to us the discourse of Aristophanes on the subject. "Our nature of old was not the same as it is now. It was *androgynous*; the form and name partaking of and being common to both the male and the female. The entire form of every individual was rounded, having the back and sides as in a circle, and all the parts doubled. They walked as now, upright, whithersoever they pleased. Their bodies thus were round, and the manner of their running was circular. They were terrible in force and strength, and had prodigious ambition. Hence Zeus (Jove) divided each of them into two, making them weaker; Apollo, under his direction, closed up the skin." With the old Persians, Meshia and Meshiane were but a single individual. They also taught that man was the product of the Tree of Life, growing in androgynous pairs, till they were separated at a subsequent modification of the human form. The inhabitants of Madagascar say that the first man was created from the earth and placed in a garden, free from the ills, wants, and appetites of mundane life, and that he was strictly forbidden to eat or drink. The Great Enemy, disguised as a shining angel, pretended to bring a message from heaven, setting aside the prohibition. He then ate; a slight swelling appeared on his leg, and enlarged to a tumor, which, finally bursting at the end of six months, there emerged a beautiful girl, who became at maturity the mother of the race.

The accounts given in the book of Genesis appear to imply that man was created double-sexed. In the fifth chapter it reads: "This is the book of the generations (Hebrew, *toleduth*) of Adam: in the day that God created

man, in the likeness of God made he him, male and female (*zachar va nakebeh*) created he them, and blessed them, and called their name Adam in the day when they were created." This passage is the copy and echo of Genesis i. 27: "God created (*bara*, brought forth) man in his image, the image of God created he him, male and female created he them."

The rabbis, many of them, agree with this idea of the legitimate meaning of these texts. Eugubinus, among Christian authors, and the rabbis Samuel, Menasseh ben-Israel, and Maimonides, especially, gave the weight of their judgment in favor of this interpretation. "Adam," it was said, "had two faces and one person, and from the beginning he was both male and female—male on one side and female on the other; but afterwards the parts were separated." The 139th psalm, by David, abounding with references to creation and embryonic life, was cited in evidence. The rabbi Jeremiah ben-Eleazer, on the authority of the fifth verse, "*Thou hast fashioned me behind and before*," argued that the primeval form of mankind was androgynous.

Indeed, the phrase, "*in the image of God*," sustains rather than controverts this sentiment. Waiving all argument from the fact that the plural form *aleim*, and the pronoun *us*, are often used for God, with verbs in the singular number, nevertheless the double sex, as an essential attribute of the Deity, is a very early idea. It is evident that the "male and female" condition, or male-female, is implied as constituting the "image" and "likeness" of God. The ancients often depicted their divinities in this form. "Zeus is a male, Zeus is an immortal maid," is asserted in the Orphic hymn, which was chanted in the Mysteries. Metis, devoured by Jupiter, Pallas-Athenè emerging from his head, and the younger Bacchus inclosed in his thigh prior to birth, were but symbolical expressions to denote this female life. "The Mighty Power became half male, half female," is the doctrine of the Hindoo Puranas. The Egyptians blended the goddess Neith with Amon in the creation; as *Hakmoh*, or Wisdom is united with the Demiurge, Jehovah, in the eighth chapter of the Proverbs of Solomon. In the Hermetic books intelligence is declared to be "God possessing the double fecundity of the two sexes."

Many of the Hindoo images, in conformity with the same idea, are half male and half female, and have four arms. Some of the statues of Jupiter have female breasts, and representations of Venus-Aphrodité give her a beard to signify the same thing. Even the first chapter of the Apocalypse, the personage appearing to John was "girt about the paps," or *mastoi* not the *mazoi* or male breasts. The Deity being thus constituted, his image and likeness, very logically, should be with attributes of both the man and the woman, "neither male nor female, but both one."

The name *Adam*, or man, itself implies this double form of existence. It is identical with *Athamas* or *Thomas* (Tamil, *Tam*), which is rendered by the Greek *didumos*, a twin. If, therefore, the first woman was formed subsequently to the first man, she must, as a logical necessity, be "taken out of man." Accordingly we read: "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his *sides* and closed up the flesh instead thereof; and the *side* which the Lord God had taken from man, made He a woman." The Hebrew word here used is *tzala*, which bears the translation which we have given. It is easy to trace this legend in Berosus, who says that *Thalath* (the *Omoroca*, or Lady of Urka), was the beginning of the creation. She was also *Telita*, the queen of the moon, as the first woman, *Aiseli*, was Isis.

The corollary of all this is, that the Adam or twin-man was male on one side and female on the other; and that one-half of him was removed to constitute Eve; but that the complete man consists of the sexes in one.

The two memorable twin-births of Genesis, that of Cain and Abel, and of Esau and Jacob, shadow the same idea. The name *Hebel* is the same as Eve, and

his characteristics seem to be feminine. "Unto thee shall be his desire," said the Lord to Cain; "and thou shalt rule over him." The same language had been uttered to Eve. "Thy desire shall be to thy husband, and he shall rule over thee." So, too, the name Jacob signifies a female—*nakobeh* being one form of the word, and *yakob* another, from the same root. It was Isaac's purpose to place him under the rule of Esau; but when the father was circumvented it became necessary to give Jacob the masculine name of Israel.

Godfrey Higgins suggests, in his *Anacalypsis*, that the Siamese twins represented the original androgynous idea. There are similar instances on record of twins with a ligamentary union, and a single umbilicus. The analogy of Esau and Jacob seems to have held good in their case; Chang was masculine and dominating, while Eng submitted and obeyed. (Whether their union was as vital as has been asserted, we question. The liver appears to have constituted it; but although fluids passed from one body to the other, sensation did not. Chang had been dead for hours before Eng perceived any disturbing agency; and then it seems to have been only, or principally, alarm. If the ligament had been divided, and some stimulant employed to distract the attention and reduce the sensibility of Eng for several days, it appears to us that he might have now been alive. Of course we believe that a bold but sagacious operator might have separated them safely many years ago. But this discussion is foreign to our present subject.)

Both the New Testament and the English common law seem to accept this doctrine of the pristine bisexual unity of the human race. Jesus, in reply to the caviling question of the Sadducees concerning the future existence of those who die, declared, "In the resurrection they neither marry nor given in marriage, are but are as the angels or sons of God." This cannot mean that they are unsexed, or monks and nuns, as in a Roman or Tibetan convent. To be like God and his angels, they must be "children of the resurrection." The resurrection life, or *anastasis*, must be the complete reversing of the fall or *apostasis*. If man began life in form as well as spirit like God, the *aleim*, in the restitution of all things, he will resume that life as it was at the first.—1 Cor. xi. 11.

Indeed, the English law, "the perfection of reason," perhaps unwittingly leads to the same conclusion. "A husband and his wife constitute but one person, and that person is the husband." It is but this alternative, or that of a common twin-life. "As it was in the beginning so it ever shall be."

When Science becomes the complement of divine revelation, the latter will disappear like a star in the effulgence of the sun.

THE REMINISCENCES OF A CHELA.

BY BHOLA DEVA SARMA.

I.

THE manifestations of the impulse which now seems to pervade the world embolden me to a narrative of facts which, however true and palpable they be for the writer himself, are yet inconceivable to many. The general tendency is to cry down all that is ancient as "superstition," and any attempt at a revival of any of the archaic sublimities, whether in art, science, religion, or philosophy, is consequently denounced as the ingenious devices of a lunatic or an impostor. Looking back into History, the student is struck with the similarity in procedure adopted by the so-called leaders of society in all ages against institutions whose express purpose was the study of ancient wisdom and the vindication of its importance. This fact will become more evident about the close of the present narrative. It seems never to have occurred to these "learned men" that if the heart of man has through all ages yearned after something higher than this ordinary

transitory world; if, notwithstanding the persuasions, torture, and the ridicule they have sought to shower upon those whom they call enthusiasts and lunatics, these latter have ever had the good fortune of being the originators and ultimately supporters of scientific theories, which were finally tested and adopted long after their death,—that if this is the case there may possibly be more underneath the mask of ancient religious than can be seen at a superficial glance. Happily, however, the much longed-for change in this arrogant attitude of the so-called "learned" men is slowly but steadily taking place, and much of the praise for this accomplishment of a task which had so long baffled the efforts of some of the greatest intellects, is due to the Theosophical Society—an Association which has been patiently and perseveringly working in our midst for the past four years. The immediate effect of this success was, that persons, who had waited till now for a favourable opportunity to give the world the benefit of their knowledge and experience, are gradually relinquishing her reserve and coming to the front. It is looking to this grand achievement that I feel confident that my humble contribution, with a view of stimulating my fellow and country men to earnestly and zealously enquire into their respective religions and benefiting them by my experience—will not be entirely futile. Before, however, I proceed with my narrative, I must ask my readers to remember what they may themselves have heard of such interesting stories as the one found in that excellent work—*The Rosicrucians*, by Hargrave Jennings.

The story is too long to be quoted here, nor does the form in which it is presented by the author show it to be so well authenticated as to justify its being brought forward as historical instance. But the very fact that sometimes travellers find, in their solitary journeys, hermits and hitherto utterly unknown and strange men, inhabiting subterranean places and caves whose existence itself is unknown to the outside world but is found out only by chance—this very fact, I say, is not of so rare an occurrence, in Asia, especially in India, as to need great strain upon one's credulity. I would therefore request my readers to constantly bear these facts in mind in the course of my narrative, as my own experiences have a close connection with, and resemblance to, the subject of Hargrave Jennings' story of the Countryman and the Rosicrucian.

II.

The instances herein given will, of course, to some sound like a fiction, to others like the dream of an enthusiast, while a few will attribute all such cases to the exaggerating fancy of an over-heated brain. My narrative is not meant for the all-denying sceptics, but for that class which is steadily growing—a class which is neither superstitious, bigoted, nor dogmatic, but is ever open to truth and conviction, from whatsoever source and in whatever manner they may come.

We Indians are quite alive to the fact that all our sacred books, allegories and traditions, are full of accounts which are more or less reliable; and that even those that have the colouring of ignorant superstition about them, are a mere external symbolism in clothing splendid truths destined to remain impenetrable, but to the superficial observer or a vulgar intelligence. Every Hindu is taught from his early childhood to believe in the traditions about the fight between the Suras (Gods) and the Asuras (Giants) or (Devils), as every Christian, especially the Roman Catholic and the Christian of the Eastern Church is made to credit the great struggle between the Archangel Michael, and his host of angels and Satan or Lucifer and his army of unclean spirits. Both regard, more or less, their respective traditions as sacred truths and the heroes thereof as living entities, although the thinking student knows the symbolical significations of the two, and is well aware that they represent but the struggle of Good

and EVIL. All such beliefs were, therefore, my rightful inheritance; and being naturally of a religious turn of mind, implicit faith in their truth became a sort of second nature with me. The Orthodox Pundits of our modern days also tell us that all the *seemingly miraculous* accounts we have of the Great *Yogis*, although strictly true as events that occurred in the past ages, yet that, this power is now lost, and no great *Yogi* lives in these dark days of *Kali Yug*. My intuitions have always revolted against such a preposterous assertion. If there were *Yogis* once who could achieve results commonly considered to be miraculous; if again, that power could be acquired by any one who underwent the necessary training and discipline; and if again the said power was a *self-acquisition*, I could not be brought to perceive why there should be no *Yogi* living in our days. The laws of Nature, if immutable, must always produce the same results under the same conditions. What was practicable a thousand years ago must be practicable now. Either all the accounts of the ancient *Rishis* are an entire fiction or the present wild assertion about the impossibility of such personages existing and living in our own times, is but an outcome of the false teaching of those who were too lazy or too cowardly to undertake the training and the discipline required, themselves, and too jealous and conceited to admit their acquirement by other people. To believe that the Laws of Nature are anything but immutable is as absurd, unscientific and unphilosophical, as to be led on to accept the existence of an *Infinite God with finite attributes*. When I speak of the Laws of Nature I do not imply thereby that I believe in a Personal Creator. I am born an *Adwaitee*, and besides that, my personal beliefs are utterly irrelevant to the story and do not concern the general reader. By "Law" I simply here mean "any observed order of the course of Nature." Certain conditions are found to produce certain results, and the category under which these fall form that particular Law of Nature. As to whether these results are due to any *self-existing inherent* impulse, or whether this impulse is the working of an *extra cosmical Deity*, I leave it to the reader's common sense and scientific perceptions to decide for himself. We are at present concerned with finding out how far man can obtain an experimental and practical knowledge of all surrounding nature, and how far he can utilize the powers and control which he acquires in gaining that knowledge, over the Forces of Nature, rather than with the "why," the "whence," and the "whither," of this original impulse. Throughout all ages, the *Shemites* and the *Aryans* have divided themselves into two distinct groups, the former asserting the existence of an extra cosmical God, the latter as vehemently denying it and admitting of *nothing outside the cosmos*. The political predominance of the followers of the former Faith over the latter, has however gradually and slightly coloured the belief of the Indian *Aryans*. The *Parabrahmam* of the *Vedas* and the *Zervana-akarne* of the *Avesta*, have had the fate of *En-Soph*, who was made to abdicate in favour of *Jehovah*. They are temporarily eclipsed by the *Ishwar* of the *Vedantin* and the *Ormazd* and the *Ahriman* of the modern *Parsee*. The creative Impulse or Force is being anthropomorphised into a *finite personal God*, and the good and evil tendencies in nature are metamorphosed into living, personal entities, who guide the two currents of force. The only *Aryan* faith which has never yet been forced into a compromise in this direction is the *Buddhist*, although it has begun to gradually deteriorate, in other ways, from its pristine purity. But let him but go to the bottom of every one of the current prevailing religions, and the true student will find the same basis one common foundation upon which all religions are based. These convictions were gradually brought home to my mind during my researches, and the more I thought and brooded over the subject, the more forcibly did the belief grow upon me, that there must be persons now living who could expound all these truths, and who were infinitely wiser in knowledge and superior in power—since KNOWLEDGE

is POWER—than even the best and wisest of our scientific men. It will thus become clear how it could become imperative for one who was led to such a point not to remain long without taking some bold step in that direction, and push his way further and further into a research of the claims of some ancient sages to a superior knowledge and power.

(To be continued.)

CIS-TIBETAN RAMBLES.

By CAPTAIN A. BANON, F. T. S.

(Continued from the August Number.)

IN continuation of the narration of my wanderings in the Himalayan regions (August number of the *Theosophist*)—I wish here to correct a mistake: the three people killed at Nilang were not Chinese Lamas, but *Cakpas*; or a class of thieves in Tibet. The hill people call almost every Tibetan a Lama, and so the mistake arose. In the village of Mukba, I came across an old *Bissahiri* gentleman, who, as he was educated in Tibet, is known by the name of *Sukham Lama*. He is quite a considerable man for that part of the world, owning some hundreds of goats and sheep, and a few thousand rupees. Also he is a man of the strictest probity and veracity; and has traded over the greater part of Northern Tibet. He told me the following as witnessed by himself in that country. He was at a celebrated place of pilgrimage, the name of which I have forgotten; behind it rose a beautiful conical peak, covered with perpetual snow. Owing to some natural causes, that peak broke, and a great part of its upper portion fell off. By this landslip the cave was quite disfigured. When *Sukham "Lama"* arrived there in the summer time, a great and genuine Lama had been summoned from Southern Tibet to remedy the evil; and whilst there, caused the snow to fall for seven consecutive days on the peak, until it again became in outward shape, at least, a perfect cone. *Sukham Lama* is a very public-spirited man. He built at his own expense a road from Mukba to *Jangla*,—a distance of five miles. These are the kind of unobtrusive men, whom the Government should honor, but never does. Another great traveller and trader in Mukba is *Mulla Ram*. This man rescued two Government surveyors in Tibet, from being clubbed to death as spies, by his great personal influence; but no more than *Sukham Lama* has he ever been rewarded by Government. Should any of my readers wish to meet some great Tibetan Lamas, I can tell them there are some to be found in that part of *Bissahir* that borders on Tibet; and that they can also meet there with many *Bissahiri* traders, who have travelled over a great part of Tibet, and who can tell them many wonders of that very wonderful country. Meanwhile I return to the people of the Upper *Bhagerutee*, whose superstitions and customs are very curious. They believe that after death, the soul goes into the inferior animal creation. When an individual dies, the house is closed up completely for the night; and the floor is strewn over with ashes. Next morning, the house is opened, and the ashes are carefully examined for foot prints, and from these, they pretend to tell, into what sort of animal or bird the soul of the deceased has entered.* The *Hindoos* of these *Hill-tribes* who have never come into contact with *Mahomedans*, have in their marriage relations a curious mixture of polygamy and polyandry. All the brothers have their wives and all the sisters their husbands in common. Since the advent of the British, these peculiar customs are dying out in *Kumaon* and *Gurhwal*; but the *Raja* insists on their being preserved in *Tehri Gurhwal*. An American Missionary, whom I met on the banks of the *Alakvanda*, complained that he

* The very same custom prevails to this day among the aboriginal descendants of the ancient Peruvians, and is described by Dr. *Tschuddi* in his *Novels in Peru*. The coincidence is most interesting to anthropologists.—*Ed.*

could not keep his Christian converts from these peculiar practices. I have reason to suspect that at a former epoch, these customs were observed by all Hindoos; and that they were gradually dropped after the Mahomedan conquest. There are two facts that seem to point to, and prove, this conclusion; one is that Draupadi* was held in common by all the five Pandava brothers, and the second, that there is no word for cousin in the Hindustani language. Among the Hindoo hill tribes, a first cousin is looked upon as a brother; and intercourse between first cousins is deemed incestuous.

With reference to an article, "Spiritualistic Black Magic," in the January number, I would ask whether any of your readers are acquainted with Goojerat, in the Punjab? There is a shrine there, held in great respect by married women, and which they visit, whenever they have cause to deplore their barrenness; the immediate results of which visit, are, to say the least, strange. Some ten months after a visit to the shrine, they are brought to bed of children—with heads like rats! and these children are called by the natives "Shah Doulah Ke Chooablog." I have seen these children myself; and there is no mistaking the rat-like head. Now is "Shah Doulah," a shell or some more responsible and vicious spook, who can materialise himself, sufficiently to "overshadow" these women; and so produce their zoocephalic progeny? Or what?†

Another puzzle: the credit of the discovery of mesmerism being generally given to a German, born in Meersburg (Baden), called Mesmer, upon reading a book called *Religio Chemici*, the other day, written by George Wilson, F. R. S. E., I have reason to doubt the statement. In his Life of Robert Boyle, I find the following: "In 1665 he was brought into great public notice in connexion with an Irish gentleman referred to by Dr. Birch as the famous Mr. Valentine Greatraks, the Irish "Stroker. He produced many marvellous cures, by "a process of manipulation, closely resembling "that produced by the animal magnetists of the present "day. Greatraks (Greatorex?) was an honest and "honorable man, and Boyle came forward to attest the "reality of his cures. The celebrated astronomer Flam-

* The latter fact is very suggestive, while the former, we believe, proves nothing. Draupadi—as known to those who are versed in the symbology of the Hindu sacred books—was no living personage but simply a personification. She is *Yoga-Maya* (or the illusion produced by the Yoga system) one of the properties of the five elements personified by the Pandavas. The latter may and most probably were historical personages; but their biography becoming, like that of every other hero, strongly wound up with the marvellous, is necessarily interwoven with fiction and allegory, hence in many parts of the sacred dramas, they are made to stand for the elements with their numerous illusionary and occult effects. Knowing of the present system of adoptship it is safe to say that none of the true Rishis were ever married—nor could they have been, to deserve that name. Yet there are modern pundits who, explaining the Shastras in their own way, insist that some of their Rishis were married and had sons innumerable! as though adeptship could ever be reached without one being a strict Brahmachari! As to polyandry, it still to some extent prevails among the Kandians of Ceylon.—*Ed.*

† Our esteemed correspondent's query may be answered in the most satisfactory way by a certain French author on Modern Demonology called the Chevalier Gougenon des Mousseaux, than whom we know of no other person or persons—with the exception, perhaps, of the Salvationists—better acquainted and positively familiar with the Devil and his ways. His knowledge of the pranks of the Don Juan of the cloven foot seems inexhaustible, and his certificates of proficiency come from the princes and dignitaries of the modern Roman Catholic Church. But in justice to a theologically much abused personage, we should remind our readers that "Satan" has a rival in the fabrication of monsters, to wit—nervous hallucination and prepossession. The modern psychologists have in fact neurologised the devil out of existence. Readers of *Isis Unveiled* and other works will remember numerous examples of this mysterious parental influence of the maternal fancy upon the coming offspring; an influence not confined to man, but equally observable among the lower animals. The subject of Teratology (or the begetting of monsters) is treated at length in the first volume of *Isis*, among the illustrations those of chickens with the heads of hawks, and squabs with those of parrots, being cited.—*Ed.*

"steed went to Ireland to be stroked by Greatraks, and "was benefited either by the stroking, or a subsequent "attack of sea sickness, or as he thought, perhaps by "both." So from the above, Mesmerism should have been called "Greatraksism," and the credit of its invention (in Europe) should be given to Ireland, instead of to France.

MESMERISM AS AN ANÆSTHETIC.

Our veteran contemporary, the *Banner of Light*, quotes from the *Boston Journal* an account of a surgical operation recently performed at the St. Louis (Mo.), U. S. A. Homœopathic Dispensary, of great interest to Indian students of Mesmerism. It appears that an operation for the extirpation of a large tumor from the face and neck of a Negro patient was to be performed. Chloroform and ether failed to have any effect upon his nerves, whereupon one of the surgeons tried Mesmerism. He was almost immediately rendered insensible of pain, and the operation successfully performed after the lapse of a full hour and a half. The *Journal* naturally adds, "the operation is causing much comment in medical circles as an improvement on the use of anæsthetics. The man is doing finely." The noted experiments of the late Dr. James Esdaile, Presidency Surgeon at Calcutta, settled beyond the least doubt the supreme merits of mesmeric anæsthesia in Surgery, and in time we shall see it universally employed.

ANIMA MUNDI.

[THE following is the very imperfect and brief summary of a very elaborate paper on the LUMINIFEROUS ETHER AND ITS WORKINGS—read by our brother, Dr. J. D. Buck, M. D. U. S., in November last, before the "Cincinnati Literary Club." We extract it from the *Cincinnati Daily Gazette*, kindly sent us by the esteemed Doctor, with a few words of explanation by himself. "I enclose a slip," he writes, "full of errors, as the abstract was not made by myself nor did I read the proof. I will only say that the "Literary Club" is composed of one hundred members (limited thereto), many of the best men in the State belong to it. Ex-President Hayes, Ex-Governor Noyes, late U. S. Minister to France, Judge Toft, present Minister of U. S. at Vienna, &c. I only mention this to show what the Club is. I may say that my Essay was very well received and elicited a good deal of interest, comment, and private discussion. All this to show you that the CAUSE lives here as well as in India." We are sorry that our valued brother has not thought of sending us the original paper. But, even as it stands, and notwithstanding the many and evident errors of the reporter, it is full of real interest for the Theosophists, and we are glad to find the subject, if not popular, at least listened to with real interest.—*Ed.*]

The Universal Luminiferous Ether and its Workings— A Scientific Explanation of Spectral Appearances, etc.

Dr. J. D. Buck, on Saturday last, read a very elaborate paper before the Cincinnati Literary Club on the Anima Mundi, or Universal Luminiferous Ether. While not showing the skepticism of the majority of educated moderns as to the reality of the alleged spectral appearances and other phenomena, Dr. Buck does not regard them as supernatural, but as the results of the workings of that uniform underlying substance, called by Newton Sensorium Dei—the organ of divine sensation, and of which light, electricity, galvanism, and perhaps also the magnetic power of iron are probably only different exhibitions. This fluid ether, or whatever it may be called, acts everywhere as matter, but also possesses properties diametrically at variance with materiality; for instance, it can penetrate the most compact bodies, and cause a thousand various alternate operations of the remotest bodies upon each other. It has been held, therefore, that this ether is the transition, from the visible to the invisible world and the medium between both. It is widely conceded that all motion, life, and sensation in the brain and nerves of man proceed from a subtle fluid.

Accepting this statement, the Doctor claims that a continuous chain of phenomena has run through all history, and particularly through the history of all religions. From the earliest time the phenomena have been studied by a few, who have transmitted orally to neophytes the accumulated wisdom of themselves and their predecessors under injunctions to the most profound secrecy, accompanied by threats of the severest punishment of any

disclosure. The initiated was permitted to reveal his profoundest secrets to but one before his death. All written records were purposely obscured. The phenomena embodied the most occult-forces of nature, and hence were weapons of good or evil according to the spirit of those who used them. These phenomena are known in India as black and white magic. Even in Bible times, while there were colleges for the study of these phenomena, and it was permissible to consult a seeress or soothsayer, it was commanded that a witch should be put to death. The persecution of alleged witches and wizards in Christendom made it necessary for adepts to keep their knowledge to themselves. They guarded it with jealous care, and only after seven years of probation, absolute physical purity, and the most rigid temperance, could one be received even to the lowest degree. According to Plutarch, the phythoess at Delphi went raving mad or died in convulsions if she sat on the tripod in bad temper or against her will. More than one medium or phythoess of modern time has suffered a like fate. Insanity and suicide are frequently the results of playing with these forces of nature on the part of the ignorant or superstitious. The names of the phenomena, variously called spiritualistic, hypnotic, vitapathic, etc., are apt to lead persons astray. The Kabbala calls the ether the astral light; the Hindoos denominate it akasa. Ardraus, Anima mundi, and Jacob's Ladder are other names. Reichenbach styles it odyle. It operates through the sense of touch. While the eye and the ear are the avenues of sight and hearing, the organ of feeling, or rather the objective avenues are the entire surface of the body. The waves of feeling may be said to be absorbed from the very air through the innumerable nerves. The sense may be capable of still higher development, and becomes in some cases unusually so. When the will is dormant consciousness becomes passive, while the sensitiveness of the brain surface may be increased as in the delirium of fevers or in dreams. Abeyance of will and passiveness are precisely what is required of every medium, mesmerized person, or somnambulist, so that we have in phenomena which accompany their condition nothing supernatural, but the exercise of a natural, and universal, function. The magnetic subject is under the will of the mesmerizer only when he wills to be. He is simply a sensitive, and the molecular vibrations of his brain respond to those of other brains like two pianos tuned in unison. Man can project himself through the sense of feeling as through the senses of hearing and seeing. We see and hear things at a distance, as though they were brought near, and the same may be true of touch, and thus account for those instances of men's "doubles" being seen at a distance from where they really are and for the many stories of ghosts and spectres. The rhythm or principle of equal vibration between the body of man and external nature may enable him to bring into the realm of consciousness the universe about him.

Plutarch says the soul acquires the tendency and inclination to dissolve into the prophetic spirit for the same reason as the sight does with respect to the light, because the latter has a natural sympathy for it. The spirit of the oracle at Delphi was believed to emanate from the earth, generated therein by the sun and filling the temple with a sweet perfume. This exhalation was arrested by heavy rains, by lightning, and earthquakes. The oracle of Orichmenos was silent after a visitation of the plague. A haunted house in England had another haunted house on the same spot before it. The seeress of Prevorst had an unusually sensitive temperament, in conjunction with local traditions and terrestrial emanations. Angelique Cottin was a kind of electrified phenomenon, causing a shock to all who touched her, overturning tables, etc. The famous drummer of Tedworth, and more recent cases where heavy weights have been moved without visible contact, are examples familiar to many.

In Dr. Buck's opinion, these phenomena show that certain persons are remarkably developed in the capacity to absorb and concentrate enormous quantities of the most subtle forces in nature. The result has often been dangerous, perhaps fatal in the case of mediums, who have imagined that the dangerous forces were disembodied spirits. An adept is one who uses the forces intelligently; the medium one who uses them blindly. There is abundant testimony to the existence of adepts to-day, but they communicate their secrets only to those who conform to their requirements. The holy man who forbade Arabi Bey to cut off all the water in the Egyptian canal for the English may be one of them, though probably not a high initiate. The adepts hold not only that some forces of nature are malignant, but that they possess a low grade of intelligence, and when incited and encouraged are capable of incalculable mischief. The "BROTHERS" do not deny the possibility of communion with departed human spirits. They hold that no pure spirit can return to earth, though in the case of suicides and those suddenly cut off by accident such return is possible, though uncommon.* Attraction is according to the law of correspondence. The good seek the good, and the evil the evil. Every medium, therefore, sees his own reflection, and unconsciously reveals his own soul through the law of natural affinity or relation. Phenomena-hunting as a steady business is the most profane, if not the most demoralizing, business in which a right-minded and intelligent man or woman can engage, especially when undertaken with the predetermined conviction that all

such occurrences are frauds. It is plain that those who comprehend the danger of these forces of nature should warn the ignorant and superstitious, and refuse to divulge their secrets. The above are the main points of Dr. Buck's curiously interesting paper, which many will be glad to learn, may hereafter appear in pamphlet form.

Letters to the Editor.

IS BRAHMOISM TRUE HINDUISM?

In your issue of December, Mr. A. Sankariah, B. A., President-Founder, Hindu Sabha, of Madras, in a letter commenting on Baboo Raj Narain Bose's "Superiority of Hinduism," asks as to who improved, developed, and corrected Hinduism into Brahmoism. The following sloka from the *Mundukupanishad* will be a sufficient answer to his query:

"The inferior knowledge is the Rig Veda, Yagur Veda, Sam Veda, Atharva Veda, Tikha (Pronunciation), Kalpa (Ritual), Byakarna (Grammar), Nirukta (Vedic Glossary), Chandas (Versification), Jyotish (Astronomy). The superior knowledge is that by which the UNDECAYING (God) is known.*"

Now from this sloka it is evident that we do not know God by means of the Vedas only but something within us, that is, intuition and reason. Now it is this intuition and reason which have led to the development and correction of Hinduism. It can be satisfactorily shewn that Hinduism is not a stereotyped religion, but has received continual improvements from the age of Rig Veda to the time of the saintly (to use Col. Olcott's phrase) Ram Mohun Roy. Will Mr. Sankariah be good enough to produce his authorities from the Vedas for this assertion that a candidate must undergo formal initiation before he is allowed to receive *Brahmajñan* or knowledge of God. We can adduce numerous proofs from the Upanishads, which are the real Vedanta or the sum and conclusion of the Vedas, and are the highest authority for Hindus, that students, on simple application to a Rishi for such knowledge with *samit* or two slips of wood in his hand, received instruction from him without initiation. Will he also be good enough to give authorities for his extraordinary assertion that the Brahman of the land is a third-grade Theosophist? No orthodox Hindu would say so. We, Brahmos, believe that the true Brahman is the knower of God; but the above assertion sounds very strange from the lips of Mr. Sankariah, who is an orthodox Hindu, and who, as such, should pay the highest honors to the Brahman of the land. Mr. Sankariah says, "Brahmoism is dead-letter. Hinduism incapable of adjusting the *Jñana Kanda* with the *Karma Kanda* and *Niyamacharam* with Yoga." We say on the contrary that Brahmoism is living Hinduism, showing us the best method of affecting the above adjustment. The opinions of Brahmoism on this point are embodied in the following beautiful sloka.

"The wise man doth not forsake the feet of God, the giver of salvation, though paying the minutest attention to worldly affairs. The dancer, though dancing and singing according to the rules of dancing and music, attends to the picher (full of water) on her head, to prevent its falling down."

Mr. Sankariah says that the Adi Brahmo Samaj is "full of new marriage rites." We ask Mr. Sankariah how can any educated man, even if he be not a Brahmo, but has only some regard for the law of truth engraved by Nature in the human breast, conscientiously worship, at the time of marriage, idols and imaginary deities which he does not believe in, and go through superstitious ceremonies in whose efficacy he has not the slightest credence. This at once shows that some reform is necessary in our marriage rites. As for his taunt about the political aspirations of the Adi Brahmo Samaj, we beg to remark that he must be a strange B. A. indeed if he has got no such aspirations.

Yours obediently,
A MEMBER OF THE ADI B. SAMAJ.

*The term "Undecaying" may, or may not, have meant "God" as translated by the writer, in the mind of the author of *Mundukupanishad*, but we have every reason for doubting the correctness of the meaning given. No Upanishad mentions anywhere a *personal* god, and we believe such is the God of the Brahmos—since he is endowed with *attributes* in themselves all finite. The "Undecaying" means in the Upanishads—the eternal unborn, uncreated, infinite principle or law—Parabrahm in short, not Brahm which is quite another thing.—*Ed.*

*Not quite so.—*Ed.*

ADWAITA PHILOSOPHY.

[As the subjoined letter, comes from such a learned source, we do not feel justified in commenting upon it editorially, our personal knowledge of the Adwaita doctrine being unquestionably very meagre when contrasted with that of a Paramahansa. Yet we felt a strong suspicion that, whether owing to a mistranslation or an "original misconception" there was an error with regard to Tadpada, called herein the 8th principle. Hence—the foot-notes by our learned brother T. Subba Row, to whom we turned over the MS. for reply. We know of no better authority in INDIA in any thing, concerning the esotericism of the Adwaita philosophy.—Ed.]

The following few lines are from an Indian Hermit in the Himalayas—and these convey a mere hint which may help to eradicate by means of your valuable journal a very serious error which has been misleading the Western Philosophers for the past (nearly) nineteen hundred years—we mean the historical sense in which the Bible has been accepted by the Orthodox Christians of the day. We are surprised to find that the modern spiritualists in the West have ignored this very important subject and are sitting quite apathetic—while they profess to have pledged themselves to the establishment of truth.

We see that the British Government makes now and then a sudden and spasmodic effort to have the English version of the Bible revised and corrected; and still the good people of Christendom—we mean that portion which is seeking after truth—and not the selfish and handsomely paid missionaries—fail to reap the fruit they so long for. Now and again we find some correspondence on this subject in the THEOSOPHIST, but it does not seem to end in any tangible result. Up to this time we have been reading and hearing of only the literal Bible, but not a single word of the esoteric Spirit to enliven it do we find therein. If the Bible, as interpreted by the bigoted missionaries, is really a book of history, or even of morality; then, it cannot be a book of divine inspiration; hence but little fit to form the foundation of State-religions. Unless a full view be taken of the Bible from different stand-points, it cannot be decided whether it be true or not. We will try to put its credibility to a test by a few points quoted from the New Testament, and see:—

(1)—Whether the Bible speaks symbolically or literally, i. e., whether the Bible is Theosophy or History?

(2)—Whether the guiding star which appeared to the wise men from the East was really a star or only a metaphor for something higher and nobler?

(3)—Whether the powers ascribed to Christ in the Bible were physical, metaphysical, (supersensuous?) or spiritual?

(4)—Whether a *gijnasu* (seeker after truth and salvation) can derive the smallest benefit from the said Biblical history of the physical and incarnate Christ?

5.—What is the proper time to practise the teachings of the Bible? and who are the persons most fit to study the New Testament?

These are the few points in which the Bible ought to be examined.

On behalf of our sister Theosophy, we give our personal solutions upon the questions as above raised. We call upon all the spiritually inclined, right-thinking, pious and impartial men and Theosophists throughout the four quarters of the Globe to judge of, and to criticise, our answers, and to give their verdict in the matter. The subject is one of the greatest importance, and if need be, will be decided by appealing even to the verdict of the SPIRIT itself.

1.—As a book of Revelation the Bible cannot and ought not to be a book of history.

2.—Its utterances are almost entirely allegorical; and a spiritual commentary is urgently needed to make them acceptable to the students of Theosophy. Vedanta and the New Testament if properly understood, mean the same thing in the abstract.

(3)—The guiding star does by no means mean a real objective star; such a version is quite against the laws of Nature, Reason and Theosophy. Vedantists regard this star as PRANAVA, or *Jivatma*, the witness soul or *Sakshi Chaitanya*. It is the seventh principle of the Theosophists * *Yoga-Acharyas, Tantrikas* and *Shaivas* called; it *Brahmavidya* or *Mahavidya* † The Mahomedan Theosophists believe and teach of the existence of this star before Creation, or before *Táus* (peacock) was produced. Temples dedicated to this allegorical star are yet to be found among several nations of Asia; and some great Theologians speak of this star as "Spirit." We hermits—if any value be attached to our words—regard it as *kutastha* and

* Strictly speaking *Pranava* is not *Jivatna* or the 7th principle in man. It represents the condition or the aspect of the 7th principle in the highest State of Nirvana.—T. SUBBAROW.

† The 7th principle itself can never be called by either of those names though it may be the subject of *BRAHMAVIDYA* OR *MAHAVIDYA*.—T. S.

liable to be merged into the eighth principle or *Tatpada** as such. We do not understand, how it can appear as a material substance to some particular persons (wise men) when it has existed from the unknown and *unknowable* time! How can it be possible that a material thing unless compelled and then drawn back by some living force should stop of itself as described in the Bible? We are of opinion that the star in question is nothing but spirit and is identical with the entity meant in the Revelation. It is as if it were a condensed spirit (viz. Soul); and this star ought to be taken as the real Christ, the Saviour and the guide.

(4)—To call the powers ascribed to Christ physical, or metaphysical, is sheer ignorance and an insult to Spirit. Hitherto many adepts have been seen and heard of, to possess extraordinary powers of various kinds, more marvellous, than those described in the Bible; and these were all spiritual. The Tantras, Yoga and other Aryan occult works will tell how they can be acquired. We have already stated that, unless a spiritual commentary is added to the Bible, it is worse than useless to a follower of Theosophy; and no spiritual benefit whatever can ensue from it, except perhaps the idea of an imaginary and external "Heaven and Hell."

5.—The Old Testament is the Karam Kanda; and the New Testament, the Gjano Kanda of Theosophy. Those only who have prepared themselves after going through the routine of the Old Testament are entitled to practise the Teachings of the New Testament; and not the school boys or the low castemen to whom it is now a days offered by the missionaries. The former i. e., boys and low castes, are not fit persons for it.

In conclusion we earnestly request Mr. Oxley, who has been so good as to take such a kind notice of the *Bhagavatgita*, and who is so eminently qualified for the task; and also appeal to the fellows of the Theosophical Society who have spiritual gurus to consult, and with whom they ought to communicate on the subject, to take in hand this arduous task of interpreting the Bible esoterically. For, nothing will better help the growth of Theosophy in both East and West.

Firstly, we make an appeal to the "Comforter" (the Holy Ghost of the Bible) itself, to decide whether the Bible has an allegorical, spiritual or a literal dead-letter meaning. We may also remark here that some of the Brothers whom we find occasionally mentioned in THE THEOSOPHIST, and whom we have the pleasure of knowing by another name † would approve of our plan if asked. But the star itself—our every day guide—has directed us to write this. All the seekers of truth ought to enquire into this solemn subject, without the least prejudice or bias. Millions of generations are interested in this question; and to solve it for the good of humanity should be the aim of every true Theosophist. ‡

ALMORA, PATAWDEVI, } Yours fraternally,
12th December 1882. } PARAMAHANSA SWAMI.

* The statement is not quite in accordance with the doctrines of Adwaita philosophy. If the star in question is taken to indicate the 7th principle in man as above stated,—it is not *Kutastha* from the stand point of a real Adwaitee. As is well known to learned Adwaitees a clear line of distinction is drawn between *Kutastha* and *Utamapurusha* (otherwise called *Paramatma*) in a well-known sloka of *Bhagavatgita* (క్షరస్त्वरा

డి భూతాడి కూటస్థాక్షర ఉచ్యతే ఉత్తమస్తు పురుష స్వస్వ్యః పరమాత్మే త్వదాచ్యుతే). Now if *Kutastha* means the 7th principle in man, the distinction thus drawn will really be a distinction between *Paramatma* and *Jeevatma*. This distinction or separation is denied by *real* Adwaitees. Hence, as is clearly pointed out by Sankarachariar in his able Commentary on the above-mentioned Sloka, as well as in the other portions of his "Bhashyam." *Kutastha* is not the 7th principle in man. It is merely called *Vignanatma* by Sankarachariar and corresponds with the spiritual Ego or the 6th principle of the Theosophists.

It is absurd to say that the "Tatpada" is the 8th principle. Now, this *Tatpada* is either identical with the 7th principle or it is not. If it is really identical with the *Tawampada* of the *Mahavakya*, it is impossible to understand why it should be described as the 8th principle. If it is not, the views of the learned Hermit are opposed to the fundamental doctrine of the Adwaita philosophy and the grand truth indicated by the *Samaveda Mahavakyam* alluded to. I invite the great *Paramahansa swami* of Almora to explain what he really means.

T. SUBBA ROW.

† Not that of "refined tantrikas"—we hope, as they were once called? T. S. R.

‡ Those who have any knowledge of the "Brothers"—are well aware that they have ever and most emphatically insisted upon the esoteric interpretation of the ancient Scriptures of every great religion. "Isis Unveiled" by H. P. Blavatsky, is full of the real meaning—as interpreted by the Kabalists—of the Jewish and Christian Bible. And now, there has just been published that wonderfully clever book written by two English seers—"The Perfect way," a work of which it can be truly said that it is more inspired than the book it interprets. But, why should the learned Swami of Almora insist upon the esoteric interpretation of the Bible alone without any concern for the Vedas, the *Tripitakas* and the *Upanishads*, all three far more important, is something we fail to comprehend.—T. S.

"H. X." AND GOD PERSONAL AND IMPERSONAL.

"H. X." in the above named article writes about the so-called Atheists: "In the first place while they talk of laws, they overlook, it seems to me, the fact that a law postulates a law-giver—a will at any rate that has impressed a course of action—and so it seems to me that admitting an inherent law, they cannot logically escape a will that originated that law, and such a will in such a case *must* be what mankind understands as God."

If I am allowed to paraphrase this freely, it can be rendered thus:—

One of the fundamental laws of the Universe is that there can be no law without a law-giver.

Now, I find this assumption in Mill, if I am not mistaken, in what is appropriately called his 'Carpenter's theory of the Universe.' Mr. Joseph Cook in his Boston lectures, and subsequently at Bombay, uses the same argument; and doubtless many men take this for an axiom, as I did only a little while ago. But on investigation I find it not true in all cases. Their deduction from this is inconsistent with the axiom; and this delusion arises from the fact that human laws *created* by human beings are confounded with universal laws; and by analogy it is inferred, that those latter also must have been created by a law-giver. I proceed to show what, I believe, is an inconsistency in those who argue in this fashion. Just on account of its inconsistency with itself, the argument will not be clear, but may be intelligible on reflection.

If, then, 'That there can be no law without a law-giver' is a *universal* law, then, by this very law, which, to avoid confusion of ideas, I shall call the *Law* of laws, it must itself have a *law-giver*. This very *giving* of law implies that there was a time when the law did not exist,—*i. e.*, before the will of the Giver 'impressed the course of action.' If this is admitted, then, there was a time when laws did not require a law-giver; and is it not *possible* to conceive they may have existed then? They may have, or they may not, but it is, at least, a *possible* conception. If, on the other hand, any body would say that this 'giving' does not imply any limit of time (which is a very audacious suggestion, to say the least,) even then he does not gain much by it. For, if the law were eternal, it was co-eternal with the giver, *it had no birth*; in fact, *it was not given* and there was no giver.

Having shown this difficulty in the way of accepting "H. X.'s" hypothesis, I have only to remark that his idea of 'personal' God is not without difficulties to me, which, however, I shall not mention now on account of the length of this letter.

B. J. P.

THE NOBLER IDEA OF LIFE.

I READ with much interest Vol II. of *Isis Unveiled*. The other Volume I hope to have soon. It is a most remarkable book. You are quite right in saying: the illogical doctrine of the Atonement is the cause of much vice and wickedness. I have felt this, ever since I was old enough to think; and have its effects constantly before my eyes.

India, and the Hindu race, have been to me, for years, deeply interesting subjects. When I read Mr. Müller's "Origin and Growth of Religion," I felt the Bramhans, thousands years ago, had a nobler idea of life than modern Christians.

In the Rawlinson Collection of letters in the Bodleian Library here, there is one from a Jesuit who says he joined the "Society of Friends" (Quakers) at Bristol in 1680, was a *favourite* preacher among them; and he said he knew of other Jesuits in the same Society.

I saw in the THEOSOPHIST for September a letter from a dissatisfied member; it occurred to me that some Jesuit may have inspired it.

The age, I trust, is ready for truth. I cherish the hope that you and your noble fellow workers will revolutionize the religious world and make light shine where now is darkness.

OXFORD, ENGLAND, }
October 12, 1882. }

A. S.

A WISE PADRI-MYSTIC.

[HAVING had lately an opportunity of reading your excellent journal, I am induced to enclose an extract from the Life of the late Rev. Lacroix of Calcutta. The Rev. gentleman was well known in Calcutta even to these days by several, such as Rev. K. M. Banerjee, Rev. Macdonald and Babu Pearichand Mittra, F. T. S.

My object in sending the extract is merely to enable you to cite instances of the belief in Spiritualism sometimes entertained even by orthodox Christians in India.

A BENGALI.]

CHANDERNAGORE,
93, RUE DE BORO, 22nd May, 1882. }

EXTRACTS.*

"But he went beyond this. He hailed every possible evidence of the soul's life after the body's dissolution as so much proof on the side of revelation and of right. He was a firm believer in apparitions. To him it was no wild vagary just within the verge of possibility; but an eminently serious question to which he gave his gravest attention. Aware that an apparition of the dead is a phenomenon (or an alleged phenomenon) of which the reality cannot be settled affirmatively or negatively by speculation in the closet, he used to examine witnesses and collect evidence, and the result was, that after rejecting huge masses of what was purely the growth of superstition, credulity or jugglery, there were still thousands of well-accredited facts to prove that the dead have appeared, and do still at times continue to appear to the living. † The belief was found every where. Scripture sustained the doctrine; history was full of it, nearly every family had a story founded on it; every district had a haunted place or house, and so my father accepted it. He took Christ at His word when he said, "with God all things are possible;" at the same time, he often maintained that, holding with Saint Paul the existence of a spiritual as well as a natural body, there is no presumption against the supposition that after its final emancipation the spiritual body may sometimes shew itself to man. The following story my father believed as firmly as if he had had the evidence of his own senses in its favor, because it occurred to a dear and valued friend of his, a Missionary in South India. This friend succeeded another Missionary who had died, leaving the accounts of the mission in a state of hopeless complication, and yet as he was an honest, upright man, it was not to be supposed that he had embezzled the money for private purposes. The only question was, what had become of the missing seventy pounds? or if they had not been expended, where were they to be found? After spending several days in trying to solve the mystery, my father's friend threw himself on the sofa, wearied both in mind and body; sorely tempted to say very hard things of his predecessor for having given him such unnecessary trouble. This was in broad daylight about three o'clock in the afternoon. After lying awhile he distinctly saw the figure of a man dressed in clerical habiliments rise as it were out of the ground, and proceed to the table, where were lying a mass of papers and accounts relative to the affairs of the mission. Selecting one, the spectre placed it uppermost, looked round at his astonished successor, and immediately disappeared. On the open-page was a memorandum stating that seventy pounds of the mission money had been lent to a certain gentleman at Madras at a high interest. The gentleman was applied to; he acknowledged the debt, and refunded the amount. This story and others like it had their influence on my dear father; he set his house in order, years before he was called to go; and though his chief motive for this was to save trouble to his family, yet I know that he also wished to *avoid aught that might by any possibility drag his spirit downwards after death, or detain it hovering round the earth, when earthly things had passed away.* ‡ Facts like these, even if allowed,

* Extract from Brief Memorials of the Rev. Alphonse François Lacroix, Missionary of the London Missionary Society in Calcutta, by his son-in-law Joseph Mullens, and one of his (Mr. Lacroix's) daughters. London: 1862.

† Undoubtedly—in visions and dreams, as to the objective materializes forms that appear in the seance-rooms, we do not doubt their occasional genuineness, but will always reject the claim that they are the "Spirits" of the deceased, whereas, they are but their shells.—Ed.

‡ A wise man was the Rev. gentleman, since he knew or suspected the truth. The italics are ours.—Ed.

may appear to some trifling and without an end. To the subject of this memoir they appeared in a very different light. He used to hold with Southey, that with regard to the good and which they may be supposed to answer, it would be end sufficient if sometimes one of those unhappy persons, who looking through the dim glass of infidelity see nothing beyond this life and the narrow sphere of mortal existence, should, from the well-established truth of one such story, be led to a conclusion that there are more things in heaven and earth than are dreamed of in his philosophy. And surely after the heart-sickeni^g exhibition we have had of the latest growth of heresy in England—a heresy that denies the possibility of miracles, and sublimates the passage of the Red Sea into the “latitude of poetry,” every friend of religion may bid God-speed to the enquirer who pushes his researches into regions whence he never fails to bring us tidings of the soul’s immortality and the reality of a future life.

Let it not be supposed from the above, that my father was either superstitious or credulous. True he used to read largely on angelic influences, on demonology, on dreams, apparitions, animal magnetism, trances, and clairvoyance, all those subjects that form as it were the boundary between our world and the next, but he was scrupulously careful to accept as truth nothing that was opposed to the teachings of the Bible, for he believed in evil spirits whose work it was, if that were possible, to deceive the very elect. He was also very reverent in his researches; hence his great dislike to the spirit rapping sources of America, and the exhibitions of clairvoyance in England.”

“SELF-CONTRADICTIONS OF THE BIBLE.”

[We give room to this letter, under the distinct promise made in it that it will be the “last.” We sided and still side with the writer, were it but for the reason that in such quarrels between master and subordinate, the latter, whether right or wrong, is sure to have always the worst in the affair. Moreover, we adhere to our first opinion that the whole thing was an abuse of power.—Ed.]

I write this letter only to make myself free of the charges laid by the Rev. Missionary in the *Theosophist* for November. It will be my last letter.

I had resolved to write no more, of the injustice I have lately incurred at the hands of the Rawal Pindie Mission authorities; but the misrepresentations of facts by the Rev. Newton compel me to publish the following. The Missionary charges me with having exaggerated his proceedings in my first letter to the *Theosophist*. I leave it to your readers to decide, whether the sentence, “And he also after threatening me and proving by every sophistry that the author of the book was a wicked and immoral man, made various excuses for not giving the book back to me,” is an exaggeration or a true fact; I have to add only the following:

When the second master had handed the book to the Rev. Missionary, the latter called me into his presence and angrily asked me, “Why did you send for such a book? *Dare you see the Bible falsified?*” etc. etc.* He then tried to convince me that its author was an immoral man as he had had ignoble reports about his conduct from a gentleman in America. I only replied that I had nothing to do with either the wickedness or the goodness of the author. The book would tell its own tale, and if it proved immoral I would touch it no more. I then asked for the book, but he said the book was *poison*, and he would let me have it together with an antidote whenever I would come again.† Nine or ten days

*And why should not a non-Christian hesitate to read or send for such a Bible—for which he cares as little as a Christian Missionary for the Shastras—even if falsified? Would the Rev. Mr. Newton feel any scruples to reading the Koran or the Bhagavat-Gita in a caricature? Moreover, the “Self-contradictions of the Bible” does not contain one single word of comment or disrespect. It is quotations *verbatim* and *literatim* from the Bible. Is it any one’s fault if the various prophets (the alleged authors of the books) although inspired, have so unfortunately contradicted themselves in their statements?—Ed.

† In other words the Reverend gentleman called names the Bible itself, which is neither pious nor seemly, considering his profession. We say again, except on the title page and the headings of pages, there is not one word of comment in the pamphlet by the compiler—for its true authors are the apostles and Bible prophets. Why then “the antidote?” Can the Rev. Mr. Newton deny that which is printed black on white in every Bible?—Ed.

after I visited him. There and then he made me confess the truth of the following in writing:

- A. Nature does not admit of “How and Why.” *
- B. There are always exceptions to general rules. †
- C. Works of God are always taught in parables. ‡

As the (by him termed immoral) book treated of contradictions in the Bible, he read to me a few of them, asking me to observe that they were no contradictions at all, as every one of them could be explained away by the three principles as above enunciated§, any objection to them being considered by him as foolish on my part. Then and several times after I asked for my confiscated pamphlet, but he would let me have only the price of it and never the book itself. The book is with him up to this time. Consider then the value of his assertion to the purpose that he kept the book only with my consent!

The Rev. Missionary accuses me in his letter that I had always been buying anti-christian works from a scholarship which I was getting from the school.¶ I am sorry that these words should proceed from the mouth of a Rev. Missionary.

The Manager of this Journal is well aware that I sent for the book on the 19th May last; on the other hand, the Reverend knows as well that it is only last July that Rupees 2, the remnant of a municipal-scholarship, were given to me—against my will. Whether it behoves a missionary to term that paltry sum a “scholarship,” and to say that I had been buying anti-christian works from these 2 rupees, I leave the public to judge. Out of delicacy and a feeling of honor, I had refused to accept those 2 rupees since the 1st of September. To explain how the signatures of the witnesses were obtained, I may say that first of all the signature of Baboo Harra Dhan Ghosh and that of Baij Nath Bando prove nothing, since they themselves were at the bottom of all this mischief. When all the teachers of the school and the 5th class students were assembled, the 2nd master ordered them to sign the letter. A Hindu teacher objected to doing so unless he was made acquainted with its contents. He read it and having signed it, remarked that it explained but what had happened the other day. The rest of the teachers signed it without knowing the contents of the letter. Poor fellows! what else could they do?

Almost all of the 5th class students were scholarship-holders and they dared not oppose the measure at the risk of their stipend.

It is not so much the abusive language used by the Rev. Missionary personally against myself that I object to, as the yoke under which all of my fellow-brethren—be they Hindus or Muhammadans—are made to suffer—under the Missionary School system. Lastly I would request our liberal English Government, had I a voice in the matter, not to give grants-in-aid to these mission schools.

Obediently,
LAKSHMAN SINGH.

48, COURT STREET, LAHORE.

GREETINGS TO TSONG-KA UN-GHIEN.

I have read the communication published in the January *Theosophist* “Under Orders,” and hasten to say that my “sympathy” with H. X. has been only like my sympathy with any fellow-man who has a just and strong desire which he cannot gratify. Far be it from me to deprecate “caution and reticence in the knowing.” In all the annals of adeptship, none but tried and devoted Chelas have been favored with the higher secrets of occultism. The conditions of

* Science, we are afraid, would demur to this Dictum.—Ed.

† Profound verity!—Ed.

‡ Agreed. But if one “parable” says white and the other—“black,” infallibility being claimed for both at the same time, then we have a right to regard and proclaim that as a contradiction.—Ed.

§ We would like to enquire whether the Rev. Mr. Newton was not a Roman Catholic at some earlier period?—Ed.

¶ And where’s the offence were even the charge true? If, as every Missionary, the Rev. Mr. Newton had an eye to converting his *heathen* pupils to Christianity, he was himself, in honour bound, to furnish Lakshmansing with means of ascertaining the real superiority and worth of the religion offered him as a substitute for that of his ancestors. How can a thing be proved good, unless both its outward and inward value are found out? Truth need fear no light. If Christianity be true, it ought to welcome the strictest and closest of investigations. Otherwise “conversion” becomes very much like selling damaged goods—in some dark back-room of a shop.—Ed.

regular studentship of course cannot be made to fit in with the humours of men, and under the circumstances of the case, H. X. has only to blame himself for not making the progress he was anxious to make. When I go into a prison or a hospital, I pity the condition of the inmates without morally approving of the cause of their presence there. So I give and claim sympathy on behalf of all imprisoned humanity, whether politically, socially, or morally. Conceit, combativeness, ambition, avarice, criminal offences, &c., are all, to my humble thinking, only forms of *Ignorance*, and in the present topsyturvy condition of the world, I cannot too earnestly solicit the regular Chelas (not to mention the Mahatmas) to interfere to dispel the ignorance and cure its disastrous effects. "Thy will be done," is no doubt the best solicitation, but "Knock and the door will open" is a precept for the beginner.

The mesmeric cures effected in Ceylon by Colonel Olcott are of great importance to ordinary humanity and to the theosophic movement. India alone wants a score of Olcotts. The lower rounds of occultism, including clairvoyance, thought-reading and magnetic healing, are attempted to be climbed by Hindu Priests called "The Brahmans" before "they withdraw from the world to be regular Chelas with the Mahatmas." By some fatality most Brahmans die without reaching even the lower rounds—and I for one am prepared to recommend to all Hindus to interboard and intermarry with persons of this limited proficiency as true Brahmans, whether born Brahmans or not. The so-called National Indian Associations to promote friendly intercourse between Europeans and Natives with needle-work for women and nautch or balls for men, are a farce. Brahmanhood, as I have above described it, involves a vegetable diet, control of animal impulses, and a belief in invisible forces or powers.

My duties as President of the Hindu Sabha for the Adjustment and Regulation of the worldly activities of the Hindu Nation will soon be transferred to others, and I hope as a recluse to be admitted to more confidential relations with you and the Mahatmas, and to be enabled to set an example to H. X. of respectful, nay *implicit*, devotion to the Masters of Occultism.

A. SANKARIAH, F. T. S.

PARACELSUS.

IN regard to "Theophrastus Paracelsus," whose name appears from time to time in your journal in connection with Hermetic and Cabalistic matters, I shall feel thankful if you or any of your contributors could throw any light on the history of this eccentric genius. The span of his life comprised but 48 years, yet during that comparatively brief period he had travelled into the East and over a great part of Europe, prosecuting all the while his studies in physics, chemistry and occult sciences, and writing those works which have caused him to be regarded as the father of Modern Chemistry. A mystery, however, hangs over the latter portion of his career to which, as far as I am aware, no one has ever furnished a satisfactory solution. Although up to the age of 25 his only drink had been water, this remarkable man, who was believed by many of his contemporaries to have possessed himself of the Elixir Vitæ, the philosopher's stone, and other secrets of the Eastern Adepts, gave way during the concluding years of his life to excessive intemperance, and finally closed his chequered existence in the Hospital of Sebastian at Salzburg in 1541. It is well known that Paracelsus, by his unbecomingly manner and the aggressive attitude he assumed towards the scientists of his day, made numerous enemies who did all in their power to sully his reputation with their slanders; hence no reliance can be placed on the accounts of Erastus, Oporinus, and others. Nevertheless this lapse into dissipation, after he had passed his prime, has been admitted even by his defenders, and is, to say the least of it, strongly inexplicable in one who is considered to have advanced far in the path of occult wisdom and attained to adeptship.*

* We, who unfortunately have learned at our personal expense how easily malevolent insinuations and calumny take root, can never be brought to believe that the great Paracelsus was a drunkard. There is a "mystery"—and we fondly hope it will be explained some day. No great man's reputation was ever yet allowed to rest undisturbed. Voltaire, Paine, and in our own days, Littré, are alleged on their deathbeds to have shown the white feather, turned traitors to their life-long convictions, and to have died as only cowards can die, recanting those convictions. St. Germain is called the "Prince of Impostors," and "Cagliostro"—a charlatan. But who has ever proved that?—Ed.

Browning, in his poem on the subject, by viewing them from the exoteric stand-point of the work-a-day world, has hardly done justice to the lofty aims of Paracelsus. Apart from this, however, the poem containing, as it does, noble thoughts clothed in noble language, has justly been deemed by critics as one of the finest productions of its author.

Here is an extract from it which will commend itself to the mystically minded among your readers:—

"Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all,
Where truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception—which is truth.
A baffling and perverting carnal mesh
Blinds it, and makes all error: and, *To Know*,
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without."

HYDERABAD, DECCAN, }
1st Jany. 1883.

E. N. T.

Reviews.

THE PHILOSOPHY OF SPIRIT.
*Hierosophy, Theosophy and Psychosophy.**
By T. SUBBA ROW, F. T. S.

II.

IN continuation of my article on the "Philosophy of Spirit," published in the October issue of the *Theosophist*, I shall now examine Mr. Oxley's notions of Theosophy and Hierosophy. It is not easy to understand his definitions of the two systems of philosophy thus indicated; and no definite issue or issues can be raised regarding the important distinction between the said systems from the meaning conveyed by these definitions. But he has explained some of the important doctrines of theosophy and hierosophy from his own stand-point for the purpose of comparing the two systems. Though he believes that "it will be admitted" that he has "not either under or over stated the case for theosophy," I respectfully beg to submit that he has entirely misunderstood the main doctrines inculcated by it.

The learned writer says that theosophists teach that in the instance of wicked and depraved people, the spirit proper at death takes its final departure. This statement is certainly correct; but the conclusions drawn from it by Mr. Oxley are clearly illogical. If this doctrine is correct, says the author, then it will necessarily follow that to all intents and purposes to *plain* John Brown "life eternal is out of the question." He then expresses his sympathy for pariahs, vagabonds, and other unfortunate poor people and condemns the doctrine for its partiality to "Rajahs, Maharajahs, plutocrats, aristocrats," &c. &c., and rich Brahmans, and its want of charity towards others who constitute the greater portion of humanity. Here it is quite clear that the fallacy in Mr. Oxley's argument consists in the change of adjectives. From the main doctrine in question it follows that "life eternal is out of the question" not to *plain* John Brown, but to *wicked* and *depraved* John Brown; and I can hardly see any reason why the author should so bitterly lament the loss of immortality so far as utterly wicked and depraved natures are concerned. I do not think that my learned opponent will be prepared to maintain that all pariahs, vagabonds, and other poor people, are all depraved and wicked, or that all Rajahs, Maharajahs, and other rich people are always virtuous. It is my humble opinion that utterly wicked and depraved people are in the minority; and loss of immortality to such persons cannot seriously be made the ground of an objection to the Theosophical doctrine under consideration.

*Owing to a pressure of standing matter and other reasons over which we had no control, we could not give room to this Part II of Mr. T. Subba Row's Review before now.

Properly speaking theosophy teaches not "conditional immortality," as the author is pleased to state, but conditional mortality if I may be permitted to use such a phrase. According to theosophy, therefore, annihilation is not the common lot of mankind unless the learned author is in a position to state that the greater portion of the human race are wicked and depraved—beyond redemption. Theosophists have never stated, so far as I know, that adepts alone attain immortality. The condition ultimately reached by ordinary men after going through all the planetary rounds during countless number of ages in the gradually ascending order of material objective existence is reached by the adept within a comparatively shorter time, than required by the uninitiated. It is thus but a question of time; but every human being, unless he is utterly "wicked and depraved," may hope to reach that state sooner or later according to his merits and Karma.

The corresponding hierosophic doctrine is not fully and definitely stated in the article under review, but the views of the author regarding the same may be gathered from his treatise on the philosophy of spirit. They may be summarized as follows:—

(1.) The four discreted degrees in the human being "called animal, human, angelic, and deific," show that every human being (however wicked and depraved) will ultimately reach immortality.*

(2.) There is no re-birth in the material human form there is no retrogression at any time.

And there is this interesting passage in the author's book:—

(3) "The thread of life is broken up at the point where it appeared to be broken off by physical dissolution, and every one will come into the use and enjoyment of his or her own specific life, *i. e.*, whatever each one has loved the most, he or she will enter into the spirit of it, not using earthly material or organisms for the same but spiritual substances, as distinct from matter as earth is from atmospheric air; thus the artist, musician, mechanic, inventor, scientist, and philosopher will still continue their occupations but in a spiritual manner."

Now, as regards the first proposition, it is not easy to understand how the existence of four discreted degrees in a human being or any number of such degrees necessarily leads to unconditional immortality. Such a result may follow if deific or angelic existence were quite consistent with, or could reconcile itself to, a depraved and wicked personality or individuality or the recollection of such personality. The mere existence of an immortal principle in man can never secure to him unconditional immortality unless he is in a position to purify his nature, either through the regular course of initiations or successive re-births in the ordinary course of nature according to the great cyclic Law, and transfer the purest essence of his individuality and the recollection of his past births and lives to his immortal Atma and the developed and purified spiritual Ego in which they inhere.

The second proposition above stated is opposed to all the ancient traditions of Eastern nations and the teachings of all the Eastern adepts, and I do not think that any passage in support of it can be found in Bhagavatgita.

The last statement above-quoted is certainly a very extraordinary proposition; and I shall be very happy if the author can point out any authority for it in the Bhagavatgita or in the other portions of Mahabharata.

Whatever may be the nature of the purely ideal or subjective existence experienced in Deva-chau after death and before the next birth, it cannot be held that the artist or musician carries on his "occupations" except, by way of ideation.

*Had Mr. Oxley said instead—"every human monad" which changes its personalities and is in every new birth a new "human being," then would his statement have been unanswerable.

I shall now leave it to the readers of the Theosophist to say whether this assertion is really "based upon foundations more substantial than mere fancies and speculations."

The second doctrine of Theosophy which Mr. Oxley notices in his article is that "occult powers and esoteric wisdom can only be attained by the severest asceticism and total abstention from the use of the sensual degrees in nature in their physical aspect." If this doctrine is universally admitted, he says, physical embodiment would be impossible. I can safely assure him that this contingency is not likely to happen under the present conditions of our planet; and I am unable to understand how physical embodiment is desirable in itself. It yet remains to be proved that "occult powers and esoteric wisdom" can be acquired from the teachings of hierosophy without the restrictions imposed by esoteric, theosophy.

The learned author further adds that under the conditions above-mentioned "the powers of adept life cannot be perpetuated by hereditary descent." He evidently thinks that this fact discloses a very great defect in the theosophical system. But why should adept life be perpetuated necessarily by hereditary descent? Occult wisdom has been transmitted from Guru to disciple without any serious break of continuity during thousands of years in the East. And there is no danger of adept life ceasing to exist from want of transmission by hereditary descent. Nor is it possible to bring into existence a race of hierophants in whom occult knowledge will be acquired by birth without the necessity of special study or initiation. The experiment was tried, I believe, long ago in the East but without success.

The author will be in a position to understand the nature of some of the difficulties which are to be encountered in making any such experiment from a perusal of Bulwer Lytton's "Zanoni."

The world has yet to see whether "under the sway of Solar Angels," the adepts trained under the system of Hierosophy, can retain their powers and knowledge after having renounced "asceticism, abstinence and celibacy," and transmit the so-called "adept life" to their descendants.

Speaking of the attitude of Theosophists towards spiritualism, Mr. Oxley observes that they hold that the so-called spiritualistic phenomena are due to the "intervention of enlightened living men, but not disembodied spirits." I shall be very glad if the learned author can point out any foundation for this statement in the utterances of Theosophists. Strangely enough, he says further on that, in the opinion of the Theosophists, such phenomena are due to "wandering shells and decaying *reliquiae* of what was once a human being." This is no doubt true in the case of some of the phenomena at least: and the author should not presume to say that any one of these phenomena has its real origin in the action of "*disembodied living conscious beings*," unless he is fully prepared to state exactly who these mysterious beings are, and demonstrate, by something weightier than mere assumption the fact of their real existence. He is entirely mistaken in supposing that the *modus operandi* in the case of the so-called spiritualistic phenomena are precisely the same as in the phenomena produced by Eastern adepts. However I do not mean to say any thing further about this subject here as it has been already fully discussed in the columns of the *Theosophist*.

Mr. Oxley objects to my statement that "the human spirit (7th principle) has a dignity, power, and sacredness which cannot be claimed by any other God, Deva or Angel of the Hindu Pantheon." Although I had taken care to inform my readers that by *human spirit*, I meant the immortal and unborn 7th principle or Atma in man, he construed the expression to mean the spirit or life principle in the human degree of his peculiar classification. It would have been better if he had taken the pains to understand my language before venturing to assert that

my statement was against the doctrine taught by Krishna. So far as I can see, his notions about the seven principles in man so often mentioned in this journal, are utterly confused and incorrect. As the English language is deficient in the technical phraseology required for expressing the truths of Aryan philosophy and science, I am obliged to use such English words as can be got to convey my meaning more or less approximately. But to preclude the possibility of any misunderstanding on the part of my readers, I clearly intimated in the passage in question that by human spirit I meant the 7th principle in man. This principle, I beg to submit, is not derived from any angel (not even from Busiris) in the universe. It is unborn and eternal according to the Buddhist and Hindu philosophers. The knowledge of its own *Sivapuram* is the highest knowledge of self: and according to the doctrines of the Advaita school of Aryan philosophy, to which I have the honor to belong, there is in reality no difference between this principle and Paramatma.

Mr. Oxley believes that the claims of the Spiritualists have virtually been admitted by the Theosophists, in as much as in the opinion of the latter "communications may be established with other spirits." But the learned author fails to perceive that by the word "Spirit" Theosophists mean something quite different from the so-called "disembodied spirits" of the Spiritualists. The belief in question does not therefore amount to any concession to the claim of the Spiritualists as is supposed by him.

The esteemed author then proceeds to explain some of the important doctrines of Hierosophy, which, he takes particular care to add, are not to be considered "by his readers as mere" fancies and speculations. Hierosophists seem to believe that the influx of life flows from the "Infinite monad" mentioned by me in the first part of my review on "the Philosophy of Spirit." Mr. Oxley's conception of this monad is not, then, quite consistent with the views of Eastern occultists. Properly speaking this monad or centre is not the source of cosmic energy in any one of its forms, but it is the embodiment of the great Law which nature follows in her operations.

The learned author then asserts that "Esoteric Theosophists" and their great leaders have admitted that there is an "influx" of energy from the planetary spirits to the monad abovementioned. Here again, I am sorry to say, Mr. Oxley is misrepresenting the views of Theosophists according to his own imagination. And the statement itself is thoroughly unphilosophical. This transmission of energy from the planetary spirits to the Great Law that governs the Universe, is inconceivable to every ordinary mortal. It does not appear that the monad referred to by Mr. Oxley is a different entity from the monad alluded to in my article. He himself says that it is not so. Then, the only conclusion to which I can come under the circumstances of the case is, that Mr. Oxley has put forward these strange and groundless statements about the action and reaction of cosmic energy between the Infinite Monad and the planetary spirits without having any clear and definite ideas about these entities. The truth of this statement will be confirmed on examining his views about the nature of the work done by the planetary spirits. "These spirits, it would appear, "detrain myriads of elementals in the spheres of interior Nature, *i. e.*, the next plane of life immediately contiguous to this;" and compel them in the most tyrannical manner to obey their commands and produce effects which are calculated to perpetuate their own peculiar qualities in the plane of material existence. I confess I do not know anything about the beings who exercise such despotical functions. They are not the planetary spirits of the Theosophists; and if they have any existence outside the region of Mr. Oxley's fancy, I beg to request he will be kind enough to enlighten the public about the nature of these mysterious and dreadful tyrants. I can assure him that the ortho-

dox Brahmins, whom he is so very unwilling to patronize, have nothing to do with such planetary spirits; nor do they know anything of them. I am really delighted to hear from my learned opponent that the Solar Angels are fully prepared to fight for the liberty of our unfortunate elementals and put an end to this abominable tyranny within a very short time; and if, among other beautiful and useful occupations, arts, and sciences that exist in the world inhabited by these angels, (since we are told that, the artist, musician, mechanic, minister, scientist, philosopher will "still continue their occupations," in this world of spirit)—a Society for the prevention of Cruelty to Animals will have its place along with other associations, than the Solar Angels would surely deserve to be nominated as its most honorary and honoured members.

The learned author concludes his interesting exposition of the principles of Hierosophy by proclaiming to the world at large that "under the sway of Solar Angels, neither asceticism, abstinence, nor celibacy, as such, will find place, but the perfection of life's enjoyment will be found in the well regulated use of all the faculties to which humanity is heir."

Whether this novel system of philosophy and ethics is really "rhapsodical and Utopian," or not, the public—especially the Indian—will have to decide. But I can affirm without any fear of contradiction that this system has not the slightest foundation in any thing that is contained in the Bhagavatgita or in any other religious or philosophical book of the Hindus. It is simply the result of the author's independent speculations and must rest upon its own strength. In my humble opinion it is clearly erroneous and unphilosophical.

I shall now take leave of Mr. Oxley and request him to kindly excuse me for the adverse criticism contained in my articles. I shall be very glad if my strictures can induce him to re-examine carefully the philosophy of spirit contained in Bhagavatgita and scrutinize the reasons for the conclusions arrived at by him in his book on the fundamental questions of occult philosophy and ethics. With his intuition and intelligence, he will no doubt be in a position to open out for himself a way to understand the mysteries of the Eastern arcane sciences,—if he only avoids the temptation to leap to general conclusions from insufficient data, and draw inferences prematurely before the whole range of our ancient science and philosophy is carefully explored by him.

I am very happy to hear that my learned antagonist has joined our Theosophical association, and I hope he will henceforth work in fraternal concord with his Eastern brothers for recovering the grand truths taught by the ancient Hierophants, and promoting the cause of Universal Brotherhood.

POST-MORTEM LIFE.*

THIS book before us is one of those from whose perusal one turns with a feeling of profound respect for the author, however much his views may differ from one's own. Every line, every word, bears the stamp of simple honesty and absolute love of truth. Of course, nothing need be said with respect to its intellectual quality, for the venerable professor of Leipzig, who gave the world his "Zend Avesta, on the Things of Heaven, and the Hereafter," and his "Elements of Psychophysic," could write nothing that was not scholarly, original, and thoughtful in a high degree. And in Dr. Werneckke he has found a translator who, though himself a German, has rendered the text into English in a masterly manner. It would be scarcely possible to epitomize philosophy into more

* *On Life after Death.* From the German of Gustav Theodor Fechner; pp. 95, 16mo. By Hugo Werneckke, Head Master of Weimer Realschule. (London; Sampson Low, Marston, Searle & Rivington, 1882).

compact and nervous sentences than these before us. If we cannot wholly agree with the author's premises, it must be conceded that his conclusions are stated with a clearness and terse vigour that presents his thought to the reader as translucent as crystal. Fechner's proposition is packed within the opening paragraph:—

"Man lives on earth not once, but three times: the first stage of his life is continual sleeping; the second, sleeping and waking by turns; the third, waking for ever."

And then he elaborates with care each of these three states, their relations and consequences. In the first stage, the antenatal:—

"Man lives in the dark, alone; in the second, he lives associated with, yet separated from, his fellow men; in a light reflected from the surface of things; in the third, his life, interwoven with the life of other spirits, is a higher life in the Highest of Spirits, with the power of looking to the bottom of finite things.

"In the first stage his body develops itself from its germ, working out organs for the second; in the second stage his mind develops itself from its germ, working out organs for the third; in the third the divine germ develops itself, which lies hidden in every human mind, to direct him, through instinct, through feeling and believing, to the world beyond, which seems so dark at present, but shall be light as day hereafter.

"The act of leaving the first stage for the second we call Birth; that of leaving the second for the third, Death. Our way from the second to the third is not darker than our way from the first to second: one way leads us forth to see the world outwardly; the other, to see it inwardly."

Where were these prime verities ever more succinctly stated than in this last paragraph? And the whole book is in this style. The Hindu reader will, of course, take exception to the postulate that in the natural course of development man passes his third or spirit stage of being upon earth. To him the very idea of continued relationship of the disembodied entity with this scene of physical activities is abhorrent. He does indeed believe that we are born again and again, as the result of Karma; but he clings fondly to the hope that by works of merit and the practice of Yogum, the vicious Circle of Necessity may be broken through and the perfect release of Moksha be attained. Fechner's is a philosophy of tripartite progression—from embryo to man, from man to immortal spirit. In the third epoch, the disembodied blend their being with the living. "If you think of a dead person earnestly and intensely, not only the thought of him or her, but the dead person himself, will be in your mind immediately. You may inwardly conjure him, he must come to you; you may hold him, he must stay with you, if you only fix your thoughts upon him." If this were literally true, would it not be within the power of the sorcerer or the selfish friend to enchain the dead to him, and prevent his progress? This is severe injustice, quite opposed to the laws of both universal progress and Karma. And yet Fechner himself says, "Full justice is done to every man; it consists in the totality of the consequences of both good and evil actions." That is Karma, and Karma is the one chief feature in Hinduism and Buddhism which make each, to our mind, so superior to Christianity, with its doctrine of unpunished sin forgiven through vicarious mediation.

This great thinker and philosopher had, unhappily for our generation, already passed his eightieth birthday in 1881. If his useful life could only have been prolonged until he could have become acquainted with esoteric Arhat philosophy and found its striking merits, it would have been a blessed thing for a public which needs more than any thing else just now, competent guides to correct religious concepts. He holds to the spiritualistic theory that children dying ever so young go on developing to maturity in the spirit world. "In the same way," says he, "a child which has been alive only for a moment, can never die again. The shortest moment of conscious life produces a circle of actions around it, just as the briefest tone that seems gone in a second, produces a similar circle which carries the tone

into endless space, far beyond the persons standing by to listen * * * The mind of the child will develop itself from that one conscious moment * * * but in a different way from what it would have done when beginning from a more developed state." This is to say that, despite the evident law of progression by which each subsequent stage of his own tripartite course develops out of, and is the fruition of the next antecedent one, the day-old babe may attain full maturity of intellect as well as spirit, without having passed that round of nature's ladder whereon "mind develops itself from its germ, working out organs" for the spiritual entity! Though mediums affirm this, it is hard to reconcile so evident an interruption of apparently universal law with either logic, mathematics, or the conservation of energy. Asiatics will rather hold to their ancient esoteric teaching, that there are no exceptions to the necessity of passing through, as well as into, each state of being before entering the next, and that the baby entity must be reborn as man, and have man's full experience, before passing on to the next point in the circle of rebirth. A philosophy like that impairs in no degree the noble idea of human destiny, while it does seem to agree with the highest intuitions of justice and cosmic harmony, more perfectly than an optimism which shows us nature constantly fruiting her Tree of Life, whether its buds and blossoms were perfected or not.

In a work published in 1848, and called by him "Nanna, or the Soul-Life of Plants," the venerable author was more in harmony with Eastern thought, since we find embodied therein, a full conviction that there is not an atom in the universe but is possessed of soul. Indeed, in the words of his able translator he began in that book, "a course of investigation which soon led him from the convictions that the organized beings inferior to man have a soul, do not only consist of a body and soul, but rather are body and soul in one, like man himself, to the higher and grander conviction that the beings superior to man, the celestial bodies, must likewise have an inward life underlying and concomitant with, their outward life; that, in fact, the whole universe is alive, not a dead bulk, but an animated being, a wonderful organism of the sublimest order."

—
"MR. ISAACS.*"

THE subject of our present review is—a romance! A curious production, some might say, to come to our book table, and claim serious notice from a philosophical magazine like this. But it has a connection, very palpable and undeniable, with us, since the names of three members of our Society—Mr. Sinnett, Colonel Olcott and Madame Blavatsky—figure in it, and adepts and the rules and aspirations of their fraternity have a large share of the author's attention. This is another proof of the fact that the Theosophical movement, like one of those subterranean streams which the traveller finds in districts of magnesian and calcareous formation, is running beneath the surface of contemporary thought, and bursting out at the most unexpected points with visible signs of its pent-up force. The scene of this novel is India, and a good deal of its action transpires at Simla. Its few pictures of Hindu daily life and character, and of typical—in fact, in one or two cases, of actual—Anglo-Indian personages, are vividly realistic. There is no mistaking the fact that the story-teller gathered his materials on the very spot, and has but strung upon the thread of his narrative the beads of personal experience. The son of a great sculptor himself, and the nephew of one of the brightest, cleverest and most accomplished men of modern society, he displays in many a fine passage an artist's loving sense of the

* Mr. Isaacs: A Tale of Modern India. By F. Marion Crawford, (London: Macmillan and Co., 1882) Price Rupees 3.

grand, the picturesque and the beautiful, an athlete's passion for exercise and sport, and a *flaneur's* familiarity with the human nature which blooms in the hot-beds of the gay world. Examples of the first-named talent are the descriptions of Himalayan and sub-Himalayan scenery, and moonlight effects; of the second, a tiger-hunt in the Terai, a pic-nic under canvas, and a polo-match; while the signs of the third endowment show themselves in his photographs of various personalities, some high, some humble, that form his groups. Mr. Crawford has made, however, what we should call, a decided artistic blunder. His hero, Abdul Hafiz-ben-Izâk, or, as commonly known among Anglo-Indians, "Mr. Isaacs," is a Persian by birth, a Mahomedan by creed, and the husband of three wives. These superfluous creatures are but barely introduced by allusion, yet their existence is admitted by the hero, and as no crime is imputed to them, they would seem to have every right to a peaceful existence as the spouses of a lawful husband. Yet their conjugal claims are ignored, and their personalities shoved away out of sight, because the author makes Mr. Isaacs to love and be loved by a paragon of English maidens; who, knowing of the domestic *trimurbi* in question, yet treats her lover like an unencumbered bachelor, without a single blessed thought of the wrong she does to Mesdames, the aforesaid three married ladies. The utter superfluity of the latter as regards the interest of the tale, causes the judicious reader to grieve that they should have ever been evolved from the author's cerebral ganglia, even to be kept behind a distant *pardah*.

In his remarks upon cataleptic trance, the projection of the "double," thought-reading, clairvoyance, the nobler aspects of esoteric Buddhism, the aspiration of the true Adept and Yogi for knowledge, and their abhorrence of whatever smacks of 'Miracle,' Mr. Crawford shows an attentive, if not a profound, reading of authorities. As regards the highest point of adeptship, he is as clearly wrong as was Bulwer when he so gloriously depicted his *Zanoni* as yielding up pure wisdom for the brighter prize of sexual love—we mean of the love of man, as man, for woman as the complement of his own nature. For the love of the adept burns only for the highest of the highest—that perfect knowledge of Nature and its animating Principle, which includes in itself every quality of both sexes, and so can no more think as either man or woman, than the right or the left lobe of one's brain can think of itself apart from the whole entity of which it is a component. Monosexual consciousness exists only on the lower levels of psychic development; up above, the individual becomes merged as to consciousness, in the Universal Principle;—has "become Brahma." But it was less a sin for our author to make his hero relinquish fortune and the world's caresses to become a Chela, in the hope of passing æons of bliss with the enfranchised soul of his beloved one, than to put into the mouth of *Ram Lal*, the adept "Brother"—apparently a pretence attempt to individualise Mr. Sinnett's now world-famed trans-Himalayan correspondent—language about woman's love and its effects that no adept would by any chance ever use.

"What guerdon," he makes him say, "can man or heaven offer, higher than eternal communion with the bright spirit [his sweetheart had just died] that waits and watches for your coming? With her—you said it while she lived—was your life, your light, and your love; it is true ten-fold now, for with her is life eternal, light ethereal, love spiritual. Come, brother, come with me!" Quite the contrary: he would have said that this prolongation of earthly ties is possible, but that its natural result is to drag the dreamer back into the Circle of Re-birth, to excite a Trishna, or thirst for physical life, which enchains the being from real emancipation from sorrow—the attain-

ment of the rest of Moksha, or Nirvana. And that the aspirant after adeptship must evolve out of his physical nature a higher, more essential self which has no sorrows because no affectional enslavements of any sort.

If *Ram Lal* is an attempt at "Brother" Koot Hoomi, it is also and more a reminiscence of Althothas, the teacher of Dumas' *Balsamo*, or Mejnoor, the desiccated preceptor of *Zanoni*. For Mr. Crawford makes him call himself "gray and loveless," and say that he had "known youth and gladness of heart." The animated mummies whom novelists love to make the types of occult learning, doubtless had never any other feeling than that of the stone or the salted herring; but the real adepts—as we are reliably informed—are the most happy of mankind, since their pleasures are connected with the higher existence, which is cloudless and pangless. The earliest among the changes felt by the true Chela is a sense of unmixed joy to be rid of the carking cares of common life, and to exist in the light of a supremely great Ideal. Not that any true adept would say aught against the naturalness and sacredness of pure sexual relationships; but that, to become an adept, one must expand the finite into the Infinite, the personal into the Universal, man into Parabrahm,—if one so choose to designate that Thing Unspeakable.

We should nevertheless thank Mr. Crawford for one favour—he helps to make our Brothers conceivable human beings, instead of impossible creatures of the imagination. *Ram Lal* walks, talks, eats, and—gracious heavens!—rolls and smokes cigarettes. And this *Ram Lal* is therefore a far more natural being than *Zanoni*, who lived on air and got about on the crupper of the lightning-flash. Only a sensible writer could have made his adept say: "I am not omnipotent. I have very little more power than you. Given certain conditions and I can produce certain results, palpable, visible, and appreciable to all; but *my power*, as you know, is *itself merely the knowledge of the laws of nature*, which Western scientists, in their wisdom, ignore." And it was genuine appreciation of a noble human ideal which prompted him to call our revered teachers "that small band of high priests who, in all ages and nations and religions and societies, have been the mediators between time and eternity, to cheer and comfort the broken-hearted, to rebuke him who would lose his own soul, to speed the awakening spirit in its heavenward flight." No need to question the misuse of terms and misconception of conditions of existence, when the sentiment is so true and the effect so good upon a sceptical generation of sensualists.

No better proof needed, of the thorough, so to say, *intuitional* comprehension by the author of some of the most important limitations of even the highest adeptship, than the wise and suggestive words put by him in the mouth of *Ram Lal*.—"Why can you not save her then?" asks of him Paul Griggs, the narrator of the tale, speaking of the dying girl, "this friend Isaacs' first love."—"I can replenish the oil in the lamp," is the adept's answer, "and while there is wick the lamp shall burn—nay, even for hundreds of years. But give me a lamp wherein the wick is consumed, and I shall waste my oil; for it will not burn unless there be the fibre to carry it. So also is the body of man. While there is the flame of vitality and the essence of life in his nerves and finer tissues, I will put blood in his veins, and *if he meet with no accident*, he may live to see hundreds of generations pass by him. But when there is no vitality and no essence of life in a man..... though I fill his veins with blood, and cause his heart to beat for a time, there is no spark in him—no fire, no nervous strength. So is Miss Westonhaugh (the dying girl) now—dead while yet breathing....."

If, speaking of the author's comprehension of adept powers the adjective "*intuitional*" is used, it is justified

to a degree, by what we learn of Mr. Crawford from a private letter.....“ This book was written with marvellous rapidity ;.....it was begun and completed in thirty-five days, without erasures or corrections.”

Theosophists who can afford to buy books should not fail to possess this one and put it on the shelf beside *Zanoni* and the *Strange Story*. It is an intensely interesting *fiction*, based upon a few of the grandest occult truths.

THE VIOLIN.*

For all who interest themselves in the “ King of Instruments,” whether as musicians, litterateurs or manufacturers, Mr. Peter Davidson’s compendious little handbook is extremely valuable. The author’s name is well known to the readers of this magazine as an ardent member of our Society, and several contributions from him upon mystical subjects have appeared in our columns. He is one of the few modern writers upon harmony who have seen and demonstrated the occult relationship between sound-vibrations and those other molecular undulations in the Akasa, or Astral Light, which not only produce the effects of colour, and scent, but are the basis of so-called magical phenomena. And without that intuitive sense of the uniformity of nature, no writer can be said to understand music, let him be ever so learned technically. It is the great merit of the present work that it not only gives the most commonplace details as to woods, varnishes, strings and shapes of the princely violin, with catalogues of famous makers and their gems, and miscellaneous anecdotes, humorous, historical and pathetic, but also many wise reflections upon the theory and origin of sound. The present is the fourth edition. May it have forty !

A GRAMMAR OF MUSIC.†

At a time when so much attention is being given in India to a revival of interest in ancient Aryan musical science, the new edition of Dr. Callcott’s excellent Grammar of Music ought to find many readers among Hindus. It was said of it by Mr. W. Horsley, (Mus. Bac. Oxon) that “ no work of a similar extent, on Musical Science, was ever so popular” in Great Britain. “ It is not possible to name a treatise so copious in information, so rich in examples, and in which the explanations are given in so masterly and so clear a manner.” In this high encomium we largely concur, and would be glad to see the book circulate in the Bengal Philharmonic Academy and Poona Gayan Samaj. The price—one shilling—brings it within the reach of all.

PUNDIT HEERA NUND’S ALMANAC FOR 1883.—PREDICTIONS OF THE WEATHER; VOICE OF THE STARS, AND EPHEMERIS FOR ASTROLOGICAL FORECASTS, ETC.

This is the only native Almanac printed in English. It purports to be the mouth-piece of the greatest astrologers of Punjab; and this will in itself be a sufficient guarantee for the accuracy of its calculations and all those who are interested in restoring this branch of ancient science—long unmeritedly derided by sceptics—to its pristine glory or are engaged in collating the Eastern and Western astrology—are earnestly requested to co-operate.

“ THE THEOSOPHIST ” IN MARATHI.

The Proprietors of the “ Poona Vibhar Press ” have undertaken with our approval, to publish monthly a Marathi edition of the “ Theosophist,” containing translations from our English journal. The Marathi journal will be brought out under able management, and its price will only be Rs. 4 per annum. Intending subscribers should kindly send their names to the Proprietors of the Poona Vibhar Press, at Poona.

* *The Violin: Its construction theoretically and practically treated; including an Epitome of the Lives of the most eminent Artists; a Dictionary of Violin makers, and Lists of Violin Sales, &c.* By P. Davidson. New Ed. (London: F. Pitman, 1882.)

† *Dr. Callcott’s Musical Grammar.* Notation; Melody; Harmony; Rhythm. Revised by Thomas Westrop. (London: F. Pitman.)

MAGAZINES FOR HINDU WOMEN.

We have received a prospectus of Tamil and Telugu “ Magazines for Hindu Women.” This is a desideratum long felt in India. The Journals will contain articles “ On Morality, Household Economy, Hygiene and other popular Sciences, Biographies of eminent Women of India and other countries, Treatment and Training of Children, Tales and Stories, Riddles, Songs and other matter suited to the requirements of Hindu ladies.” Religious neutrality will be strictly maintained. Wishing all success to such an undertaking, we recommend it to all enlightened men and women of India for support. Apply to E. Balasundara Mudaliar, B. A., 78 Shanmugarayan Street, Madras.

A VERY esteemed brother of Northern India sends the following paragraph from a private letter received by him quite recently. The writer is not a Theosophist, and our correspondent pointedly observes that it is a most encouraging sign of the times that even outsiders speak of our Society in this strain :—

“ I do not take any credit for versatility or width of sympathy in taking so much interest in the Society. Its success is so remarkable that few people who keep themselves informed of what is passing around them, can afford to let it pass unnoticed. They must take up some position with regard to it, one way or the other. I doubt whether any movement of this nature had greater success among men of intelligence and education either in ancient or modern times.”

ANOTHER NEW CONTEMPORARY.

Some of our best members in N. W. P. have begun a publication in Hindustani, of a monthly Magazine entitled “ Satya Prakash.” We predict for it a career of success and usefulness. It will be devoted to Oriental Literature, Science, Philosophy and Religions; upon all which subjects its projectors are competent to write. An intimate personal acquaintance with these gentlemen gives us every assurance that their new magazine will exercise a strong influence for good, and we hope that it may have a wide circulation throughout India. The terms of subscription will be found stated in our Advertising columns.

☞ The Manager calls particular Notice to the fact that all Money-orders must now be sent payable at ADYAR (Madras), India.

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SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 4. No. 5.

MADRAS, FEBRUARY, 1883.

No. 41.

THE WELCOME TO MADRAS.

[From the Madras *Native Opinion* we copy the following notice of the enthusiastic public welcome given to the Founders and their Head-quarters' staff, by the leading Native gentlemen of Madras. Pachiappa's Hall was crowded to overflowing, and numbers, unable to gain admission, gathered upon the verandahs and roofs of the adjacent buildings to see and hear. The Chairman of the occasion was a member of the Legislative Council, Rajah the Hon. Gajapati Rao, and two of the Judges of the Court of Small Causes, respectively moved and seconded the resolutions. The address to the Founders was loudly applauded throughout, and the Hon. Chairman, the two Judges, and the excellent President of Pachiappa's Charities Committee, all pledged themselves to second Col. Olcott's efforts to found an Aryan Religious Society, as an adjunct to the Theosophical Society, to found religious schools and circulate Aryan religious publications throughout India. Add to this the fact that we find our new home at Adyar delightful in every respect, and it will be seen that our new year (and new cycle) begins under the brightest auspices.]—ED.

Elsewhere, we (*Native Opinion*) publish at length the Address of Welcome, presented to Col. H. S. Olcott and Madame H. P. Blavatsky, by the Theosophists of Madras. Although we have not been able to obtain a copy of the full text of the worthy Colonel's reply, there is one point which he mentioned, and which was most enthusiastically taken up by the meeting, upon which we wish to offer a few remarks.

Whatever the Theosophical Society may or may not have done to commend itself to public support and sympathy,—neither of which, by the way, it has ever directly sought to obtain—one thing is certain: and that is that, by means of this movement, the intelligent thinking section of the native community have, wherever a branch of the Society has been established, fairly been roused to take a greater interest than heretofore in Sanscrit literature, philosophy, and science. This is certainly a most satisfactory step in a much needed direction; and as we said already, the Theosophists are to be congratulated on their having been mainly instrumental in its being taken, even if for nothing else.

Taking, as we do, the very sincerest interest in the true progress and welfare of our Native Community, and cherishing, as we also do, the most ardent admiration of the ancient Sanscrit sages and their works, we most heartily rejoice at and welcome any movement tending towards a revival of Sanscrit learning in its ancestral home.

Hitherto the great difficulty in promoting a taste for, and study of, Sanscrit has been how and where to begin. The style in which this grandest of all languages is learnt either by students at the University or by the clerical sects (so to speak) of Brahmans in their Pathasalas are, neither of them, very well suited,

if at all, to kindle that enthusiastic love of learning for its own sake, which alone can accomplish great things. Then, too, it is exceedingly difficult, if not almost utterly impossible, for children to begin studying Sanscrit at a sufficiently early age, while a still greater difficulty is as to what subjects should be taken up.

Another great reproach that has frequently been cast in the teeth of the natives of India is that they have no national (or any other) system for the instruction of the young in the first principles of their national religion. This is true; and it is to be greatly regretted; while, as Col. Olcott has frequently pointed out, it is mainly, if not entirely, owing to this want of instruction in their own faith that so many Hindus have become converted (or perverted) to Christianity and other foreign religions, causing thereby no little social sorrow and trial, and cruelly severing the most sacred of ties.

In his address last Wednesday evening, Colonel Olcott proposed a plan (which, as we said, we were rejoiced to see, was, most cordially taken up by those present) whereby religious instruction to Hindu children could be imparted regularly, and whereby, also, an impetus would be given to the study of Sanscrit. His proposal was that a series of Catechisms and Reading-books should be compiled, embodying the fundamental principles of the Hindu moral and religious system, and containing simple passages from (translations of) the Sanscrit classics, and that special classes should be formed for the instruction of children out of books so prepared, similar to the "Sunday school classes" in Christian countries. The idea is certainly a grand one, while it is also perfectly feasible; and, if it is taken up and worked out in a proper, persevering, spirit by those whose interest it is to see that this is done, we see no reason why Colonel Olcott's scheme should not be a splendid success, and the means of doing much substantial good to this country in more ways than one.

We must not omit to mention that our public-spirited fellow-citizen, Rajah the Honorable GURPTEE RAO, who presided at Pachiappa's on the occasion we are speaking of, has, with his well-known generosity and patriotism, come forward to identify himself with this movement in favor of disseminating Hindu Religious Instruction; and has consented to be the Chairman of a Committee to be convened for forwarding the said object, as also to do all he can to help the necessary operations.

It only remains for us in concluding these observations, to wish all such of our fellow countrymen as are concerned in so praiseworthy an undertaking, as that of seeking to have instruction in morals and religion imparted to Hindu children, every success; and to express a hope that they may be able to work for the cause in question heartily and well, so as to command and deserve that success with which the best friends and well-wishers of the country would fain see their present efforts duly crowned.

OFFICIAL REPORT.

In accordance with our suggestions conveyed in the Supplement to the *Theosophist* for November 1882, on "the Individuality of Branches," the Secretary of the "Prayag Theosophical Society," Allahabad, reports under date the 1st ultimo that the Branch has been designated "The Prayag Psychic Theosophical Society," and that the Office-bearers for 1882-83 are:—

H. C. Niblett, Esq., *President*.
Babu Oprakas Chandra Mukerjee, *Vice-President*,
Dr. Avinas Chandra Banerjee, *Secretary*.

NEW BRANCH SOCIETIES.

AT HYDERABAD.

THE "HYDERABAD THEOSOPHICAL SOCIETY" was formed at Hyderabad, Deccan, by our indefatigable brother, M. R. Ry. S. Ramaswamier Avergal, on the 17th December, with the following Office-bearers:—

Dorabjee Dasabhy, Esq., *President*.
Babu Gya Prasada, *Secretary*.
Babu Raghunath Prasad, *Assistant Secretary*.

BOLARUM (H. H. Nizam's Dominions).

"THE BOLARUM THEOSOPHICAL SOCIETY" was formed by the same brother on the 25th December with the following Office-bearers:—

M. R. Ry. V. Balakistnah Moodlyar Avergal, *President*.
" T. V. Gopaulsami Pillay, *Secretary and Treasurer*.

SECUNDERABAD (H. H. Nizam's Dominions).

"THE SECUNDERABAD THEOSOPHICAL SOCIETY" was formed by the same brother on the same date, in spite of the unfair opposition of some maliciously inclined mischief-doers of the place. The Office-bearers are:—

M. R. Ry. M. Etherajulu Naidu Garu, *President*.
" I. M. Ragoonayakulu Naidu Garu, *Vice-President*.
" C. Kuppaswami Aiyar Avergal, *Secretary*.

BELLARY (Madras Presidency).

"THE BELLARY THEOSOPHICAL SOCIETY" was formed by the same brother on the 27th December, with the following Office-bearers:—

M. R. Ry. A. Sabapathy Moodlyar Avergal, *President*.
" C. E. Rangauathum Moodlyar Avergal, *Secretary*.

CHINGLEPUT (Madras Presidency).

"THE CHINGLEPUT THEOSOPHICAL SOCIETY" was formed by the same brother on the 7th January with the following Office-bearers:—

M. R. Ry. R. Vythinatha Iyer Avergal, *President*.
" C. Kuppaswami Iyer Avergal, *Secretary and Treasurer*.

CUDDALORE (Madras Presidency).

"THE CUDDALORE THEOSOPHICAL SOCIETY" was formed by him on the 9th January, with the following Office-bearers:—

M. R. Ry. M. Natarajaiyar Avergal, *President*.
" A. Rama Row Avergal, *Secretary and Treasurer*.

MADURA (Madras Presidency).

"THE MADURA THEOSOPHICAL SOCIETY" was formed by the same brother on the 10th January, with the following Office-bearers:—

M. R. Ry. S. Subramania Iyer Avergal, B. L., *President*.
" V. Cooposwamy Iyer Avergal, M. A.) *Secretary*.

KARWAR (Bombay Presidency).

An official report has been received from brother Babu J. Ghosal, of Calcutta, of the formation, on the 7th of January, of a Branch Society, known as the "NORTH KANARA THEOSOPHICAL SOCIETY," at Karwar, whose Office-bearers are:—

Rao Bahadur Gopalrao Vinayak Bhanap, *President*.
Mr. Seshagiri Rao Vithal, *Vice-President*.
" K. M. Raghavendra Rao, *Secretary*.
" Ramrao Mangeshaya Bhatkal, *Asst. Secretary*.

THE BOLARUM THEOSOPHICAL SOCIETY:

OR

THE PSYCHO-SCIENTIFIC BROTHERHOOD.

(ESTABLISHED AT BOLARUM, DECCAN.)

December 1882.

RULES AND BYE-LAWS.

I. The Bolarum Theosophical Society is a branch of the Theosophical Society and Universal Brotherhood, which was founded at New York, America, on the 17th November 1875.

II. This Society is constituted with the following three objects:—

- (a). To promote the moral regeneration of the community;
- (b). To cultivate the feelings of Universal Brotherhood;
- (c). To promote the study of the Ancient Aryan Religion as far as practicable.

III. The members *must*, after their admission to the Branch Society, lead a life of temperance, purity and brotherly love.

IV. Every candidate for admission into the Society must be recommended by two Fellows.

V. To meet the convenience of all members, lectures will be delivered in the Vernacular, a translation of which into English will be forwarded to the Parent Society, whenever necessary.

VI. The Society will consist of a President, a Secretary and Treasurer, and Members. If the conduct or life of any of the members be inconsistent with the rules, objects and dignity of the Society, a report will be made to the Parent Society for such action as they may deem necessary to be taken.

VII. Besides the initiation fee of Rupees ten paid once for all to the Parent Society, a subscription of Rupee one is payable by each member monthly in advance to defray the necessary expenses, those who are unable to pay being exempted.

VIII. The ordinary meetings will be held on each alternate Sunday.

IX. The above Rules and Bye-laws are subject to modifications from time to time as occasion arises.

V. BALAKISTNAH,

President, Bolarum Theosophical Society.

Approved by the President-Founder in Council.

DAMODAR K. MAVALANKAR,

*Joint Recording Secretary,**Head Quarters, Adyar,**Madras.*

THE CAWNPORE CHOHAN THEOSOPHICAL SOCIETY.

RULES.

I. This Society is established with the following objects:—

- (a). To investigate the hidden mysteries of nature and the psychical powers latent in man;
- (b). To cultivate a feeling of Universal Brotherhood;
- (c). To promote the moral and spiritual progress of mankind in general and of its members in particular.

II. The Society is open to all who promise to lead a life of purity, for which purpose every candidate has to make a declaration in the prescribed form.

III. Candidates for admission must not be below the age of eighteen.

IV. A monthly subscription of Rupee one is payable by each member of the Society in addition to the usual initiation fee of Rupees ten. In any exceptional case, the Society will have power to excuse any member from paying the fees.

V. Any member found leading a life inconsistent with the recognised principles of the Society, shall, in the first instance, be warned by the President, and, if after such warning, he does not improve, it will be optional with the Society by a vote of two-thirds of its members to suspend or expel him from the Society.

VI. The Officers of the Society shall be a President and a Secretary who shall be elected, annually or when necessary, by a vote of majority of the members of the Society.

VII. The Secretary will keep a record of the proceedings of the meetings of the Society and shall also keep an account of its funds.

VIII. Four members at least shall constitute a quorum, and in the absence of any of the permanent Officers of the Society, the members present shall appoint their own Officers for the occasion.

IX. The ordinary meetings of the Society shall be held on the 7th, 17th and 27th of every month at such time and place as may be found convenient by a majority of the members of the Society; but the President shall have power to convene any emergent meeting when necessary.

X. Any one who, for reasons that may appear satisfactory to the President, prefers to keep his connection with the Society a secret, shall be permitted to do so.

XI. The library of the Society shall be open also to outsiders on payment of an annual subscription of Rupees six in advance.

MOHENDRA NATH GANGULI, L. M. S.

Secretary.

CAWNPORE,
15th January 1883. }

RULES OF THE PRAYAG PSYCHIC THEOSOPHICAL SOCIETY.

ESTABLISHED 6TH NOV. 1881.

1. THAT this Society be designated the Prayag Psychic Theosophical Society.

2. Every person, who is a Fellow of the Parent Theosophical Society, shall be eligible for election by ballot as a member of this branch; one black ball in seven to exclude.

3. The subscription of the Fellows to cover the necessary expenses of the Society, shall be a minimum monthly subscription of four Annas. It shall however be optional, for any member, to pay a larger amount.

4. The Society shall be administered by Council of seven including the President, Vice-President and Secretary as ex-officio members. The retiring Office-bearers shall be members of the Council for the ensuing year.

5. The Council shall be empowered to transact all ordinary business connected with the management of the Society. Five members shall form a quorum.

6. The President or, in his absence, the Vice-President or the senior brother present, shall take the chair at the meeting of the Council as well as at the ordinary meeting of the Society.

7. The ordinary meeting of the Society shall be held on the 1st and 3rd Sunday of every month at such convenient hour as the Council may direct. The Secretary is empowered to summon an extraordinary meeting whenever in the opinion of the President, or, in his absence the Vice-President, the necessity for it arises, or in the written requisition of five members. In the latter case seven days' previous notice must be given.

8. The officers of the Society shall be elected annually in the month of November.

9. Any member of the Society may be suspended by the Council after due warning, and if his conduct or life is manifestly inconsistent with the rules, objects and dignity of the Society, be expelled by a two-thirds vote of the members.

10. The above rules are subject to revision at the annual general meeting convened for the purpose with the sanction of the Council, but at no other time. Should the members be not unanimous, at least two-thirds of the members must vote in favour of the alteration.

Personal Items.

OUR INDEPATIGABLE Brother, Mr. K.M. SHROFF, a Vice-President of the Bombay Theosophical Society, reports that his Branch has selected for its Library and rooms, a place on the Kalbadevi Road, near Messrs. Atmaram Sagoon and Company, where the regular weekly meetings of the Society will be held.

A few more Theosophists, like our esteemed brother, Mr. Shroff, will make any cause they identify themselves with, a glorious success. We have therefore every hope and confidence that the Bombay Branch will ere long achieve many practical results for the good of India, now that the Head-quarters of the Parent Society have been removed from Bombay and the Branch thus feels the responsibility, like all other Branches throughout the world, which rests upon it.

RAO BAHADUR JANARDAN SAKHARAM GADGIL, Vice-President of the Rewah Theosophical Society at Baroda, writes to say that Rao Bahadur Vinayakrao Janardan Kirtane, Naib Dewan of Baroda and the President of his Branch, "is recovering, though rather slowly." We sincerely hope that the patient will soon get well.

BABU JWALA PRASADA, President of the Meerut Theosophical Society, is successfully practising Mesmerism. He recently cured an inveterate eye disease of many years standing. The patient, Babu Peary Lal, a copyist of the Meerut Munsiff's Court, had been hitherto, unsuccessfully, treated by several able doctors. Out of gratitude to our brother, he has made a donation for the Library of the above named Branch. Let it be remembered that, unlike Western professional Mesmerists, the Theosophists in India who are practising mesmerism, are curing diseases solely out of a pure love for humanity and receive no fees whatever for their services.

The Venerable Parker Pillsbury, a charter member of the Rochester (U. S. A.) Theosophical Society, is engaged upon a work which will embody his personal recollections of the tremendous struggle against human slavery in America, throughout which he was one of the foremost and most honoured leaders of the Abolition Party. What George Thompson was in England, Pillsbury and Garrison were in America.

From Mrs. J. W. Cables, Corresponding Secretary of the abovenamed Branch, we have encouraging reports of the Theosophical work that is in progress among the members—all, educated and intelligent persons, who are trying their utmost to spread correct ideas with respect to Asiatic philosophy and Aryan Science throughout America.

OUR BROTHER, MR. P. SRINIVASA ROW, JUDGE, S. C. COURT, AT MADRAS, recently visited the great Pagoda at Tinnevely in company with the District Munsiff of the place and one of the pagoda priests, for the purpose of seeing the famous king-cocanut planted by the Buddhist delegation from our Colombo (Ceylon) branch, which accompanied Col. Olcott to that place in the year 1881. The false report circulated by the Missionaries that it had been destroyed by the Hindus as soon as Col. Olcott's back was turned, will be recollected. Judge Srinivasa Row found the tree grown to the height of a yard or more, with six large leaves in the crown, and altogether very healthy and vigorous. When the trunk has become large enough, a brass plate is to be affixed to it to commemorate this interesting historical event.

By a curious oversight, in making up the report on the results of Col. Olcott's Ceylon work of 1882, we omitted to mention an act of generous liberality by Mr. D. Samarawikrama, Notary Public of Galle. This gentleman, although not a Buddhist in religion, declined to receive the usual honorarium for his professional services in executing the deeds under which the boards of Trustees and Managers of the Singhalese National Fund are constituted.

Mr. Samarawikrama deserves an ample reward for many kind acts that he has done in the past as opportunity offered to benefit some worthy object.

THE Bombay compositors made certain errors in setting the figures in the consolidated Memorandum of Receipts and Expenditures of the S. N. B. Fund, as published in the December *Theosophist*. They should be as follow: Receipts, (Total) Rs. 8,904-81; instead of Rs. 8,904-81½, and the totalling on the credit side should be Rs. 6,807-09, instead of Rs. 6,830-54. The Secretary of the Board of Managers (Mr. Edrewere) reports that with Mr. E. Gooneratna, Gate Mudliar's, assistance, he has collected Rs. 123-75, of arrears subscriptions and in petty sums Rs. 20. Of this Rs. 112-50, and Rs. 3-87 additional of interest on a loan from the Fund, have been deposited in bank to the credit of the Trustees.

ONE of our correspondents thus describes his first attempt at mesmerism:—

"I took hold of the hand of a boy of about 13 years of age, looked steadily at his eyes without winking and strongly willed that he should go to sleep. In about 10 seconds, he fell back asleep, as though he were struck with lightning.

"In about 5 minutes more, he answered some extraordinary questions which, to judge from his limited education, he could not have done in his normal condition."

"Some of my sceptical friends were thus brought to conviction. I have learned to cure various diseases, and this, in my opinion, seems to be more beneficial to humanity than wasting time in experiments to arrive at some exoteric results."

WE learn that our brother Babu Barada Kanta Majumdar is trying to form a Branch at Jessore. He would have worked harder and succeeded in his attempt, ere long, had it not been for the heavy calamity that fell to his lot—the loss of his eldest son.

OUR brothers in Rohilkhand and Oudh are working in right earnest, individually and collectively. In these districts, many a true patriot and philanthropist is being gathered under the banner of Theosophy.

M. R. Ry. A. Govinda Charlu Garu no sooner joined our Society, than he began to show what he can do for our cause. On the night of the 15th Instant at Tumkur he delivered a lecture, in which he began to disabuse the public mind of all their erroneous notions on Theosophy. We trust that through his exertions, branches will soon spring up in the Mysore Province.

BEGINNERS in the field of Mesmerism would do well to emulate Mr. Tookaram Tatya, Councillor of the Bombay Theosophical Society. Within a comparatively short time he has attained such considerable progress that he cures cases of hysteria, epilepsy, leprosy, &c., of long standing. In one case, a complete paralysis of half the body was cured; the patient, who was brought in a carriage and supported by two people, walks some distance after five days' treatment. We hope these successes may induce our brother, Mr. Jehangir Cursetji Jehangir Tarachund, so long an invalid, to commit himself unreservedly to Mr. Tookaram's care.

WITH deep regret we record the death of our esteemed Brother and friend, M. R. Ry. K. Venkatanarasayya Garu, F. T. S., Translator, District Court, Bellary. His love for the Occult sciences, the devotion and zeal with which he promoted the objects of our Society, as Telugu Assistant to the Corresponding Secretary, had endeared him to every Theosophist.

DEATH OF D. M. BENNETT, F. T. S.

WE had but just begun to read for our review of the third volume of Mr. Bennett's *A Truth-seeker Around the World*, when the Overland Mail brought us the news of his death—on the 6th of December, at the age of 64, after an illness of less than a week. This event, which will be so gladly hailed by all enemies of Freethought, will be the cause of sincere sorrow to every friend of religious agita-

tion, the world over. For whether in full agreement with him or not, all will admit that he was a bold, brave thinker, the champion of free discussion, a hard-working, kindly disposed, intellectually active, honest, religious agitator. One episode in his life, his imprisonment, which has been made the subject of reproach to him by the Christian majority, will be treasured in the memories of Freethinkers as his best claim to their respect. For as time wipes out, the smirched record of the case, the men who prosecuted him and the scheme by which he was haled to prison, will be despised, and as the fact that he was made a scapegoat by a cabal of powerful bigots for the whole infidel movement in America, will come out clearly, many who are now prejudiced by the slanders of persons like Mr. Joseph Cook, will do justice to his memory. Mr. Bennett was a rough-and-tumble theological wrestler. He struck from the shoulder straight at the mark, without caring to pay compliments or pick the best phrases. There is therefore a flavor of coarseness in his controversial writings, and a tone of scorn or bitterness throughout. This seems a little strange at first sight, since his youth was passed among the Shakers, the quietest, most honest, prosaic, and inoffensive community imaginable. But no doubt it was his very combativeness of nature which drove him out from their bosom to fight the world and win his footing: he had that in him which revolted at the disciplinary restraints of the Shaker family, and he found his greatest happiness when in the thickest of the battle. During his public career as a leader of the Freethought party he was a prolific writer, and sent out tract after tract, pamphlet after pamphlet, book after book. It was a shower of sledge-hammer blows upon the crest of Christian theology. He was engaged in numerous controversies with clergymen and others of their party, a study of which gives the enquirer about all that can be said for or against the Christian religion. The history of his memorable voyage around the world in search of the truth about the creeds and practices of all the nations, is fresh in the public mind. And the work is a marvel of cheapness and full of interesting facts. His unexpected and undesired appearance as a lecturer in Bombay and Ceylon was forced upon him by unforeseen exigencies at those points. His lecture at Galle and Colombo, contrasting Buddhism with Christianity was so admired by our Singhalese brothers that they rendered it into their vernacular, and hundreds of copies are already circulated throughout the Island. It was the good fortune of the founders of our Society to aid him to some extent in both India and Ceylon to make acquaintances and procure information pertinent to his researches. He stopped with us at Bombay and in Ceylon was the guest of our Fellows. Particulars of all those are given in Vol. III of the work above noted, and it is also there stated that he joined our Society. Now that he is dead (but not gone, since he lives in his works) we shall always look back to our intercourse with pleasure, and the good wishes we had for him shall pass to the faithful wife of whose devotion and self-sacrificing industry it made him so evidently happy to speak. He impressed us as being a thoroughly honest man, of decided opinions, which he was conscientiously trying to propagate, and as one who in the prosecution of that work was ready to undergo every necessary privation and run every risk. His untiring industry was shown in his utilising every moment in either the accumulation of material or writing out his notes. The fact that while actually on tour around the world, fitting from land to land, he contrived to write four volumes 8vo of about 900 pages each, shows what a great literary worker he was. We doubt if a like feat was ever previously accomplished. And though thousands of sympathisers will mourn him at the West, we can assure them that if he had lived but a few years longer, until the Asiatic people had time to become acquainted with him, there would have been tens of thousands among the Hindus and Singhalese to bewail him as a true friend snatched away when they needed him most.

THE THEOSOPHIST

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

VOL. 4. No. 6.

MADRAS, MARCH, 1883.

No. 42.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

SPECIAL NOTICE TO CORRESPONDENTS.

Adverting to articles and correspondence destined for the pages of the THEOSOPHIST, we would call the attention of intending contributors to the following instructions:—

(I.) *No anonymous documents will be accepted for insertion, even though they may be signed "A Theosophist."*

(II.) *Any contributor not desiring his name to be made public, should give the necessary intimation to the Editor when forwarding his contribution.*

(III.) *Contributors are requested to forward their articles, in the early part of the month, so as to allow the Editor plenty of time for correction and disposal in the pages of the THEOSOPHIST.*

(IV.) *All correspondence to be written on one side of the paper only, leaving clear spaces between lines and a wide margin.*

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

SIR RICHARD AND THEOSOPHY, AGAIN.

If the saying of the witty Sydney Smith, that you cannot get a joke into a Caledonian head without repanning the skull be true, no less certain is it that a false idea once rooted in certain minds, cannot be dislodged without decapitation. Our illustrious friend Sir Richard Temple would seem to be of the latter class. While at Bombay he conceived the absurd notions that the Theosophical Society and Brahma Samaj were somehow interchangeable titles, and that the former was a religious "sect." The President of our Bombay Branch, Rao Bahadur Gopalrao Hurree Deshmukh, was a member of his own Legislative Council, and would have told him the facts; and we took the earliest possible opportunity

(*Theosophist*, vol. ii, page 139) to undeceive him in these columns after reading his Sheldonian speech at the Oxford University. But with an amusing tenacity he clings to his misconceptions, and has just repeated them to all England [*Fortnightly Review*, Article: "Indian Mysticism"] as though he had never been contradicted! We fear he is himself past all remedy, and that he will go on speaking and writing about our new "sect" until he disappears from view under the Great Extinguisher that snuffs out every man's candle, sooner or later. Yet, as we have a character to preserve, we shall quote a paragraph or two from his latest magazine article, that we may once more enter our protest both against the imputation that our Society is in any sense a sect, and the still worse one that it has any connection with, or is responsible in any degree for, the vagaries of the Minister of the New Dispensation, of Kailas and Calcutta.

Sir Richard says of "that new school of Indian thought, which is the product of Western civilization":—

The Natives of this school have many religious convictions of a negative kind, but less of a positive nature. The Indian name assumed by the most prominent among them is "Brahmo;" some of them have adopted, apparently from Transatlantic quarters, the designation of Theosophists—and by the best English authority they are termed the Hindu religious reformers. The originator was Ram Mohun Roy, and the best expounder now living is Keshub Chunder Sen, both of Calcutta. But ramifications of this sect and kindred sects moving in a parallel direction, have spread, throughout the three Presidencies of Bengal, Madras, and Bombay. The intellectual tendencies of these sects have been described in the answer to the preceding question; and inquirers will ask whether the religion of these people is at all likely to be the religion of the future in India.

On its negative side this religion renounces superstition, paganism, monstrosities, and absurdities of all sorts. It abjures Atheism and Materialism. It repudiates Mahomedanism, Buddhism, and Hinduism. It regards Christianity not as a religion to be adopted, but as one of several ways leading towards pure and abstract truth. It looks towards the Vedas and other ancient writings, handed down from the Aryan Hindus, as constituting another of these ways. It holds the minds of its adherents as open mirrors ready to catch the rays of truth whencesoever coming. It fails to find that this truth has anywhere been finally and definitely revealed. Then, on its positive side, it is Theism, including faith in a Supreme Being, in the abstract principles of right and wrong, in the immortality of the soul, in the accountability of mankind during a future state for good or evil done during this life. The dictates of the conscience, the power of the moral sense, are fully acknowledged. But there hangs about all the tenets much of haziness, of dreaminess, and of mysticism generally. This faith is likely to become the religion of the immediate future among the educated classes of Hindus, but will hardly supplant Hinduism among the masses for a long time to come. Christianity has not as yet spread sufficiently to become an actual power in the country. It hardly possesses half a million of native adherents, but that number may, at an ordinary rate of progress, from conversion and natural increment, be augmented within a generation to something between one and two millions. Whether there will be any extraordinary accession from the ranks of the Hindu Theists it is impossible to hazard a prediction.

There are very conflicting opinions with respect to Sir Richard Temple's abilities as a statesman, but all must concede that no critic of the Theosophical Society has ever equalled him in the talent for totally misconceiving its nature, objects, and aims. His present article shall

have the prominent place it deserves in our scrap-book, among the comical excerpts from contemporary periodical literature. What fresh surprise has he in store for us ?

IN RE ADWAITA PHILOSOPHY.

BY THE SWAMI OF ALMORA.

WILL the Editor satisfy us by proving the assertion that "matter is as eternal and indestructible as spirit?" The assertion was made in the Editor's note to a correspondent's letter on 'Karma' (Vide page 89 of the *Theosophist* for January 1883). You should bear in mind that we are speaking of matter and spirit beyond the present developed form, or in the stage of perfect *Laya** according to Patanjali's second and third *Sūtras*, or, from the standpoint of the Esoteric Theosophy. Could you kindly explain what is meant by *Sattā Sāmānya* (सत्तासामान्या) and *Parampadam* (परमपदम्) of the Aryan adepts, Nirvāna of the Budhas, and the Philosopher's stone of the votaries of other occult Philosophies? As far as we understand the Aryan Theosophy, when the *Mahapralaya* takes place, matter is absorbed by, or dissolved into, *Mahat-tattwa* (महत् तत्त्वम्) and the same again into *Prakriti*, and the *Prakriti* finally into *Pūrūsha* or *Param-padam*.

In the same way of the components of the mysterious letter Om (ॐ). A (अ) is dissolved into U (उ) and the *raja* part of U (उ) into M (म्). You will thus see that matter and force can both be *layed* (or dissolved) ultimately into the Spirit which alone remains as "True," and should be called Eternal—which term neither matter nor force deserve—being liable to evolution from, and dissolution into, Spirit—or the Absolute. As you are well acquainted with the doctrines of the Adwaita Vedanta, it is needless to write more on this subject.

We would, however, call your attention to page 99 of the same number of the *Theosophist*, and entreat you to remove our doubt by establishing scientifically a certain point. Who was it that died as stated in the article "Can the Double murder?" According to our belief man exists in a three-fold way; 1st, externally; 2nd, internally; and 3rd, spiritually. (1) By externally we mean in gross body (स्थूलशरीरम्) or Annamaya (अन्नमय). (2) The internal fold is the astral body formed of the three koshas or cases, viz. :—Pranamaya (प्राणमय), Manamaya (मनमय), and Vignyanmaya (विज्ञानमय). (3) The spiritual fold is the Pragna state or Anandmaya (आनन्दमय). You say " * * * that a mortal wound may be inflicted upon the inner man, &c. &c." Now what do you mean by the inner man here? The question to be settled is whether the double murdered the double or treble. In our opinion the double murdered the treble and not the double—and in no case the spiritual—one. Our object in writing this is to ask you to kindly ascertain what is the extent of a human will's influence—or in other words—Can the *Mayavi Rupa* be also annihilated by mesmeric force or the material body only?

ALMORA, PATALDEVI, }
20th January, 1883.

EDITOR'S NOTE.—To our utter amazement, we are called upon to prove that matter is indestructible; at any rate, that "matter is as eternal and indestructible as spirit!" Though

the question and proofs as to the eternity and indestructibility of matter alone, might be safely left to the Royal Society to answer, yet we are fully prepared to satisfy our learned correspondent, and, with his permission, will answer all his queries.

We are asked to bear in mind that the *entities* in question are "matter and spirit beyond the present developed form, or in the stage of perfect *Laya*."

We are unable to understand what is really meant by "spirit beyond the present developed form." The sentence presents no sense to our mind, trained as it has been by our great masters to think of "Spirit" as of something formless and entirely beyond the ken of our sensual perceptions, and, therefore, not to be considered apart from, or independently of, corporeal existence. UNIVERSAL INTELLIGENCE and the ONE LIFE as we call it, conceived of, apart from any physical organization, becomes vital essence, an energy or force; and none of these we believe can be considered as a distinct entity, a substance, or, as having a being or even a form separate from matter. Locke's definition, that "Spirit is a *substance*, in which thinking, knowing, doubting and a power of moving do subsist"—would hardly be accepted by the average Vedantee, and would find itself absolutely rejected by every true Adwaitee and Eastern Occultist. The latter would answer that "matter alone is a substance, in which thinking, knowing, doubting, and a power of moving, are *inherent*, whether as a latent or active potentiality—and whether that matter is in a differentiated, or an undifferentiated state.

Thus, in our humble opinion, the something, or rather the *no-thing*, called Spirit, has by itself, no form or forms in either progressive or stationary "states of development;" and we say again that the expression is perfectly unintelligible to every real Adwaitee. Even supposing that the qualifying clause refers only to matter, the meaning conveyed by the expression "matter and spirit beyond the present developed form" is the same as conveyed by that of—"matter and spirit in the stage of perfect *Laya*?" We fail to see the point made, or even any sense in such a sentence as "matter and spirit in the stage of perfect *Laya*," implying as it does the possibility of spirit, a pure abstraction, being dissolved and annihilated—we will not say—as matter—since the latter in its primordial, cosmic state can be no more annihilated or even dissolved than spirit—but as a *thing* of matter having substance and form. Can a *void* be annihilated? And what is pure, *absolute* spirit but the "void" of the ancient Greek philosophers? Well says Lucretius: "there can be no third thing besides body and void; for if it be to the smallest extent tangible—it is *body*; if not,—it is *void*." And let it not be urged, on the strength of this quotation, that, because we quote the words of a great "Atheist," a *materialist*, as an authority, we are therefore a materialist and an atheist (in the usual sense of both terms) *ourselves*. We object to the very term "materialism" if it is to be made identical with, or a synonym of "corporealism," that is to say, an antithesis of, "Spiritualism." In the light we, Occultists, regard matter, we are all materialists. But it does not at all stand to reason that because of that, we should be, at the same time, "corporealists" denying in any sense or way the reality of the so called spiritual existence, or of any being or beings, living on another plane of life, in higher and far more perfect worlds than ours, or having their being in *states* of which no untrained mind can have the smallest conception. Hence our objection to the idea and possibility of "matter and spirit, in the stage of perfect *Laya*" unless it can be shown that we have misunderstood the latter word. According to the doctrines of the Arhat philosophy there are *seven* states of matter, the 7th state being the sum total, the condition or aspect of *Mulaprakriti*.*

Consequently the state of cosmic matter beyond its "present developed form" may mean any of the other six states in which it exists; and hence it cannot necessarily mean "matter in a stage of perfect *Laya*." In what sense then, does the learned querist want us to interpret the words "matter" and "spirit?" For, though we are aware that there exist, even in the present age of science and enlightenment, persons who, under the pretext of religion, teach the ignorant masses that there was a time when matter *did not exist* (since it was *created*)

* *Laya*, or a state of absolute dissolution, annihilation of all substance.—*Ed.*

* Undifferentiated cosmic matter,

implying thus that there will come a moment when it will be annihilated, we have never yet met any one, whether atheist or deist, materialist or spiritualist, who would presume to say that spirit—whether we call it “void” or “divine breath”—can ever be annihilated; and if the word *Laya* means *annihilation*, the very expression used by the respected Swami involves an assumption that “spirit” can be destroyed in course of time. In such a case, we are evidently called upon to demonstrate that matter and spirit are eternal on the supposition that both have a period of “*Laya*.” If we are to avoid this extremely—*awkward* conclusion, what is the purport of the Swami’s questions? Verily, it would have been better if he had allowed us the privilege of interpreting our own statements. Moreover, our learned opponent is not satisfied with merely giving us his own—begging his pardon—incomprehensible definition of matter and spirit, to enable us to prove our “assertion:” but we are asked to answer the question “according to Patanjali’s second and third *Sutras*, or, from the stand-point of esoteric theosophy.” How or why should Swami think, or know, that we made the statement in question on the authority of Patanjali’s treatise? Or is Patanjali’s philosophy identical with esoteric theosophy in his opinion? If not, why should our statement be *sine qua non* proved only “according” to that philosopher’s *second and third Sutras*? It would be just as reasonable to call upon us to prove the proposition under consideration from the stand-point of the Salvationists. As it is almost hopeless for us to understand his definition, or satisfy his curiosity under the extraordinary restrictions imposed, we shall with the venerable Swami’s permission, interpret our “assertion” in our own way, and *prove it agreeably* to esoteric theosophy, and we hope, in accordance with the Adwaita philosophy that our correspondent knows so well.

Our “assertion” then means the following: undifferentiated cosmic matter or *Mulaprakriti*, as it is called in Hindu books, is *uncreated* and eternal. It would be impossible to prove this assertion from *a priori* reasons, but its truth can be tested by the ordinary inductive method. In every objective phenomenon perceived, either in the present plane of consciousness or in any other plane requiring the exercise of spiritual faculties, there is but change of cosmic matter from one form to another. There is not a single instance, or the remotest suspicion of the annihilation of an atom of matter ever brought to light either by Eastern adepts or Western scientists. When the common experience of generations of adepts in their own spiritual or psychic field of observation, and of the ordinary people in theirs—(i. e., in the domain of physical science) points to the conclusion that there never has been the utter annihilation of a single material particle, we are justified, we believe, in saying that matter is indestructible, though it may change its forms and properties and appear in various degrees of differentiation. Hindu and Buddhist philosophers have ages ago recognised the fact that *Purush* and *Prakriti* are eternal, co-existent, and not only correlative and interdependent but positively one and the same thing for him who can read between the lines. Every system of evolution commences with postulating the existence of *Mulaprakriti* or *Tamas* (primeval darkness). Leaving aside the great authority of Kapila on this subject, we may refer to the celebrated Rik of *Rigveda* describing this Primeval Chaos, and using such expressions as:—

“*Tama eva purasthath abhavath viswarupam*” and—“*Asathva ithamagra Asith*” * etc.—

scattered throughout the *Veda* and the *Upanishads* in support of our assertion. All those great philosophers of India who have added the ancient wisdom-religion of Agasthya, Theerwasa and other Rishis to the pure Adwaita philosophy of Vasishtha, Vyasa and Suka, have recognized this fact. Goodapatha and Sankaracharya have given expression to their views on the subject in their works, and those views are in perfect accordance with the doctrines of the Arhat philosophy. The authority of the latter two great philosophers will, we believe, be sufficient to show to the learned Swami, since he is an Adwaitee, that our statement is correct. And primeval cosmic matter, whether called *Asath* or *Tamas*, or *Prakriti* or *Sakti*, is ever the same, and held to be eternal by both Hindu and Arhat philosophers, while *Purusha* is inconceivable, hence non-existent, save when manifesting through *Prakriti*. In its undifferentiated condition, some

Adwaitees refuse to recognise it as matter, properly so called. Nevertheless this entity is their *PARABRAHMAN*, with its dual aspect of *Purush* and *Prakriti*. In their opinion it can be called neither; hence in some passages of the *Upanishads* we find the expression “*Prakriti-layam*” mentioned; but in all such passages the word “*Prakriti*” means, as we can prove,—*matter in a state of differentiation*, while *undifferentiated* cosmic matter in conjunction with, or rather in its aspect of, *latent spirit* is always referred to as “*MAH-ISWARA*,” “*Purusha*” and “*Parampada*.” The description given by our learned correspondent and the very words used by him when he says, “when the *Mahapralaya* takes place matter is *absorbed* by, or *dissolved* into, *Mahat-tatwa*, and the same again into *Prakriti*, and the *Prakriti* finally into *Purusha* or *Parampadam*”—show that he is either waging a war of words, or seeking to draw us out (whether for friendly purposes, or otherwise, he knows himself best;) for neither the words “*absorbed by*,” or “*dissolved into*,” can mean *annihilated*. Why should he then use against his own argument the term “*Laya*,” since if he once calls himself an Adwaitee, he must know the doctrine, and therefore understand the various senses in which such specific terms are used. Thus, we shall feel grateful to our learned correspondent if he can quote to us a few authorities in support of his statement about the dissolution of *Mahat-tatwa** and *Prakriti* at the time of *MAHAPRALAYA*. We shall then be able to see what the Aryan philosophers really meant by such an assertion.

In reference to the real meaning of “*Satta Samanya* and *Parampada*” of the Aryan adepts, Nirvana of the Buddhas and the Philosopher’s stone, their meanings are identical in both the Aryan and Arhat secret doctrines. *Satta Samanya* sometimes means *latent spirit*. It also means “*Guna Samyapadhi*,” or the undifferentiated condition of *SATWAGUNA*, *RAJAGUNA* AND *TAMAGUNA*.† As to *Parampada* and Nirvana, both mean the same thing. From an objective point of view it is the condition of *Purush-Prakriti* as above described; from the subjective—it is a state of perfect unconsciousness resulting as bare *Chidakasam*.

If the Swami is desirous to learn more about the “Philosopher’s stone” of “the votaries of other occult Philosophies” then we may refer him to our foot-notes to the articles “Gleanings from Eliphas Levi,” published in the January number of the *Theosophist* and other sundry articles. If the “other Occult Philosophies” are worthy of their name, then the doctrines taught in them must not differ save in the names given to identical things. Truth is but one, and of two different versions one must be necessarily false. We are not prepared to accept the interpretation given of the word *Aum*, since the above interpretation is not quite consistent with the doctrines of the Adwaitee Vedanta philosophy. We shall feel grateful nevertheless, if the learned Swami can refer us to any great Adwaitee philosopher as an authority in support of his explanation.

No less puzzling are his curious ideas about our *supposed* meaning and views about the potentialities and nature of the human double.

The question is not “whether the double murdered the double or the treble,” for neither the “double” nor the higher “treble” (if, as we suppose the 5th, 6th and 7th principles are meant) can be *murdered* by living man or ghost. The fact we suppose to be that by the concentrated energy of implacable hate [of Prince Obrenovitch’s foster-mother against his assassin], and through the agency of the clairvoyant’s double, “the silver cord” of life was snapped and the inner-man driven out of its physical covering. The wound which destroyed life, i. e., broke up the relationship between the *Schoolsariram*, with its enforming *Jiv*, and those other component parts of the entire personality, was inflicted upon the lower “treble”—if the Swami of Almoraz must use the clumsy term, even in sarcasm—without first transpiercing the physical body. In a case of natural death the citadel of life is captured, so to speak, only by gradual approaches; in deaths of violence it is taken with a rush. If fright, or joy, or the lethal current of hatred

* *Mahat-tatwa* corresponds to the spiritual Light, or the *Sephira* of the Jewish Kabalists.—Ed.

† Literally—the most sacred place; means Nirvana or the condition of *Moksha*.—Ed.

‡ *Satwaguna*—the quality of passivity, or absence of any cause of disturbance; *Rajaguna*—the quality of activity, or that which induces to action; *Tamaguna*—the quality of ignorance, inactivity of mental and spiritual faculties arising from that ignorance.—Ed.

* “Primeval darkness resulted as the manifested universe” and “*Asath* or *Prakriti* existed first.”—Ed.

be the cause, the body will show no wound yet life be extinguished all the same. Sorcerers' victims usually appear as though killed by heart disease or apoplexy: chemical analysis will afford no clue to the assassin's method, nor the surgeon be able to find a suspicious mark upon the surface of the cadaver,

MR. COOK AT HOME.

AFTER *circumbloviating* the globe, the Reverend Joseph Cook has returned to his altars and his fires and begun to lecture upon his adventures among the poor heathen. In Framji Hall, Bombay, and the Royal College, Colombo, he seemed a very impressive personage; the shake of his head was vertiginous to a degree, and his heels crashed upon the floor like the trip-hammer of Vulcan. But in America he is seen without glamour, as many recently received newspapers show. From the *Bombay Gazette* we clip the following paragraph, taken from one of the most influential American newspapers, which is even less severe upon the reverend gentleman than the leading journals of his own city of Boston:—

A friend is good enough to enclose us (*Bombay Gazette*) a cutting from the *New York World* of the 22nd October, relative to the Rev. Joseph Cook, who so recently made our Framjee Cowasjee Institute ring with his eloquence. It would be unkind to publish the extract without warning the editor of the *Bombay Guardian* that he should carefully abstain from reading it. It is very dangerous to be in the way when the American leader-writer "slings ink." With this warning we give the cutting:—All reasonable persons must regret to see that the Rev. Joseph Cook has returned from New Zealand not only unroasted, but quite as raw as when he left his native shore. Humboldt's reported and unkind mention of Bayard Taylor as a "man who had travelled further and seen less than any one he had ever met," exactly fits the Rev. Joseph Cook. No one expected to find that Mr. Cook had made any acquaintance with the principles of science, or had arrived at an appreciation of his own intellectual unfitness for any task which requires sound knowledge and a respect for truth, during his voyage around the world; but it was not too much to hope that he might have acquired, by contact with polished races and by the sight of a larger horizon than that he had been accustomed to, some sense of his own insignificance and a corresponding measure of respect for names honored in all lands. But the homely proverb is justified once more. A silken purse is not to be made out of certain kinds of material, and no sooner does the Rev. Joseph Cook feel himself on solid ground within sight of his native heath than he takes up his parable against Herbert Spencer, whom he calls a charlatan, and against Professor Fiske, whom he reviles as but the echo of a charlatan. Mr. Cook must not misunderstand this brief notice. The *World* notices him, not because his opinions on any subject are of the slightest importance to serious people, but because being a harlequin, he is tolerable only when he is ridiculous, and needs to be corrected when he becomes impertinent."

At Bombay, Mr. Cook, with malicious glee, flourished before his sympathizing public an article from *Scribner's Monthly*, in which poor Mr. Bennett's character was infamously aspersed. This diatribe has been copied by the editorial admirers of Mr. Cook in many places. If they would shew a desire to do even-handed justice, they should copy also the above estimate of the noisy orator; and, since Mr. Cook delights in using American press comments upon his opponents, we recommend that he too should strike a fair balance by printing on all his future posters and hand-bills the following candid certificate to his actual merit by not only his countrymen, but also his fellow townsmen. Says the *Winsted Press*:—

Mr. Cook commands notice only as he is pressed forward by the pulpits in their defence; but we find he is getting more notice than we were aware of. So general is the unfavorable comment of the press in the West as well as the East upon this loud-mouthed incarnation of arrogance and scholarly pretence, as to have attracted the attention of the journals of Boston, Cook's place of residence. They are evidently indignant that he is regarded in other parts of the country as a representative Bostonian, and spurn the "soft impeachment." Perhaps the most compact and pungent thing which any of the Boston papers has had to say of Jo is this by the *Boston Post*: "What we object to in the things said about Joseph Cook is that they make Boston responsible for him!" This cleverness of sarcasm could not well be excelled; it nearly tells the whole story of how Cook is regarded where he is best known. Boston cherishes

beyond almost any other city in the world its really able men, its Emersons, Phillipsees, Lowells, Holmses, Walkers, Fields, Hales, etc., to say nothing of Longfellow, Alcotts, and others whose great names are written in her scroll of honor. If she could possibly find anything in the blatant Cook worthy her regard, she would not be slow to proclaim it.

Verily "a prophet is not without honor save in his own country."

THE SACRED TREE OF KUM BUM.

THIRTY-SEVEN years ago, two daring Lazarist Missionaries who were attached to the Roman Catholic Mission establishment at Pekin, undertook the desperate feat of penetrating as far as L'hassa, to preach Christianity among the benighted Buddhists. Their names were Huc and Gabet; the narrative of their journeys shows them to have been courageous and enthusiastic to a fault. This most interesting volume of travel appeared at Paris more than thirty years ago, and has since been translated twice into English and, we believe, other languages as well. As to its general merits we are not now concerned, but will confine ourself to that portion—vol. ii. p. 84, of the American edition of 1852—where the author, M. Huc, describes the wonderful "Tree of ten thousand Images" which they saw at the Lamaserai, or Monastery, of Kum Bum, or Koun Boum, as they spell it. M. Huc tells us that the Tibetan legend affirms that when the mother of Tsong-Ka-pa, the renowned Buddhist reformer, devoted him to the religious life, and, according to custom she "cut off his hair and threw it away, a tree sprang up from it, which bore on every one of its leaves a Tibetan character." In Hazlitt's translation (London, 1856) is a more literal (though, still, not exact) rendering of the original, and from it—pp. 324-6—we quote the following interesting particulars:—

"There were upon each of the leaves well-formed Tibetan characters, all of a green colour, some darker, some lighter than the leaf itself. Our first impression was a suspicion of fraud on the part of the Lamas, but, after a minute-examination of every detail, we could not discover the least deception. The characters all appeared to us portions of the leaf itself, equally with its veins and nerves; the position was not the same in all; in one leaf they would be at the top of the leaf, in another in the middle, in a third at the base, or at the side, the younger leaves represented the characters only in a partial state of formation. The bark of the tree and its branches, which resemble that of the plane-tree, are also covered with these characters. When you remove a piece of old bark, the young bark under it exhibits the individual outlines of characters in a germinating state, and what is very singular, these new characters are not unfrequently different from those which they replace.

"The tree of the Ten thousand Images seemed to us of great age. Its trunk, which three men could scarcely embrace with outstretched arms, is not more than eight feet high; the branches, instead of shooting up, spread out in the shape of a plume of feathers and are extremely bushy; few of them are dead. The leaves are always green, and the wood, which is of a reddish tint, has an exquisite odour something like cinnamon. The Lamas informed us that in summer towards the eighth moon, the tree produces huge red flowers of an extremely beautiful character."

The Abbé Huc himself puts the evidence with much more ardor. "These letters," he says, "are of their kind, of such a perfection that the type-foundries of Didot contain nothing to excel them." Let the reader mark this, as we shall have occasion to recur to it. And he saw on—or rather in—the leaves, not merely letters but "religious sentences," self-printed by nature in the chlorophyll, Starchy cells, and woody fibre! Leaves, twigs, branches, trunk—all bore the wonderful writings on their surfaces, outer and inner, layer upon layer, and no two superposed characters identical. "For do not fancy that these superposed layers repeat the same printing. No, quite the contrary; for each lamina you lift presents to view its distinct type. How, then, can you suspect jugglery? I have done my best in that direction to discover the slightest trace of human trick, and my baffled mind could not retain the slightest suspicion." Who says this? A devoted Christian missionary, who went to Tibet expressly to prove Buddhism false and his own

creed true, and who would have eagerly seized upon the smallest bit of evidence that he could have paraded before the natives in support of his case. He saw and describes other wonders in Tibet—which are carefully suppressed in the American edition, but which by some of his rabidly orthodox critics are ascribed to the devil. Readers of *Isis Unveiled*, will find some of these wonders described and discussed, especially in the first volume; where we have tried to show their reconciliation with natural law.

The subject of the Kum Bum tree has been brought back to our recollection by a review, in *Nature*, Vol. xxvii, p. 171, by Mr. A. H. Keane, of Herr Kreitner's just-published Report of the Expedition to Tibet under Count Szechenyi, a Hungarian nobleman, in 1877-80. The party made an excursion from Sining-fu to the monastery of Kum Bum "for the purpose of testing Huc's extraordinary account of the famous tree of Buddha." They found "neither image [of Buddha on the leaves], nor letters, but a waggish smile playing around the corner of the mouth of the elderly priest escorting us. In answer to our enquiries he informed us that a long time ago, the tree really produced leaves with Buddha's image, but that at present the miracle was of rare occurrence. A few God-favoured men alone were privileged to discover such leaves." That is quite enough for this witness: a Buddhist priest, whose religion teaches that there are no persons favoured by any God, that there is no such being as a God who dispenses favours, and that every man reaps what he has sown, nothing less and nothing more—made to say such nonsense: this shows what this explorer's testimony is worth to his adored sceptical science! But it seems that even the waggishly-smiling priest did tell them that good men can and do see the marvellous leaf-letters, and so, in spite of himself, Herr Kreitner rather strengthens than weakens the Abbé Huc's narrative. Had we never personally been able to verify the truth of the story, we should have to admit that the probabilities favor its acceptance, since the leaves of the Kum Bum tree have been carried by pilgrims to every corner of the Chinese Empire (even Herr Kreitner admits this), and if the thing were a cheat, it would have been exposed without mercy by the Chinese opponents of Buddhism, whose name is Legion. Besides, nature offers many corroborative analogies. Certain shells of the waters of the Red Sea (?) are said to have imprinted upon them the letters of the Hebrew alphabet; upon certain locusts are to be seen certain of the English alphabet; and in the *Theosophist*, vol. ii, p. 91, an English correspondent translates from *Licht Mehr Licht* an account, by Sheffer, of the strangely distinct marking of some German butterflies (*Vanissa Atalanta*) with the numerals of the year 1881. Then again, the cabinets of our modern Entomologists teem with specimens which show that nature is continually producing among animals examples of the strangest mimicry of vegetable growths—as, for instance, caterpillars which look like tree-bark, mosses and dead twigs, insects that cannot be distinguished from green leaves, &c. Even the stripes of the tiger are mimics of the stalks of the jungle grasses in which he makes his lair. All these separate instances go to form a case of probable fact as to the Huc story of the Kum Bum tree, since they show that it is quite possible for nature herself without miracle to produce vegetable growths in the form of legible characters. This is also the view of another correspondent of *Nature*, a Mr. W. T. Thiselton Dyer, who, in the number of that solid periodical for January 4th, after sunning up the evidence, comes to the conclusion that "there really was in Huc's time a tree with markings on the leaves, which the imagination of the pious assimilated to Tibetan characters." Pious what? He should remember that we have the testimony, not from some pious and credulous Tibetan Buddhist, but from an avowed enemy of that faith, M. Huc, who went to Kum Bum to show up the hum-

bug, who did "his best in that direction to discover the slightest trace of human trick" but whose "baffled mind could not retain the slightest suspicion." So until Herr Kreitner and Mr. Dyer can show the candid Abbé's motive to lie to the disadvantage of his own religion, we must dismiss him from the stand as an unimpeached and weighty witness. Yes, the letter-tree of Tibet is a fact; and moreover, the inscriptions in its leaf-cells and fibres are in the *SANSAR*, or sacred language used by the Adepts, and in their totality comprise the whole Dharma of Buddhism and the history of the world. As for any fanciful resemblance to actual alphabetical characters, the confession of Huc that they are so beautifully perfect, "that the type foundries of Didot [a famous typographic establishment of Paris] contain nothing to excel them," settles that question most completely. And as for Kreitner's assertion that the tree is of the lilac species, Huc's description of the colour and cinnamon-like fragrance of its wood, and shape of its leaves, show it to be without probability. Perhaps that waggish old monk knew common mesmerism and "biologized" Count Szechenyi's party into seeing and not seeing whatever he pleased, as the late Prof. Bushell made his Indian subjects imagine whatever he wished them to see. Now and again one meets with such "wags."

SHAM ASCETICISM.

THE *Surya Prakash*, of Surat, says that a Hindu ascetic, in company with a few of his disciples, has recently arrived at that place. He does not receive alms, but only accepts drugs like *ganja* and *sooka*. He does not require any food. On the wooden shoes that he wears, and on the bench and on the planks of the cot he sleeps upon, are fixed "some hundreds and thousands" of pointed nails. A large crowd of people, among them being European ladies and gentleman, daily assemble to witness the self-imposed infliction. The ascetic appears to be a very learned man.

The *Indian Mirror* in noticing the case, sententiously remarks: "Such is asceticism in India. It is asceticism in name only." It is right; a *Sadhu* who uses *ganja* and *sooka*—intoxicant drugs—is but a sham ascetic. Instead of leading his followers to Moksha, he does but drag them along with himself into the ditch, notwithstanding his walking and sleeping on spikes. A pretty business that, for a religious teacher!

FRAGMENTS OF OCCULT TRUTH.

BY A LAY CHELA.

No. VI.

DEVACHAN.

It was not possible to approach a consideration of the states into which the higher human principles pass at death, without first indicating the general framework of the whole design which is worked out in the course of the evolution of man. The great majority of the blunders made by ordinary theological speculation on this subject are due to ignorance of this general design. People have been led to regard the present physical life as the only one of its kind which a human soul is called upon to pass through. They have next found themselves obliged to provide in Heaven or some sphere of punishment for all the rest of eternity, as they are reluctant to contemplate the notion of final annihilation even for their mere personal entities,—unable to understand that unless specially qualified for perpetuation, they might tire of such entities in progress of milleniums. Thus the Heaven of vulgar theology,—not to speak of the Hell,—is a congeries of inconsistent conceptions as fatally at war with each other as with the facts of the earth life they are supposed to supplement. Heaven is treated as a place in which life is infinitely prolonged—an eternity which has a beginning but no end—

and found enjoyable in the highest degree. But each person is simply himself or herself as on earth in a new spiritual body, with recollection of the past life on earth, and perception of the continued life in progress here for the living friends and relatives left behind. Now a Heaven which constituted a watch tower from which the occupants could still survey the miseries of the earth, would really be a place of acute mental suffering for its most sympathetic, unselfish and meritorious inhabitants. If we invest them in imagination with such a very limited range of sympathy that they could be imagined as not caring about the spectacle of suffering after the few persons to whom they were immediately attached, had died and joined them, still they would have a very unhappy period of waiting to go through before survivors reached the end of an often long and toilsome existence below. And even this hypothesis would be further vitiated by making Heaven most painful for occupants who were most unselfish and sympathetic, whose reflected distress would thus continue on behalf of the afflicted race of mankind generally, even after their personal kindred had been rescued by the lapse of time. The only escape from this dilemma for believers in a conventional Heaven, lies in the supposition that Heaven is not yet opened for business, so to speak, and that all people who have ever lived from Adam downwards are still lying in a death-like, annihilation-like, trance, waiting for the resurrection at the end of the world. [The resurrection by the bye has an occult meaning which the present explanations may help to elucidate, but of that more anon]. Which of these hypotheses is most favoured by ordinary theology we do not pretend to say, but Heaven must be recognised by that doctrine as either, open or not open yet for the reception of souls, and then one of the two lines of speculation above roughly indicated must be followed.

None the less, of course, would theology deny that either statement of the case was correct. No statement of any case which ordinary theology favours, ever is admitted to be correct by theologians if it is put in plain language which conveys a definite conception. Now this brings us to a point of great importance in regard to these fragmentary teachings. The statements which have to be made are susceptible of being expressed in the plainest possible terms. The language of occult philosophy may be as precise as that of physical science. It has not always been so, because a great deal of it has been employed to disguise the statements put forward, just as early astronomers would sometimes record their discoveries by means of anagrams perfectly destitute of meaning on the surface. But the obscurity of occult writing has never been due to the cloudiness or confusion of the ideas under treatment. Thoroughly understood, all occult knowledge, within the range of ordinary human understanding, can be presented to the reader in language as lucid as a diamond, and no more than the facets of the diamond, need the edges of its separate assertions be blurred to make them fit.

The facts about the spiritual condition of life which for each human individuality travelling round the great circle of evolution, intervenes between every one of its separate incarnations, are thus susceptible like the facts of objective existence, with which these essays have chiefly hitherto been dealing, of intelligible expression in terms which need not provide by intentional obscurity for any possible necessity of later withdrawal or qualification. But of course the conditions of lives which are not objective are not so easily grasped as those which are paralleled by our own, and statements which may be perfectly definite as far as they go, may nevertheless be incomplete. The world of effects is a strange and unfamiliar territory for most of us, and untrained imaginations might not follow a close description of its features. However, there are living men, be it remembered, to whom its territory is not unfamiliar to whom its

minutest details are no longer strange. From these the information comes, which we are about to lay before the reader.* Rejecting the unscientific name which has become encrusted with too many misconceptions to be convenient, let us keep to the oriental designation of that region or state into which the higher principles of human creatures pass at death. "Devachan," to begin with, makes no offer of *eternal* accommodation to the finite personalities of dying men.

It has already been explained that when the four higher principles escape from the body, *i. e.*, from the lower triad,—they divide in accordance with the affinities that have been engendered in them during their corporate life. The lower *reliquiae* remain in the *Kama loka* or immediate vicinity or atmosphere of the earth, and the higher two invested with a certain amount of consciousness by having assimilated all which is adapted to a superior state of existence, from the 5th principle, *Manas*, or "animal" soul, pass into a temporary period of oblivion† from which they are, so to speak, born into "Devachan." Now in Devachan, that which survives is not merely the individual monad, which survives through all the changes of the whole evolutionary scheme, and flits from body to body, from planet to planet, and so forth;—that which survives in Devachan is the man's own self-conscious personality,‡ under some restrictions indeed, which we will come to directly, but still it is the same personality as regards its higher feelings, aspirations, affections, and even tastes as it was on earth. Those feelings and tastes of course which were purely sensual will drop off, but, to suggest a whole range of ideas by means of one illustration, a soul in Devachan, if the soul of a man who was passionately devoted to music would be continuously enraptured by the sensations music produces. The person whose happiness of the higher sort on earth had been entirely centred in the exercise of the affections will miss none, in Devachan of those whom he or she loved. But, at once it will be asked, if some of these are not themselves fit for Devachan, how then? The answer is that does not matter. For the person who loved them *they will be there*. It is not necessary to say much more to give a clue to the position. Devachan is a subjective state. It will seem as real, as the chairs and tables round us;—and remember that above all things to the profound philosophy of occultism, are the chairs and tables, and the whole objective scenery of the world,—unreal and—merely transitory delusions of sense. As real as the realities of this world to us, and even more so, will be the realities of Devachan to those who go into that state.

Now we fancy very few Western thinkers at the first glance will welcome this account of the heaven awaiting them beyond the grave, but we are not weaving merely pleasant fancies, we are describing natural facts, and to say that a condition of things is unacceptable to the imagination, is to say nothing in disproof of its actuality. As regards Devachan, however, a patient consideration of the place in nature which it occupies will show that this subjective isolation of each human unit is the only condition which renders possible any thing which can be described as a felicitous spiritual existence after death for mankind at large, and "Devachan" is as much a purely and absolutely felicitous condition for all who attain it as "Avitchi"—is the reverse of it. There is no inequality or injustice in the system; Devachan is by no means the same thing for the good and the indifferent alike, but it is not a life of responsibility, and therefore there is no logical place in it for suffering any more than in "Avitchi" there is any room for enjoyment or *repent-*

* The information is supplemented by a copious appendix which please consult.—*Ed.*

† Called in No. 1 of Fragments "gestation."

‡ See Appendix A.—Perchance, the "essence" of self-conscious personality would be a more comprehensive term.—*Ed.*

ance.* It is a life of *effects*, not of *causes*; a life of being paid your earnings, not of labouring for them. Therefore it is impossible to be during that life cognizant of what is going on on earth. Under the operation of such cognition there would be no true happiness possible in the state after death. But there is no true happiness possible, people will say, in the state of monotonous isolation now described! The objection is merely raised from the point of view of an imagination that cannot escape from its present surroundings. To begin with, about monotony: no one will complain of having experienced monotony during the minute or moment or half hour as it may have been of the greatest happiness he may have enjoyed in life. Most people have had some happy moments at all events to look back to for the purpose of this comparison, and let us take even one such minute or moment, too short to be open to the least suspicion of monotony, and imagine its sensations immensely prolonged without any external events in progress to mark the lapse of time. There is no room in such a condition of things for the conception of weariness. The unalloyed unchangeable sensation of intense happiness goes on and on, not for ever, because the causes which have produced it are not infinite themselves, but for very long periods of time until the efficient impulse has exhausted itself. [See Appendix B.] As physical existence has its cumulative intensity from infancy to prime, and its diminishing energy thenceforward to dotage and death, so the dream-life of Devachan is lived correspondentially. There is the first flutter of psychic life, the attainment of prime, the gradual exhaustion of force passing into conscious lethargy, semi-unconsciousness, oblivion and—not death but birth! birth into another personality and the resumption of action which daily begets new congeries of causes that must be worked out in another term of Devachan.

"It is not a reality then, it is a mere dream," objectors will urge; the soul so bathed in a delusive sensation of enjoyment which has no reality all the while is being cheated by Nature, and must encounter a terrible shock when it wakes to its mistake." But in the nature of things, it never does or can wake. The waking from Devachan is its next birth into objective life, and the draught of Lethe has then been taken. Nor as regards the isolation of each soul is there any consciousness of isolation whatever; nor is there ever possibly a parting from its chosen associates. Those associates are not in the nature of companions who may wish to go away, of friends who may tire of the friend that loves them even if he or she does not tire of them. Love, the creating force, has placed their living image before the personal soul which craves for their presence, and that image will never fly away [See Appendix C.]

There is a sense of unreality about the whole affair, to some people, which is painful to their mind at first no doubt; but this is certainly much more due to an imperfect grasp of the nature of the existence described on the part of people used merely to objective experiences, than to any inherent demerits in the scheme of existence provided for souls in their transition state in Devachan.

And we must remember that by the very nature of the system described there are infinite varieties of well-being in Devachan, suited to the infinite varieties of merit in mankind. If "the next world" really were the objective Heaven which ordinary theology preaches, there would be endless injustice and inaccuracy in its operation. People to begin with would be either admitted or excluded, and the differences of favour shown to different guests within the all-favoured region, would not sufficiently provide for differences of merit in this

life. But the real Heaven of our earth adjusts itself to the needs and merits of each new arrival with unflinching certainty. Not merely as regards the duration of the blissful state which is determined by the causes engendered during objective life, but as regards the intensity and amplitude of the emotions which constitute that blissful state, the Heaven of each person who attains the really existent Heaven is precisely fitted to his capacity for enjoying it. It is the creation of his own aspirations and faculties. More than this it may be impossible for the uninitiated comprehension to realize. But this indication of its character is enough to show how perfectly it falls into its appointed place in the whole scheme of evolution [See Appendix D.]

Devachan being a condition of mere subjective enjoyment, the duration and intensity of which is determined by the merit and spirituality of the earth-life last past there is no opportunity while the soul inhabits it, for the punctual requital of evil deeds. But Nature does not content herself with either forgiving sins in a free and easy way, or damning sinners outright, like a lazy master too indolent, rather than too good-natured, to govern his household justly. The karma of evil, be it great or small, is as certainly operative at the appointed time as the karma of good. But the place of its operation is not Devachan, but either a new rebirth, or *Avitchi*—a state to be reached only in exceptional cases and by exceptional natures.* The subject being of paramount importance it may be left for a separate Fragment [See Appendix E]. Generally, the re-birth into objective existence is the event for which the karma of evil patiently waits; and then, it irresistibly asserts itself, not that the karma of good exhausts itself in Devachan leaving the unhappy monad to develop a new consciousness with no material beyond the evil deeds of its last personality. The re-birth will be qualified by the merit as well as the demerit of the previous life, but the Devachan existence is a rosy sleep,—a peaceful night with dreams more vivid than day, and imperishable for many centuries and ages, as the loftiest mountains of the earth for the time abandoned.

It will be seen that the Devachan state is only one of the conditions of existence which go to make up the whole spiritual or relatively spiritual complement of our earth life. Observers of spiritualistic phenomena would never have been perplexed as they have been if there were no other but the Devachan state to be dealt with. For once in Devachan there is very little opportunity for communication between a spirit, then wholly absorbed in its own sensations and practically oblivious of the earth left behind, and its former friends still living. Whether gone before or yet remaining on earth those friends, if the bond of affection has been sufficiently strong will be with the happy spirit still, to all intents and purposes for him, and as happy blissful, innocent, as the disembodied dreamer himself. It is possible, however, for yet living persons to have visions of Devachan, though such visions are rare, and only one-sided,—the entities in Devachan, sighted by the earthly *clairvoyant* being quite unconscious themselves of undergoing such observation. The spirit of the clairvoyant ascends into the condition of Devachan in such rare visions, and thus becomes subject to the vivid delusions of that existence. It is under the impression that the spirits with which it is in Devachanic bonds of sympathy have come down to visit earth and itself, while the converse operation has

* The fine parable in Luke about Lazarus, the beggar, the rich man, and "Father Abraham," would fall through, we are afraid, in the light of esoteric teachings. The only important truth therein contained is the statement about the "great gulf fixed" between Devachan, and Avitchi, and the earth. See Luke xvi. v. 20—30.—Ed.

* While the ordinary, common place sinner will reap the fruits of his evil deeds in a following reincarnation, the exceptional criminal, the—so to speak aristocrat of sin has *avitchi* in prospect. Most of our everyday transgressions being due rather to circumstances over which we have little or no control, as well as to the utter vanity of the request.—"Lead us not into temptation," the Law of Retribution is there, with its finer sense of discriminative justice than ever found on earth, to act always unerringly in producing effects strictly adequating their real causes.

really taken place. The clairvoyant's spirit has been raised towards those in Devachan. Thus many of the subjective spiritual communications—most of them when the sensitives are pure-minded,—are real, though it is most difficult for the uninitiated medium to fix in his mind the true and correct pictures of what he sees and hears. In the same way some of the phenomena called psychography (though more rarely) are also real. The spirit of the sensitive getting odylised, so to say, by the aura of the spirit in the Devachan becomes for a few minutes that departed personality, and writes in the handwriting of the latter, in his language and in his thoughts as they were during his lifetime. The two spirits become blended in one, and the preponderance of one over the other during such phenomena, determines the preponderance of personality in the characteristics exhibited. Thus, it may incidentally be observed, what is called *rapport*, is in plain fact, an identity of molecular vibration between the astral part of the incarnate medium and the astral part of the disincarnate personality.

Meanwhile the average communicating "spirit" of the seance room is the denizen of that intervening region between Earth-life and Devachan which has been already referred to as *Kama loka*. On the subject of "shells" or Elementaries, so much has been written of late that this branch of the subject may be passed over lightly now. The upper *duad* having won, in the struggle which takes place after death in the *Kama loka* between the two sets of principles, the lowest of all with a remnant of the 5th its more brutal memories and instincts alone remaining, continues to roam the earth's atmosphere for a time—an empty shell though alive for a while to a certain extent. A word or two of explanation however is required in reference to the complete two principled being which remains in the *Kama loka*, when the upper *duad* does *not* win in the struggle for possession of the late personality. It might be imagined that such a being would be far more potent for the purposes of communication with still living people, than the shell, and so it might be if it remained in "*Kama loka*," but the fact is that in such cases the surviving personality is promptly drawn into the current of its future destinies and these have nothing to do with this earth's atmosphere or with Devachan, but with that "eighth sphere" of which occasional mention will be found in older occult writings. It will have been unintelligible to ordinary readers hitherto why it was called the "eighth" sphere, but since the explanation in these Fragments of the 7 fold constitution of our planetary system, the meaning will be clear enough. The spheres of the cyclic process of evolution are seven in number, but there is an eighth in connection with our earth,—our earth being, it will be remembered, the turning point in the cyclic chain,—and this eighth sphere is out of circuit, a *cul de sac* and the bourne from which it may be truly said no traveller returns.

It will readily be guessed that the only sphere connected with our manwantaric chain, which is lower than our own, in the scale that has spirit at the top and matter at the bottom, must itself be no less visible to the eye and to optical instruments, than the earth itself, and as the duties which this sphere has to perform in our planetary system are immediately associated with this earth, there is not much mystery left now in the riddle of the eighth sphere, nor as to the place in the sky where it may be sought. The conditions of existence there, however, are topics on which the adepts are very reserved in their communications to uninitiated pupils, and concerning these we have for the present no further information to give.

One statement though it is definitely made, *viz*, that such a total degradation of a personality as may suffice to draw it, after death, into the attraction of the eighth sphere, is of very rare occurrence. From the vast majority of lives there is something which the higher principles may draw to themselves, something to redeem the page of existence just passed from total destruction, and here it

must be remembered that the recollections of life in Devachan very vivid as they are, as far as they go, touch only those episodes in life which are productive of the elevated sort of happiness of which alone Devachan is qualified to take cognisance, whereas the life from which for the time being the cream is thus skimmed, will be remembered eventually, in all its details quite fully. That complete remembrance is only achieved by the individual at the threshold of a far more exalted spiritual state than that which we are now concerned with, and which is attained far later on in the progress of the vast cycles of evolution. Each one of the long series of lives that will have been passed through will then be, as it were, a page in a book to which the possessor can turn back at pleasure,—even though many such pages will then seem to him most likely, very dull reading, and will not be frequently referred to. It is this revival eventually of recollection concerning all the long forgotten personalities that is really meant by the doctrine of the Resurrection of which the modern prayer books make so sad a hash. But we have no time at present to stop and unravel the enigmas of symbolism as bearing upon the teachings at present under conveyance to the reader. It may be worthwhile to do this as a separate undertaking at a later period, but meanwhile to revert to the narrative of how the facts stand, it may be explained that in the whole book of pages,—when at last the "resurrection" has been accomplished, there will be no entirely infamous pages; for even if any given spiritual individuality has occasionally during its passage through this world been linked with personalities so deplorably and desperately degraded that they have passed completely into the attraction of the lower vortex that spiritual individuality in such cases will have retained in its own affinities, no trace or taint of them. Those pages will, as it were, have been clearly torn out from the book. And as at the end of the struggle after crossing the *Kama loka* the spiritual individuality will have passed into the unconscious gestation state from which skipping the Devachan state it will be directly reborn into its next life of objective activity, all the self consciousness connected with that existence will have passed into the lower world, there eventually to "perish everlastingly;" an expression of which as of so many more modern theology has proved a faithless custodian, making pure nonsense out of psycho-scientific facts.

As already indicated, and as the common sense of the matter would show there are great varieties of states in Devachan, and each personality drops into its befitting place there. Thence consequently he emerges in his befitting place in the world of Causes, this Earth or another as the case may be, when his time for rebirth comes. Coupled with survival of the affinities comprehensively described as *karma*—the affinities both for good and evil engendered by the previous life, this process will be seen to accomplish nothing less than an explanation of the problem which has always been regarded as so incomprehensible,—the inequalities of life. The conditions on which we enter life are the consequences of the use we have made of our last set of conditions. They do not impede the development of fresh karma, whatever they may be, for this will be generated by the use we make of *them* in turn. Nor is it to be supposed that every event of a current life which bestows joy or sorrow is old karma bearing fruit. Many may be the immediate consequences of acts in the life to which they belong—ready-money transactions with Nature, so to speak of which it may hardly be necessary to make any entry in her books. But the great inequalities of life as regards the start in it, which different human beings make, is a manifest consequence of old karma, the infinite varieties of which always keep up a constant supply of recruits for all the manifold varieties of human condition.

We have spoken of the three conditions in the world of effects,—the state in which the principles liberated from the body are still in Kama loka, and physically in the atmosphere of the earth, the state of Devachan and the intervening state of gestation or preparation for the latter. But the reader's conceptions on the subject will necessarily be vague without some indications as to the periods of time with which passage through these states is concerned. Consciousness in the Kama loka even is not immediately reawakened after death. When a man dies, his soul or fifth principle becomes unconscious and loses all remembrance of things internal as well as external. Whether his stay in Kama loka has to last but a few moments, hours, days, weeks, months or years, whether he dies a natural or a violent death; whether this occurs in youth or age, and whether the ego has been good, bad or indifferent, his consciousness leaves him as suddenly as the flame leaves the wick when it is blown out. When life has retired from the last particle of the brain matter, his perceptive faculties become extinct for ever, and his spiritual powers of cognition and volition become for the time being as extinct as the others. His *mayavi rupa* may be thrown into objectivity as in the case of apparitions after death, but unless it is projected by a conscious or intense desire to see or appear to some one shooting through the dying brain, the apparition will be simply automatic. The revival of consciousness in Kama loka is obviously, from what has been already said—a phenomenon that depends on the characteristic of the principles passing, unconsciously at the moment, out of the dying body. It may become tolerably complete under circumstances by no means to be desired, or it may be obliterated by a rapid passage into the gestation state leading to Devachan. This gestation state may be of very long duration in proportion to the ego's spiritual stamina, and Devachan accounts for the remainder of the period between death and the next physical rebirth. The whole period is of course of very varying length in the case of different persons, but rebirth in less than a thousand to fifteen hundred years is spoken of as almost impossible, while the stay in Devachan which rewards a very rich Karma, is sometimes said to extend to enormous periods.

In conclusion it may be added that this is a mere sketch of the state of things under examination, as complete as the writer is in a position to make it at present, but requiring a great deal of amplification as regards details which will no doubt become possible at some future time. Meanwhile the outline, as far as it goes, may be relied upon as correctly drawn.

APPENDIX TO "DEVACHAN."

APPENDIX A.

It may be worth the reader's while to learn what Colonel H. S. Olcott has to say in his Buddhist Catechism (14th Thousand) of the intrinsic difference between "individuality" and "personality." Since he wrote not only under the approval of the High Priest, but also under the direct instruction of his Guru (Spiritual Master), his words will have weight for the student of Occultism. This is what he says, in his Appendix:—

"Upon reflection, I have substituted 'personality' for 'individuality' as written in the first edition. The successive appearances upon one or many earths, or 'descents into generation' of the *tanhaically*-coherent parts (Skandhas) of a certain being, are a succession of personalities. In each birth the *personality* differs from that of the previous or next succeeding birth. Karma, the *deus ex machina*, masks (or shall we say, reflects?) itself now in the personality of a sage, again as an artisan and so on throughout the string of births. But though personalities ever shift, the one line of life along which they are strung like beads runs unbroken.

"It is ever *that particular line*, never any other. It is therefore individual, an individual vital undulation which began in Nirvana or the subjective side of Nature, as the light or heat undulation through æther began at its dynamic source; is careering through the objective side of Nature, under the impulse of *Karma* and the creative direction of *Tanha*; and tends through many cyclic changes back to Nirvana. Mr. Rhys Davids calls that which passes from personality to personality along the individual chain, 'character' or 'doing.' Since 'character' is not a mere metaphysical abstraction but the sum of one's mental qualities and moral propensities, would it not help to dispel what Mr. Rhys Davids calls, 'the desperate expedient of a mystery' [*Buddhism*, p. 101] if we regarded the life undulation as individuality and each of its series of natal manifestations as a separate personality? The perfected individual, Buddhistically speaking, is a Buddha, I should say; for a Buddha is but the rare flower of humanity, without the least supernatural admixture. And as countless generations ('Four Asankheyyas and a hundred thousand cycles.' Fausböhl and Rhys Davids' *Buddhist Birth Stories*, p. 13) are required to develop a man into a Buddha, and the iron will to become one runs throughout all the successive births, what shall we call that which thus wills and perseveres? *Character?* or *Individuality?* an individuality but partly manifested in any one birth, but built up of fragments from all the births?

"The denial of 'soul' by Buddha (see *Sanyutto Nikaya*, the Sutta Pitaka) points to the prevalent delusive belief in an independent transmissible personality; an entity that could move from birth to birth unchanged, or go to a place or state where, as such perfect entity, it could eternally enjoy or suffer. And what he shows is that the 'I am I' consciousness is, as regards permanency logically impossible, since its elementary constituents constantly change, and the 'I' of one birth differs from the 'I' of every other birth. But everything that I have found in Buddhism accords with the theory of a gradual evolution of the perfect man, viz., a Buddha through numberless natal experiences. And in the consciousness of that person who at the end of a given chain of beings attains Buddha-hood, or who succeeds in attaining the fourth stage of Dhyana, or mystic self-development, in any one of his births anterior to the final one, the scenes of all these serial births are perceptible. In the Jatakattahavannana, so well translated by Mr. Rhys Davids, an expression continually recurs which I think rather supports such an idea, viz: 'Then the blessed one made manifest an occurrence hidden by change of birth,' or 'that which had been hidden by, &c.' Early Buddhism then, clearly held to a permanency of records in the Akasa, and the potential capacity of man to read the same when he has evolved to the stage of true individual ENLIGHTENMENT." (pp. 54—57.)

APPENDIX B.

Having been asked:—"How then? Is there no change of occupation for souls in *Devachan*? Is one moment of earthly sensation only, selected for perpetuation?"—our MASTERS reply in the negative. No; *Devachan* is no monotonous condition, in which some one or even two or more moments of earthly sensations are indefinitely perpetuated—stretched so to say, throughout æons. For, this would be contrary to all analogies and antagonistic to the law of cause and effect under which results are proportioned to antecedent energies. There are two fields of causal manifestations—the objective and subjective. The grosser energies—those which operate in the denser condition of matter—manifest objectively in the next physical life, their outcome being the new personality of each birth marshaling within the grand cycle of the evolving individuality. It is but the moral and spiritual activities that find their sphere of effects in *Devachan*. And thought and fancy being limitless, how can it be argued for one moment that

there is any thing like monotony in the state of *Devachan*? Few are the men whose lives were so utterly destitute of feeling, love, or of a more or less intense predilection for some one line of thought as to be made unfit for a proportionate period of *Devachanic* experience,—beyond their earthly life. So, for instance, while the vices, physical and sensual attractions, say, of a great philosopher, but a bad friend, and a selfish man—may result in the birth of a new and still greater intellect, but at the same time a most miserable man, reaping the *Karmic* effects of all the causes produced by the “old” being and whose make-up was inevitable from the preponderating proclivities of that being in the preceding birth, the intermedial period between the two physical births *cannot* be—in nature’s exquisitely well adjusted laws—but a *hiatus* of unconsciousness. There can be no such dreary blank as kindly promised, or rather implied by Christian Protestant theology to the “departed souls,” which, between death and “resurrection” have to hang on in space, in mental catalepsy awaiting the “Day of Judgment.” Causes produced by mental and spiritual energy being far greater and more important than those that are created by physical impulses—their effects have to be—for weal or woe—proportionately as great. Lives on this earth or other earths, affording no proper field for such effects, and every labourer being entitled to his own harvest—they have to expand in—either *Devachan* or *Avitchi*.* Bacon, for instance, whom a poet called—

“The brightest, wisest, meanest of mankind”

—might re-appear in his next incarnation as a greedy money-getter, with extraordinary intellectual capacities. But, however great the latter, they would find no proper field in which that particular line of thought pursued during his previous life-time by the founder of modern philosophy could reap all its dues. It would be but the astute lawyer, the corrupt attorney-general, the ungrateful friend, and the dishonest Lord-chancellor who might find, led on by his Karma, a congenial new soil in the *body* of the money-lender, and re-appear as a new Shylock. But where would Bacon, the incomparable thinker, with whom philosophical inquiry upon the most profound problems of nature was his “first and last, and only love,” where would this “intellectual giant of his race”—once disrobed of his lower nature—go to? Have all the effects of that magnificent intellect to vanish and disappear? Certainly not. Thus his moral and spiritual qualities would also have to find a field in which their energies could expand themselves. *Devachan* is such field. Hence—all the great plans of moral reform, of intellectual research into abstract principles of nature, all the divine, spiritual aspirations that had so filled the brightest part of his life, would, in *Devachan*, come to fruition; and the abstract entity, known in the preceding birth as Francis Bacon, and that *may* be known in its subsequent re-incarnation as a despised usurer—that Bacon’s own creation, his Frankenstein, the son of his *Karma*—shall in the meanwhile occupy itself in this inner world, also of its own preparation, in enjoying the effects of the grand beneficial, spiritual causes sown in life. It would live a purely and spiritually conscious existence—a dream of realistic vividness—until Karma being satisfied in that direction and the ripple of force reaching the edge of its sub-cyclic basin, the being should move into its next area of causes—either in this same world or another according to his stage of progression. Therefore, there is “a change of occupation,” a continual change—in *Devachan*. For that dream-life is but the fruition, the harvest time of those psychic seedgerms dropped from the tree of physical existence in our moments of dream and hope; fancy-glimpses of bliss and happiness stifled in an ungrateful social soil, blooming in the rosy dawn of *Devachan*, and ripening under its ever fructifying sky. If man had but one single moment of ideal experience, not even then

could it be, as erroneously supposed, the indefinite prolongation of that “single moment.” That one note struck from the lyre of life would form the key-note of the beings’ subjective state and work out into numberless harmonic tones and semi-tones of psychic phantasmagoria. There, all unrealized hopes, aspirations, dreams—become fully realized, and the dreams of the objective become the realities of the subjective existence. And there, behind the curtain of *Maya*, its vaporous and deceptive appearances are perceived by the INITIATE, who has learned the great secret how to penetrate thus deep into the ARCANUM OF BEING.....

APPENDIX C.

Objectors of that kind will be simply postulating an incongruity: an intercourse of entities in *Devachan* which applies only to the mutual relationship of physical existence! Two sympathetic souls, both disembodied, will each work out its own *Devachanic* sensations, making the other a sharer in its subjective bliss. This will be as real to them, naturally, as though both were yet on this earth. Nevertheless, each is dissociated from the other as regards personal or corporeal association. While the latter is the only of its kind that is recognized by our earth experience as an *actual* intercourse, for the *Devachanee* it would be not only some thing unreal but could have no existence for *it* in any sense, not even as a delusion: a physical body or even a *Mayavi-rupa* remaining to *its* spiritual senses as invisible as it is itself to the physical senses of those who loved it best on earth. Thus even though one of the “sharers” were alive and utterly unconscious of that intercourse in his waking state, still every dealing with him would be to the *Devachanee* an absolute *reality*. And what *actual* companionship could there ever be other than the purely idealistic one as above described, between two *subjective* entities which are not even as material as that ethereal body-shadow—the *Mayavi-rupa*? To object to this on the ground that one is thus “cheated by nature” and to call it “a delusive sensation of enjoyment which has no reality” is to show oneself utterly unfit to comprehend the conditions of life and being outside of our material existence. For how can the same distinction be made in *Devachan*—*i. e.* outside of the conditions of earth-life between what we call a reality, and a factitious or an artificial counterfeit of the same, in this, our world? The same principle cannot apply to the two sets of conditions. Is it conceivable that what we call a reality in our embodied, physical state will exist under the same conditions as an actuality for a disembodied entity? On earth, man is dual—in the sense of being a thing of matter and a thing of spirit; hence the natural distinction made by his mind—the analyst of his physical sensations and spiritual perceptions—between an actuality and a fiction: though, even in this life the two groups of faculties are constantly equilibrating each other, each group when dominant seeing as fiction or delusion what the other believes to be most real. But in *Devachan* our Ego has ceased to be dualistic, in the above sense, and become a spiritual, mental entity. That which was a fiction, a dream in life, and which had its being but in the region of “fancy” becomes under the new conditions of existence—the only possible *reality*. Thus, for us, to postulate the possibility of any other reality for a *Devachanee* is to maintain an absurdity, a monstrous fallacy, an idea unphilosophical to the last degree. The actual is that which is acted or performed *de facto*: “the reality of a thing is proved by its actuality.” And the suppositious and artificial having no possible existence in that *devachanic* state, the logical sequence is that every thing in it is actual and real. For, again whether overshadowing the five principles during the life of the personality, or entirely separated from the grosser principles by the dissolution of the body—the sixth principle, or our “Spiritual Soul,” has no substance,—it is ever *Arupa*; nor is it confined to one

* The lowest states of *Devachan* interchain with those of *Avitchi*,

place with a limited horizon of perceptions around it. Therefore whether *in* or *out* of its mortal body, it is ever distinct, and free from its limitations; and if we call its *devachanic* experiences "a cheating of nature," then we should never be allowed to call "reality" any of those purely abstract feelings that belong entirely to, and are reflected and assimilated by, our *higher* soul, such : *f. i.*, as an ideal perception of the beautiful, profound philanthropy, love, &c., as well as every other purely spiritual sensation that during life fills our inner being with either immense joy or pain.

APPENDIX D.

"Devachan" is of course a *state* not a locality, as much as "Avitchi"—its antithesis [which please not to confound with *Hell*]. Esoteric Buddhist philosophy has three principal *lokas* so-called—namely (1) *Kama loka*, (2) *Rupa-loka*; and (3) *Arupa loka*; or in their literal translation and meaning—[1] world of desires or passions, of unsatisfied earthly cravings—the abode of "Shells" and Victims, of Elementaries and Suicides; [2] the world of Forms, *i. e.*, of shadows more spiritual, having form and objectivity but no substance; and [3] the *formless* world, or rather the world of no-Form, the incorporeal, since its denizens can have neither body, shape, nor colour for us mortals, and in the sense that we give to these terms. These are the three spheres of ascending spirituality in which the several groups of subjective and semi-subjective entities find their attractions. The time having not yet come to speak of the latter two, we will merely notice the first one, namely the *Kama-loka*. Thence it is, that all, but the remaining shells, the suicides and the victims of premature violent deaths, go according to their attractions and powers either into the *Devachanic* or the *Avitchi* state, which two states form the numberless sub-divisions of "Rupa" and "Arupa" *lokas*; that is to say, that such states not only vary in degree, or in their presentation to the subject entity as regards form, colour, &c.,—but that there is an infinite scale of such states, in their progressive spirituality and intensity of feeling; from the lowest in the *Rupa*, up to the highest and the most exalted in the *Arupa-loka*. The student must bear in mind that *personality* is the synonym for limitation; and that the more selfish, the more contracted the person's ideas, the closer will he cling to the lower spheres of being, the longer loiter on the plane of selfish social intercourse.

APPENDIX E.

To use an antiphrasis—"Avitchi" is a state of the most *ideal spiritual* wickedness, something akin to the state of Lucifer, so superbly described by Milton. Not many though, are there who can reach it, as the thoughtful reader will perceive. And if it is urged that since there is *Devachan* for nearly all; for the good, the bad, and the indifferent, the ends of harmony and equilibrium are frustrated, and the law of Retribution and of impartial, implacable Justice hardly met and satisfied by such a comparative scarcity if not absence of its antithesis, then the answer will show *that it is not so*. "Evil is the dark son of Earth (matter) and Good—the fair daughter of Heaven" (or Spirit) says the Chinese philosopher; hence the place of punishment for most of our sins is the Earth—its birth place and play-ground. There is more apparent and relative, than actual evil even on earth, and it is not given to the *hoi polloi* to reach the fatal grandeur and eminence of a "Satan" every day. See foot-notes in art. "Death," by Eliphaz Levi (October *Theosophist*, Vol. III,) the editorial answer to the art: "Death and Immortality" (November *Theosophist*, p. 28); and the words used by the author, when speaking of those who are immortal in good by identification with God (or Good), and immortal in evil by identification with Satan (Evil). Although the general rule applies but to "Sorcerers," *i. e.* adepts

in Black Magic, real Initiates and sons of Evil, generally known as "the Brothers of the Shadow," yet there are exceptions to that rule as to every other. Occasionally men reaching the apex of evil become "unconscious" sorcerers; they identify themselves with "Satan," and then *Avitchi* becomes their Fate. Happy they are when thereby they avoid a worse punishment—a *loka* from which indeed, no traveller—either returns or, once within its dark precincts—pursues his journey!

UNDER THE SHADOW OF GREAT NAMES.

THE common vice of trying to palm off upon the world the crude imaginings or rhapsodical concoctions of one's own brain, by claiming their utterance as under divine inspiration, prevails largely among our esteemed friends, the Spiritualists. Many clever persons known as "trance speakers" and "inspirational writers" keep the thing up at a lively rate, turning out oration after oration and book after book as coming from the great dead, the planetary spirits, and even from God. The great names of antiquity are invoked to father feeble books, and no sooner is it known that a prominent character is deceased than some mediums pretend to be his telephones, to discourse platitudes before sympathetic audiences. Shakespeare's imagination pictured to his mind the mighty Cæsar, turned to clay, being made "to stop a hole to keep the wind away"; but had he made a forecast of our Modern Spiritualism, he would have found an even worse satire upon the impermanency of human greatness, in the prospect of the dead Cæsar being forced to say stupidities that, alive, he would not have tolerated in one of his foot-soldiers. Some of our more optimistic friends of the spiritualistic party postulate a halcyon time when mediumistic utterances will be judged according to their intrinsic merit, like other oratorical and literary productions, and it is to be hoped they may not deceive themselves. The number of bright minds that are occupying themselves with this great subject is assuredly on the increase, and with such men as M. A. (Oxon), Mr. Massey, Mr. Roden Noel, and others of that class, spiritualistic literature is always being enriched. But at the same time we see no diminution as regards bogus platform sermons claiming to come from Judge Edmonds, Robert Dale Owen, Epes Sargent, and Professors Hare and Mapes, or books ascribed to the inspiration of Jehovah and his ancient Spirits. Our poor Mr Bennett, of the *Truth-seeker*, had scarcely had time to die before he was paraded as a spirit-control by an American medium. The future has a gloomy look indeed to us when we think that, despite their best endeavours to the contrary, the Founders of the Theosophical Society are quite as liable as either of the eminent gentlemen abovementioned—with all of whom the writer was personally acquainted, and neither of whom, in all probability, ever communicated one word that their alleged mediums attribute to them—to an involuntary *post-mortem* recantation of their most cherished and avowed ideas. We have been prompted to these remarks by a convincing demonstration, by the *Religio-Philosophical Journal*, that a recent "trance address" by our dear deceased friend, Epes Sargent, through a certain medium, was a sheer fabrication. A comparison of the same with Mr. Sargent's last and greatest spiritualistic work, "The Scientific Basis of Spiritualism," shows beyond question that he could never have inspired any such mediumistic oration. While it is yet time, both the founders of the Theosophical Society place upon record their solemn promise that they will let trance mediums severely alone after they get to "the other side." If after this, any of the talking fraternity take their names in vain, they hope that at least their theosophical *confreres* will unearth this paragraph and warn the trespassers off their astral premises. So far as we have observed the best trance speakers have been those who bragged least about their controls. "Good wine needs no bush," says the adage.

(Continued from the last Number.)

"A PERSONAL AND AN IMPERSONAL GOD."

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

BEFORE proceeding to explain the definition of *Parabrahmam* with which my last article closes, I beg to inform my readers that in the opinion of *Adwaitees*, the *Upanishads* and the *Brahmasutras* fully support their views on the subject. It is distinctly affirmed in the *Upanishads* that *Parabrahmam* which is but the bare potentiality of *pragna*,* is not an aspect of *pragna* or ego in any shape and that it has neither life nor consciousness. H. X. will be able to ascertain that such is really the case on examining the *Mundaka* and *Mandukya Upanishads*. The language used here and there in the *Upanishads* is apt to mislead one into the belief that such language points to the existence of a conscious *Iswar*. But the necessity for such language will be perceived on examining the following remarks.

From a close examination of Mill's Cosmological theory as explained in my last article, it will be clearly seen that it will be extremely difficult to account satisfactorily for the generation of conscious states in any human being from the stand-point of the said theory. It is generally stated that sensations arise in us from the action of the external objects around us: they are the effects of impressions made on our senses by the objective world in which we exist. This is simple enough to an ordinary mind, however difficult it may be to account for the transformation of a cerebral nerve-current into a state of consciousness.

But from the stand-point of Mill's theory we have no proof of the existence of any external object; even the objective existence of our own senses is not a matter of certainty to us. How, then, are we to account for and explain the origin of our mental states, if they are the only entities existing in this world? No explanation is really given by saying that one mental state gives rise to another mental state as may be shown to a certain extent by the operation of the so called psychological "Laws of Association." Western psychology honestly admits that its analysis has not gone any further. It may be inferred, however, from the said theory that there would be no reason for saying that a material *Upadhi* (basis) is necessary for the existence of mind or states of consciousness.

As is already indicated in my last article, the Aryan psychologists have traced this current of mental states to its source—the eternal *Chinmatra* existing everywhere. When the time for evolution comes this germ of *Pragna* unfolds itself and results ultimately as *Cosmic ideation*. Cosmic ideas are the conceptions of all the conditions of existence in the Cosmos existing in what may be called the universal mind (the demiurgic mind of the Western Kabalists).

This *Chinmatra* exists as it were at every geometrical point of the infinite *Chidakasam*. This principle then has two general aspects. Considered as something objective it is the eternal *Asath—Mulaprakriti* or *Undifferentiated Cosmic matter*. From a subjective point of view it may be looked upon in two ways. It is *Chidakasam* when considered as the field of Cosmic ideation; and it is *Chinmatra* when considered as the germ of Cosmic ideation. These three aspects constitute the highest Trinity of the Aryan *Adwaitee* philosophers. It will be readily seen that the last mentioned aspect of the principle in question is far more important to us than the other two aspects; for, when looked upon in this aspect the principle under consideration seems to embody within itself the great Law of Cosmic evolution. And therefore the *Adwaitee* philosophers have chiefly considered it in this light, and explained their cosmogony from a subjective point of view. In doing so, however, they cannot avoid the necessity of speaking of a universal mind (and this is *Brahma*, the Creator) and its ideation. But, it ought not to be inferred therefrom that this universal mind neces-

sarily belongs to an Omnipresent living conscious Creator, simply because in ordinary parlance a mind is always spoken of in connection with a particular living being. It cannot be contended that a material *Upadhi* is indispensable for the existence of mind or mental states when the objective universe itself is, so far as we are concerned, the result of our states of consciousness. Expressions implying the existence of a conscious *Iswar* which are to be found here and there in the *Upanishads* should not therefore be literally construed.

It now remains to be seen how *Adwaitees* account for the origin of mental states in a particular individual. Apparently the mind of a particular human being is not the Universal mind. Nevertheless Cosmic ideation is the real source of the states of consciousness in every individual. Cosmic ideation exists everywhere; but when placed under restrictions by a material *Upadhi* it results as the consciousness of the individual inhering in such *Upadhi*. Strictly speaking, an *Adwaitee* will not admit the objective existence of this material *Upadhi*. From his stand-point it is *Maya* or illusion which exists as a *necessary condition of pragna*. But to avoid confusion, I shall use the ordinary language; and to enable my readers to grasp my meaning clearly the following simile may be adopted. Suppose a bright light is placed in the centre with a curtain around it. The nature of the light that penetrates through the curtain and becomes visible to a person standing outside depends upon the nature of the curtain. If several such curtains are thus successively placed around the light, it will have to penetrate through all of them: and a person standing outside will only perceive as much light as is not intercepted by all the curtains. The central light becomes dimmer and dimmer as curtain after curtain is placed before the observer; and as curtain after curtain is removed the light becomes brighter and brighter until it reaches its natural brilliancy. Similarly Universal mind or Cosmic ideation becomes more and more limited and modified by the various *Upadhis* of which a human being is composed; and when the action or influence of these various *Upadhis* is successively controlled, the mind of the individual human being is placed *en rapport* with the Universal mind and his ideation is lost in cosmic ideation.

As I have already said these *Upadhis* are strictly speaking the conditions of the gradual development or evolution of *Bahipragna*—or consciousness in the present plane of our existence—from the original and eternal *Chinmatra* which is the 7th principle in man and the *Parabrahmam* of the *Adwaitees*.

This then is the purport of the *Adwaita* philosophy on the subject under consideration and it is, in my humble opinion, in harmony with the *Arhat* doctrine relating to the same subject. The latter doctrine postulates the existence of Cosmic matter in an undifferentiated condition throughout the infinite expanse of space. Space and time are but its aspects and *Purush*, the 7th principle of the Universe, has its latent life in this Ocean of Cosmic matter. The doctrine in question explains Cosmogony from an objective point of view. When the period of activity arrives, portions of the whole differentiate according to the latent Law. When this differentiation has commenced, the concealed Wisdom or latent *Chhchakti* acts in the universal mind and Cosmic energy or *Fohat* forms the manifested universe in accordance with the conceptions generated in the universal mind out of the differentiated principles of Cosmic matter. This manifested universe constitutes a solar system. When the period of *pralaya* comes, the process of differentiation stops and cosmic ideation ceases to exist; and at the time of *Brahmapralaya* or *Mahapralaya* the particles of matter lose all differentiation and the matter that exists in the solar system returns to its original undifferentiated condition. The latent design exists in the one unborn eternal atom, the centre which exists every where and no where; and this is the *one life* that exists every where. Now, it will be easily seen that the undifferentiated

* The power or the capacity that gives rise to perception.

Cosmic matter, *Purush*, and the ONE LIFE of the *Arhat* philosophers are the *Mulaprakriti*, *Chidakasam* and *Chinmatra* of the *Adwaitee* philosophers. As regards Cosmogony, the *Arhat* stand-point is objective, and the *Adwaitee* stand-point is subjective. The *Arhat* Cosmogony accounts for the evolution of the manifested solar system from undifferentiated Cosmic matter, and *Adwaitee* Cosmogony accounts for the evolution of *Bahipragna* from the original *Chinmatra*. As the different conditions of differentiated Cosmic matter are but the different aspects of the various conditions of *pragna*, the *Adwaitee* Cosmogony is but the complement of the *Arhat* Cosmogony. The eternal Principle is precisely the same in both the systems and they agree in denying the existence of an extra-Cosmic God.

H. X. is pleased to inform his readers that the *Arhats* call themselves *Atheists*. They will be justified in doing so if *theism* inculcates the existence of a conscious God governing the Universe by his will-power. Under such circumstance the *Adwaitees* will come under the same denomination. Atheism and theism are words of doubtful import and until their meaning is definitely ascertained, it would be better not to use them in connection with any system of philosophy. The objections raised by H. X. to the *Arhat* doctrine, and the difficulties alluded to in his article in connection with the said system of philosophy, will be considered in my next article.

NOTICE.

The following mistakes have unfortunately crept in into Part I of the article on "A Personal and an Impersonal God," published in the last month's issue of the *Theosophist*:—

Page 104, column 2, para 1, line 13,	For "of the doctrine,"	read "of the <i>Advaita</i> doctrine."
" " " 2, 12,	"plan of existence,"	read <i>plane</i> of existence.
" " " 23,	"nominal ego,"	read <i>noumenal</i> ego,
" " " 3 3,	"which are only realities,"	read <i>which are the only realities</i> .
" " " 4 1,	"claim of our mental states,"	read <i>chain</i> of our mental states.
105 1 " 20,	"spiritual mind of man,"	read <i>spiritual monad</i> of man.
" " " 47,	"Bahirpragna,"	read <i>Bahipragua</i> .
" " " 58,	"plan of consciousness,"	read <i>plane</i> of consciousness.
" " " last but 6,	"universe of ideal,"	read <i>Universe of Ideas</i> .

MISSIONARY PROGRESS IN INDIA.

FROM the *Statesman* (Calcutta) we copy the following statistical summary of the progress of missions in India:—

The conclusion to be gathered from some recently published statistical tables for 1881 relating to Protestant Missions in India, Burma, and Ceylon, is that missionary effort seems at last to be attaining to some feeble grasp on these countries. This conclusion seems to come out not so much from the small number of Native Christians even now given in the returns, as from the larger measure of success that has of late years attended missionary toil as compared with the fruits of that toil in times more remote. In 1851, according to these tables, the number of Native Christians in India was 91,092; in 1861 the number had risen to 138,731; in 1871, to 224,250; and in 1881 to 417,372. The rates of increase per cent between these decades is 53, 61, and 86. Something under half a million converts, the impartial will confess, must be regarded as but a small result for all the labours these many years of Protestant missions in India. Even a complete half million among a people numbering over two hundred and fifty millions might provoke the comparison of a drop in the ocean. The decennial rate of increase is the point in which such satisfaction as the figures contain for the well-wisher of missionary enterprise, must be sought. A rate of increase which progresses from 53 to 61 and 86 per cent means large figures when applied to thousands and hundreds of thousands. If, for example, the ratio is maintained for the current decade, the Protestant missions will be able to boast in 1891 of over a million converts, and another generation may see the native convert recognized as a political factor.

Most progress in the way of conversion has been made in Madras. Indeed two-thirds of the converts are concentrated in that Presidency. In 1881, out of the total of 417,372, the Madras contingent numbered 299,742; having risen to that figure from 160,955 in 1871. The people who appear to have the least taste for Christian doctrine are the Punjabees; in all the broad

Punjab the Protestant missions could muster in 1881 no more than 4,762 converts. The total Native Christian population under charge of the missions in Ceylon, Burma and India in 1881 is given at 588,590, against 308,363 in 1871, 213,370 in 1861, and 102,951 in 1851.

The missions had in India in 1881, 569 mission stations, and a staff of 586 foreign ordained missionaries, and 461 native missionaries. All these figures show an increase compared with the figures of the last decennial period. In 1871 the stations are given at 423, the foreign missionaries at 488, and native missionaries at 225. The missions also counted 2,988, "lay preachers" in 1881, against 2,528 such agents in 1871. As the majority of the Native Christians may be presumed to be in humble circumstances as regards the goods of this world, it must be taken as a strong proof of the general earnestness of their convictions that the 528,590, of them existing in India, Burma, and Ceylon, in 1881 contributed Rs. 2,28,517 towards the support of their faith.

The above statistics are copied, not because they are trustworthy, but simply to show how our amiable friends, the managing missionaries, utilise figures to make a good showing at home. The *Statesman* concedes quite too much in admitting even that "missionary effort seems at last to be attaining to some feeble grasp on these countries." Feeble as it may have been in 1881, it is despite natural increase and the recruitments from famine waifs daily growing feebler, for the Hindoo educated class is becoming more and more alive to the merits of their ancient faiths, and using their influence intelligently to make them known to the illiterate. The missionaries have done much for Hindu Education, but their "converts" are, by their own admission, almost entirely confined to the outcast and grossly ignorant classes. Many a holy, sincere missionary has gone bravely to his death with the joy that fervid zeal imparts, and lakhs of kind Christian hearts at home have lavishly given money to the cause; but in spite of all there is no hope that the day will ever dawn when India will be christianized. The Census of the Native States of Rajputana, taken in 1811, has just been published. From it we find how the missionary statistics have been prepared and how utterly misleading they are. In the whole of Rajputana, out of a population of ten and a quarter millions, there are only 1,294 Christians, including 168 Europeans; "a fact" says the *Pioneer*, "which contrasts in rather an amusing way with statements embodied in certain tables [those quoted in the *Statesman's* article above] lately issued under the auspices of the Calcutta Missionary Conference." The Calcutta reverends are deft hands at statistics, in proof of which we advise the curious to compare the figures given by the Rev. Mr. Hastie in his edition of the able work upon the "Foreign Missions of Protestantism," by Prof. Christlieb of Bonn University. Every item in that book which tells against missions in general or against Mr. Hastie's sect in particular, appears to have been altered by some one. The *Pioneer* remarks of the Calcutta Conference tables: "According to that publication, there were no fewer than 919 Native communities in Rajputana in 1881,—not to mention any that Roman Catholics may have set on foot! As a rule good people interested in missionary enterprise in India innocently accept as so much gospel the estimates missionaries are pleased to make as to the statistics of their triumphs, and as nobody cares to check them, they are not often shown up with such startling effect as in the present case.

So damaging an exposure could not be passed over in silence, and so the issue of the *Pioneer* for Feb. 1 contained the following editorial comment upon a protest which had meanwhile been received:—

A correspondent explains that we have mistaken the missionary statistics about the number of Christian communities in Rajputana, as given in the tables lately issued at Calcutta under the authority of the Missionary Conference. Our correspondent says:—"He (the writer of our note) was probably led into this mistake by noticing the heading at the top of the columns. This is entitled 'Native Christian Communities.' But immediately below, the sub-heading gives *Native Christians* in 1881. Every page of the book is thus headed " and a very misleading way of heading every page this seems to be, reminding one of the London linen draper's system of ticketing goods 1s. a yard in large letters, with 11½d. added in small figures overshadowed by the 1s.

Letters to the Editor.

NO REVELATION INFALLIBLE.

It is with great regret that I notice in the *Arya* for February the following paragraph:—

"TWO BRAHMO GENTLEMEN:—Babu Siris Chandra Basu, B. A., and Lala Ramkishen, members of the Brahma Samaj, who signed the application forms for membership of the Lahore Arya Samaj, on the day of the last anniversary, have been declared ineligible by the Vice-President, Lala Jewan Das, so long as they would not, in common with other Fellows of the Samaj, accept the Vedas as infallible Revelation."*

Respecting and admiring Swami Dayanand, as we all must, as a gentleman of great learning, pure life and noble aims, it cannot but pain all lovers of the Truth, who have emancipated themselves from the fetters of Priestcraft, to learn that a Society over which he, Dayanand, presides, adopts as a basic tenet, the infallibility of any written documents.

Of all the erroneous dogmas that have showered their curses on the hapless race of men, no one has led to more disastrous consequences and no one more merits the reprobation of all who love truth or their fellow-men, than this pernicious and deceptive theory of the infallibility of sacred books, be they Bibles, Korans, Vedas, or what not.

This dogma is the evil soil out of which has ever sprung and flourished that monstrous and poisonous growth of Priestcraft, which has stained and sullied every page of Human History with degradation and misery, with blood and fire.

Were therefore the good swami, ten-fold as learned and as pure minded as he is, were his aims an hundred fold nobler, higher and more unselfish than they are, it would still be the simple duty of every man, however humble and unlearned, who has at least learnt from History the true bearing and inevitable outcome of this fatal Dogma, to withstand him boldly when he attempts to reinforce it with his great authority, and tell him, plainly, that though in other matters, he may be as a God, in this, he is alike a traitor to the cause of humanity and to the highest Truth.

These are strong words, but what words can be too strong, nay what words can be strong enough to condemn an attempt to reimpose upon mankind, that greatest curse of all past ages the dogma of the infallibility of written documents? That the attempt is made in good faith, cannot alter the position; it will absolve the agent from moral responsibility, but it cannot absolve us from the duty of opposing him and exposing the real character of his action. If, haply, having convinced himself that it was an universal panacea, some Swami, good, pure, learned, should, under some fatal delusion, set to work to mix with the waters of every stream and well to which he was able to obtain access, some substance that the whole past experience of the world had proved to be a deadly poison, could any words be too strong to reprobate his action, any warning, to all who might possibly become his victims, too emphatic? And, though it were but a poor labourer, who saw and understood what was being wrought by this great learned and otherwise good man, could we blame even him for lifting up his humble voice, to warn his fellows?

But there is no known poison of the mineral, vegetable or animal kingdoms which ever has, or ever could, work such wholesale destruction on the human race as has this mental poison, to which we owe half the wars, half the sin and misery, and all the religious persecutions, the massacres, burnings, torturings that have of times gone far to change this earthly paradise, this fair bright world, into a Hell?

Therefore an insignificant labourer as I am in this great vine-yard, and unworthy tho' I may be, morally considered, to loose the latches of Swami Dayanand's shoes, I offer no apology for thus raising my humble voice, against the pernicious, the deadly dogma, which it would seem that he has introduced as the basis of his teachings.

Let us first clearly understand what this dogma means—Infallibility of the Vedas (or any other scriptures) means nothing else, but the infallibility of the priest, whom each layman follows. It is not alone from History, *à posteriori*, that this is established; we can prove it, *à priori* from the conditions of the case.

No matter how clearly any scripture might be written, it would always contain passages susceptible of at least two

interpretations, and the priest becomes the arbiter of which of the two should be accepted. But as a matter of fact all sacred scriptures, contain much that is the reverse of clearly written; of most of them before they become widely acknowledged as infallible, the language had ceased to be generally spoken or understood; in the processes of repetition and reproduction an infinite number of various readings have crept in; contradictions and discrepancies have made their appearance in all parts; doubts have arisen as to what portions are really authentic and what have been added later, so that even assuming that in some remote past any sacred scripture really was an infallible revelation, at any long subsequent period, what is to be held to be the infallible revelation, must depend upon the views held by a particular teacher or priest, or by a school or body or "church" of such.

No man, therefore, understanding the conditions and capable of reasoning from these can fail to perceive that the dogma of the infallibility of any scripture necessarily leads to spiritual despotism, priestly rule and priest-craft—and no man who has studied History to any purpose can question the fact, that, despite the myriads of learned, pious, pure, and saintly men that all priestly bodies have contained, hierarchical organizations and priestcraft have entailed more misery on mankind than all other sources of suffering put together.

Even, therefore, were it certain that any scripture was, at its first appearance, an infallible revelation, it would be a wicked thing now to preach it as infallible, first because experience has demonstrated the inevitably fatal results of such preachings, and second because every honest scholar knows the impossibility, after the lapse of a couple of thousand years, of making at all certain what any scripture originally contained, or what its contents (the whole plane of thought having shifted) really signified.

If then Swami Dayanand is proaching the Vedas as an infallible revelation, he is, however good, pure and high his motives, doing a wicked thing and helping to reforge and reimpose the rusty fetters of a now growlingly obsolete priestcraft; and if he is preaching his remarkable, amplified (and I am bound to say after studying, the originals and literal translations by eminent Scholars, European and Native, of several passages, to my view, distorted) translations as infallible revelation, then he is claiming either equality with the Divine Source whence the Vedas, as he teaches, sprung, or a fresh plenary inspiration from that source—and I fearlessly challenge him, either to justify the evil dogma of infallible revelation or to substantiate his own plenary inspiration.

Let it be clearly understood that I do not presume to question his scholarship; he may or may not be the greatest living Vedic scholar; but unless he is inspired, his interpretations of the Vedas are only his opinions, which may be right or wrong, and which must like the opinions of all human beings, include some error, and to attempt to affix the seal of infallibility to any mere mortal's opinions is simply, to my notion blasphemous.

But if he claims plenary inspiration, where is the proof of this? What mighty works has he wrought? What evidence has he given that through him the Divine, and the Divine only with no intermixture of astral and earthly voices, is speaking? There are many others as learned, as earnest, as pure of life as himself who utterly repudiate much of his interpretations, what more reason is there for us to accept him as inspired rather than these?

But, to pass on, it is further clearly demonstrable to all who care to study and consider the subject, that no Scripture that we have in the world can possibly be an Infallible Revelation.

For there is no Scripture, that is not in many passages obscure, that is not open to numerous diverse, if not contradictory, interpretations, that is not pervaded by various readings, that does not involve discrepancies and contradictions and in regard to the significations of which the wisest and best men in all ages have not perpetually disagreed.

Now it seems to me self-evident, that had a Divine Omnipotent Ruler of the universe ever seen fit to promulgate to this world an infallible Revelation, He would never have done His work imperfectly; there would have been no obscurity in His words, no room for diverse interpretations; men would no more have been able to introduce various readings, than to alter the earth's orbit; nothing but harmony could have prevailed from the first to the last letter; and lastly an infallible revelation of the Divine Truth must be so clear that men could not always be differing about it? Furthermore

*The italics are mine.—A. O. H.

it may be reasonably argued that no infallible revelation of Divine truth would be of any use to us mortals; for as such a revelation must contain *all* truth, it would be incapable of realization by limited and conditioned human intellects, and it is therefore not only certain that no such revelation ever has been made but incredible that it ever should be made.

Is there then no truth for us, no inspiration? On the contrary, to every pure thinking mind, those fragments of the truth that it is able to realize and assimilate surely reach, and, as for inspiration, every pure and good man, speaking from his spiritual nature is more or less inspired. But all this is very different from *infallible* revelation and *plenary* inspiration.

If while, still, in "this life of error, ignorance and strife," it is permissible to hazard surmises, I would say that Divine Truth resides only with the ONE AND ONLY; that each man who develops and cultivates his spiritual nature, obtains, as he rises in the scale of spiritual evolution, less and less distant and distorted views of that truth, (or of such portions of it as his still earthly nature and limitations admit within his mental grasp); that this has been true in all ages and is so to this day, and that consequently while no sacred scriptures, which are all human products, are *infallible revelations*, all are more or less of revelations of truth, all have been more or less inspired, all contain, even as we read them, much spiritual food of inestimable value, and could we now fully realize what their writers intended, would doubtless yield far more of this.

But for each one of us, the only *infallible revelation* is that which reaches a man from his own spiritual nature, and which, as he ponders over the scriptures or abstracts his inner consciousness in meditation, suddenly flashes out the light of life upon the dead words of some old text or shadowy form of some wandering thought and wakes these thereafter into living truths and divine revelations—for him!

FOR HIM!—but by no means necessarily, or probably even, for all other men of even his own time, let alone of far distant ages.

Admitting that truth is infinite—and that our minds are finite—that not only is the point of view of each individual somewhat different from that of even his neighbour's, but that the stand-point of different nations and different ages are widely different, how can any really wise, spiritually minded man, contend that *any* SCRIPTURE, least of all one five thousand years old, can be an *infallible* revelation to mankind generally of the present day.

It may be true, at least it may faithfully reproduce *some* view of *some* portion of the truth, but it will be no revelation, least of all an infallible one, to any so placed that they are no longer able to see that particular portion of the truth or to see it from the direction in which it was originally psychographed.

Unquestionably many of the primary and highest (and therefore as it were most distant) truths are so situated that no local differences of position, not even the stupendous sweep of the world of intellect through its orbit during the last five thousand years, can materially affect the view, but with the great mass of secondary truths it is widely different, and what four or five thousand years ago were "saving" truths, (since a saving truth is one that the soul's eye can see) are many of them now no longer such, having sunk below the mental horizon of the age.

The higher each man raises himself spiritually the more and more he is able to grasp with Philosophic gaze the spiritual truths of the Past, age and of the Future, but to preach to the work-a-day world of today, either the Gospel of the dead Past or of the unborn Future as an *infallible revelation*, is not only to my mind wicked, as I have already explained, but vanity and foolishness; and even if the Vedas or the books of Genesis ever were (which I have shown that they never could have been) *infallible revelations* to the generation in which they were produced they could not *possibly*, from the conditions of the case, be infallible revelations for the men of today.

Now all this is an absolute truth to me; I know it as a certainty—but, it by no means follows, that it is a truth to others, and if therefore you or others dispute it I shall be

neither surprised nor vexed, though I shall be ready and anxious to defend my position, which I have now sketchily outlined, against all comers, with a mass of arguments with which I have not at present thought it expedient to trouble you or bore your readers.*

Yours truly,
A. O. HUME.

LIGHT WANTED BY A PARSI.

DEAR MADAME,—You advocate all ancient faiths and assert that they are all founded on occult science. Your columns have, up to this time, largely expounded Vedanta and Buddhist philosophies. But Zoroastrianism has received no such attention. The blame lies not with you, who have done more than your duty, but with the followers of the faith. The charge imputed to them, however, is greatly extenuated, when we take into consideration the strong materialistic influences with which Time has surrounded them.

Be that as it may, I, for my part, am greatly perplexed. I have no cue to read between lines the little bit of Zoroastrian scriptures now extant. Occult science hinges on the transmigration-of-souls theory, and I have still to find out whether the idea was accepted or rejected by Our Blessed Lord. I want also to know what Ahurmazd and Ahriman really mean, as seen from the stand-point of Occultism. This latter thing you seem to understand, as is evident from a foot-note in the *Theosophist* of October last. I am eager to know all your views on the point. An exhaustive treatment of the subject will doubtless benefit the Parsis in general and the little band of your Parsi adherents in particular.

BOMBAY, 14th Jan'y. 1883.

AN F. T. S.

EDITOR'S NOTE.—If our brother had been an attentive reader from the first, he would have seen that some very excellent articles upon Zoroastrianism by Parsis, have appeared. And our very first number contained an article—"Cross and Fire"—from which he ought to get important hints. Moreover Col. Olcott's lecture at the Bombay Town Hall, last year, (of which we can spare a copy if our correspondent has none) has been pronounced by Parsi scholars, including priests, a very valuable criticism upon "The Spirit of the Zoroastrian Religion." But, as our friend observes, it is only the laziness or indifference of his co-religionists (himself included) that has prevented a fuller exposition of the Masdikianian faith in these pages.

THE "BLESSING" OF THE BROTHERS.

[A CORRESPONDENT calls our attention to the paragraph on p. 66 of the pamphlet, *Hints on Esoteric Theosophy*, in which a person not mentioned by name is made to say that he came out to India with us, but "never heard a hint of the Brothers," until afterwards, and asks us to explain. We cannot identify the person meant by the author of the pamphlet, and hence conclude that he is purely imaginary—an effigy set up to hang an explanation upon. For nothing is more certain than that we spoke—too freely as they think—of the "BROTHERS" and their powers long before leaving America. In fact, Col. Olcott mentioned both in public lectures at New York and Boston in the hearing of large audiences. However, let us set the question at rest once for all by re-publishing from a London journal (the *Spiritualist*, for June 28, 1878) a most convincing testimony by an unimpeachable witness. The writer of the letter below was His Serene Highness the late Prince Emil von Sayn-Wittgenstein, A. D. C. of His Majesty the late Czar of Russia, and one of the earliest (and most earnestly interested) members of the Theosophical Society. That a nobleman of such exalted rank should have so openly acknowledged the protecting guardianship of our BROTHERS, was certainly a proof of great moral courage,

* Our learned correspondent ought to feel sure that we would be the last person in the world to dispute the right of any man to express his opinion upon the subject in question just in the very same words as used by him above. We agree with him heartily in every thing he says of the pernicious scheme of infallibility. But, unless Mr. Hume has entirely forgotten that the Founders of the Theosophical Society have been the first victims of Swami Dayanand's bigotry, and that he denounced and traduced them most bitterly precisely because they refused to recognize the infallibility whether of himself or of the *Veda*—his fear that the editor may dispute his position would seem uncalled for indeed.—Ed.

while his known character for personal devotion to the truth lends an especial weight to his testimony. It is the most usual of things for our Asiatic friends in writing to us to bespeak the "blessing" of the Mahatmas. This results from the surviving tradition of such personal interpositions, handed down from a hoary antiquity. This letter of Prince Wittgenstein ought to strike Europeans as a fact going to show that this inherited belief is not altogether baseless. We shall be more than satisfied if at the same time it does not prompt many of them—and many others who are not Europeans—to demand that the "blessing" may also be extended to them. It is only too common for persons who have never done one thing to entitle them to the slightest consideration by an adept, to put in a claim that their diseases shall be miraculously cured, their fortunes bettered, or their idle curiosity satisfied, as the price of their allegiance to the cause of Theosophy. Such persons were never taught, or at least never heeded, the time-honoured maxim of Occult Science, "First Deserve, then Desire.—*Ed.*"]

PRINCE WITTGENSTEIN'S LETTER.

TO THE EDITOR OF THE "SPIRITUALIST."

Allow me, for the sake of those who believe in spirit predictions, to tell you a story about incidents which happened to me last year, and about which I, for months past, have wished to talk to you, without, till now, finding time to do so. The narrative may perhaps be a warning to some of the too credulous persons to whom every medial message is a gospel, and who too often accept as true what are perhaps the lies of some light spirit, or even the reflection of their own thoughts or wishes. I believe that the fulfilment of a prediction is such an exceptional thing that in general one ought to set no faith in such prophecies, but should avoid them as much as possible, lest they have undue influence upon our mind, faith, and free will.

A year and some months ago, while getting ready to join our army on the Danube, I received first one letter, and afterwards a few more from a very kind friend of mine, and a powerful medium in America, beseeching me, in very anxious words, not to go to the war, a spirit having predicted that the campaign would be fatal to me, and having ordered my correspondent to write to me the following words: "Beware of the war saddle! It will be your death, or worse still."

I confess that these reiterated warnings were not agreeable, especially when received at the moment of starting upon such a journey; but I forced myself to disbelieve them. My cousin, the Baroness Adelpa Vay, to whom I had written about the matter, encouraged me in doing so, and I started.

Now it seems that this prediction became known also to some of my Theosophical friends at New York, who were indignant at it, and decided to do their utmost to make it of no avail. And especially one of the leading Brethren of the Society, utterly unknown to me, and residing far away from America, promised, by the force of his will, to shield me from every danger.*

The fact is, that during the whole campaign I did not see one shot explode near me, and that, so far as danger was concerned, I could just as well have remained at Vevey. I was quite ashamed of myself, and sought occasion, now and then, to hear at least once the familiar roar and whistle which, in my younger years, were such usual music to me. All in vain! Whenever I was near a scene of action the enemy's fire ceased. I remember having once, during the third bloody storming of Plevna with my friend, your Colonel Wellesley, stolen away from the Emperor's staff, in order to ride down to a battery of ours, which was exchanging a tremendous fire with the redoubt of Grivitsa. As soon as we, after abandoning our horses further back in the brushwood, arrived at the battery, the Turkish fire ceased as by enchantment, to begin again only when we left it half an hour

later, although our guns kept on blazing away at them without interruption. I also tried twice to see some of the bombarding of Giurgiewo, where all the windows were broken, doors torn out, roofs broken down at the Railway Station by the daily firing from Rustchuk. I stopped there once a whole night, and another time half a day, always in the hope of seeing something. As long as I was there the scene was as quiet as in times of peace, and the firing recommenced as soon as I had left the place. Some days after my last visit to Giurgiewo, Colonel Wellesley passed it, and had part of his luggage destroyed by a shell, which, breaking through the roof into the gallery, tore to pieces two soldiers who were standing near.

I cannot believe all this to have been the sole result of chance. It was too regular, too positive to be explained thus. It is, I am sure of it, magic, the more so as the person who protected me thus efficaciously is one of the most powerful masters of the occult science professed by the Theosophists.

I can relate, by way of contrast, the following fact, which happened during the war on the Danube in 1854 at the siege of Silistria. A very distinguished Engineer General of ours, who led our approaches, was a faithful Spiritualist, and believed every word which he wrote down by the help of a psychograph as a genuine revelation from superior spirits. Now these spirits had predicted to him that he would return from the war unhurt, and covered with fame and glory. The result of this was that he exposed himself openly, madly, to the enemy's fire, till at last a shot tore off his leg, and he died some weeks later. This is the faith we ought to have in predictions, and I hope my narrative may be welcome to you, as a warning for many.

Truly yours,

(Prince) E. WITTGENSTEIN, (F. T. S.)

VEVEY, SWITZERLAND, }
18th June 1878. }

AN EXCELLENT MAGIC MIRROR.

[OF the many kinds of divination glass or Magic-mirror that have been devised, the one described by a theosophical brother in the following note is among the best. It has the advantage over a goblet of water and other shining objects, that the eye of the gazer is not fatigued by a large body of white rays, while it possesses most of the good qualities of the ancient concave black mirror of the East. We recommend a trial of it to those who are investigating this most interesting field of "conscious clairvoyance." If a "carafe" is not available a clean, round, smooth inkstand filled with ink will do. It is always difficult for beginners to distinguish between subjective mind-pictures seen by the untrained seer or seeress and actual reflections from the akasa or Astral light: only long practice makes perfect. Without saying whether what our friend's wife did see in her mirror had or had not much importance, it will suffice to give the general assurance that every member of our society who earnestly makes researches in every lawful branch of occult science, has the chance of help from not only "chelas" but those who are higher than they. Provided, always that they are themselves "living the life" described in *Hints on Esoteric Theosophy*. Experimenters must however always avoid excessive taxation of the nervous system. A clairvoyant or psychometer should never be forced to see longer than they feel good for them nor what is distasteful. Violation of this rule may entail most serious consequences—*Ed.*]

Having read a great deal about magic-mirrors, I wanted to get one, but not knowing where to procure it, I thought of making one for myself. I took a smooth glass goglet (or *caraffe*) and filling it with black ink sealed the mouth. Afterwards I made my wife look into it when in a short time she began to see whitish clouds with white birds flying away. A few minutes later she saw the scene of a solitary place with trees, &c., and that scene changing, there appeared a most beautiful female form, of surpassing whiteness with hands and feet un-

* The friend and favourite Brother of Chohan Koot-Hoomi whom his Anglo-Indian correspondents have surnamed "The illustrious." Our guru wrote personally to the Prince.—*Ed.*

covered. She had a slight white covering over the body and her long tresses of hair fell below her waist....She was standing before a mirror, and when asked to give some communication made some unintelligible gestures. I told my wife to give up the scene and look for something else; when the scene changed and there appeared a brilliant rainbow. Next came the scene of a very peculiar house, and on investigating the inside there appeared an old man with a long white beard. His complexion was as white as that of an European, and he had a red tapering cap on his head with a long white gown. He was sitting on a little cushion in a contemplative attitude. A mental question was put to him as to who he was, when he pointed his forefinger upwards. Afterwards it suggested itself to me to ask him to write his name in English characters. When this request was made, the scene changed. Then came a flash of white light and on it rose in golden color the following letters "Sakh Breej Lal." The letters were in the running epistolary hand. I am not sure whether my wife read the first four letters quite right. "Breej Lal" is a common name among the *Kurjat* Hindus of Upper India. After reading these letters, the whole of the goblet seemed to have become enveloped with light and the seance closed. Half an hour afterwards I asked her to see again when the same picture appeared. I asked my wife to question the old man whether he could give us some communication. No distinct gesture was made. We waited for some time and at last asked him again to write something for us, when the flood of white came in again and then appeared the following words "Don't disturb me." After such a message we closed the seance. Again after some time my wife looked into the goblet, not wishing to see the old man when there came the scene of a jungle with an enormous tree covering a small cave in which there sat a Yogi with a dhotee, reading a large book. He was middle-aged, and some brass pots were lying about him. He was sitting down in a peculiar attitude and would not give his name or answer any question. Across his forehead there was some white sandal applied and in the middle was a red vertical mark.....At night we had another seance, and then my wife saw two large mountain peaks, half covered with snow, close to each other. Between these two was an arched entrance, and at first she could not get the scene of the interior. After a while the interior became a little accessible and she began to *smell some nice scent as of flowers*. The first room that she came across was full of books. In the next room she saw a young man sleeping. After a while the young man got up and showed that he had a white shirt on. He was asked kindly to write out his name and there appeared the following words "Jabhea." He was then asked who he was, and he wrote "Chela." He was asked to give his Master's name, but he shook his head. He was then requested to give some communication when he wrote "not now." After that he was asked whether he knew Madame Blavatsky and he wrote "yes." Here the seance closed. This is the first time my wife had a trial of a magic mirror and it was only for a day. I have read a good deal of the pictures that are seen in magic mirrors, but I have not read anywhere that intelligent communications are written in the way we got them on the goblet. The "Don't disturb me" completely astonished us; and I don't know how to account for such writing. My wife says that seeing in the mirror is far less fatiguing and more pleasant than psychometry in which the pictures are indistinct. This little description of our gropings in the dark will amuse you for a few minutes. We never wished for any particular picture, neither did we expect any of the communications. Perhaps you know of such writing and how it occurs.

[The following letters appeared recently in the *Poona Observer*. Were it not for a few flagrant misconceptions in letter the first and which it seems almost hopeless to dispel from the minds of

the average public, it would not be worth noticing. But since a *Theosophist* undertook the weary task, we republish it together with the answer.—Ed.]

A WORD WITH THE THEOSOPHISTS.

To The Editor of the Poona Observer.

SIR,—The anxiety of the Theosophists to overturn all existing religions, and first of all and especially the Christian religion, makes them not overscrupulous in the means used. Nothing could be more wild and absurd than their attempts to identify Jesus Christ and the Apostle Paul with the ancient adepts in Occultism. The Apostle of the Gentiles was converted to Christianity by a miraculous event, while on his way to Damascus. He was then a fierce soldier and was actively engaged in a cruel persecution of the Christians; after his conversion the whole course of his life was changed and he became an ardent propagator of the new faith. It may be said that he was an occultist when he wrote his epistles, and that when caught up in Heaven and was shown things that it was not lawful for men to mention, that he was simply in a state of self-induced mesmeric sleep and had released his soul from his body, to roam for a time in the realms of the spirit world; but if so he manifestly saw and heard such things which established his belief in doctrines which are rejected by the Thibetan occultists, viz., a belief in a personal deity and the divinity of Christ, &c. The attempts to prove Christ an adept is absurd equally. Christ gave up his life and took it again, raised the dead, and cured every description of malignant diseases by touch or word of mouth, and did other great miracles, great, not because they were done on a large scale, but from the nature of them. With regard to the loaves and fishes—it does not matter whether five loaves became five thousand or five loaves became six, miraculous power was still required; similarly, if a wine glass of water could be converted into wine, it is equally the same as if a large quantity of water had been changed and a large company supplied with the wine. To support the Theory that Christ and Saint Paul were adepts, the facts of their lives must be ignored as well as the doctrines they are reported to have taught.

Some Theosophists have probably recognized these difficulties, and seem to think the easiest way of disposing them is to deny that any such persons as Saint Paul and Christ ever existed. Sensible people should ask themselves this question: Are such Philosophers safe guides?

ZERO.

*. We think "Zero" has rather mistaken the Theosophical idea regarding Christ. The Theosophists do not, as far as we are aware, deny the possibility of the divinity of Christ; they only assert that he was so perfect a man as to have attained the highest possible form of earthly existence; in other words, something so akin to the godhead, as to be indistinguishable from it. Again, "Zero" may have heard the fundamental belief of the Theosophists is *nothing is impossible*. Thus, to deny the divinity of the Saviour would be to impeach their own watchword.—*Editor, Poona Observer.*

(Reply by a Theosophist.)

A WORD WITH "ZERO."

In the *Poona Observer* of January 26, one "Zero," rushing to the defence of Christ and Paul against the "Theosophists," who neither individually nor collectively had ever thought of attacking either, brings against that body several charges. Whether the pseudonym means an empty cipher, as defined in dictionaries, or the point at which water congeals, as shown by the Celsius and Réaumur thermometers, since it is a question left to the option and intuitions of the reader, I incline toward the first hypothesis as being more suggestive of, and in harmony with, this Christian Don Quixote fighting wind-mills. A Theosophist permits himself to correct some of the very wild assertions of the *Poona Observer's* correspondent.

He charges the Theosophists with the following *misdeeds* :—

- (a.) With a desire of overturning "all existing religions... especially the Christian," and being, therefore, "not overscrupulous in the means used;"
- (b.) With wildness and absurdity in "their attempts to identify Jesus Christ and the Apostle Paul with the ancient adepts in occultism;"
- (c.) With denying, "as some Theosophists do, that any such persons as Saint Paul and Christ ever existed."

The rest of the letter, and especially his arguments in refutation of the above, being a tissue of unwarrantable and

unhistorical assumptions, based on a personal and blind belief in his own special religion—hence no proof at all to any man but a Christian—are not a matter for the serious consideration of one who rejects, *a priori*, “miracles”—something entirely outside of the laws of nature. Let “Zero” remember that between a phenomenon, however extraordinary, yet based on such laws, and a *miracle* of the kind of those he mentions as a proof against the assumptions of the Theosophists, there is an impassable abyss, guarded on one hand by experimental physical science and on the other by simple common sense. A few words will explain our attitude. No Theosophist-Occultist will ever deny the *possibility* of “five loaves becoming six loaves” and even “five thousand.” In the first case the phenomenon may be produced by what is known among practical Kabalists as *exosmosis*, in the second, by throwing a mesmeric *maya*, a glamour, over the crowds. But no Theosophist, save a beginner or a greenhorn (of those who take things on blind faith and against the dictates of reason and thus show themselves unfit for Occultism) will ever accept as a *fact* either the resurrection of a *really* dead body, or the incarnation of God in a pigeon or a dove—for why should Christians, in such case, laugh at the Siamose white elephant?—or “an immaculate conception;” or again the miracle of the “ascension,” *i. e.*, the actual elevation to, and disappearance in, heaven, of a solid human body. With this short explanation I will proceed to demolish the three specified charges—the only points deserving a certain attention as calculated to lead the profane reader into very erroneous ideas about our Society in general.

(1.) What right has “Zero” to accuse so sweepingly “the Theosophists” of “unscrupulous means”? The first Theosophist he meets with might answer the charge by simply reminding the accuser that in his “Father’s house are many mansions;” in other words, that in the Parent Theosophical Society there are fifty-three Branches in India alone. Hence that the Society being composed of thousands of members of nearly every known nationality and creed, whose respective religious beliefs are never interfered with; and there being in the ranks a number of as good Christians as “Zero” ever was (aye, even Clergymen) this “Zero’s” charge against the Theosophists as a body, is proved absurd and falls to the ground. But even admitting that there are *some* Theosophists, who in their desire of seeing their cause triumphant and seeking to establish Theosophy, *i. e.*, a Universal Brotherhood on a firm basis, with a unanimous belief in that which they believe to be the *one* Truth, should seek “to overturn all existing (dogmatic) religions;” and even should deny the very existence of Christ and Paul (which is not the case as I will prove); why should such a policy be viewed, even in such a case, as more unscrupulous than the identical one used, with a vengeance, by the great body of bigoted Christians in general and the Missionaries especially? Is “Zero” prepared to affirm that there is one *Padri* in India who would scruple “to overturn every existing religion” but his own? or would feel reluctant to deny the existence of the Hindu gods; or, to denounce in word and print every other divine *Avatar* but that of Christ as a “myth;” or show himself shy to treat publicly, as well as in private, Zoroaster and Krishna, Buddha and Mahomet, with the long string of “heathen” miracle-working Saviors and Rishis, Prophets and Yogis—as “world impostors” and jugglers? When a dominant religion produces an Inquisition, and with its power on the wane, such writers as the Revd. Mr. Hastie of Calcutta, who, taking advantage of the natural timidity of a nation, of its lack of unity and solidarity of thought and action, insults it in its most sacred beliefs; spits on its religion, and throws mud on the honour of its women—then it behoves little indeed the votaries of that religion to call those of other creeds—“not over-scrupulous in the means used.”

(2.) We leave it to every impartial mind to judge whether Jesus is not more honoured by the Theosophists, who see in him, or the ideal he embodies, a perfect adept, (the highest of his epoch), a mortal being far above uninitiated humanity, than he is by the Christians who have created out of him an imperfect solar-god, a saviour and Avatar, no better, and in more than one detail lower, than some of the Avatars who preceded him. No Theosophist, of those who ever gave a thought to Christianity—for our “heathen” members, of course, do not care one snap of their finger whether Christ and Paul lived or not—ever denied the existence of the Apostle who is an historical personage. Some of us, a

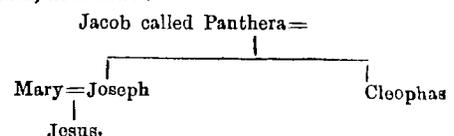
few learned Christian mystics among our British Theosophists included, deny but the *Gospel* Jesus—who is *not* an historical personage—“Zero” and *padris* notwithstanding,—but believe in an *ideal* Christ. Others are inclined to see the real Jesus in the adept mentioned in the oldest Talmudic as well as some Christian books, and known as Jeshu Ben Panthera.* They say that while the best authoritative evidence to the existence of the Gospel Christ ever offered by the spasmodic and desperate efforts of the Church to the crucial test of critical analysis, is of the weakest kind and fenced all round with difficulties, they find the solution of the problem in the testimony of the Jews and even of Irenæus. They maintain that this Jeshu (or Joshua), was the son of a woman called Stada (*alias* Miriam) and of Panthera, a Roman soldier; that he lived from the year 120 to 70 B. C. †; was a pupil of Rabbi Joachim Ben Perachia, his grand uncle, with whom during the persecution of the Jews by Alexander Jannæus (King of the Jews in 106 B. C.) ‡ he fled to Alexandria, where he was initiated into the Egyptian mysteries or magic, § and that upon his return to Palestine being charged with heresy and sorcery, he was tried, sentenced to death, and hung on the *tree of infamy* (Roman Cross) outside the city of Lud or Lydda. || This *historical* character (as historical as any other) was a great adept. As to Paul, no one, I know of, ever mistook him for an adept, and (since his history is pretty well known) least of all, our occultists. A simple tent-maker (not “a fierce soldier,” as “Zero” puts it), he became first a persecutor of the Nazarenes, then a convert and an enthusiast. It is Paul who is the real founder of Christianity, the Reformer of a little body, a nucleus formed from the Essenes, the Nabatheans, the Therapeutes, and other mystic brotherhoods (the Theosophical Societies of old Palestine),—and which was transformed over three centuries later, namely, under Constantine, into “Christians.” Paul’s visions from first to last point him out rather as a *medium* than an adept, since to make an adept requires years of study, and preparation and a solemn initiation under some competent Hierophant.

Charge the third, being logically refuted by the aforesaid proofs showing the inconsistency of the first two accusations, I might close the case and dismiss it altogether. And if perchance, “Zero” would persist in defending his Gospel Christ against those who call him a myth built on the historical Jeshu of Lydda, then I would fain ask him to explain to us the following:—

(1.) How is it that Philo Judæus, the most accurate as the most learned of the historians contemporary to the Jesus of the Gospels; a man whose birth anteceded and whose death succeeded the birth and death of Jesus, respectively, by ten and fifteen years; one who visited Jerusalem from Alexandria, where he lived, several times during his long career, and who must have come to Jerusalem but a few years after the alleged crucifixion; an author, in short, who in describing the various religious sects, societies and corporations of Palestine, takes the greatest care to omit none, even of those hardly worth mentioning—how is it, I ask, that Philo Judæus *never so much as heard* about a Jesus, a crucifixion, or any other event that would connect it with the so called *facts* of Theological Christianity?

(2.) Why are the sixteen famous lines of Josephus about Christ, lines appearing like a patch on a whole garment, and not bearing the slightest connection with either the preceding subject or the lines that follow in the text, why are these lines rejected by most of the Christian theologians themselves? The *bare-faced forgery* is attributed by them

* Epiphanius in his book against Heresies (4th century) gives the genealogy of Jesus, as follows:—



(See Mr. Gerald Massey’s “Jesus and the Records of his Time,” in the April *Spiritualist*, 1878.)

† See “Irenæus against Heresies” (Book 2, Cap. XXII. 5). Irenæus positively maintains that John (of the 4th Gospel) “conveyed himself the information,” and “all the Elders confirmed the statement” that “Jesus preached from his fortieth to his fiftieth year of age.”

‡ See the “Babylonian Gemara” (Tract *Sanhedrim*, Fol. 107, and *Sota*, fol. 47).

§ See, *Ibid* Fol. 47.

|| See *Babyl Gemara* to the Mishna of Tract *Sabbath*, Vol. 67—104.

to Eusebius, Bishop of Cæsarea, that, "prince of patristic liars" and "dishonest writers," as he is called by Baron Bunsen, Niebuhr, Dr. Lardner, and several others? And if these authorities are all wrong, and the lines are *not* an interpolation, as they think, how is it that Paley himself, an author so anxious that his "Evidences of Christianity" should be accepted, deprecates and confesses that "evidence" (in Josephus) as far from being satisfactory, and very difficult of acceptance. The more so, since Josephus, after he had by the forger, thus been made to virtually recognise in Jesus "the Messiah of the Jews" and to show such a reverence for Jesus that he hardly dared to call him a man—died, at the age of eighty, a stiff-necked, orthodox Jew, disdainfully silent, if not entirely ignorant, of the appearance, the crucifixion, or any thing connected with that Messiah!

3. How would "Zero" explain the fact of the total silence of the "Mishna," its evident ignorance of Jesus and the crucifixion? The "Mishna," founded by Hillel forty years B.C., edited and amplified (till about the beginning of the third century of our era) at Tiberias, by the Sea of Galilee, the very focus of the doings of the Biblical Apostles and of Christ's miracles; the "Mishna," which contains an unbroken record of all the Heresiarchs and rebels against the authority of the Jewish Sanhedrim, from the year 40 B. C. to about 237 A. D.; a diary, in short, of the doings of the Synagogue and the History of the Pharisees, those same men who are accused of having put Jesus to death—how is it that, not one of the eminent Rabbis, authors of the "Mishna," seems to have ever heard of Jesus, or whispers a word in the defence of his sect charged with deicide, but is, in fact, absolutely silent as to the *great event*? Strange omissions of "universally recognised facts!"

Concerning the editorial remark in the *Poona Observer*, I have but a few more words to add. Those Theosophists who have studied the Christian Ecclesiastical history (?) and literature, and have read upon the subject, with the exception of a few Christians, *deny most emphatically* not only the divinity but even "the possibility of the divinity of the Biblical Christ." Quite true: "the fundamental belief of the Theosophists is that *nothing is impossible*;" but only so far as it does not clash with reason, or claim *any thing miraculous*, in the theological sense of the word. Otherwise, once that we admit Joshua's power over the course of the sun, Jonah's pleasure-trip into the belly of the whale, or the resurrection to life of the half decayed body of Lazarus, I do not see why we should be made to stop there? Why in such a case and under the penalty of inconsistency, we should not proclaim our firm belief in Hanuman, the monkey-god, and his strategical capacities; in the Arhat who made Mount Meru revolve on the tip of his finger; or in the actual gestation of Gautama Buddha and his subsequent birth in the shape of a white elephant. We Theosophists at least, without "impeaching our watchword," beg to be allowed to draw the line of demarcation at that point where a psycho-physical phenomenon ceases to be such and becomes a monstrous absurdity—a *miracle*, of which we find so many in the Bible. And now repeating "Zero's" words we too can say:—Let all "sensible people" ask themselves the question: which—the Christians or the Theosophists, are the more "philosophical" and safer "guides"?

THEOSOPHICAL UNIT.

SAUFI ODE.

In the *Theosophist* for August 1882, there appeared a short but interesting treatise on *Sufism* or Mahomedan Mysticism. It was said to be an extract from a paper written in the year 1811.

I beg to enclose the translation of an ode, from the Mystical Dimau of Mauláná Jaláluddin Rumi, in the hope that it will prove interesting to your readers.

Says Doctor Duncan Forbes: The translation was made by late friend, Professor F. Falconer of University College, and appeared in the *Asiatic Journal* about twenty years ago. It is a genuine Sufi Ode, and Mr. Falconer has admirably succeeded in seizing and transfusing the spirit and sublimity of the original into his English version. Sri William Jones himself could not have done it in more excellent taste. The original, no doubt, could not but have proceeded from the spirit of an adept of the first water. Your Vedantic friends will, on reading this ode, acknowledge the brotherhood of the Mahomedan Sufis. The song of Solomon, "I am the Rose of Sharon and the Lily of the Valley" was also a Sufistic effusion:

BAMACHARAN GHOSH,

Saran Bar,

1

I was ere a name had been named upon earth;
Ere one trace yet existed of aught that has birth;
When the locks of the Loved one streamed forth for a sign,
And Being was none, save the presence Divine,
Named and name were alike emanations from Me,
Ere aught that was "I" yet existed or "We";
Ere the veil of the flesh for Messiah was wrought;
To the Godhead I bowed in prostration of thought.
I measured intently, I pondered with heed,
(But all, fruitless my labour) the Cross and its Creed.

2

To the Pagod I rushed, and the Magian's shrine
But my eye caught no glimpse of a glory divine,
The reins of research to the Kaabia I bent;
Whither hopefully thronging the old and young went,
Kandahar and Herat searched I wistfully through,
Nor above, nor beneath, came the Loved one to view.
I toiled to the summit, wild, pathless, and lone,
Of the globe girding *kaf* but the *nuka* had flown,
The seventh earth I traversed, the seventh heaven explored
But in neither discerned I the Court of the Lord.

3

I questioned the pen and the Tablet of fate,
But they whispered not where he pavilions his state,
My vision I strained, but my God-seauning eye,
No trace that to godhead belongs could descry,
My glance I bent inward; within my own breast,
Lo, the vainly sought elsewhere the Godhead confessed;
In the whirl of its transport my spirit was tossed,
Till each atom of separate being I lost;
And the bright sun of Tabrez—madder than he,
Or a wilder, the world hath not seen nor shall see.

MR. ISAACS.

YOUR somewhat enthusiastic review of "*Mr. Isaacs*" in the current number of the *Theosophist* having attracted my attention, I have just risen from a perusal of the work with, if the truth must be told, a feeling of disappointment. I had expected to find the rich materials of the "*Occult World*," or those priceless truths which you have published under the modest name of "Fragments" woven into a thrilling romance. No such thing! and yet you close your flattering notice of the novel with the statement that "it is an intensely interesting fiction, based upon a few of the Grandest Occult Truths." I confess, I have failed to find these truths in Mr. Crawford's pages. Where are they, please? Is it in the Polo match; in the exciting tiger hunt; in the moon-lit scene of Shere Ali's liberation; in the outrageous love of a pure-minded English girl for a professed follower of Islam—"a true believer" and the lord of three wives,—in the prosaic death of that same girl from jungle fever; in the miraculous sustaining powers of the simple little block of "Menier" to which Paul Griggs bears such pleasing testimony; or in the sudden relinquishment by Abdul Hafiz of the world, wealth and Mahomedanism for the jungle, poverty and adeptship, that the "grand occult truths" are to be found. There is indeed a living adept in the romance, introduced apparently for no other purpose than to impart an air of mystery to incidents singularly devoid of any *mystic* interest. And such an adept! you are pleased to say that Ram Lal is an "attempt at Brother K. H." The attempt, if the author really meant it as such, is to my mind, a signal failure. It is true that Ram Lal indulges in mysterious exits and entrances, orders relays of horses with unaccountable despatch, sends messages to and fro with lightning rapidity, and sports in astral form on the heights of Simla, while his body lies asleep in a "lamasery in Thibet;" but beyond these minor points, this fictitious creation of Mr. Crawford's imagination appears to me to have nothing in common with the living-central figure of Mr. Sinnett's wonderful book. K. H., as I understand him, is not *merely a bundle of phenomena*; Ram Lal, on the other hand, is nothing else, and utterly fails to convey to the reader the idea, so prominent in Mr. Sinnett's book, of a union of knowledge with power, beyond *ordinary* human attainment. And thus while K. H. stands immeasurably apart from, and towers above, the other personages of the "*Occult World*," even yourself included, Ram Lal does not rise much, if at all, above the level of his companions in Mr. Crawford's story, of Paul Griggs, for example, of Abdul Hafiz, or of the Brahmin who, by a mere effort of the will, arrests the bucket of water in its upward course. If K. H. were not the intellectual and moral giant that he is, holding in his hands the key to the hidden secrets of nature, he would not be (both he and you will pardon my saying it) much better than a juggler, and

as a mere worker of phenomena like Ram Lal he would hardly command the reverential awe with which he inspires as well those who, like you, have seen him with the eye of flesh, as those who, like me, only see him with the eye or faith. The philosophy too of Ram Lal, with which the tale winds up, is hardly of a piece with occult philosophy as you have taught it. In his exposition of an after-state of continued identity, and of reunion in the regions above with those one has loved and lost, there is not a word or a sentiment (broadly speaking) to which on the one hand a Christian minister may not respond with a hearty *Amen*, but which Occult Philosophy will not, on the other hand, reject unhesitatingly as absurd and untenable.

Against the novel itself I have nothing to say. It is a clever story cleverly told, though some of the characters might have been more natural or life-like; and one meets, here and there, with passages of real merit, especially the descriptive passages of Himalayan scenery which will well repay perusal. But to compare "*Mr. Isaacs*" with "*Zanoni*" or "*A Strange Story*," especially the former, is to clearly underrate the intrinsic worth of some of the grandest conceptions of the human mind. And your stamping Mr. Crawford's work with the seal of your approbation, however *qualified*, besides giving it a character which the author himself is perhaps far from claiming for it, is calculated to mislead the general reader, if, with your editorial sanction, he runs away with the notion that Ram Lal is the prototype of K. H., and that his utterances are based upon a "few of the Grandest Occult truths."*

BOMBAY, 12th February 1883.

A ***8111.

DO THE RISHIS EXIST?

Following the example of the Parsi Gentleman whose letter you published in the *Theosophist* of January 1882, I am induced to enquire if there are Hindu Mahatmas among the Himalayan BROTHERS. By the term Hindu, I mean a believer in Vedas and the Gods they describe. If there are none, will any Brother of the 1st Section† be so kind as to enlighten the Hindu Community in general and the Hindu Theosophists in particular whether any Hindu Rishis of old still exist in flesh and blood? The adept Himalayan BROTHERS having explored the unseen universe must necessarily know the Rishis if they exist now. Tradition says that particularly the following seven are immortal, at least for the present kalpa.

Ashwathama, Bali, Vyasa, Hanuman, Vibhisana, Kripa, Parasuram.

A HINDU THEOSOPHIST.

Editor's Note:—In reply to the first question we are happy to inform our correspondent that there are Mahatmas among the Himalayan Brothers who are Hindus—i. e., born of Hindu and Brahmin parents and who recognize the *esoteric* meaning of the Vedas and the Upanishads. They agree with Krishna, Buddha, Vyasa, Sukra, Goudapatha and Sankaracharya in considering that the *Karma kanda* of the Vedas is of no importance whatsoever so far as man's spiritual progress is concerned. Our questioner will do well to remember in this connection Krishna's celebrated advice to Arjuna. "The subject matter of the Vedas is related to the three Gunas; oh Arjuna, divest thyself of these gunas" Sankaracharya's uncompromising attitude towards Purwamimansa is too well known to require any special mention here.

Although the Himalayan Brothers admit the esoteric meaning of the Vedas and the Upanishads, they refuse to recognize as Gods, the powers and other spiritual entities mentioned in the Vedas. The language used in the Vedas is allegorical and this fact has been fully recognized by some of the greatest Indian Philosophers. Our correspondent will have to prove that the Vedas really "describe Gods" as they exist, before he can fairly ask us to declare whether our Masters believe in such gods. We very much doubt if our correspondent is really prepared to contend seriously, that *Agni* has four horns, three legs, two heads, five hands and seven tongues as he is stated to possess in the Vedas; or that Indra committed adultery with Goutama's wife. We beg to refer our learned correspondent to Kulluka Bhatta's explanation of the latter myth (and it is a mere myth in his opinion) and Patanjali's remarks on the profound esoteric significance of the four horns of *Agni*, in support of our assertion that the Vedas do not in reality describe any gods as our questioner has supposed.

In reply to the second question we are not prepared to say that "any Hindu Rishis of old still exist in flesh and blood" although

we have our own reasons to believe that some of the great Hindu Adepts of ancient times have been and are reincarnating themselves occasionally in Tibet and Tartary; nor is it at all easy for us to understand how it can ever reasonably be expected that our Himalayan Brothers should discover Hindu Rishis "in flesh and blood" in their explorations in the "Unseen Universe," since astral bodies are not usually made up of those earthly materials.

The tradition alluded to by our correspondent is not literally true; then, what connection is there between the seven personages named and the Hindu Rishis? Though we are not called upon to give an explanation of the tradition in question from our own stand point, we shall give a few hints which may enable our readers to ascertain its real significance from what is contained in *Ramayana* and *Maha Charata*.

Aswathama has gained an *immortality of infamy*.

Parasurama's cruelty made him immortal but he is not supposed to live in flesh and blood now; he is generally stated to have some sort of existence in fire though not necessarily in what a Christian would call "hell."

Bali is not an individual properly speaking. The principle denoted by the name will be known when the esoteric meaning of *Thrivikrama Avatar* is better comprehended.

Vyasa is immortal in his incarnations. Let our respected Brother count how many Vyasas there have been from first to last.

Hanuman was neither a human being nor a monkey: it is one of the powers of the 7th principle of man (Rama).

Vibhisana. Not a *Rakshasa* really but the personification of *Satwaguna* which is immortal.

Kripa's association with *Aswathama* will explain the nature of his immortality.

Reviews.

MY VISIT TO STYRIA.*

MISS CAROLINE CORNER of London has given in a booklet of some thirty pages a pleasant narration of her visit, last summer, to the Styrian Mountain-home of the Baron and Baroness Vay de Vaya, both old members and the former a Councillor of the Theosophical Society. One gets from the story a fresh and vivid picture of what must be one of the most charming districts in Europe. At the same time the details of home-life in the residence of her host and hostess present us with ampler proof, if such were needed, that joy and peace sit by the hearth where life is consecrated to works of beneficence, and the chief pleasure is in filling each day with good deeds and kind words. The Baroness Adelma Von Vay is known throughout Europe and America as a psychometer and crystal reader of great endowment, a mesmeric healer of the sick poor, and a clever writer (in the German language) upon psychological subjects. Her family, as well as the Baron's, is one of very aristocratic relationships, but she has everywhere the reputation of being the incarnation of benevolent and unassuming kindness. Her portrait in our album had quite prepared us to accept as literal Miss Corner's description of her face and character—"a beautiful and charming woman—with a countenance bearing with benevolence, cheerfulness, and intelligence a veritable humanitarian, comforting the afflicted and distressed. The peasant population maintain an implacable faith in her power to alleviate pain. From far and near, they bring their sick for her tender ministrations..... It was touching to see this beautiful, high-born lady tending some poor unfortunate creature, bent and racked with pain..... The Baroness's bright face is ever a welcome sight in all the homestead of the poorest and lowliest in the district, and many lips breathe blessings upon her for her goodness and charity." Thanks, Miss Corner, for enabling us to hold up before her Asiatic brothers in Theosophy so sweet a portrait of this tender sister of humanity.

THE TRAVELLING TRUTH SEEKER.*

THE third volume of Mr. Bennett's *Narrative of his Voyage around the World* to investigate the present state

* We are sorry to see Mr. A. *** 8111 so under rating,—though we may have, in his opinion, over rated—Mr. Isaacs. There are two of the "grandest occult truths" in it, though neither our critic, nor even the author himself, may be aware of them.—Ed.

† No one's need answer this, except the editor. A. H. T.

* *My Visit to Styria* by Caroline Corner. London: (G. Burns, 1882.) Limp cloth—Annas twelve.

† *A Truthseeker Around the World*. Vol. III York, D. M. Bennett, 1882.

of religion, is as interesting as its predecessors, and calls for the same criticism. A fourth and concluding Volume, with a general Index of the contents of the whole series, is still to appear, but alas! the busy pen that wrote them will write no more. As was remarked in a previous notice, Mr. Bennett's style is more pungent than cultivated; a man of the people, he spoke like them as well as for them, and those who regard manner rather than matter, will often take a strong exception to his style as the friends of Western religious orthodoxy will to his ideas. But in a dishonest age like this,—an age of shams and cheating semblances, the friends of truth must relish an author like our poor, persecuted colleague, whose manifest honesty and indignation quiver in his every book. The present volumes of travel are crammed with quotations from the standard guide books of all the countries he traversed, and hence are themselves full of useful information about men and things, altogether apart from the religious question. They are therefore worthy of a place in every general library. To the full extent of the circulation the book may attain, Theosophy and its advocates will have the benefit of great notoriety, since Mr. Bennett devotes no less than eighty-seven pages of Vol. III to the subject. Though he was an ardent Freethinker and Secularist, he yet discusses Occultism with a judicial candour which might be profitably imitated by his famous contemporaries of the *National Reformer*. In the hurry of his brief stay at Bombay, he was not able to get every thing down correctly, and so it is not strange to find his chapter upon Occultism containing some errors. But we shall only point out a single one which might convey a very wrong impression to outsiders. He says (p. 94) about admissions into the Theosophical Society: "It seems that the desirability of every candidate for admission is referred to the Brothers, they approving of some and rejecting others. My case seems to have been laid before them, and they decided favorably upon it." No such general reference of applications has ever been made, the Brothers leaving to the Founders the entire responsibility in such cases; since it is we who are building up the Society under their auspices, not they who are selecting its membership, with us as passive agents. If the latter were the fact, many unfortunate misjudgments of candidates would have been avoided, and much vexation and scandal spared. Advice was indeed asked as to Mr. Bennett's admission, simply because we foresaw what has since happened, that whatever odium his bigoted persecutors had contrived to cast upon him would have to be shared by us, and this seemed an impolitic step for our young Society to take. The result of that appeal is above stated by Mr. Bennett; who adds that the "response was that I am an honest, industrious man, and fully worthy to become a member * * * * I hope their opinion is well founded." It was so, as we have become more and more satisfied ever since, and now none regret him more than his cautious friends of Bombay—now of Madras. This is not the first instance in which our Masters have looked into the heart of a candidate whom we might have rejected, because of his being under the world's frown, and bade us remember that we ourselves were not so blameless when they accepted us as to warrant our turning our backs upon any earnest yearner after truth. Thousands have read with the thrill of sympathy the story of the adulterous woman whom Jesus is said to have abstained from condemning, when her accusers slunk away at the challenge he made to their own spotlessness from sin. The history of our Society contains more than one example of this identical loftiness of compassion having been shown to unhappy candidates, by our spiritual Masters and Exemplars, the МАНАТМАС.

THE SPIRITUAL REFORMATION.*

AMONG the American leaders of the movement known as Modern Spiritualism, Dr. S. B. Brittan has for thirty years been one of the most conspicuous. As early as 1851 or 52 he was editing a weekly journal called *The Spiritual Telegraph*, and, previous even to that we believe a magazine called *The Shekinah*. His *Telegraph* was especially noted as the leading organ of the then new movement, and among its literary contributors were some of the cleverest men of the day—Judge Edmonds, Profs. Hare, Thomas L. Harris, Drs. Dexter and Gray, Prof. J. J. Mapes, the agricultural chemist (and our Col. Olcott's preceptor), Senator Tallmadge, and others. In this galaxy Dr. Brittan shone brightly, and since then, through all the changes and phases through which that chameleon-like movement has passed, his pen has been employed in the same service. Three years ago the idea was suggested that the friends of Spiritualism should subscribe a fund to remunerate Dr. Brittan for giving his whole time to a propaganda of the movement in the columns of the secular press in answer to the frequent attacks which are always appearing, some from competent but more from incompetent and prejudiced critics. It was in time carried out, and Dr. Brittan has, first and last, published many articles of a controversial or didactic character, all bearing the marks of his trained literary skill and facility in pungent debate. These articles have now been gathered into a sumptuous volume of 500 pages, for a copy of which we are indebted to the courtesy of the Author or his publishers, our friends Messrs. Colby and Rich. The volume is embellished with an admirable portrait on steel of Dr. Brittan.

Since the above was put in type, the Americanⁿ post has brought us the sad news of the death of this gifted man. Dr. Brittan died on the 4th of January ultimo, at his residence in New York city of pleuro-pneumonia, after an illness of but a few days. In person he was extremely handsome, and in manner suave and well-bred. He could ill be spared by his party, of whose philosophical principles he was an eager and able champion. The Spiritualists have left to them several able writers, but Dr. Brittan had a peculiar talent for controversy and a happy faculty of wit and repartee which can hardly be matched among his surviving colleagues. Personally, the writer of this notice regrets his death, since his acquaintance with him dates back thirty years; and the beginning of his friendly association with the deceased and his then partner, Mr. Charles Partridge, may be said to mark the second important stage in his—the writer's—psychological evolution. Dr. Brittan was a Fellow of our Society though never anything but an "Orthodox" Spiritualist. We may note the coincidence that within a few weeks of each other, two well-known journalists and authors, among our members—Mr. Bennett and Dr. Brittan—died suddenly and just after completing their most important books.—H. S. O.

INDIAN DRUGS.*

THE pamphlet before us comprises a list of some 350 drugs that are on sale in the Bombay bazars and Chemists' shops, with description of their physical characteristics and the active principles of a few of the more important ones. The compilation is by Dr. W. Dymock, the Medical Storekeeper with the Government of Bombay, and the re-arrangement, revision and vernacular synonymical identification by our worthy brother Dr. Pandurang Gopal, a well known officer of our Bombay Branch.

* *The Battle ground of the Spiritual Reformation.* By S. B. Brittan, M. D. (Boston:—Colby and Rich—1882).

† *A Catalogue (Revised) of Indian Drugs.* By W. Dymock, B. A. (Arranged, revised, and corrected for Indian Synonyms, By Pandurang Gopal, G. G. M. C.) Bombay, 1883.

THE SATTYA PRAKASH.

THE first number of the new monthly magazine, in Hindi and Urdu, that has been established at Bareilly, N. W. P., by members of our local Branch and other gentlemen, has come to hand. It is a well printed and interesting journal, creditable to its projectors and calculated to do good to India in various ways. It should be taken in by all friends of our Society in upper India. Besides the usual Salutatory, the *Sattya Prakash* for January contains the following articles:—Aryvarta: Past and Present; Local Self-Government (Aryan); The Study of Oriental Languages; Correspondence; The Elixir; Editorial Notes.

◆◆◆

 THE GOSPEL OF THE FUTURE: OR THE
 "REVELATION" OF (ST.) KESHUB.

"I (Keshub Chunder Sen), a servant of God, called to be an apostle of the Church'.....'heard behind me a great voice, as of a trumpet, saying, what thou seest (not) write in a book and send it unto the seven churches which are in Asia,' and unto the seventy times seven which are in Europe, America, Australia and Africa.....'Write the things which thou hast (not) seen, and the things which are (not), and the things which shall (not) be hereafter.'"

(Extracts from the Bengal Version of the Patmos Revelation.)

Wonders will never cease: the year 1883 opened with two miraculous events at Calcutta. A new Messiah was born unto the world to the great disgust of the Babu-Sadducee; and the "City of Palaces" and of whiskey dens awoke on New Year's day to find itself, to its own utter amazement and despite every geographical and historical expectation, proclaimed as "the holy city" and "the metropolis of Aryavarta." But thus saith the Prophet of the Patmos-Lily Ashrum, and the world must read, whether it will or not. Tired, evidently, of waiting for a star to leave its path, and of vainly expecting the appearance of the "wise men" of the West (Mr. J. Cook, though bulky, being anything but wise) to proclaim and crown him as King of the—Babu Sannyasis, the "meek and lowly" Minister took destiny into his own hands and has now virtually announced himself one. In the teeth of the nineteenth century, the sober Sadharan Brahmo Samaj, and all the *padris* of whatever creed, colour, and persuasion, the new Messiah of Hooghly has now notified the world at large of his own advent!

An edict in the manner of Papal—or shall we say Irish?—Bulls, appeared in the *New Dispensation Extraordinary*—which was extraordinary indeed in every sense. Teeming with sentences copied verbally from the Christian Gospels; written in the style of, and mimicking the phrasology attributed to, Christ, the said document is a curious piece of religious *fanfaronnade* to puzzle and perplex the future generations withal. This of course but in the case of a fresh miracle: that the said edict should not die a deserved death—at the bottom of the world's waste-paper basket. Yet it is a curiosity worthy of preservation. Indeed, since the days of the Encyclical Letter and the Syllabus of Pope Pius IX in 1864-8, the precursors of the famous Œcumenical Council, no single document ever published, that we know of, has contained so many gratuitous assumptions, nor involved a more impudent claim to *direct divine intercourse*! Proceeding from (as yet) comparatively obscure individual, instead of emanating from an autocratic Pope, it is but the more striking. Theocratic Rome, self-attributing to herself universal power and authority over the whole world—Kings and Emperors included,—to be consistent with herself, had to face the laugh of the non-catholic world by creating a dignitary whom she called "the Vicar Apostolic of Tibet"—a country with not one single Christian in it and which slams its door in the face of every foreigner that approaches it. Why then, with such a precedent, should not our saintly minister claim likewise authority and infallibility, even though these should never be recognized? Is not he as much as any Pope "the chosen servant of God," having *en plus*, than the Holy Father,

the rare privilege of holding daily and hourly intercourses with the Almighty who talks to, and with him, Moses-like, and "face to face, and as a man speaketh unto his friend"? And though adverse opinions—those of the Theosophists and Spiritualists, for instance—hold that this "Almighty"—if the said intercourse is based on some more solid ground than mere nervous delusion—may be no better than some Pisacha-spirit masquerading under false colours, yet the opinions are divided. At all events, that of the Minister's friends and well wishers, the Theosophists, as giving him the benefit of the doubt, ought to be more welcome to, hence better appreciated by, Keshub Babu, than that of some profane Sadducees, both white and dark, who openly attribute such claims to "divine intercourse" to ambition and imposture. Meanwhile, on January 1, 1883, the readers of a few pious Journals of Calcutta were staggered by the following:—

NEW YEAR'S DAY.

January 1, 1883.

KESHUB CHUNDER SEN, a servant of God, CALLED to be AN APOSTLE of THE CHURCH of THE NEW DISPENSATION, WHICH IS IN THE HOLY CITY OF CALCUTTA, the METROPOLIS OF ARYAVARTA.

To all the great nations in the world and to the chief religions sects in the east and the west.

To the followers of Moses, of Jesus, of Buddha, of Confucius, of Zoroaster, of Mahomet, of Nanac, and to the various branches of the Hinda Church.

To the saints and the sages, the bishops and the elders, the ministers and the missionaries of all these religious bodies:

Grace be unto you and peace everlasting.

Whereas sectarian discord and strife, schisms and enmities prevail in our Father's family, causing much bitterness, and unhappiness, impurity and unrighteousness, and even war, carnage, and bloodshed. *

It has pleased the Holy God to send unto the world a message of peace and love, of harmony and reconciliation.

This New Dispensation hath He, in boundless mercy, vouchsafed to us in the East, and WE HAVE BEEN COMMANDED TO BEAR WITNESS UNTO IT AMONG THE NATIONS OF THE EARTH.

Thus saith the Lord,—Sectarianism is an abomination unto me and unbrotherliness I will not tolerate. * * * * *

At sundry times have I spoken THROUGH MY PROPHETS, and though many and various my dispensations, there is unity in them.

But the followers of these, my prophets, have quarrelled and fought, and they hate and exclude each other. * * * * *

These words hath the Lord our God spoken unto us, and His new gospel He hath revealed unto us, a gospel of exceeding joy.

The Church Universal hath he already planted in this land, and therein are all prophets and all scriptures harmonized in beautiful synthesis.

And these blessed tidings the Loving Father HATH CHARGED ME and my brother-apostles to declare unto all the nations of the world, that being of one blood they may also be of one faith and rejoice in one Lord.

Thus shall all discord be over, saith the Lord, and peace shall reign on earth.

Humbly, therefore, I exhort you, brethren, to accept this new message of universal love. * * * * *

Hate not, but love ye one another, and be ye one in spirit and in truth even as the Father is one.

All errors and impurities ye shall eschew, in whatever church or nation they may be found, but ye shall hate no scripture, no prophet, no church.

Renounce all manner of superstition and error, infidelity and scepticism, vice and sensuality, and be ye pure and perfect.

Every saint, every prophet and every martyr ye shall honor and love as a man of God.

Gather ye the wisdom of the east and the west, and accept and assimilate the examples of the saints of all ages. * * * * *

Beloved brethren, accept our love and give us yours, and let the east and the west with one heart celebrate the jubilee of the New Dispensation.

LET ASIA, EUROPE, AFRICA, AND AMERICA WITH DIVERSE INSTRUMENTS PRAISE THE NEW DISPENSATION, and sing the Fatherhood of God and the Brotherhood of Man.

"The Editors of the leading journals in Europe and America, in India, Australia, China and Japan are respectfully requested to insert the above Epistle in their respective papers."

We have culled the choicest flowers from this *bouquet* of modest assumptions, and republished it nearly *in toto* with its best passages immortalized in capitals, and neither demand nor expect thanks for it. Whether the four quarters of the globe are quite ready to "praise the New Dispensation with diverse instruments"—street-organ included we suppose—is yet a matter for doubt. But, whether the future generations shall string on the name of Babu Keshub Chunder Sen to those of Buddha, Zoroaster, Jesus, and Mahomet, or not, no one will now be disposed to

deny that "cheek takes cities by storm and grinds strongholds to powder." It is this same *New Dispensation* (and *Liberty*), be it remembered, which now issues the above *Epistle*, that denounced repeatedly in its columns the claims of the Theosophists to an intercourse with the living, albeit mysterious, "Brothers" who are but mortals—as an imposture and a fraud. Look upon this picture, and upon THAT!

After the above was in type, the Indian world was again staggered though the medium of dailies and weeklies by another piece of extraordinary news. The minister has announced his intention of circumnavigating the globe and visiting Europe, America and Africa as an apostle of the New Dispensation. So far the intention can hardly be found fault with. But the Babu affirms again that he has received a divine commission from God himself, to go. Forsooth, the visits of the Almighty to the Babu are fast becoming a matter of quite a common occurrence now! "God"—goes "to and fro in the earth and walks up and down in it" after the manner of the rebellious Son of God in Job. We wonder whether it is the "Lord" who will defray Babu K. C. Sen's travelling expenses out of his own private treasury; or, is the burden—agreeably with the time-honoured policy of Churches in general—to be left on the shoulders of the too confiding believers in the new "Seer" and "Minister"?

A NEW THEOSOPHICAL SKIRMISH.

WE are born under a lucky star. An unknown Correspondent (of the *Pioneer*) who hails—or rather writes—from Bundelkhand, making us share the honor of being attacked and scoffed at by him in the goodly company of "Government" and of the "meek and lowly" missionary, makes short work—as he imagines—of the gods of Theosophy. Man, he tells his readers,—“has been defined as a laughing animal...,” and “what without the Government and Theosophy would there be in India to laugh at?” What indeed? unless, perchance, that some “laughing animal” as personified by the satirical correspondent. He “could not—,” you know, “argue with one who took Theosophy seriously; or, who believed in the existence of Koot Hoomi Lal Singh.” Having exhausted his blunted arrows upon invulnerable Government and Theosophy, quite as invulnerable he runs a muck among “the modern missionary,” who, he says, “harmless and unheeded, stands a living parody on Wisdom, at the corners of the streets, reviling, in bad Hindustani, a creed he does not understand.” The *Padri* feels hurt, and gives the too jovial correspondent—in plain English—the lie, in the same *Pioneer*. Indifferent to his abuse, we would have hardly noticed even such impertinent remarks as “the nursery conjuring tricks of Theosophy,” but for the unnecessary fling by that same Bundelkhand *wit* at one whom we all revere. Withal we feel rather grateful than otherwise for the attack, since it called forth an immediate reply in the *Pioneer* by its ex-editor, Mr. Sinnett, thus shewing the scoffer that Theosophy counts more of intelligent and highly cultured men than Bundelkhand is ever likely to see within its precincts. Feeling proud of our Vice-President's reply, we now reproduce it in full.

THE THEOSOPHICAL SOCIETY.

TO THE EDITOR.

SIR,—Your correspondent in Bundelkhand has made a gratuitously offensive attack on Theosophy, in revenge for the rough treatment his former letter on the government of Native States received at the hands of Mr. Hume. He has acted, apparently, on that vague desire to be disagreeable by insulting something his antagonist respects, which prompts the lower classes, in a quarrel in this country, to abuse each other's female relations, however irrelevant such abuse may be to the subject in hand. Of course Theosophists will be perfectly careless as to whether your correspondent believes or does not believe in the existence of a man whose intercourse with them is in no way impeded by incredulity in Bundelkhand. But your correspondent's ignorance of all

that has passed in connection with the progress of the Theosophical Society during the last two years has betrayed him into the public expression, in a conceited tone, of contempt for a movement which is not only one of the most elevating and beneficent influences at present at work among the people of this country, but is the subject of constant, anxious, and respectful discussion in all psychological papers at home, where a society, including men of the foremost intelligence in literature and professional life has been formed to study the teachings received through that agency with which your correspondent (and he is probably right there) feels that he has so little in common. In justice, therefore, I trust that you will publish this protest on behalf of the many readers of your paper who will be disgusted by the remarks which have evoked it. Your columns are not the place in which to vindicate the claims of Theosophy on the attention of thoughtful philanthropists of all creeds, or to show why at the present day, two years after the appearance of my book on the subject, expressions of disbelief in the existence of the revered friend with whose letters that book is chiefly filled, are simply absurd. To appreciate the extent of such absurdity it is necessary to be acquainted with the subsequent literature of occult inquiry. And surely the readers of the *Pioneer* will believe me when I say that in my opinion the discussion of such questions in detail does not come within the province of a political newspaper. But the uncalled for insult to Theosophists which has now found its way into your columns may certainly justify the acceptance of a few words from me, to explain that the existence of those whom students of occult philosophy speak of as “The Brothers,” is as certain now as that of the Governor-General's Agent in Bundelkhand (and for the world at large a very much more important fact.) This has been demonstrated by a flood of direct evidence from persons who know them, in various pamphlets and publications of the Theosophical Society, the head-quarters of which have now been established at Adyar, Madras, where the *Theosophist*, the monthly organ of the Society, is issued, and where information on the subject should be sought by any inquirers who may wish to treat a grave philosophical investigation undeniably absorbing the interests of many highly intellectual men, in a more appropriate spirit than that which your correspondent exhibits.

A. P. SINNETT.

“CAN THE DOUBLE MURDER”—OR PRODUCE RESULTS ON THE MATERIAL BODY.

(BY JOHN YARKER, *Hon. F. T. S.*)

I HAVE been much interested by the well-told narrative in the January number of the “*Theosophist*,” and hope the Editor will not be offended if I enquire whether all the particulars are accurate relations of facts. Especially I would ask,—is the closing newspaper paragraph a literal translation of what actually appeared, and were the names given by the entranced *Frosya* those of the Newspaper extract? The narrative, ordinarily speaking, is past belief, but in my own Mesmeric experiments I have met with cases almost analogous, except that in mine the action was inversely, that is upon the body of the entranced. In the Belgrade case there may also have been a predisposition to receive the action of the “double,” in the receptivity caused by a guilty conscience.

My entranced subject also had the faculty of projecting the soul and was punished with cancer, a subject of which I practically knew nothing. I tested the truth of the projection in some cases in England, and Madam Blavatsky did me the honour to examine one of these and verified it as an accurate description of certain existing subterraneans in India. It was seldom that I could see anything of the “double” as I can only see, hear, and feel in a limited degree, and this part of my nature (self-induced) is more manifest at one time than another, and I am apt to attribute it to an uncertain imagination.

Usually my entranced subject would—unless in the deepest of trances, in which case she would describe herself as absent a long distance—use the pantomimic action in her body that she after related of her project-

ed soul, exactly as described of Frohya. On one of these occasions she stated that her spiritual body had been sprinkled with some essence, which it was said would cause an eruption in 24 hours, and would bring away the diseased matter of the blood—for (it was said) a surgical operation on the projected soul would read on the material body;—I was astounded to find that the result predicted actually took place at the time, and the body exhaled an unknown aromatic perfume. On another occasion as predicted, after a surgical operation, said to be made upon the projected double raised about six inches, and in which the patient seemed to suffer great agony by cutting, a piece of hard tumour was brought away by the throat, which I saw. Relations were often made regarding a root from "Black Wilderness" said to be Indian, which was burned and inhaled, bruised, and the juice drank or otherwise applied, and my subject got entirely well without the aid of the medical men.

It is noteworthy that in making the passes the following was the result. I made them slovenly and was informed, with one pass you send me forward, with another you drag me back again. I made too many or too few, and was told,—you send me away beyond where my friends are waiting, or you do not give me strength to go far enough. All this is very apropos to what you relate of the Frenchman and Prohya.

I am aware that this is quite as extraordinary as your own relation, but I vouch for its entire truth, and made at the time the most accurate records of all my experiments.

WITTINGTON, NEAR MANCHESTER, }
January 17, 1883.

Editor's Note —We assure our learned correspondent that every word of our narrative is true.

COLOUR AND SOUND.

SOME time ago Oberlieutenant Scheffer communicated to *Licht Mehr Licht* the remarkable fact that a child of 7 years, of a family known to him, "at once learned numbers by a most curious natural method. She always distinguished them by their colours. Each invariably appears of its own certain colour to her, viz.: 1 always very white; 2, red, "spotty red" she calls it; 3, blue; 4, yellow; 5, yellow; 6, black; 7, yellow; 8, black; 10, bluish. These numbers are to her always the same, though varying in depth of shade." The harmonious relationship between sound and colour, and the mystical properties of numbers, are ancient Aryan and pre-Aryan discoveries. The subject comes to the front once more in *Nature* (Vol. 25, p. 339), in a letter from Mr. Karl Pearson, who says:—

Some weeks ago there appeared an account of a series of experiments connecting colour and sound; the following passage from Prof. Max Muller's *Chips*, ii. 104, may interest some of your readers:—"That Pararavas is an inappropriate name of a solar hero requires hardly any proof. Pararavas meant the same as polondenko's, endowed with much light; for though rava is generally used of sound, yet the root ru, which means originally to cry, is also applied to colour, in the sense of a loud or crying colour, i. e., red (cf. ruber, rufus, lith, randa, O. H. G. rôt, rudhira, eruthros; also Sanscrit ravi, sun)." The following foot note occurs:—"Thus it is said R. v. vi. 3, 6, the fire cries with light, sokishâ rarapati; the two Spartan charites are called klotâ (kletâ inelutâ) and phaenna, i. e. clara, clear-shining. In the Veda the rising sun is said to cry like a new child (Rv. ix. 74, 1).—I do not derive ravas from rap, but I only quote rap as illustrating the close connection between loudness of sound and brightness of light." Both Greeks and Latins seem to have used the same words for colour and sound; cf. lampros, lenkos, nilas, somptos, phaios, &c.; clarns, fuscus, candidus, &c. Probably not only colour and sound, but smell, taste, and touch had in early times the like words to express degree; even as we find aspera lingue and odor asper; and as we say "a harsh taste" and "a harsh sound." Tastes and smells will be found to suggest colours to the mind exactly as sound do. If this be so, may not this apparently curious connection be explained as a sort of "unconscious philological memory?"

KARL PEARSON.

Inner Temple, January 28.

The Manager calls particular Notice to the fact that all Money-orders must now be sent payable at ADYAR P. O. (Madras), India.

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SPECIAL NOTICES.

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

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

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

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SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 4. No. 6.

MADRAS, MARCH, 1883.

No. 42.

THE PRESIDENT-FOUNDER ON HIS ANNUAL TOUR.

Col. H. S. Olcott, President-Founder of the Theosophical Society, left for Calcutta by the French Steamer of the 17th February. Although she was expected to sail on the 16th, yet by a curious coincidence (?) number seven again asserted itself in the working of our Society! From Calcutta, the President will visit the several Branch Societies in Bengal and most probably go to other parts of that Presidency, where new Branches are in the process of formation. An account of his work will duly appear in our next.

At the time of our going to press, we are informed by telegram from our Brother Mr. E. J. Lopez of the Simla "Eclectic Theosophical Society", that Col. Olcott reached Calcutta safely on the evening of the 20th.

OUR BRANCHES. THE ANNIVERSARY OF THE KRISHNA THEOSOPHICAL SOCIETY, (Guntloor.)

I have the honor to submit the following report of the 1st anniversary of the Krishna Theosophical Society at Guntloor, celebrated on the 28th of December 1882.

Mr. Tholety Purushottamaya was voted to the chair; and the Proceedings commenced with the Pandit of the Branch reciting a *Slokan* in praise of *Parabrahman*. The chairman then called upon the President of the Branch Mr. Singaravelu Moodelliar to read his report, of which I give a short abstract. He said that it was the *Theosophist*, the able organ of the Theosophical Society, that first gave the public of Guntloor information regarding the noble objects and working of that society, and month after month, divulged the scientific truths of the Aryan philosophy and wisdom and awakened in their minds a deep love and veneration for their ancestors and their ancestral science and philosophy. Then the appearance of Mr. Sinnett's powerful and wonderful work, the 'Occult World', which marked an epoch in the history of the Theosophical Society, gave them most convincing proofs of the reality of the Aryan Occult science, which so heightened their interest in the grand movement set on foot by the respected Founders, that they resolved upon forming a Branch at Guntloor, and accordingly sent them an invitation to Guntloor. The Founders, having first opened Branches at Madras and Nellore, came to Guntloor on the 15th of May 1882, where they were received with a most enthusiastic welcome. The Krishna Branch was then organised on the 17th of May. The President then said that under the auspices of the Krishna Branch three Sanskrit Schools were opened; one at Guntloor, another at Amaravati, and the third at Vinukonda. With a view to encourage female education, the Branch opened also two Girls' Schools under its patronage, and had in contemplation the introduction into these Schools of small elementary treatises on Hindu Morals and Religion. A fellow of the Branch, an able Telugu Scholar and graduate, Vavilala Vasudeva Sastry Garu, was engaged in translating into Telugu (some) Sanskrit works and a lecture delivered by Col. Olcott, which would shortly be printed and circulated.

Having thus briefly sketched the working of the Branch, the President dwelt at some length upon the great amount of good the Theosophical Society was doing and the wonderful revolution it was working in the minds of the rising generation. He said that previous to the advent of Theosophy in India, the Hindus had begun to admire and almost worship every thing Western and lost all respect for their country and religion. The so-called scientific theory of Materialism that has been swaying the mind of the modern scientific world having gradually found its way into India, sowed the seed of scepticism every where and rooted out all spirituality from the land. And the denationalised Hindus, in the height of their admiration for, and their puerile imitation of, the European modes of thought and habits of life, began shamelessly to despise their own nationality and denounce Hindu religion as a degrading superstition and all

Yoga Vidya an idiotic illusion. Such being the exalted idea entertained by the Hindus themselves, the Christian Padri and the prodigy of modern science seriously held that the Hindu religion and philosophy is too absurd to deserve the respect of any civilized nation in this enlightened nineteenth century. But fortunately for India and for the World, things took a different turn. Just at this critical time, when the last spark of spiritual life was just becoming extinct in this venerable land, the revered Founders came to India and established at Bombay the Theosophical Society on the sublime principle of Universal Brotherhood and religious tolerance, so that people of all shades of opinion and beliefs, men of all castes and creeds without distinction might unite in one harmonious brotherhood and work for the good and welfare of humanity in general. The society is thus leading men to the long-scaled fountain-head of the true Aryan Philosophy and by reconstructing their crumbling faith is gradually endeavouring to extirpate the increasing materialism of the present age and to stem the torrent of scepticism that is spreading its baneful influence throughout the length and breadth of the land. While modern science materialised and almost brutalised human nature, Theosophy, by establishing the reality of Occult science has enabled and deified it. It has proved that man is not a mere sensual eating and digesting machine but something purer and nobler, with far higher aims and nobler aspirations, containing an inner ethereal principle with a potentiality of infinite progression and perfection, capable, when freed from this gross cover of matter, of soaring higher into the regions of infinite purity and of eternal bliss and beatitude. By pointing out Aryan and other Eastern literature as the repository of all occult truths, Theosophy has awakened in the minds of the Hindus a deep veneration for their ancestors and their sublime literature and philosophy and thus enkindled a hankering desire to search its profound and boundless depths. By pointing out India, to all the world, as the place where all the treasures of occult knowledge lie buried and where the profound mysteries of Nature and of man lie hidden, Theosophy is enlisting the sympathies not only of the Hindus but of many in all the highly civilised nations of the world, and is creating a strong impression in their mind that the Hindu religion is an embodiment of so pure a science and philosophy that it is capable of satisfying the moral and spiritual aspirations of all classes of men not only in India and Asia, but elsewhere.

For the information of that portion of the audience that were unacquainted with English, T. Anjaneyulu Sastry Garoo, another fellow of the Branch, clearly explained in Telugu the objects of the Society and in doing so he stated the several frivolous objections generally raised by the opponents of the movement as well as by those ignorant of its aims and answered them one by one consistently with the Hindu Sastras, which need not be detailed here as they will shortly be published in the Hindu Dosabhimani and other Telugu journals.

The next speaker was R. Surya Row Naidu Garu, a councillor of the Branch. He made a short but impressive speech on the principle of Universal Brotherhood and showed that this object was neither Utopian nor unattainable as many thought. He said nothing gave him a greater pleasure than to address the audience, composed as it was of Brahmins, Vyasias, Sudras and others by the word 'Brothers.'

There was a time when that simple but endearing term proved a friend to strangers in foreign lands and a safeguard to virtuous females. But times soon changed and wherever men go they meet with nothing but distrust and hatred. They see Humanity split up into innumerable divisions and the ties of mutual affection cut asunder. In no country in the world is such a sad state of things more glaring than in India. It was not necessary, he said, in order to cultivate brotherly feelings one should give up one's caste and religion. It might be easily done without any such sacrifice. He mentioned the recent Salem riots as an example of the absence of such a feeling. However attempts were being here and there made by philanthropic gentlemen to promote goodly feelings among their fellowmen. And the British Indian Association, the Madras Cosmopolitan Club and such other Societies were examples of such benevolent attempts. But being confined to particular localities, their operations were limited. On the other hand the Theosophical Society which has its origin in the Himalayan Brotherhood, offers a much wider field of usefulness than any of them. It numbers among its members, Hindus, Christians, Mahomedans,

Asiatics, Europeans, Americans and Anstraliains. Every Hindu, nay every individual that has the welfare of his country and of his fellowmen at heart, should join the Society and try to promote its noble objects.

The Secretary of the Branch made a few remarks regarding the third and the most important object of the Theosophical Society, viz., the exploring of the hidden powers latent in man. As an introduction to the subject he slightly touched upon modern Mesmerism and showed how, by developing clairvoyant powers in a subject, a mesmerist enables him to predict the future, (look back into the past) diagnose diseases, prescribe appropriate remedies; how by the influence of his Odylie force, a practised operator can cure diseases given up by the medical profession; how Mesmerism throws light on the heretofore despised customs of Hindu Yogis resorting to burning grounds for meditation, Brahmuns sitting isolated at dinner and refusing to be seen by other caste people; why eating flesh is to be avoided and the touching of flesh-eaters forbidden; how the so-called superstitions such as "the influence of the evil eye," &c. are perfectly scientific. He also showed how Mesmerism has given a death-blow to Materialism by proving the fact of Human soul being an entity quite independent of the body. He then pointed out that in India there is a far greater science than mesmerism, viz. the occult science, the noble inheritance of the great Rishis. For, while mesmerism enables one to develop clairvoyant powers in another in an inferior degree, occultism enables one to develop them in one's ownself in an extraordinary degree. It enables him also to know not only what is passing in this world but to soar into the higher worlds; and to know the secrets of the universe, and all the profound mysteries of Nature and Humanity, and thereby to become one with Parabrahman. The study of such a science is one of the objects of the Theosophical Society and the Masters of such a science are the originators of it. They originated the society in order to work out by its means the moral and spiritual regeneration of India and of the world at large. As they hope to begin this work through the Hindus he exhorted the audience to prove worthy of their ancestors by joining this movement and taking the lead in effecting the spiritual regeneration of this sceptical and materialised world.

The Pundit of the Branch then read a paper on *Karma* in Sanscrit and Telugu.

When this was over, one of the Sanscrit Pundits who were present on the occasion, having misunderstood the principles of the Society, took objection to some of its tenets and a somewhat spirited discussion ensued. But however the real objects of the Society being clearly explained to them, the Pundits unanimously declared the objects highly commendable.

The Chairman then offered his remarks in an elaborate and eloquent speech, after which a benediction was pronounced by the Sanscrit Pundit of the Branch and the meeting was brought to a close by proposing a vote of thanks to the Chairman and to the Gentlemen that kindly honored the occasion with their presence.

With best regards,
I am,
Yours Fraternaly,
J. PURNAYYA,
Secretary.

No. 15.

Proceedings of the Anniversary Meeting of the Krishna Theosophical Society, Guntur, held on the night of 27th December 1882, C. C. V. Sitharamayya Garu, Vice-President, in the chair.

3. Resolved that the management of the Girls' Schools opened by Bhonegnagiri Pattabhirama Sastri Garu be undertaken by the Branch and that each School be examined every fortnight by the resident members in turns.

4. Resolved that a sum of Rs. 3 be contributed monthly to the Sanscrit School opened at Vinakondah under the patronage of the Branch.

6. Resolved that the services of Knppa Venkata Sastri Garu, the Master of the Sanscrit School opened by the Branch at Guntur, be dispensed with.....and that K. Lakshminaryana Sastri Garu be appointed in his stead on Rupees 10 per mensem if he is willing to accept the offer.

7. Resolved that the collections of the Branch be deposited in the Post Office Savings Bank.

10. Resolved that Paras Nos. 6 and 8 of the Rules originally framed for the administration of the Branch be altered as follows:—

Para. 6. The officers of the Branch shall be a President, two Vice-Presidents, a Secretary, two Assistant Secretaries and eleven Councillors. One of the two Assistant Secretaries is to have charge of the Library and the other of the Branch Society's Funds.

Para. 8:—The following part of para. VIII is to be considered as repealed:—"He shall also have.....the Council."

13. Resolved that the following be added to the rules.

Rule XVI. Five members shall form a quorum to commence business in the ordinary meetings of the Branch.

True copy sent for publication in the Supplement to the "Theosophist."

J. PURNAYYA,
Secretary.

THE BROTHERHOOD OF MAN.

Extracts from the Anniversary Lecture.

By DR. RAM DAS SEN, F. T. S.

[Following is a portion of a lecture delivered at the recent anniversary of the Berhampore (Bengal) Branch Theosophical Society, by Dr. Ram Das Sen, F. T. S., Author of the *Aitihasyik Rahasya* (Historical Anecdotes). Our learned Brother is the former correspondent of Prof. Max Müller and other European philologists, and received his title of Doctor from a German University in recognition of his ability as an Oriental scholar. We select his address for reproduction in preference to others delivered on the occasion, one of which, that of our very esteemed Brother Dinanath Ganguli, was both able and interesting—because its length does not exceed the limits of our space and we were glad to show to educated Hindus that an interest in Theosophy is quite compatible with much western learning. Ed.—]

Gentlemen, I do not wish to take up your valuable time with a long lecture. I am going to remind you only about the glory of ancient India, when Buddha Ghosh in his *Dhamma pada* explained to his Aryan brotherhood the principle of Sakkya Muni the great moral guide to peace and happiness. It was the aim of the great Master Buddha Deva to bind us in one chain of Universal brotherhood. In the Buddhistic Convocations held under the auspices of the great monarchs of ancient India the *Sikavinas* of India, Greece, Bactria, Persia and China sat together as brothers to inculcate the doctrines of the great Master. There was no animosity or priestly prejudice in those days, on the score of creed or caste. All sat together as brothers in meditation, solemn and sacred, for doing good to humanity which was regarded as a common cause. All fought for the proletariat. It was a noble age indeed. Like the *yatis* of old, the incomparable master of the nineteenth century, Auguste Comte devoted his noble life to the good of humanity. His motto was 'Love'—'Order.' 'Progress' and 'Live for others.' He passed his solitary moments in meditating how to relieve the sufferings and promote the good of humanity. Humanity was his idol of worship, he dedicated his life to do good to others. Theosophy has the same basis of morality. Its aim is to give us in one chain of brotherhood.

Madame Blavatsky and Col. Olcott are also heroes of Humanity, and they have in this age of scepticism, unbelief and selfishness opened our eyes to our chief good and taught us to be humble—to love man and be happy. Let brother Theosophists heed their admonitions and unite together in one bond and make our lives sublime.

I cannot refrain from saying on an occasion like this a few words as to the nature of the soul, its future destiny and our duties in respect to it.

From Chemistry we learn that matter is indestructible. Bodies change their form, it is true; but the material element, the simple body is imperishable, and always to be found intact, notwithstanding the changes it undergoes. If it is true in the material world that nothing is ever lost, it must equally be true that neither is anything lost in the spiritual world, that only transformations take place. We know that we are not only material but spiritual beings, that we are not merely a mass of matter composed of earth, air, water, fire, &c., but that this wonderful composition of material elements is quickened, informed by something higher, nobler, sublimer, something which we feel is not material, to which we commonly give the name of Soul. This is not destroyed with death, but survives death, just as material bodies change form but exist nevertheless. If then we do not die outright with death, if the soul exists after death, the question we are confronted with is an awful one. It is then a question, not of death or annihilations, but of progress that we have to deal with. The soul enters another sphere of existence after the dissolution of the material body, and that sphere evidently must be a high or low one, happy or miserable, according to the degree of advancement, elevation, and purification the soul in its previous existence has been able to achieve. Our whole interest then centres in this one question—how we should regulate our life in this world that we may be prepared and fit for that higher state of existence which is reserved for us? This has been the question which has agitated the minds of men from the remotest ages. But our duty seems clear enough—to purify and elevate our soul. Purification means the removal of the grosser particles that attach to a thing otherwise clean. The impurities we gruel in our passions, abilities, affections and desire—our envy, jealousy, lust, hatred, vanity and pride. These must be cleared, these must be eradicated like weeds in a garden, before the soul can be freed into its normal condition, regain its native strength and develop its latent powers. It then behoves us while on earth not to be earth earthy—to live in the world, but not to be worldly,—to enjoy the things of the world, but not to let our hearts on them. We should think, reflect deeply and constantly, and be convinced of the utter nothingness of all worldly possessions—of riches—of pomp—of fame—of

glory—nay of life itself. For they avail us not, they stand us not instead—they are a hindrance—an encumbrance to our purification. We are as it were birds of passage here—destined for a higher state of existence; and our aim should be to make everything here subservient to that one end. Our conduct in life should therefore be to practice truth, beneficence and charity—to look upon all mankind as brethren, to love them, help them, and do them all the good we can.

“Think not, speak not, wink not sin,
But in body pure and pure within.”

“It is only thus that you can purify and elevate your soul and render it fit to enjoy that higher existence which awaits it in the ethereal spheres. For if your soul be vicious and corrupt, if during your terrestrial life you have been sunk in material interests, and exclusively given up to purely physical enjoyments which make you the fellow of the animals; if you have been hard, your conscience dumb; your instincts low and evil, you will be condemned to recommence your life on earth again and again, where physical suffering and moral evil have taken up their abode, where happiness is unknown and where happiness is the universal law.”—Louis Fignier.

To be learned, great or rich, is not given to all; but to be truthful, honest, and forgiving is denied to none. Let us then be up and doing. World and its cares have made slaves of us. Let us shake off its baneful yoke; extend our hand of love to all mankind, and do them all the good we can; for we are miserable, indeed. Our evil passions and propensities must be mortified and torn off from our heart, and truth, love and benevolence and self-denial must be planted instead. When these take root, when these grow and flourish in luxuriance and we have learnt the luxury of doing good, we shall have attained to peace and happiness, and our mission here will have been fulfilled. I have thus tried to explain briefly my views as to the nature and destiny of the soul and our duties in life; but how far I have succeeded will be best judged by you. So now I conclude, but not before I have wished you, Brethren a HAPPY NEW YEAR and with the advance of the New Year a steady advance in the path of rectitude, purity and peace.

GRANT HALL, BERMAMPORE, BENGAL.
The 1st January, 1883.

THE ADHI BHOUTIC BHRATRU THEOSOPHICAL SOCIETY.

The annual Executive Meeting of the A. B. B. Theosophical Society, Berhampore, Bengal, was held on the 31st December 1882, at the Grant Hall.

The following account was audited and passed, viz :

PRESENT :

- Babu Dina Nath Ganguli, F. T. S.
- „ Shyama Charan Bhatta, F. T. S.
- „ Patiram Banerji, F. T. S.
- „ Kusumvilas Ray Chaudhuri, F. T. S.
- „ Kali Prasanna Mukerji, F. T. S.
- „ Kamakshya Prasad Ganguli, F. T. S.

For the ensuing year the following officers were elected :

- Babu Navin Krishna Banerji : President.
- „ Dinanath Gangul, President *pro-tem* (during the absence of the President).
- „ Dina Nath Ganguli : Secretary.
- „ Kali Prasanna Mukerji, Secretary, *pro-tem*.
- „ Patiram Banerji : Treasurer.

The following members were elected for the Council :

- Babu Kamakshya Prasad Ganguli.
- „ Nafardas Ray.
- „ Shat Cowri Mukherji.
- „ Shyamacharan Bhatta.

Resolved that the rules now in force be adopted for the coming year with one or two slight additions and modifications.

KALI PRASANNA MUKERJI,

Secretary.

BOMBAY BRANCH OF THE THEOSOPHICAL SOCIETY.

At the special meeting of the Bombay Branch of the Theosophical Society held on the 21st January 1883, the following annual Report of the Secretary was read :—

The balance in the hands of the Treasurer on the 31st December last was Rs. 283-6-0. The outstanding on the same date was Rs. 324; since the above date Rs. 38 have been paid up, thus reducing the outstanding balance to Rs. 286. Of this Rs. 138-8-0 seem to be recoverable; the remaining balance of Rs. 147-8-0, which is irrecoverable, I would recommend to be written off as bad debt.

During the past year about 14 meetings were held (in addition to the weekly meetings for reading works on Psychology) at which business more or less of a formal character was transacted. Two lectures were given on Vedantism by Mr. Gungadhur Keshew Athole. The President-Founder also gave two lectures on Practical Mesmerism. Dr. Pandurang Gopal gave a lecture, on the “Relation of Mind and Matter” and the definition of the so-called Psychic Forces. Mr. Tookaram Tatia, one of the Councillors, reprinted Patanjali’s Sutras on Yoga with their English translation which were out of print for many years. His service in the matter has been acknowledged by the President-Founder and will, it is hoped, be appreciated by the public at large. An event of great moment both to some of the members individually and the Branch generally during the last year must be noticed, viz., the departure of the Founders to Madras. During the time that they were here, the Head Quarters were at our disposal for holding our meetings, and were a help to us in various ways. By their departure from this city, we are thrown on our own resources, and the time has now arrived when our loyalty to our CAUSE and our capabilities of individual development and self-government will be truly tested.

It must be acknowledged that we have not yet succeeded in placing our Branch on as satisfactory a footing as one could wish. Although we are financially solvent, yet I think we have not yet devised means to provide intellectual food for our members. This is I think because on the one hand some members do not realize the principle that in giving we receive, and on the other that others expect a sudden development of our aims and the realization of objects in view. Those members who are intellectually gifted ought I think to instruct their brother members in subjects of which they have made a special study—be it physics or metaphysics. And it is a source of satisfaction to us all that we have among us three or four members already who have made the physical sciences their special study, and it is to be assumed that if they are keenly sensible of their duty towards the Branch, they will be able to take up such work with advantage to other members. The example already set by Dr. Pandurang Gopal in this direction ought to be followed by the other members. But are we to study physical science here, some members would say. The answer is, “Yes.” Because we are engaged here not in pursuit of partial truth but the whole truth. I think the principle the Founders wish on which we should work is that of co-operation. As the bees leave their hive and go out in different directions from flower to flower in pursuit of honey and return with their treasures to their common house, so should all the members work in different departments of knowledge and bring the fruits of their labours to their Branch for the benefit of us all. It must also be noticed that most of the members are business men, and it is perhaps too much to expect such work from them. As most of the members are more learners than teachers, I leave it to you to devise some means by which their craving for such knowledge can be satisfied. It cannot be denied that apart from those who have joined us with the object of satisfying an idle curiosity, most of us have joined the Branch with the object of studying spiritual science. The hard and uncompromising conditions exacted from those who are engaged in its study you are well aware. Perhaps all of us are not in a position for the present to enter upon such a life. It is a reasonable expectation, however; that each member should have frequent opportunity of being enlightened from time to time with the theoretical explanations and views of those who have made “man” and “nature” their study of a lifetime. It must be admitted that the subject of metaphysics is very abstruse and has to be systematically taught, and learnt, and there can be no doubt that it cannot be studied

thoroughly by one's self. This will be plain to you if you have read any one of the Nos. of "Occult Fragments." In this department of knowledge explanations *ex-cathedra* regarding one's difficulties are invaluable. So long as the Founders were here we had all the help we could wish in the matter—occupied as they were in the administrative work of the Parent Society. As Vedantism, if properly understood, is Occultism, I think if we engage a Pundit to study even its bare words thoroughly, I think we shall have equipped some of our members for prosecuting their studies in his direction with advantage.

In conclusion I beg to state that after payment of the cost of furniture, &c. (amounting to about Rs. 150) sanctioned by you at the meeting held on the 7th instant, I am glad to state that the Treasurer has still in his hands something like Rs. 200, out of which we may be enabled to lay the nucleus of a Library, and as funds increase provide for the purchase of scientific apparatus, &c.

After the report was adopted, the following office-bearers were elected for the current year:—

President.

Rao Bahadur Gopalrao Hari Deshmukh.

Vice-Presidents.

Mr. K. M. Shroff.

Dr. Pandurang Gopal.

Mr. Tookaram Tatyā.

Councillors.

Mr. S. St. Lawrence.

Mr. Dinshaw Dorabji.

Dr. Vithalrao Pandurang Mhatre.

Mr. Nasserwanjee Coyaji.

Mr. Martandrao Babaji Nagnath.

Mr. Rastamji Nasserwanji Coyaji.

Mr. Dorabji Hormasji Bharucha.

Secretary & Treasurer.

Bal Nilaji Pitale.

By order.

BOMBAY, }
31st January 1883. }

BAL NILAJI PITALE,
Secretary & Treasurer.

MADURA THEOSOPHICAL SOCIETY.

(BYE-LAWS.)

1. The objects of the Madura Theosophical Society are:—
 - (1). To cultivate a feeling of Universal Brotherhood.
 - (2). To favor the diffusion of Sanskrit Literature and Aryan Philosophy.
 - (3). To enforce, on the part of its members especially, the leading of truthful, pure and temperate lives.
 - (4). To cultivate and promote, as far as practicable, a knowledge of the hidden laws of nature and the latent capacities of man.
2. This Society shall observe religious neutrality and abstain from Sectarianism.
3. The Society shall consist of a President, a Secretary and Treasurer, and members.
4. Any Fellow of the Parent Society or of one of its Branches may be admitted, as a member by the President.
5. Every candidate for admission to the Society must be recommended by two Fellows.
6. The President and the Secretary shall in future be elected for the term of one year in the month of December by a majority of the Fellows. The President may be re-elected with the sanction of the General Council obtained before the expiration of the year.
7. The President and two other Fellows, or the Secretary and two other Fellows, or any five Fellows shall constitute a quorum in all cases.

8. Every member shall pay in advance a monthly subscription of not less than half a rupee towards the expenses of the Society. The Society may exempt from payment a member who is unable to pay.

9. The Secretary shall keep a record of the proceedings of the Society and an account of its funds. He shall also correspond on behalf of the Society.

10. The members shall meet at least once a month on such day and in such place as may be found convenient and notified by the Secretary.

11. A small library to begin with of the books recommended by the Parent Theosophical Society shall be formed out of voluntary contributions by the members; while some periodicals, the "Theosophist" among them, shall be sent for out of the monthly subscriptions.

12. Each member shall select and study one of the books thus got out, and at the meeting communicate to others, as best he chooses, the portion he has studied, answering the questions put by them in view to a proper understanding of the subject.

13. Whoever infringes any of these bye-laws or the rules of the Parent Society, shall be called upon by the President to explain and defend himself. Should the President in Council with the Fellows think that the conduct is blameable, it shall be reported to the Parent Society for such action in the matter as its Founders may deem fit.

14. The above bye-laws may be modified from time to time as occasion arises with the consent of a majority of the members.

15. A copy of the bye-laws or of any alterations therein shall be sent to the Parent Society.

V. COOPPOOSWAMY,

Secretary.

MADURA, 14th February 1883.

THE BEHAR THEOSOPHICAL SOCIETY (BANKIPORE).
RULES AND BYE-LAWS.

In addition to the Rules of the Parent Society, the following special Bye-Laws have been adopted.

(1) The President shall preside in the ordinary meetings of the Society, and discharge the ordinary duties of a Chairman. In the absence of the President, the Vice-President shall perform the duties of the President.

(2) A meeting shall, under ordinary circumstances, be called once in every month.

(3) An extraordinary meeting may be called by the Secretary, with the consent of the President.

(4) No resolution shall be passed, unless there be a majority of votes for it, the minimum number being seven.

(5) The President, in case of a tie, shall have a casting vote.

(6) * * * * *

(7) Each member shall pay at least four annas a month in order to raise a fund to be placed at the disposal of the Secretary, for the purpose of books and periodicals and for other necessary expenses.

PURNENDRA NARAYAN SINHA,

Secretary.

Approved by the President-Founder.

DAMODAR K. MAVALANKAR,

HEAD QRS., ADYAR, } *Joint Recording-Secretary,*
27th January 1883. } *Theosophical Society.*

THE BRITISH THEOSOPHICAL SOCIETY.

Important changes have just occurred in our London Branch. From a recent letter from our esteemed friend and Brother, Mr. C. C. Massey, we learn that on Sunday the 7th January, the annual election for officers resulted in the choice of Dr. Anna Kingsford as President and Mr. Edward Maitland, an eminent writer, and Dr. George Wyld, late President of the Branch, as Vice-Presidents for the ensuing year. Dr. Kingsford is perhaps the best person in England to head a moral and spiritual movement of the character of ours. Whether

considered as regards her practical knowledge of certain branches of physical science, her personal elevation of character, or her spiritual endowments, she is one to command universal respect. As to Mr. Edward Maitland it suffices to say that he is fully worthy and competent to be her coadjutor; as those who have read his "The Soul, and how it found me," will be ready to confess. The two are the writers of the "Perfect Way"—that remarkable book which has attracted so much attention in England, and was recently reviewed in these columns. Dr. Kingsford and Mr. Maitland are in sympathy with Asiatic thinkers, though the views of the philosophical school which they are founding are not quite identical with those of Indian occultists in all respects. And although their movement is, like that of the Parent Society, but fairly begun, it is already evident that it is destined to make a distinct impression upon contemporary thought. The British Theosophical Society will not, however, lose any part of its eclectic and tolerant character in taking new officers, but will continue to be, like its parent body, non-sectarian, the rallying-centre of minds in search of archaic truth, the lens for its conviction.

THE PARIS (FRANCE) THEOSOPHICAL SOCIETY.

OUR very valued friend and brother, Monsieur P. G. Leymarie, reports that our Branch in Paris "meets every Sunday as usual at 30 Rue Jacob, at the house of M. Evette, F. T. S. The usual routine is to begin with the reading of translated extracts from the *Theosophist*, which are discussed in a scientific and philosophical spirit. Then M. T.—(an eminent Engineer) who has discovered the key to some very ancient oriental writings, gives translations which embrace many rare and precious teachings in Philosophy, Ethics, Science, and particularly Astronomy." The work in question is attributed to a Sage named Gautama, as it would seem a predecessor of Sakya Muni—and our Paris colleague, M. T. affirms that his author, many ages ago, "knew the Absides, the Motions of the Stars, the Precession of the Equinoxes, by the help of astronomical calculations as exact as those of our days." Then M. T. M. a noble savant of 87 years, a Deputy in 1848, brings us into the discussion of Kepler's immortal works, in which the geometrical plan which pervades the entire universe, and its manifestations in all beings as well as objects, are exemplified with the power of a true revelator of Nature's secrets." Such is the lofty occupation of one of our most dignified groups of theosophists in Europe. In this Sunday gathering of thoughtful and able men (M. Camille Flammarion, the Astronomer, was at the latest reported meeting, as was also the venerable Alphonso Cahagnet) may also be remarked the tendency of our theosophic movement which, whatever else its opponents may charge it with, must at least be conceded to elevate the mind of its supporters above the puerile inanities of humdrum life.

ANOTHER THEOSOPHICAL SANSKRIT SCHOOL.

A CORRESPONDENT of the *Indian Mirror*, writing from Bhangulpore says:—

You will, perhaps, be glad to hear of the success which has attended the scheme of the Theosophists at Bhangulpore of founding an Anglo Sanskrit School teaching up to the Entrance Course, but with a far more extensive range in prospect for Sanskrit learning. The School was opened, on the 5th instant, with about a dozen students on its rolls. The number has since swelled to about a dozen times as many, and the classes, eight in all, from the highest to the lowest, have been put in working order. Babu Kunjalal Chucker Cutty, the late retired Head Master of the Bankurah Zilla School, has kindly accepted the post of Head Master to the institution, and has been discharging his duties to the satisfaction of the students, and the Managing Committee. Babu Manindra Nath Singh, of Champanagar, has set a noble example of disinterested zeal for public good by offering his valuable services gratis for one year as Honorary Second Master, which the Committee have gladly and thankfully accepted. This gentleman has himself read up to the B. A. standard in the Presidency College in the performance of his self-imposed work, the Committee is glad to find in him the high ability and devotedness of an experienced teacher.

The School owes its existence to the entire support of Babu Tej Narayan the wealthy Zemindar, who, at his own cost, has been providing it with the necessary furniture, books, and maps among sundry other things, and has kindly come forward to maintain it with a subscription of Rs. 100 a month to be supplemented by a growing collection amount in schooling fees, the rates of which in the several classes have been fixed at only one half of those prevailing in the Zilla School. The School is called after his name, "Tej Narayan City School."

THE NUMBER SEVEN.

A friend in England, noticing the strange association of the number 7 with events in the course of the Theosophical Society, calls our attention to the fact that "the late most important meeting of our London Branch, at which new elements were introduced, and a President of great genius and energy was elected, was held, quite undesignedly as regards date, on the 7th of January. And giving numerical values (according to order in the English Alphabet) to the letters of our President's name, I find that by the well-known method (called the St. Martin Theosophic arithmetic) of dealing with such numbers, they sum up to 7. Thus:—

Anna	=	30	1	Doctor	=	75	1
			3				7
Kingsford	=	103	3	Kingsford	=	103	8
			3				6
			—				—
			133			178	= 16 = 7
			= 7				

"From the occurrence of similar 'coincidences' lately in my experience, I have had occasion to pay great heed to them, and have satisfied myself beyond all doubt that they occur beyond the possibility of explanation by the ordinary doctrine of chances and probabilities."

A PRAISEWORTHY EXAMPLE.

Babu Anantram Ghosh, District Munsif of Amta, having in a most unprejudiced and liberal spirit donated to the Sinhalese National Buddhistic Fund, through Colonel Olcott the sum of ten Rupees, I am instructed to announce the fact through the *Theosophist*.

I am also to express the grateful interest felt by the Board of Managers in seeing this further proof of the kindly and tolerant spirit awakened by our Theosophical Society in all its members, irrespective of creed, caste or race.

GALLE, CEYLON, } G. EDREWERE,
26th January 1883 } Sec. Bd. Managers, N. S. B. F. (S. P.)

PERSONAL ITEMS.

On the 30th of January H. H. Daji Raj, F. T. S. Thakoro Saheb of Wadhwan, President of our Saorashtra Branch in Kathiawar, came to the Adyar Head-quarters on a visit to the Founders. He travelled incognito—that is, unofficially and as a private gentleman—and so brought but fifteen followers instead of 500, and did not take from the Madras Government the Salute of nine guns to which he is entitled as a reigning Prince of a Native State. His Highness was met at the Railway Station by Colonel Olcott and the principal officers and some members of the Madras Theosophical Society, who were all agreeably struck with his modest deportment and high-bred manners and appearance. He leaves for a tour in Europe by a late Mail Steamer in March, in course of which he will make large purchases for the new palace he is building at Wadhwan. We bespeak for him the polite attentions of our members throughout Europe.

Our valued friend and brother, Munshi Bishen Lall, M. A., President of the Rohilkhand Theosophical Society, at Bareilly, visited Chandausi, Moradabad, and one or two other places, for the purpose of promoting the cause of Theosophy by the formation of Branch Societies. He already telegraphs to us the establishment of a branch at Moradabad. Further particulars will appear in our next. If those who complain of not being favoured by the "BROTHERS" were to turn a leaf out of our respected brother's book, they would undoubtedly serve themselves by *unselfishly* serving the cause of the Society. Mere lip devotion is entirely useless; it is the practical work of a man, either for the good or evil of his fellowmen, that determines his future destiny. Those therefore who wish to advance on "THE PATH" must first acquire good *Karma*.

Our valued friends and members, Mrs. and Mr. Sinnett now at Calcutta are expected shortly to visit our new home. Those who are acquainted with the early history of our Society will remember that our distinguished friends have stood by our side and nobly helped us to win the battle. It is to them that we owe a large share of the success of our cause. Wherever they go our good wishes will always follow

them. They will most probably stop with us at our Headquarters for a few weeks before going to England.

Mr. J. C. Williams F. T. S., Collector and Magistrate of Etah, formerly of Saharanpore, goes on two years' furlough to England. On his way home, we hope to welcome and receive him in Adyar, since we heard that he will sail from Madras.

[From a letter of M. R. Ry. P. Iyali Naida Garu, Vice President of the Madras Theosophical Society, we publish the following Extract, Ed.]

"It is with extreme sorrow that I have to inform you of the melancholy news that H. E. Nawab Sir Salar Jung Bahadur died here last night. On the night of the 7th instant he had some bad symptoms which turned out to be cholera yesterday, and which ended his life on the same evening. He leaves many thousands of friends and people to mourn for his loss. His truthfulness, generosity, tolerance, forbearance, magnanimity, mildness and wisdom were great and generally made a lasting impression on the minds of those who had the pleasure of conversing and associating with him. His premature death is the chief topic of conversation among the people, high and low and will not be so easily forgotten."

Our Colleague and Brother of *The Poona Observer* in his issue of February 21, kindly republishes the following witty thrust from an unknown "contemporary."

"THEOSOPHY—A contemporary says that the efforts being made to establish a branch of the Theosophical Society at Delhi are likely at last to be crowned with success. About thirty members have signified their intention to join the brotherhood, and a requisition has been sent to the head-quarters of the Society, to depute an enrolling member to open the Branch. *This must mean a collection of Rs. 300 by way of initiatory fees.*"

The italics are ours. Pity that the unknown witsnapper should have thus left his sentence incomplete. Were he as truthful as he is jocular, he might well have added—"and, it must mean an expenditure for the Parent Society of Rupees 600, for sending that enrolling member;" let alone the sad fact that out of 30 members, half are sure to avoid payment of the small fee by either pleading poverty or giving some other reason—often but a pretext. We invite the attention of both the Editor of *The Poona Observer* and his "contemporary" to peruse the yearly accounts of our Society in the *Theosophist*, before cracking jokes at the T. S.'s expense.

AN ENEMY TURNED BROTHER.

[Col. Olcott has received from one of the Western States of America the following cordial letter, which is as gratifying to all of us as it has been to the recipient. The writer—now, happily, a Theosophist—is a learned physician of German birth but long settled in the United States, where he is known and appreciated as a writer upon philosophical and spiritualistic topics. Hundreds now inimical to our society would, like the present correspondent, be converted into friends if like him they could but have the chance to inform themselves about the facts. In fact we find, as time goes on, that this change is actually taking place in many able minds. And among the vindictive agencies must be given a chief place to Mr. Sennett's *Occult World*, the circulation of which has now extended to probably every English speaking country on the globe. It will doubtless cheer our new Western friend to learn that other and perhaps far more (*Fragments of Occult Truths*, dropped from the table of the MASTERS, have been gathered into Mr. Sennett's basket, and may shortly appear in the form of another volume. Ed.]—

"Some months ago, being a little irritated, from reading Mr. Sennett's "*Occult World*;" (a book, which I took up with a great deal of expectation, and which gave me *then* very little satisfaction) I wrote to you, giving you and the "Brothers" a *piece of my mind*. I did not expect any answer then; believing that it would be entirely immaterial to you, whatever my opinions might be in regard to occult science. As you however kindly answered my letter, showing an undeserved interest in my instruction, I consider it now my duty, to recant and apologize for my former opinions.

In fact, since reading the "Hints on Esoteric Theosophy," and especially since studying the "Fragments of Occult Truth" in the "Theosophist" my views have been completely revolutionised. My faith in the reliability of spiritualism having been shaken some time ago, partly by reading "Isis Unveiled," partly by a careful review of my own spiritualistic experiences, which were not in every respect satisfactory, I was undecided what to believe, and almost made up my mind to cease investigating altogether, for the following reason.

It is self evident, that the all pervading intelligent principle, which we call "God," and of which every individual spirit is only a part, must be infinitely wise, and whatever exists, must therefore have been created or evolved according to the highest principles of wisdom and love. But if everything is made infinitely better, than we could make or wish it ourselves, then we may safely put our trust in God, and wait with patience until the Supreme Master of the Universe shall reveal to us more of the sublime mysteries of nature. To worry about our future, would be equivalent with acknowledging a suspicion, that the great architect might perhaps have made some blunder after all, or with asserting, that the egg can be wiser than the hen that laid it.

Although the above reasoning must be correct, still it did not satisfy the cravings of my inquisitive mind; but on further reflection I found, that man even here on earth is not condemned to perpetual ignorance in regard to his future destiny, and that with intuition and introspection as our aider, we are certainly enabled to learn a great deal, even without any extraneous assistance.

I have carefully read the "Fragments of Occult Truth," and it now looks as though those teachings were not entirely new to me. It seems as if the sun had suddenly risen over a well known landscape, illuminating with its glorious light those parts, which I had often before beheld in the misty twilight of imperfect day. I feel myself highly elevated by this knowledge. Although as yet I have obtained but little light, yet from what little I have received, it appears to me, as if I, with open eyes, were wandering among the blind, or as if from a lofty attitude of spiritual elevation I were looking down upon the ludicrous scuffles of children. I further feel, that a spiritual link has been established between your Society and my humble self, and with confidence I look for more light from the same source. Of course I do not expect, to be at once admitted into the inner chamber of the temple. I do not even presume to expect to arrive during this short life at a partial understanding of the secret workings of nature; but from what glimpses I had behind the veil, I have become convinced of the wisdom and goodness of the source of life.

The doctrine of reincarnation or transmigration of souls, upon which I used to look with horror and disgust, appears to me now perfectly natural, beneficial and wise, and I look forward to some future period of existence, to accomplish what cannot be accomplished in the present condition.

I am anxious to learn; yet there are many statements, that must appear extravagant and absurd to the uninitiated. Neither can the founders of the Theosophical Society become offended at the unbelief of the sceptic; because only the credulous fool would swallow every statement without masticating (understanding) the same, and such a one would be only a poor acquisition to your ranks.

There are many questions I am tempted to ask; but as this letter has already spun its length to an extent not intended, and as your patience must have certain limits, I will forbear at present, and wait a while, when perhaps I shall know more and have less to ask." * * *

THE THEOSOPHIST

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

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No. 43.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

SPECIAL NOTICE TO CORRESPONDENTS.

Adverting to articles and correspondence destined for the pages of the THEOSOPHIST, we would call the attention of intending contributors to the following instructions:—

(I.) No anonymous documents will be accepted for insertion, even though they may be signed "A Theosophist."

(II.) Any contributor not desiring his name to be made public, should give the necessary intimation to the Editor when forwarding his contribution.

(III.) Contributors are requested to forward their articles, in the early part of the month, so as to allow the Editor plenty of time for correction and disposal in the pages of the THEOSOPHIST.

(IV.) All correspondence to be written on one side of the paper only, leaving clear spaces between lines and a wide margin.

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

OLD AND NEW METHODS.

So much information relating to the highest science of Nature has lately been given out to the world through these columns, that it is worth while at this stage of the proceedings to call the reader's attention to the way in which new methods of dealing with spiritual truths illuminate the old methods adopted by occult writers of a former date. It will grow more and more apparent to students of occult philosophy as time goes on, that the explanations now in process of development were all foreshadowed by mystic writers of the earlier school. Books that have hitherto irritated impatient readers by their almost hopeless obscurity, will already have grown intelligible to a considerable extent, and many of the

riddles they still present to the student will probably be interpreted as time goes on. In this elucidation of old standing enigmas there is a double interest for all serious investigators of Nature. Firstly, the occult writings of the obscure school gather fresh importance in modern estimation as it is thus demonstrated that their obscurity of style is not,—as unsympathetic critics may often have been inclined to think,—a mere cover for obscurity of thought; secondly, the recent teachings of which the Theosophical Society and these pages have been the channel, will be invested with all the more authority in the eyes even of comparatively apathetic recipients as it grows evident that they were familiar long ago to advanced students of the mystic era.

The science in fact which is now being given out to the world in clearly intelligible language for the first time has been in possession of the elect few from time immemorial. Never mind, for the moment, why that science has hitherto been jealously hidden from mankind at large. There are plenty of reasons forthcoming in justification of that reticence really, and it may not be unreasonable to suggest that the world at large, to which the elements of occult doctrine are now received as something new and strange, almost too wonderful for belief, should give credit to the exceptionally gifted persons who have fathomed these mysteries and many more besides, for having had some motives for the policy they have pursued, which every body may not yet be in a position to understand. But this is another branch of the subject: the justification of Nature's most advanced explorers, in regard to the precautions they have hitherto taken in reporting their discoveries, may be remitted to a future period. What we are concerned to show for the present is, that though purposely veiled and expressed in language which ordinary readers were not expected to understand, the science in which all who wish to learn may now be taught very freely was long ago recorded in books to which we may now appeal for the retrospective confirmation of the explanations now given.

Any one who will read Eliphas Levi's writings after thoroughly assimilating the ideas that have been expounded in our "Fragments," will find for himself abundant illustrations of the coincidences to which we refer; the obscure language at once breaking out into significance by the light of the clear explanations given under the new method; and Mr. Hargrave Jennings' "Rosicrucians" will in the same way be invested with new significance for readers who take it up with perceptions sharpened by recent study of that science, which, if the new method is persevered with long enough, will hardly any longer deserve to be called "mysticism." But for the purpose of these remarks, their purport may best be illustrated by reference to a passage in a later work which will ultimately be seen, when it comes to be fully understood, to have bridged over the chasm between the old and new methods, viz. "Isis Unveiled."

If the reader will turn to page 455 of the second volume he will find the following passage in exposition of "Hindu ideas of cosmogony."

Be it remembored—1, that the universe is not a spontaneous creation, but an evolution from pre-existent matter; 2, that it is only one of an endless series of universes; 3, that eternity is pointed off into grand cycles, in each of which *twelve* transformations of our world occur, following its partial destruction by fire and water alternately. So that when a new minor period sets in, the earth is so changed even geologically as to be practically a new world; 4, that of these twelve transformations, the earth after each of the first six is grosser, and everything on it,—man included,—more material, than after the preceding one: while after each of the remaining six the contrary is true, both earth and man growing more and more refined and spiritual with each terrestrial change; 5, that when the apex of the cycle is reached, a gradual dissolution takes place, and every living and objective form is destroyed. But when that point is reached humanity has become fitted to live subjectively as well as objectively. And not humanity alone, but also animals, plants and every atom. After a time of rest, say the Buddhists, when a new world becomes self-formed, the astral souls of animals and of all beings, except such as have reached the highest Nirvana, will return on earth again to end their cycles of transformations and become men in their turn.

Who can have read the recent "Fragments" without being in a position to see that this passage contains a brief *exposé* of the doctrine there elaborated with much greater amplitude. It really contains allusions to a great deal that has not yet been elaborated in the "Fragments;" for the return "to earth",—and to the chain of worlds of which the earth is one, of the astral souls that have not in the preceding *manwantara* attained the highest Nirvana, has to do with the destinies of individualities (as distinguished from personalities) that are not launched on the main stream of evolution with which the recent essays on the Evolution of Man have been concerned. And the Fragments have not yet dwelt at any length on the vast phenomenon of *Solar* "manwantaras" and "pralayas" as distinguished from those of the septenary chain of worlds to which our earth belongs. The sun, which is the centre of our system, is the centre of other systems too, and a time comes when all these systems go into *pralaya* together. Therefore the period of activity between two periods of rest which is a *maha* or great cycle for one world only, is a *minor* cycle for the solar system. This leads to a superficial confusion of language sometimes in occult writing, which, however, embodies no confusion of thought and never need for an instant embarrass a reader who remembers the constant similitudes and resemblances connecting microcosms and macrocosms. Again, the reader of the Fragments will be puzzled at the reference in the passage cited above to the *twelve* transformations of the planet. Twelve transformations will not at first seem to fit into the septenary divisions to which students of occultism under the new method have been accustomed. But the explanation simply is that the new method is very frank and outspoken about a good many points on which the old system has been very reserved and mysterious. The seventh form of all things has been regarded by the older school of occult writers as too sacred to be written about. A hundred and one quotations might easily be put together to show how profoundly they were impressed with the septenary idea, and what enormous importance they attributed to the number 7 in all its bearings. These quotations would serve, on the principle we are now pointing out, as foreshadowing the explanation of the Fragments on the seven-fold constitution of man, the world, the system of which it is a part and the system of which that is a part again. But just as the 7th principle in man has been passed over silently by some occult writers who have referred to only six, so the twelve transformations are the exoteric equivalent of fourteen.* And those

* Thus, in *esoteric* Buddhism the seven kinds of Wisdom (*Bodhi-anga*) are often referred to as six; the seven *qualities* or properties of living bodies also as six; while of the seven states of matter the *esoteric* doctrine says that "strictly speaking there are only *six* states," since the 7th state is the sum total, the condition or aspect of all the other states. When speaking of the "six glories" that "glitter on the incomparable person of Buddha," the Book of *Kiu-te* explains that only *six* are to be mentioned, as the student (Yu-po-sah) has to bear in mind that the *seventh* glory can by no means "glitter" since "it is the *glittering* itself." This latter explanation is sufficient to throw light on all.—Ed.

transformations again, may be taken to refer either to the cataclysms which intervene between the evolution of the great root-races of earth in the course of one "Round" period, or to the Rounds themselves and their intervening "Obscurations." Here we come upon the micro-macro-cosmic principle again. But we are not concerned at present with the anticipation of future teachings or the repetition of those which have been already given out: merely with the interesting way in which any one who chooses may go back, either to the relatively obscure expositions of *Isis Unveiled* or the more obscure dissertations of earlier occult works, and trace the identities of the Great Doctrine,—which the Theosophical Society, faithful to the promise of its triple programme, is engaged in bringing to light.

A FLATTERING NOTICE.

[The following is an extract from the "Administration Report of the Bombay Government for 1881-82" upon "Books published," and will interest our readers.—Ed.]

"The native mind is still profoundly affected by the *Veds* and the *Purans*, and draws its religion and philosophy, its poetry and even its dramatic conceptions, from these fertile and imaginative sources; and the only English periodical which appears to enjoy an extensive circulation among natives is the "*Theosophist*," which deals in Mesmerism and Spiritualism. No book on such practical subjects as travels and voyages or politics has been published, although the *Sarvajanic Sabha* continues to interest itself in questions of administrative reform. There are a few publications in history and biography relating to ancient times; and in fiction while the Marathi work which has been successful treats of the rascalities of a corrupt Sheristadar to a Collector, the Guzerathi works which have attracted most attention have been satirical stories upon the manners and extravagances of reformed Parsis. 'Roméo and Juliet' has been translated into Kanarese. It is also noticeable that the Guzerathis have been for some time past increasing the number of their publications, and have now clearly passed the Marathas and also support three times the number of periodicals."

+ THEOSOPHY AND MIRACLES.*

BY GILBERT ELLIOT, ESQ.

IN the *Nineteenth Century* of November, below an article headed Modern Miracles, signed by Richard F. Clarke, S. J., there is a note to the effect that a Protestant lawyer, recently at Rome, doubting concerning the character of an inquiry into miracles attributed to a saint proposed for canonisation, had submitted to him by one of the examining Cardinals a set of papers containing some of the evidence on which the claim rested, with a request for a *quasi* legal opinion of their value as proof. In a few days the papers were returned with the remark that if any evidence could prove a miracle that contained in the documents was sufficient. "All that evidence, *caro mio*," was the Cardinal's reply, "we have rejected as inconclusive!" But the note admits that a part only of the evidence adduced was submitted to the lawyer, which, of itself, was in his opinion proof of the miracles. The note is silent about the evidence on which the Cardinals rejected the claim. The main difficulty in the way of ascertaining the truth about so-called miracles is not lack of evidence; the cases are generally presented with attested facts that would prove the miracle, if it were not for other facts not adduced, which prove that the attested circumstances are explainable so as to show the real nature of the extraordinary occurrence. Thus,

* *The Leader*. Only original portions are given from this article since our subscribers are well acquainted with the facts cited.—Ed.

the evidence which Mr. Clarke offers in his article "Modern Miracles," establishes the truth of the very wonderful cures of diseases at Lourdes which no known medical treatment can cure. The facts cannot be fairly denied. So far Mr. Clarke is perfectly right. But he is hopelessly wrong in his deductions from the facts. He says:—"Our witnesses are not the uneducated and the unlearned, but skilled witnesses; we do not dig up our testimony from the records of an uncritical age, but we bring them out into the full light of this nineteenth century, and we challenge our opponents to adduce any reasonable hypothesis which they can pretend, with any show of truth, to substitute for our explanation of the phenomena. They cannot deny the facts. They can if they choose, talk about some yet undiscovered law of nature, but the said law is one which will simply be a complete reversal of all human experience from the beginning until now. The very supposition of such a law is an insult to the intelligence of their hearers. Who ever heard of an undiscovered law upsetting and destroying laws tested by the uniform experience of ages?"

Now what do these conclusions amount to, but that the pretentious infallibility of the Church of Rome so saturates the minds of the votaries that even a skilful Jesuit, offering good reason with one hand, cannot resist the habit of his mind to give with the other hand such dolo of the knowledge of to-day as his Church permits. Roman Catholicism has never had, and never will have, the "lucidity" which is so sweet in Mr. Matthew Arnold's nostrils. She knows too well that to be abreast of the science of her day would be to stand by her grave. Mr. Clarke asks, who ever heard of an undiscovered law upsetting and destroying laws tested by the uniform experience of ages? A direct answer to him is, the Roman Catholic Church. That the earth is a sphere rotating on its axis round the sun was, as Galileo and Giordano Bruno's lives attest, once a discovery held by the Church of Rome to be false, because it upset and destroyed laws tested by the uniform experience of ages. All the churches, all sorts of Conservatism, meet great discoveries in this fashion. And when the establishment of some great law of Nature is manifest, by way towards equipoise they say, we knew it.

I may now accept Mr. Clarke's challenge to adduce a reasonable hypothesis to account naturally for the phenomena at Lourdes, which, he says, occur "through this spring, sanctified as it is by the presence of God's Immaculate Mother. His supernatural power is manifesting itself to the world." My hypothesis is this. I will not say there is not supernatural power. But I assert that the limits of natural power are certainly as yet unknown by man, and are probably unknowable by the human mind. Concerning the phenomena at Lourdes, and similar occurrences elsewhere at many places, and at all times of the earth's history, I hope to show that they are invariably the effect of natural causes, which, though known of but misunderstood by the Church of Rome, are much better apprehended by a body of men in whose custody has been reposed for several thousand years before Roman Catholicism existed, at least so much of knowledge as can assign the phenomena to their real causes.* Here I will state that these men would use the word miracle, meaning something wonderful, not something beyond or above nature, which is the meaning the word is used to express now that wrong notions,

* Last year, during Col. Olcott's tour at Ceylon, an attempt was made by the Roman Catholic *papris* to inaugurate an era of *miracles* by means of a Singhalese "Lourdes." A fountain or well was discovered, "sanctified by the apparition of the Holy Virgin," and the lame and the blind, it was alleged, recovered their health, by drinking of that holy water. Then it was that Col. Olcott produced several wonderful cures of old paralysis, instantaneously, by simple mesmeric passes; and thus proved that there were simple mortals who could vie with gods and goddesses in producing "divine" miracles, without any interference of, or claim to, supernatural powers. This was done by the direct order of his *MASTERS*, one of the "men" alluded to by the author. The Singhalese heard no more of the visits of the Virgin Mary.—*Ed.*

especially such as the Church of Rome has encouraged, have wrested the original, simple, true idea symbolised in the word miracle into a false complication, expressed as something beyond nature.

As to these men. Before stating anything further about them, I must insist upon obtaining what credit is due to me in my argument with Mr. Clarke for admitting, as I do admit, that miracles in the proper sense of the word, "wonderful phenomena," have occurred, are happening, and will be observed throughout the history of man. It is not easy to hold an infallible church to any consistent definite position. But I believe even the Society of Jesus must admit that infallibility of their Church rests mainly on, and is at least proved by, the miracles done for and by her. That the manifestations are supernatural, caused by God, out of the course of nature, to make mankind believe in the infallibility of the Church of Rome, and so establish and preserve the Christianity she teaches.

Now I will, by evidence just as worthy to be considered proof as the Roman Catholic evidence I have admitted, prove that the phenomena claimed to be miracles by the Church of Rome, in its own sense of the world, are caused naturally, and that the causes are in operation now, as indeed they always have been. And if I can do so, I maintain that the Church of Rome's claim to infallibility must be held to be disproved by the very same proofs she most relies on; and this must apply to other conservative religious systems too.

I know very well that I must have against me a tremendous majority of the best minds of Western civilisation when I declare there is in existence a body of men, call them a brotherhood, who are in possession of knowledge far in advance of anything which is known in Europe, and that in support of their claims they produce wonderful phenomena, miscalled by ignorance "supernatural miracles," and explain how the causes of the phenomena work naturally; and that they have even more valuable knowledge capable of exact demonstration. I leave this bare statement as it is. I will not encumber its force by talking of science and theology. Both are, I know, full of power and usefulness. I proceed to narrate as simply and plainly as I can facts, which are by no means everywhere unknown, but which have not, I think, attracted the attention they deserve from the civilisation we live in.

First, I will speak of what is directly within my own knowledge, and that is very little. When I went to India early in 1854 I was much with a man whose gifts as a linguist, close observer and thinker, and whose experience of the things of Asia exceeded anything of the kind I have met with during a career of nearly a quarter of a century in the Bombay branch of the Indian Civil Service. He told me there were secrets in the East in the hands of custodians, who guarded their knowledge with a patient reticence, as unknown to the people of Europe as the hidden truths are to the ken of modern science. I feel sure that my indomitable informant—bold, industrious, much trusted by the natives of India as he has been—failed as entirely as I did while I was in India to obtain more than very faint traces of the confraternity. So also was the case in regard to a Bengal civilian, who had lived about 30 years in India and whom I met in London in 1866. This able man had, with exceptional advantages for observation, failed, as others have, to do more than ascertain the existence of the Brothers, and that merely by hearsay.

But within the last 10 years, it was desired by one, at any rate, of "the Brothers" who was educated in the West, to afford some glimpses to that West, now fast sinking in a Dead Sea of materialism, of those spiritual truths of which the Brothers are the keepers. This led on to the formation of the "Theosophical Society," whose head-quarters are in India, and for this year at Madras. The European leaders of the Society are

Madame Blavatsky, a Russian lady of good family, and Colonel Olcott, an American gentleman well known in the United States and in India.

With regard to Madame Blavatsky, it was difficult in the last degree to find any person fitted to become a missionary in the cause. Admitting unhesitatingly, as they always do, that Madame Blavatsky is by no means in all respects what they should have desired, "the Brothers" yet affirm that she was on the whole the fittest instrument available they could get to set the work they had in view on foot.

Colonel Olcott's connection with the movement happened because America was chosen as its starting point, as being of all Western countries the one where, owing to the wide diffusion of spiritualistic experiences there, materialism was most easy to deal with. Here I must emphasise that "the Brothers" disapprove very much of what has been unfortunately miscalled Spiritualism. They are familiar with the phenomena, and know well the natural causes which produce them. Their first endeavours have been directed to explaining the causes, and rectifying the confusion into which so-called spiritists have fallen.

I am obliged to introduce these explanatory details because, though Madame Blavatsky and Colonel Olcott and the Theosophical Society are as well known in India as the Roman Catholic Church is, I have to publish the facts in directions where they are unknown; and, as will be perceived, the curious assertions I am making must be made clearly, and must rest on evidence as irrefutable as that proving the phenomena which Roman Catholicism wrongly declares are miracles.

* * * * *

Your space will not permit to write *in extenso* the evidence from which I could make extracts. But any one may test my accuracy by reading the notes at the foot of pages 83 and 86 of *Hints on Esoteric Theosophy*, No. 1; second edition, published at Calcutta in 1882.*

* * * * *

It may be objected to these cases that the evidence cited is not such proof as is relied on in a court of law. Because these witnesses and the actual facts are not dealt with from two points of view, and submitted to cross-examination. No doubt this is so, and the objection applies too to the evidence adduced in support of the Lourdes miracles and to the mass of cases of similar kind. But considering how great is the mass of occurrences claiming to be miraculous, and well supported by all sorts of testimony, it seems as if the argument for the total rejection of such narratives because the truth of them cannot be tried, say by a judge and jury, is not worth much.

Viewing the whole case, which is not at all confined to the two instances I have cited, but which fills volumes of printed matter relating to matters of the same sort, I must submit there is much reason for thinking that natural causes, hitherto very faintly apprehended, exist, and have sufficient potency to effect what has been attributed to supernatural agency. I have stated that I do not deny the possibility of a supernatural power. But what power humanity knows of, and is ever likely to know, is natural, and none the less so on account of its potent subtlety. When the human mind has acquainted itself with nature and the modes she assumes, it may possibly have reached a stage at which it may conceive of something above nature. No doubt Mr. Clarke and the church of which he is a priest will call me an atheist, and affirm that the Roman Catholic Church has full cognisance of magic and the powers of the Devil. To this I answer that, if there be God, I cannot be without him. And as to the latter potentiality, when his existence has been established, it will still be necessary to

show why men leading blameless lives are dependent on him. If Mr. Clarke were to call "The Brothers" diabolical magicians, I would remind him of the two first verses of the 2nd chapter of the Gospel according to St. Matthew. But what do the churches know of the wise men who came from the East to worship that Great One, Jesus Christ, save that they were in existence then, saw his star in the East, and came to worship him? I cannot do better than end this article by quoting from a Paris newspaper:—"For us, we do not hesitate to avow our conviction that the worst of hallucinations is that of those who imagine they have fathomed all the laws of nature."

THE EIGHTEEN SIDDHAS OF SOUTHERN INDIA.

(Communicated.)

For the information of Western people, I may say that a "Siddha" is a man who has developed his psychic nature to that degree where the Siddhis, or occult power by which so called 'miracles' are wrought, show themselves. Adeptship ignores caste as a pre-requisite, though, as may be easily conceded, it is more commonly attained by the class of men in whom there is a hereditary capacity for high intellectual labour and spiritual insight. Hence there have always been more adepts among Brahmans than any other caste, though at the same time there have been from time to time many among the lower social groups. In such latter cases the law of individual differentiation asserts itself, in the former that of heredity. An interesting illustration of this question is afforded in the following list of the eighteen most celebrated adepts of Southern India:—

1. Agastya = Brahman.
2. Pulastya = Brahman.
3. Nandi = Brahman.
4. Idaikkáttá = Edaya (இடையன். Includes cowherd and shepherd.)
5. Karúr Siddha = Barber.
6. Kongana = Palinga caste; a subdivision of the low-caste people inhabiting the Western Ghats, such as the *Malayarasu* of the mountains lying round Agastya peak and the Todas of the Nilgiris. The word *Malayarasu* means chief or king of the mountain.
7. Sattanuni = *Shéniya*, a subdivision of the weaver caste.
8. Bhôga = Potter.
9. Sndarânanda = Retti (ரெட்டி. Probably a Chetti, i. e., a Vysya or Reddi, a subdivision of the Telugu Sudras.)
10. Matsya = Chemmayyan (செம்மையன். The meaning of this word is not clear. A Tamil scholar suggests that it may mean either a fisherman or a shoemaker.)
11. Tirumula = Valluvan (வள்ளுவன்.) A caste above the Paraya.
12. Pinnákkísa = Maravar. (Many of the Zemindars of the Districts of Madura and Tinnevely are of this caste.)
13. Kaláangi = Paravan (Fisherman.)
14. Górákshaka = Kavara Edayan (கவரை இடையன். Telugu Shepherd.)
15. Róma Rishi = Koravan (either Mala Koravan or Nattu Koravan.)
16. Brahmamuni = Brahmin.
17. Alukanni Siddha = Vedan (hunter caste.)
18. Chandikosa = Vindar caste (விண்டர்வகும). The meaning of this name is not known.

The above information I found it very difficult, though not impossible, to get at. On the very day of my return to this station I began my enquiries and sent for several learned Tamil scholars. Each and all of them found it difficult to answer my questions and wanted time to get at the required information. Some asked for a day or two, others for a week, ten days, and so on. The majority of them did not keep their promise; while those who did,

* Here follow lengthy extracts, from the "Hints on Esoteric Theosophy" and from the *Psychic Notes* edited last year by Mrs. A. Gordon, F. T. S., at Calcutta.

gave mere lists of names, which, moreover, differed from one another. They could not even quote authorities in support of their writings. In these degenerate days, learning has gone down so low that it is rare to find a Pundit, either in Sanskrit or Tamil, who can give exact information on any of the great questions of Philosophy, Religion, Philology, and other sciences, treated of by our ancestors. However, some of them furnished lists containing only fourteen or fifteen names. I was dissatisfied with all these, because I could rely on none. I became extremely anxious, and at last came to the conclusion that the best way of arriving at a correct knowledge of the facts wanted, was to gather all the available works of the MAHATMAS themselves, and to personally examine them with the aid of one or two Tamil scholars. Fortunately, just at that time, I had to go on official duty to a village, eight miles from this place. There I learnt for the first time that a tolerably large collection of the works of the Siddhas was in the possession of a Vaishnavite Brahmin. When I spoke to him about my object, he said that it was such a difficult thing that he wanted at least a fortnight's time to examine his books, if I could not extend it to one month. But my past experience had taught me that it was worse than useless to trust to these people, as they are generally either ignorant, or, if learned, extremely lazy. Therefore, I told him that it was not at all such a very difficult matter and offered to search myself for the required information, if the books were brought to me, although my knowledge of Tamil is very poor. With the assistance, however, of the Brahmin and another Tamil scholar, I began my researches. We examined several books for one whole night and for two consecutive days more. In the very first or second work (on medicine) I found a list of eighteen Siddhas which differed from those I already had. This result being unsatisfactory to me, I went on with further research, until at last I found the list which I have given in the present communication. It is given by the great Agastya himself in one of his works. I have also been able to ascertain the castes of some of them. We had to go through nearly thirty works, containing more than twenty thousand stanzas, before we got even the little information given in this letter.

The names of other equally celebrated Siddhas are also extant, but they do not belong to the original eighteen. It is supposed that this great brotherhood of the adepts of Southern India live in the Western Ghats on and around Agastya Peak under the presidency of Parana Guru (Chohan) Agastya. According to a Tamil work they are said to number 9 kotis. Short accounts of some of the great Siddhas will be given in this journal from time to time.

7th February, 1883.

V. S. B.

ATOMS, MOLECULES, AND ETHER-WAVES.

By J. TYNDALL, F. R. S.

(Continued from the January No.)

THE memorable investigations of Leslie and Rumford, and the subsequent classical researches of Melloni, dealt, in the main, with the properties of radiant heat; while in my investigations, radiant heat, instead of being regarded as an end, was employed as a means of exploring molecular condition. On this score little could be said until the gaseous form of matter was brought under the dominion of experiment. This was first effected in 1859, when it was proved that gases and vapours, notwithstanding the open door which the distances between their molecules might be supposed to offer to the heat waves, were, in many cases, able effectually to bar their passage. It was then proved that while the elementary gases and their mixtures, including among the latter the earth's atmosphere, were almost as pervious as a vacuum

to ordinary radiant heat, the compound gases were one and all absorbers, some of them taking up with intense avidity the motion of the ether-waves.

A single illustration will here suffice. Let a mixture of hydrogen and nitrogen in the proportion of three to fourteen by weight, be enclosed in a space through which are passing the heat-rays from an ordinary stove. The gaseous mixture offers no measurable impediment to the rays of heat. Let the hydrogen and nitrogen now unite to form the compound ammonia. A magical change instantly occurs. The number of atoms present remains unchanged. The transparency of the compound is quite equal to that of the mixture prior to combination. No change is perceptible to the eye, but the keen vision of experiment soon detects the fact that the perfectly transparent and highly attenuated ammonia resembles pitch or lampblack in its behaviour to the rays of heat.

There is probably boldness, if not rashness, in the attempt to make these ultra-sensible actions generally intelligible, and I may have already transgressed the limits beyond which the writer of a familiar article cannot profitably go. There may, however, be a remnant of readers willing to accompany me, and for their sakes I proceed. A hundred compounds might be named which, like the ammonia, are transparent to light, but more or less opaque—often, indeed, intensely opaque—to the rays of heat from obscure sources. Now the difference between these latter rays and the light-rays is purely a difference of period of vibration. The vibrations in the case of light are more rapid, and the ether-waves which they produce are shorter, than in the case of obscure heat. Why then should the ultra-red waves be intercepted by bodies like ammonia, while the more rapidly-recurrent waves of the whole visible spectrum are allowed free transmission? The answer I hold to be that, by the act of chemical combination, the vibrations of the constituent atoms of the molecules are rendered so sluggish as to synchronise with the motions of the longer waves. They resemble loaded piano-strings, or slowly descending water-jets, requiring notes of low pitch to set them in motion.

The influence of synchronism between the 'radiant' and the 'absorbent' is well shown by the behaviour of carbonic acid gas. To the complex emission from our heated stove, carbonic acid would be one of the most transparent of gases. For such waves olefant gas, for example, would vastly transcend it in absorbing power. But when we select a radiant with whose waves the atoms of carbonic acid are in accord, the case is entirely altered. Such a radiant is found in a carbonic oxide flame, where the radiating body is really hot carbonic acid. To this special radiation carbonic acid is the most opaque of gases.

And here we find ourselves face to face with a question of great delicacy and importance. Both as a radiator, and as an absorber, carbonic acid is, in general, a feeble gas. It is beaten in this respect by chloride of methyl, ethylene, ammonia, sulphurous acid, nitrous oxide, and marsh gas. Compared with some of these gases, its behaviour in fact approaches that of elementary bodies. May it not help to explain their neutrality? The doctrine is now very generally accepted that atoms of the same kind may, like atoms of different kinds, group themselves to molecules. Affinity exists between hydrogen and hydrogen, and between chlorine and chlorine, as well as between hydrogen and chlorine. We have thus homogeneous molecules as well as heterogeneous molecules, and the neutrality so strikingly exhibited by the elements may be due to a quality of which carbonic acid furnishes a partial illustration. The paired atoms of the elementary molecules may be so out of accord with the periods of the ultra-red waves—the vibrating periods of these atoms may, for example, be so rapid—as to disqualify them both from emitting those waves, and from accepting their energy. This would practically destroy their power,

both as radiators and absorbers. I have reason to know that a distinguished authority has for some time entertained this hypothesis.

We must, however, refresh ourselves by occasional contact with the solid ground of experiment, and an interesting problem now lies before us awaiting experimental solution. Suppose 200 men to be scattered equably throughout the length of Pall Mall. By timely swerving now and then a runner from St. James's Palace to the Athenæum Club might be able to get through such a crowd without much hindrance. But supposing the men to close up so as to form a dense file crossing Pall Mall from north to south, such a barrier might seriously impede, or entirely stop, the runner. Instead of a crowd of men, let us imagine a column of molecules under small pressure, thus resembling the sparsely distributed crowd. Let us suppose the column to shorten, without change in the quantity of matter, until the molecules are so squeezed together as to resemble the closed file across Pall Mall. During these changes of density, would the action of the molecules upon a beam of heat passing among them, at all resemble the action of the crowd upon the runner?

We must answer this question by direct experiment. To form our molecular crowd we place, in the first instance, a gas or vapour in a tube 38 inches long, the ends of which are closed with circular windows, air-tight, but formed of a substance which offers little or no obstruction to the calorific waves. Calling the measured value of a heat-beam passing through this tube 100, we carefully determine the proportionate part of this total absorbed by the molecules in the tube. We then gather precisely the same number of molecules into a column 10·8 inches long, the one column being thus three and a half times the length of the other. In this case also we determine the quantity of radiant heat absorbed. By the depression of a barometric column, we can easily and exactly measure out the proper quantities of the gaseous body. It is obvious that 1 mercury inch of vapour, in the long tube, would represent precisely the same amount of matter—or, in other words, the same number of molecules—as $3\frac{1}{2}$ inches in the short one; while 2 inches of vapour in the long tube would be equivalent to 7 inches in the short one.

The experiments have been made with the vapours of two very volatile liquids, namely, sulphuric ether and hydride of amyl. The sources of radiant heat were, in some cases, an incandescent lime cylinder, and in others a spiral of platinum wire, heated to bright redness by an electric current. One or two of the measurements will suffice for the purposes of illustration. First then, as regards the lime light: for 1 inch of pressure in the long tube, the absorption was 18·4 per cent. of the total beam; while for 3·5 inches of pressure in the short tube, the absorption was 18·8 per cent., or almost exactly the same as the former. For 2 inches pressure, moreover, in the long tube, the absorption was 25·7 per cent.; while for 7 inches, in the short tube, it was 25·6 per cent. of the total beam. Thus closely do the absorptions in the two cases run together—thus emphatically do the molecules assert their individuality. As long as their number is unaltered, their action on radiant heat is unchanged. Passing from the lime-light to the incandescent spiral, the absorptions of the smaller equivalent quantities, in the two tubes, were 23·5 and 23·4 per cent.; while the absorptions of the larger equivalent quantities were 32·1 and 32·6 per cent. respectively. This constancy of absorption, when the density of a gas or vapour is varied, I have called 'the conservation of molecular action.'

But it may be urged that the change of density, in these experiments, has not been carried far enough to justify the enunciation of a law of molecular physics. The condensation into less than one-third of the space does not, it may be said, quite represent the close file of

men across Pall Mall. Let us therefore push matters to extremes, and continue the condensation till the vapour has been squeezed into a liquid. To the pure change of density we shall then have added the change in the state of aggregation. The experiments here are more easily described than executed; nevertheless, by sufficient training, scrupulous accuracy, and minute attention to details, success may be ensured. Knowing the respective specific gravities, it is easy, by calculation, to determine the condensation requisite to reduce a column of vapour of definite density and length to a layer of liquid of definite thickness. Let the vapour, for example, be that of sulphuric ether, and let it be introduced into our 38-inch tube till a pressure of 7·2 inches of mercury is obtained. Or let it be hydride of amyl, of the same length, and at a pressure of 6·6 inches. Supposing the column to shorten, the vapour would become proportionally denser, and would, in each case, end in the production of a layer of liquid exactly 1 millimeter in thickness.* Conversely, a layer of liquid ether, or of hydride of amyl, of this thickness, were its molecules freed from the thrall of cohesion, would form a column of vapour 38 inches long, at a pressure of 7·2 inches in the one case, and of 6·6 inches in the other. In passing through the liquid layer, a beam of heat encounters the same number of molecules as in passing through the vapour layer; and our problem is to decide, by experiment, whether, in both cases, the molecule is not the dominant factor, or whether its power is augmented, diminished, or otherwise overridden by the state of aggregation.

Using the sources of heat before mentioned, and employing diathermanous lenses, or silvered mirrors, to render the rays from those sources parallel, the absorption of radiant heat was determined, first for the liquid layer, and then for its equivalent vaporous layer. As before, a representative experiment or two will suffice for illustration. When the substance was sulphuric ether, and the source of radiant heat an incandescent platinum spiral, the absorption by the column of vapour was found to be 66·7 per cent. of the total beam. The absorption of the equivalent liquid layer was next determined, and found to be 67·2 per cent. Liquid and vapour, therefore, differed from each other only 0·5 per cent.: in other words, they were practically identical in their action. The radiation from the lime-light has a greater power of penetration through transparent substances than that from the spiral. In the emission from both of these sources we have a mixture of obscure and luminous rays; but the ratio of the latter to the former, in the lime-light, is greater than in the spiral; and, as the very meaning of transparency is perviousness to the luminous rays, the emission in which these rays are predominant must pass most freely through transparent substances. Increased transmission implies diminished absorption; and, accordingly, the respective absorptions of ether vapour and liquid ether, when the lime-light was used, instead of being 66·7 and 67·2 per cent., were found to be—

Vapour	-	-	-	33·3 per cent.
Liquid	-	-	-	33·3 „

no difference whatever being observed between the two states of aggregation. The same was found true of hydride of amyl.

This constancy and continuity of the action exerted on the waves of heat when the state of aggregation is changed, I have called 'the thermal continuity of liquids and vapours.' It is, I think, the strongest illustration hitherto adduced of the conservation of molecular action.

Thus, by new methods of search, we reach a result which was long ago enunciated on other grounds. Water is well known to be one of the most opaque of liquids to the waves of obscure heat. But if the relation of liquids to their vapours be that here shadowed forth; if in both

* The millimeter is $\frac{1}{25}$ th of an inch.

cases the molecule asserts itself to be the dominant factor, then the dispersion of the water of our seas and rivers, as invisible aqueous vapour in our atmosphere, does not annul the action of the molecules on solar and terrestrial heat. Both are profoundly modified by this constituent; but as aqueous vapour is transparent, which, as before explained, means pervious to the luminous rays, and as the emission from the sun abounds in such rays, while from the earth's emission they are wholly absent, the vapour-screen offers a far greater hindrance to the outflow of heat from the earth towards space than to the inflow from the sun towards the earth. The elevation of our planet's temperature is therefore a direct consequence of the existence of aqueous vapour in our air. Flimsy as that garment may appear, were it removed, terrestrial life would probably perish through the consequent refrigeration.

[ED. NOTE.—Writing to Mr. H. G. Atkinson, F. G. S., (see his letter published in *Philosophic Inquirer* of March 4th.) Mr. Tyndall remarks of the above paper (“Atoms, Molecules, and Ether Waves.”) “*The article in Longman I should certainly have thought too stiff to make its way among Theosophists.*” Verily, Mr. Tyndall was right in preceding this remark with that other: “When a man puts his pen to paper he knows not whither his words may go.” They have gone to the Theosophists who would respectfully enquire of that great man of science why he should consider this, or any other of his articles “too stiff” for the Theosophists? Since they number among their ranks some of his own colleagues—Fellows of the Royal Society—as some of the most eminent men of science in Europe and America, physicists, astronomers and naturalists, we are sorry to be compelled to pronounce the remark as unkind as it is unmerited. Undoubtedly Mr. Tyndall's knowledge is far higher than that of, and as unattainable to, the average Theosophist. Yet there are a few among them, who may perhaps know something entirely unknown to the learned Professor, and which, if he could look into it, he would certainly not reject.]

THE REMINISCENCES OF A CHELA.

BY BHOLA DEVA SARMA, F. T. S.

III.

(Continued from the February Number.)

BEFORE I commence an account of my adventures, it will be necessary to say a few words about my early education and character. I need say nothing concerning the period prior to the celebration of my thread ceremony, since it is of no consequence or interest. All Hindoos are aware that the sacred investiture of the Brahminical thread is performed at an early age. My history, however, must begin with that period. There are only certain months in a year and a few particular days fixed in these months by astrological calculations, on which this ceremony can be performed. Not only this: the horoscope of the neophyte must be consulted, and it must be ascertained which one of these days is favourable to him for its performance. My horoscope was accordingly shown to the astrologers and a day appointed for my becoming a twice-born, and real Dwija (द्विज). All preparations were made, and we were to go to our native town for that purpose about two or three weeks before the great day fixed for the ceremony and a date was determined upon for our departure from our temporary residence to our native place. Just four or five days before our leaving, however, I was suddenly attacked one evening with fever. And here, I must remind the reader that although throughout this publication the names of persons and places are everywhere omitted for reasons too obvious to need explanation, nevertheless, the incidents herein related are all facts.

Until then I had never given a thought to religious matters, being but a mere boy. In my infancy, although not extraordinarily strong, I had never had such a severe illness before. Notwithstanding that the best European medical advice was resorted to, the disease became worse every day. It baffled the skill of the physicians and my case was proclaimed hopeless. By degrees the fever grew so strong that on the seventh day I began to show signs of unconsciousness and insensibility, and on the ninth I was entirely given up. Although to all those around me I appeared quite insensible, yet *internally* I remained fully conscious. My eyes were closed; but I saw grouped around my bed all my relatives with their sad countenances, and expecting every moment my end. This moment drew near. One by one all the ornaments were stripped from my body, and I felt that I was being removed from my bed to a blanket on the floor—in accordance with the orthodox Hindu custom of thus removing a dying man nearer to his mother Earth. The idea is, that a person has to renounce at the moment of his death the world and all its comforts and to prepare himself for the next. To an educated and a philosophical mind it will of course seem ridiculous that a dying man should be thus made to formally renounce a world, that *nolens volens* he has to leave, and like the fox in Æsop's fable made to pronounce the grapes too sour. But a religious mind understands the ceremony otherwise. Naked and bereft of all comfort or luxury we have been ushered into this world, and naked we have to leave it. Being made to go through this formality of hoary antiquity, I knew that I was entirely given up, and heard the orders issued for the preparations for my burning.

I could *see*—though my eyes were closed—and hear all this. I *knew* that I was alive, and yet I was unable to show any sign of life. I felt confused; and was seized with terror. The idea of being burned alive, was a thought of horror unbearable and inexpressible. I tried my best to utter the name of my cousin and schoolmate, but the preparations around me showed plainly that I had failed, and that I was considered dead. A moment more of dreary agony, and I saw myself as if standing beside my body or what I conceived to be my own body. Then an instant of perfect blank and I felt as though there were two “I's”, each beside the body that lay entirely stiff and cold. One more short pang of agony, then as if something estranging itself from within and something else entering the body followed by a *blank* once more. What was this mystery I knew not, nor could I comprehend at the time. Whether it was a dream, or the conjuration of an over-exerted, feverish brain, or a reality, I could not then determine, and it was a great puzzle for me for some years to come. During the process of these various sensations, as also for some time afterwards, I saw standing beside me a very tall man. I knew well that it was no relation of mine, nor had I seen him at any previous time before. He was taller than any man I then knew, although not quite as tall as some I have subsequently seen. He was nearly but not quite six feet in height, of a middle size as to bulk, and his complexion fair. His face was oval; and his long, dark wavy hair streamed over his broad shoulders. He wore a long white robe, such as I have seen the Punjabis wear, and round his head was twisted a snow-white cloth. The whiteness of his dress was dazzling, although it was extremely simple, and the lustre which its whiteness shed was even more impressive than the brightness of the full moon. His eyes seemed to be very peculiar and shining, especially the right one. As soon as the temporary disturbance caused by what seemed my dual personality had subsided, my whole attention was riveted upon this extraordinary personage. All around was perfect blank and I was lost in his contemplation. I thought I could be happy only with him and in his awe-inspiring presence. He appeared to fix his gaze upon me, and to pass his hands over my

body from head to foot without touching me, and occasionally hold his hands opposite my eyes for a few seconds. This process was very soothing, and I began very soon to feel that the pain in my body was gradually subsiding as though *melting* under his strong gaze and the influence of his moving hands. The figure was thus visible to me for what seemed about ten minutes. But as the process was continued, and I gradually began to recover my consciousness, I began seeing the figure more and more hazily. Finally it disappeared like a flash and I lost all consciousness!

IV.

It seems that I had been in a lethargic sleep. The renewed warmth of my body soon showed to my relatives that I was not dead, and the signs of resuscitation multiplying, I soon awoke. When I enquired about the cause of the fear which still dwelt upon the faces of those around me, they corroborated exactly what I had seen, and what I have described above in reference to the preparations for the incineration,—with the exception of the part concerning the "Strange Figure." Nobody ever saw any stranger beside my body, nor was any voice heard by any of them. Yet "The Figure" was a *reality* to me. Ever and anon it flashed across my mind, and to see it again became my life's resolve. Come what may; see it I would and should. A curious change came over me since that day. I who never knew what religion was, became extremely pious, and my only happiness was in contemplation and prayer. Young as I was, worldly pleasures appeared to me but as a vain show; luxuries but the conceit of arrogance, and indulgence in sensual appetites but the ambition of brutes. Nothing could satisfy me—but to be alone, to recite my prayers, to contemplate and recall this "Strange Figure," with whom my life now seemed to be interwoven. I felt as if he were my guardian Deva who had banished me from his loka of light and joy for some fault or other of mine, although in his extreme benevolence and charity he had condescended to save me from death to instil into my heart new and nobler feelings, and perchance to watch over my destiny!

(To be continued.)

THE POWER TO HEAL.

It is a striking commentary upon the imperfection of our modern system of medicine, that an almost unanimous scepticism prevails among physicians as to the power of healing the sick by mesmeric methods. By most the thing is declared impossible, and those who maintain its reality are set down as little better than charlatans. The majority are not satisfied with this exhibition of petty spite: they do their best to intimidate and ostracize the more candid minority. And they find more than willing allies in the theologians who stand for their especial prerogatives, and, while claiming to heal by divine commission, denounce all lay mesmeric healers as either humbugs or sorcerers. It is saddening to read in the literature of mesmerism so many plaintive protests against the prejudiced injustice of the medical profession towards such able scientists as Gregory, Ashburner, Elliottson, and Von Reichenbach. One cannot restrain one's indignation to see how an instinct of narrow selfishness carries professional men beyond all bounds and warps the moral sense. The case of Newton, the American healer, whose mesmeric cures are recorded by thousands and embrace examples of the most desperate ailments instantaneously relieved, is striking. This man has healed in public halls, in many American cities as well as in London, not scores, but hundreds of sick people, by the simple laying on of hands. His power was so great that he could by a word and a gesture dispel the pains of everybody in the audience who stood up when he

called upon those who were suffering from any pain to do so. Seventeen years ago, he publicly stated that he had up to that time cured one hundred and fifty thousand sick persons; what his present total is—for he is still curing—we cannot say, but it must be larger than the aggregate of all the instantaneous cures effected by all the "holy wells," and shrines, and professed healers within our historical period. A book* by Mr. A. E. Newton, a respectable gentleman of Massachusetts, which appeared in the year 1879, contains the record of some thousands of cases which yielded to Dr. Newton's tremendous psychopathic power. From a public address of the latter (see p. 113-14) we learn that "In healing there must be faith on one side or the other. A healer should be a person of great faith, great energy; sympathetic and kind; a man who is true to himself; a muscular man, with a fixed, positive and determined will. One possessing a good share of these qualities will be successful." The discourse finished, he gave a practical illustration of his healing power. Said he: "Now I ask any in the room that are in pain to rise—only those who are in acute pain." About twenty rose, and the Doctor threw his arms forcibly forward and said, "Now your pain is gone." He then "requested those whose pains were cured to sit down, and they all sat down." His power has been sometimes so superabundant that he had only to touch a paralytic, a club-foot patient, a deaf or blind person, to cure them on the spot, and there he has touched and healed 2,000 in one day. The Curé D'Ars, a good French priest, who died in 1859, healed like Newton for thirty years; during which period he had been visited by 20,000 patients, of all ranks, and from every country in Europe. Dr. Ennemoser, in his most interesting "History of Magic," tells about Gassner, a Romish priest of the latter half of the 18th century, who cured his thousands by the following artifices. "He wore a scarlet cloak and on his neck a silver chain. He usually had in his room a window on his left hand, and a crucifix on his right. With his face toward the patient, he touched the ailing part, * * * * calling on the name of Jesus * * * *. Every one that desired to be healed *must believe* * * * covered the affected part with his hand, and rubbed therewith vigorously both head and neck." In our days the Roman Catholics have revived the business of miraculous cures on a grand scale: at Lourdes, France, is their holy well where hundreds of cripples have deposited their sticks and crutches as tokens of their cures; the same thing is going on at the parish church at Knock, Ireland, and last year there were symptoms that the same trump-card was to be played by the fish-collecting priests of Colombo, Ceylon. In fact the Church of Rome has always claimed a monopoly and made the simple psychopathic law to play into their hands as testimony in support of their theocratic infallibility. That useful compiler of valuable psychic facts, the Chevalier G. Des Mousseaux, scrapes on this papal violincella with great zeal. With him all mesmeric healings are effected by the devil. "When the magnetic agent operates upon the evils of the body, experience proves as an infallible truth, that it does not heal them without causing acute pains, or without risk to life, which it often destroys! Its cures are exasperatingly brief; perfect ones are the exception; the evil that it expels from one organ is often replaced in another organ by an evil still more desperate, and the sicknesses it dissipates are liable to cruel relapses."† His several volumes contain hundreds of reports of cases in which the devil has shown his Satanic power by healing the sick and doing all sorts of wonders. And that we may have the most unanswerable proof that the mesmeric fluid has manifested itself similarly in all ages, he collects from the writings of the ancient the testimonies which they have left on record.

* The "Modern Bethesda, or The Gift of Healing Restored." Edited by A. E. Newton. New York: Newton Pub. Co.

† "La Magie au XIX me Siècle." p. 327. (Paris: 1864, Henri Plon).

Nothing could be more sarcastic than his arraignment of the Academies of Science and the medical profession for their stupid incredulity as to the occurrence of these marvels. Verily this is an author to be studied by the intelligent psychologist, however much he may be disposed to laugh at his Catholic bias and his blind resort to the theory of a non-existent devil to explain away the beneficent power to heal disease which so many philanthropic men in all epochs have exercised. It is not in the least true either that mesmeric cures are impermanent or that one disease disappears only to be replaced by a worse one. If the operator be healthy and virtuous and knows his science well, his patients will be effectually restored to health in every instance where his or her own constitution is favourably disposed to receive the mesmeric aura. And this leads us to remark that Dr. Newton has not sufficiently explained the curative action of faith nor its relation to the mesmeriser's healing power. The familiar analogy of the law of electric and magnetic conduction makes all plain. If a metallic body charged with + Electricity be brought into contact with a body negatively electrified, the + fluid is discharged from the first into the second body. The phenomenon of thunder and lightning is an example in point. When two bodies similarly electrified meet they mutually repel each other. Apply this to the human system. A person in health is charged with positive vitality—*pran*, *Od*, *Aura*, *electromagnetism*, or whatever else you prefer to call it : one in ill-health is negatively charged : the positive vitality, or health element, may be discharged by an effort of the healer's will into the receptive nervous system of the patient : they touch each other, the fluid passes, equilibrium is restored in the sick man's system, the *miracle* of healing is wrought, and the lame walk, the blind see, deaf hear, dumb speak, and humours of long standing vanish in a moment ! Now, if besides health, power of will, knowledge of science, and benevolent compassion on the healer's part, there be also faith, passivity, and the requisite attractive polarity, on that of the patient, the effect is the more rapid and amazing. Or, if faith be lacking and still there be the necessary polaric receptivity, the cure is still possible. And, again, if there be in the patient alone a faith supreme and unshakable in the power of a healer, of a holy relic, of the touch of a shrine, of the waters of a well, of a pilgrimage to a certain place and a bath in some sacred river, of any given ceremonies, or repetition of charms or an amulet worn about the neck—in either of these or many more agencies that might be named, then the patient will cure himself by the sole power of his pre-disposed faith.* And this rallying power of Nature's forces goes in the medical books under the name of *Vis*

* That excellent journal, *The Times of Ceylon*, in its number for February 7th, prints the following facts which illustrate the recuperative power of the imagination: "I have recently read an account of what is termed a 'faith-cure' which took place with the famous Sir Humphrey Davy when quite a young man. Davy was about to operate on a paralytic patient with oxygen gas, — but before beginning the inhalation, Davy placed a thermometer under the patient's tongue to record his temperature. The man was much impressed with this and declared with much enthusiasm that he was already much relieved. Seeing the extraordinary influence of the man's imagination, Davy did nothing more than gravely place the thermometer under his tongue from day to day, and in a short time he reported him cured". I can relate a perfect faith-cure of a desperate case of dysentery in one of our planting districts, by a medical practitioner well-known at the time, Dr. Baylis, who practised on his own account in the Kallibokke valley and Knuckles district. He had just returned from a visit to India, having left his assistant in charge, and on his return was much distressed to learn that a favorite patient of his, the wife of an estate manager, was desperately ill with dysentery and not expected to live more than a day or two, being almost *in extremis*. She had been gradually sinking under the debilitating effects of the terrible disease, and there was nothing more to be done as the doctor found the treatment to have been all that he could have adopted. Wishing to see the patient before her death, he at once went to the estate, and on seeing her she expressed great pleasure, saying in faint tones she knew she should recover now that he had come to attend her, as she had such complete confi-

Medicatrix Natura—the Healing Power of Nature. It is of supreme importance that the one who attempts to heal disease should have an absolute and implicit faith (a) in his science; (b) in himself. To project from himself the healing aura he must concentrate all his thought for the moment upon his patient, and *WILL* with iron determination that the disease shall depart and a healthy nervous circulation be re-established in the sufferer's system. It matters nothing what may be his religious belief, nor whether he invoke the name of Jesus, Rama, Mahommed or Buddha; he *must believe in his own power and science*, and the invocation of the name of the founder of his particular sect, only helps to give him the confidence requisite to ensure success. Last year in Ceylon, Col. Olcott healed more than fifty paralytics, in each case using the name of Lord Buddha. But if he had not had the knowledge he has of mesmeric science, and full confidence in his psychic power and the revered Guru whose pupil he is, he might have vainly spoken his simple religious formula to his patients. He was treating Buddhists, and therefore the invocation of Sakya Muni's name was in their cases as necessary as was the use of the name of Jesus to Péré Gassner and the other many healers of the Romish Church who have cured the sick from time to time. And a further reason for his using it was that the cunning Jesuits of Colombo were preparing to convince the simple-minded Singhalese that their new spring near Kelanie had been endowed with exceptionally miraculous healing powers by the Virgin Mary.

Those who may, after reading our remarks, feel a call to heal the sick, should bear in mind the fact that all the curative magnetism that is forced by their will into the bodies of their patients, *comes out of their own systems*. What they have, they can give; no more. And as the maintenance of one's own health is a prime duty, they should never attempt healing unless they have a surplus of vitality to spare, over and above what may be needed to carry themselves through their round of duties, and keep their systems well up to tone. Otherwise they would soon break down and become themselves invalids. Only the other day a benevolent healer of London died from his imprudent waste of his vital forces. For the same reason, healing should not be attempted to any extent after one has passed middle life: the constitution has not then the same recuperative capacity as in youth. As the old man cannot compete with the fresh youth in athletic contests, so he can no more hope to rival him in healing the sick; to attempt it is sheer folly; to ask it of him simple ignorance and selfishness. We make these reflections because requests have been made from many quarters that Col. Olcott would visit them and publicly heal the sick as he did in Ceylon. To say nothing of the fact that he is now a man of past fifty years of age, and burdened with a weight of official duty that would break down any person, not sustained like him by exceptional influences, we need only reflect that the suffering sick throughout India are numbered by the tens of thousands, and that for him to be himself known as healer would be to insure his being mobbed and almost torn to pieces in every city. If in a small place like

dence in him. At her request he remained in the house, but no change in her medicine was made. Strange to say she at once began to recover, and at the end of a week was able to walk with him in the garden.

"Such was the result with the patient. On the mind of the doctor the cure had the effect of causing him to lose all confidence in the efficacy of medicine; he abandoned allopathy as a delusion, took to homœopathy as the only true practice, and necessarily lost many of his patients; and eventually left the country and settled in California as a farmer, where he was drowned a few years ago. The late Dr. Baylis was a marvellously gifted man in many respects, but, like many other clever men, very impulsive. He was inclined to be a believer in Buddhism and actually named one of his children Buddha."

Galle, our Head-Quarter building was thronged by two and three hundred patients a day, the road was crowded with carts, litters, and hobbling cripples, and the President was often unable to find time to get even a cup of tea before 5 P.M., what would it be in our Indian cities, those hives of population where every street would pour out its quota of invalids? If like Newton, he had practised healing all his life, and he could cure by a touch the case would be different. As it is, all he can do is that which he has been doing, viz., to teach eligible members of the Theosophical Society the secrets of mesmeric psychopathy, on the simple condition that it shall never be used as a means of pecuniary gain or to gratify any sinister motive.

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BY "BELL, BOOK, AND CANDLE."

LEAVES FROM THE NOTE-BOOK OF A MISSIONARY PRIEST.

NOT with the object of vindicating the Asiatic people from any charge of superstition that may lie against them, but only to show that in Western countries under all its boasted enlightenment, the self-same belief in demoniac obsession obtains as among them, we have heretofore cited cases which have appeared in current literature similar to the very curious one we now quote. The narrative is taken from the *Catholic Mirror*, a most conservative journal of the Romish Church in America; in fact, as it announces itself, "Official Organ of the Archbishop of Baltimore, Bishops of Richmond and Wilmington, and the Vicar-Apostolic of North Carolina." What it admits is, therefore, not to be coughed down or put aside; its voice is that of authority. The strong mediæval flavour which pervades the present story adds a greater zest to it. Its chief value to the intelligent psychologist is in showing (a) that the phenomenon of so-called obsession survives to our day, despite scientific progress; (b) that the possibility of overcoming the abnormal condition by means of rituals and prayers (*mantrams*) is claimed by the Church to be true; (c) that the self-same abnormal psycho-physiological symptoms show themselves in Christian and heathen countries, where almost identical remedies are employed. In the one case the power of exorcism is claimed as a divine gift from the Christian god, and in the other as coming from the god Rama, conqueror of Rawan; that is all. And if exorcism be impossible by Hindu priests in India, it must be equally impossible by Romish priests in Canada or at Rome. For *Hysteria* is the obsessing devil in both instances.

We have a certain respect for sceptics who laugh with equal scorn at the credulity of phenomenalists whether inside or outside their own Church. But our feeling is quite the reverse for those who, while making merry at the expense of all others for credulity, are ready to swallow identical stories if alleged by their own ecclesiastics to be miraculous. The most staggering recitals of occult phenomena that have been taken from 'heathen' sources into our journal, do not surpass, if they equal, the report of this missionary priest in the elements of credulity, blind faith, and impossibility; and yet, the occultist will no more deny the essential facts of this case than those of the others. We will watch with amused curiosity the tone that will be assumed by our critics in speaking of *this* affair. The reader will bear in mind that henceforward it is the editor of the *Catholic Mirror* who is telling the story. Such comments as we may have to make will be confined to the foot-notes:—

The following extraordinary narrative was related in our (*C. M.*'s) presence some years ago by a venerable and worthy priest, formerly attached to a diocese, but now a member of a religious order; and it was subsequently written out at our request with a view to publication. We thought it would prove edifying and instructive to a large number of readers. The MS. has lain in our

desk for a long time; for several reasons we hesitated about publishing it, and it is only after a critical investigation, and consultation with persons whose judgment is entitled to the highest regard, that we have decided to do so. There can be no doubt that cases of diabolical possession are sometimes met with, and we believe this to be a genuine one. They are of frequent occurrence in missionary countries, and, though rare in Christian communities, there are, perhaps, more instances than most persons imagine. We have heard of as many as eight well-authenticated cases in the United States alone; one of these, a most remarkable one, was mentioned to us by a Bishop, who, if we remember rightly, was himself the exorcist. Another case that we have in mind, and which we investigated somewhat, occurred in a Protestant family at the East, and resulted in the conversion of all its members, one of whom, we believe, is to become a priest.*—(*Ed. Cath. Mirror.*)

Many persons hardly believe in the devil at all, from believing so little in God.† Although the reality of diabolical possessions is a truth which the Holy Scripture abundantly establishes, there are many who scout the idea of devils being permitted to be on this earth of ours. They call it a superstition, and have a way of their own for explaining whatever is related in the Lives of the Saints on this subject. Satan may be looked upon as a mere abstract idea, to be taken as the personification of evil, but this is not Catholic doctrine by any means. Archbishop Vaughan has said somewhere: "As men get misty in their notions of the God-man, they become vague in their belief in him whose power that God came to crush."‡ That there are diseases known to science with symptoms very similar to demoniacal possession, there can be no doubt, and that they have sometimes been mistaken for it is not surprising. It is not necessary to attribute to the agency of the devil whatever is mysterious or phenomenal, and that cannot immediately be accounted for otherwise. Catholics are guilty of no such folly. In cases of possession, the Church prescribes rules for determining their genuineness. The fact that forms of exorcism have been employed by the ministers of religion from the earliest ages of Christianity, and that they are still retained in our Rituals, is proof enough that the Church believes that the devil can, and sometimes does, exercise power on earth in a palpable manner; that cases of demoniacal possessions have taken place in the past, and that they still occur. It was prophesied by our blessed Lord that the casting out of devils would be one of the signs that *shall follow them that believe.*—§

I sailed from Havre on the steamer *Arago*, February 1, 1858, *en route* for the American mission and the State of

* Just before his lamented death, Rev. Father Finotti prepared a full account of the remarkable Wizard Clip case related in the Life of Prince Gallitzin by Miss Brownson.—*Ed. C. M.*

† We think it due to quite another reason. Those capable of sincerely believing in a just and *omnipotent* deity are unable to believe in a Devil. If anything has been calculated to make the Western world lose all faith in Religion, it is this absurd and cruel dogma which enforces upon all Christians belief in the Devil.—*Ed. T.*

‡ And why could he not have crushed the power of the Devil without moving from heaven? Why should "that God" have had to "come" to our earth? He was not here already, then, before the year one? So there was at least one entire globe where God was not present, despite the claim of his Omnipresence. And if he created everything in the heavens above as well as in the earth beneath, why did he create such a devil?—*Ed. T.*

§ And the words, "In my name shall they cast out devils" (Mark xvi. 17-18) are followed by these others—"they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." This, is, we are told, what Jesus promised to "them that believe." Having known Christian orthodox exorcisers and many other persons who "believed" most sincerely, we yet have never met one, least of all a *padri*, who would consent to either drink a glass of poison, or take a cobra by its tail. Why is this? The "casting out of the devils" is only one of the signs that should "follow them that believe." Is it because faith is but one-fifth of what it used to be?—*Ed. T.*

**** Arriving safely in New York, I proceeded directly to the Archbishop, who appointed me to give a mission in three French settlements. I reached *at night, no one being aware of my arrival*..... On the following morning a man stopped me on the street, and asked me very politely if I was not a Catholic priest, and, upon my replying in the affirmative, he exclaimed :

“OH, THEN, IT IS TRUE—TOO TRUE: IT IS THE DEVIL!”

In reply to my request for an explanation of this strange expression, he said: “Oh, Father! my daughter has been possessed by the devil for many years; I see it all now!”

“You must not believe that so easily,” I replied.

“How can I doubt it,” he answered, “when only last night she told me that a ‘black coat’ had come to—, and repeated it this morning, saying: ‘You must go; you will find him; you must bring him. Oh!’ said she (or rather the devil), ‘how foolish I have been to take possession of this girl! Now I shall suffer; he comes to torment and expel me.’ † I was so struck by the talk that I started mechanically rather than believing that I should actually find you; but now that you are here, will you not kindly come and judge for yourself? It is only five miles distant: you can return again this evening. I came on horseback, but I will saddle another horse while you are taking breakfast.” I assented.

During our ride he acquainted me with all the particulars of the case.

“When my daughter was three years of age—she is now fifteen—she went, as was her custom, to play with the child of a widow at a neighbouring house; the woman gave her some toast and molasses; when she returned home, she complained of uneasiness in the stomach, and from that time forward became melancholy, and lost the cheerfulness and good health she had previously enjoyed. She was strange in her motions; not positively ill, but always complaining of a weight on her stomach. She would not perform as usual little services about the house, but would act in an awkward and whimsical manner. Such has been the state of the child during the past twelve years.” I learned later that the mother—who, on one occasion, during the feast of the Purification of the Blessed Virgin, gave the girl some *blessed tea* to drink, when suddenly she broke out in a rage, slapped her mother, and exclaimed: “Oh! I am found out—I must speak now! but thou shalt pay for it.” Then the father, gently interposing, said: “What is that?”—calling her by name—“you strike your mother!”

“It is not—who is here, it is I,” was the answer, in a rough, hollow voice, and growling like a dog.

“Who art thou?” said the father.

“I am the devil,” was the answer, in similar tones.

“If thou art the cursed one,” replied the father, “give the reason why thou hast taken possession of my daughter.”

“No,” said he, “I won’t. What a fool I have been to come here! Now I must be tormented; he is coming; he is on the sea” (words which were not then understood. I was, indeed, on sea at that time, having embarked at Havre as above mentioned, just the day previous). For a month she was more or less in fits of rage. About the end of February she said again: “He has arrived at last, he will come soon.” When asked whom she meant, she replied: “He that must expel me; and there shall be two.” So much I learned of the facts that preceded my arrival. The mother then repeated what her husband had already told me about the girl’s reference to me during the previous evening.

* Our motive for the suppression of names in this relation will be obvious when we state that most, if not all, of the persons are still living. However, neither the narrator, who is well known to us, nor the other priest who witnessed the manifestations, would object to have their names given if it were thought expedient.—*Ed. C. M.*

† Now really that must have been an idiotic devil! For had he but kept quiet, no one, least of all the new comer, could have ever found him out; hence would not have turned him out of his chosen premises.—*Ed. T.*

I was truly surprised at this narrative, seeing clearly that the devil meant me. I said that I would see the girl, but first I recommended myself to God by kneeling down and reciting the *VENI CREATOR*.

(To be continued.)

FRAGMENTS OF OCCULT TRUTH.

BY A LAY CHIELA.

No. VII.

THE HUMAN LIFE WAVE.

PREVIOUS essays will have given the reader a general idea of the way in which the great evolutionary life-wave sweeps round and round the seven worlds which compose the planetary chain of which our earth is a part. Further assistance may now be offered with the view of expanding this general idea, into a fuller comprehension of the processes to which it relates. And no one additional chapter of the great story will do more towards rendering its character intelligible, than an explanation of certain phenomena connected with the progress of worlds, that may be conveniently called Obscurations.

Students of occult philosophy who enter on that pursuit with minds already abundantly furnished in other ways, are very liable to misinterpret its earlier statements. Every thing cannot be said at once, and the first broad explanations are apt to suggest conceptions in regard to details which are most likely to be erroneous with the most active-minded and intelligent thinkers. Such readers are not content with shadowy outlines even for a moment. Imagination fills in the picture, and if its work is undisturbed for any length of time, the author will be surprised afterwards to find that later information is incompatible with that which he had come to regard as having been distinctly taught in the beginning. Now in these *Fragments* the writer’s effort is to convey the information in such a way that hasty weed growths of the mind may be prevented as far as possible, but in this very effort it is necessary sometimes to run on quickly in advance, leaving details,—even very important details to be picked up during a second journey over the old ground. So now the reader must be good enough to go back to the explanation given in Fragment IV. of the evolutionary progress through the whole planetary chain.

Some few words were said even in that Fragment, concerning the manner in which the life impulse passed on from planet to planet in “rushes or gushes; not by an even continuous flow.” Now the course of evolution in its earlier stages is so far continuous that the preparation of several planets for the final tidal wave of humanity may be going on simultaneously. Indeed the preparation of all the seven planets may, at one stage of the proceedings, be going on simultaneously, but the important point to remember is that the main wave of evolution,—the foremost growing wave,—cannot be in more than one place at a time. The process goes on in the way which may now be described, and which the reader may be the better able to follow, if he constructs either on paper or in his own mind a diagram consisting of seven circles (representing the worlds,) arranged in a ring. Calling them A, B, C, &c., it will be observed from what has been already stated that circle (or globe) D, stands for our earth. Now the kingdoms of Nature as known to occultists, be it remembered, are seven in number, three, having to do with astral and elementary forces, preceding the grosser material kingdoms in the order of their development. Kingdom 1 evolves on globe A, and passes on to B, as kingdom 2 begins to evolve on A. Carry out this system and of course it will be seen that

kingdom 1 is evolving on globe G, while kingdom 7, the human kingdom, is evolving on globe A. But now what happens as kingdom 7 passes on to globe B. There is no eighth kingdom to engage the activities of globe A. The great processes of evolution have culminated in the final tide wave of humanity,—which as it sweeps on, leaves a temporary lethargy of nature behind. When the life wave goes on to B, in fact, globe A passes for the time, into a state of obscurity. This state is not one of decay, dissolution or anything that can properly be called death. Decay itself, though its aspect is apt to mislead the mind, is a condition of activity in a certain direction, this consideration affording a clue to the meaning of a great deal which is otherwise meaningless, in that part of Hindu mythology which relates to the deities presiding over destruction. The obscurity of a world is a total suspension of its activity: this does not mean that the moment the last human monad passes on from any given world, that world is paralysed by any convulsion, or subsides into the enchanted trance of a Sleeping Palace. The animal and vegetable life goes on as before, for a time, but its character begins to recede instead of to advance. The great life-wave has left it and the animal and vegetable kingdoms gradually return to the condition in which they were found when the great life-wave first reached them. Enormous periods of time are available for this slow process by which the obscured world settles into sleep, for it will be seen that obscurity in each case lasts six times* as long as the period of each world's occupation by the human life-wave. That is to say, the process which is accomplished as above described in connexion with the passage of the life-wave from globe A to globe B, is repeated all along the chain. When the wave passes to C, B is left in obscurity as well as A. Then D receives the life wave, and A, B, C are in obscurity. When the wave reaches G, all the preceding six worlds are in obscurity. Meanwhile the life-wave passes on in a certain regular progression, the symmetrical character of which is very satisfactory to scientific instincts. The reader will be prepared to pick up the idea at once, in view of the explanations already given of the way in which humanity evolves through seven great races, during each round period on a planet,—that is to say, during the occupation of such planet by the tidal wave of life. The fourth race is obviously the middle race of the series. As soon as this middle point is turned, and the evolution of the fifth race on any given planet begins, the preparation for humanity begins on the next. The evolution of the fifth race on D for example, is commensurate with the evolution, or rather with the revival of the mineral kingdom on E, and so on. That is to say, the evolution of the sixth race on D, coincides with the revival of the vegetable kingdom on E, the seventh race on D, with the revival of the animal kingdom on E, and then when the last monads of the seventh race on D, have passed into the subjective state or world of effects, the human period on E begins and the 1st race begins its development there. Meanwhile the twilight period on the world preceding D, has been deepening into the night of obscurity in the same progressive way, and obscurity there has definitely set in when the human period on D, is past its half way point. But just as the heart of a man beats and respiration continues, no matter how profound his sleep, there are processes of vital action which go on in the resting world even during the most profound depths of its repose. And these preserve, in view of the next return of the human wave, the results of the evolution that preceded its first arrival. Recovery for the reawakening planet is a larger process than its subsidence into rest, for it has to attain a higher degree of perfection against

the return of the human life-wave, than that at which it was left when the wave last went onward from its shore. But with every new beginning, Nature is infused with a vigour of its own—the freshness of a morning,—and the later obscurity period, which is a time of preparation and hopefulness as it were, invests evolution itself with a new momentum. By the time the great life wave returns, all is ready for its reception.

In the first essay on this subject it was roughly indicated, that the various worlds making up our planetary chain were not all of the same materiality. Putting the conception of spirit at the north pole of the circle and that of matter at the south pole, the worlds of the descending arc vary in materiality and spirituality, like those of the ascending arc. This variation must now be considered more attentively if the reader wishes to realise the whole processes of evolution more fully than heretofore.

Besides the earth, which is at the lowest material point, there are only two other worlds of our chain which are visible to physical eyes,—the one behind and the one in advance of it. These two worlds, as a matter of fact, are Mars and Mercury,—Mars being behind and Mercury in advance of us,—Mars in a state of entire obscurity now as regards the human life-wave, Mercury just beginning to prepare for its next human period.*

The two planets of our chain that are behind Mars, and the two that are in advance of Mercury, are not composed of an order of matter which telescopes can take cognisance of. Four out of the seven are thus of an ethereal nature, which people who can only conceive matter in its earthly form, will be inclined to call immaterial. But they are not really immaterial at all. They are simply in a finer state of materiality than the Earth, but their finer state does not in any way defeat the uniformity of Nature's design in regard to the methods and stages of their evolution. Within the scale of their subtle "invisibility," the successive rounds and races of mankind pass through their stages of greater and less materiality just as on this Earth; but whoever would comprehend them, must comprehend this Earth first, and work out their delicate phenomena by correspondential inferences. Let us return therefore to the consideration of the great life-wave, in its aspects on this planet.

Just as the chain of worlds treated as a unity, has its north and south, its spiritual and material pole,—working

* It may be worth while here to remark for the benefit of people who may be disposed, from physical science reading, to object that Mercury is too near the Sun, and consequently too hot to be a suitable place of habitation for Man,—that in the official report of the Astronomical Department of the United States on the recent "Mount Whitney observations," statements will be found that may check too confident criticisms of occult science along that line. The report in question was republished in *Nature*, and for the most part, within the last six months, in some of the Indian newspapers. The results of the Mount Whitney observations on selective absorption of solar rays showed, according to the official reporter, that it would no longer be impossible to suggest the conditions of an atmosphere which should render Mercury habitable, at the one extreme of the scale, and *Saturn* at the other. We have no concern with *Saturn* at present, nor if we had to explain on occult principles the habitability of Mercury, should we set to work with calculations about selective absorption. The fact is that ordinary science makes at once too much and too little of the Sun, as the store-house of force for the solar system,—too much in so far as the heat of planets has a great deal to do with another influence quite distinct from the Sun, an influence which will not be thoroughly understood till more is known than at present about the correlations of heat and magnetism, and of the magnetic, meteoric dust, with which inter-planetary space is pervaded. However it is enough,—to rebut any objection that might be raised against the explanations now in progress, from the point of view of loyal devotees of last year's science,—to point out that such objections would be already out of date. Modern science is very progressive,—this is one of its greatest merits,—but it is not a meritorious habit with modern scientists to think, at each stage of its progress, that all conceptions incompatible with the stage reached, must necessarily be absurd. If the present essay had been written twelve months ago, and remember that as regards the information it contains it might have been written twelve milleniums ago,—we could have said nothing more than the sentence last written, had some one argued in reference to Mercury, that Mr. Proctor had summed up all that could be said on the question, and had given judgment against its habitability. As it happens in this matter, Mount Whitney has risen up to refute the Proctorian judgment,—refuting it by wrong arguments indeed, but by arguments that will be acceptable in the Proctorian arena.

* Or we may say five times, allowing for the half period of morning which precedes and the half period of evening which follows the day of full activity.

from spirituality down through materiality, up to spirituality again,—so the rounds of mankind constitute a similar series which the chain of globes itself might be taken to symbolise. In the evolution of man in fact, on any one plane as on all, there is a descending and an ascending arc; spirit, so to speak, transforming itself into matter, and matter resolving itself into spirit. The lowest or most material point in the cycle thus becomes the inverted apex of physical intelligence, which is the masked manifestation of spiritual intelligence. Each round of mankind evolved on the downward arc (as each race of each round if we descend to the smaller mirror of the cosmos) must thus be more physically intelligent than its predecessor, and each in the upward arc must be invested with a more refined form of mentality commingled with greater spiritual intuitiveness. In the first Round therefore we find man, a relatively ethereal being compared even on earth with the state he has now attained here, not intellectual but super-spiritual. Like the animal and vegetable shapes around him, he inhabits an immense but loosely organised body. In the second Round he is still gigantic and ethereal, but growing firmer and more condensed in body—a more physical man, but still less intelligent than spiritual. In the third Round he has developed a perfectly concrete and compacted body, at first the form rather of a giant ape than of a true man, but with intelligence coming more and more into the ascendant. In the last half of the third Round his gigantic stature decreases, his body improves in texture, and he begins to be a rational man. In the fourth Round intellect, now fully developed, achieves enormous progress. The dumb races with which the Round begins, acquire human speech as we understand it. The world teems with the results of intellectual activity and spiritual decline. At the half way point of the fourth Round here, the polar point of the whole seven-world period is passed. From this point onwards the spiritual ego begins its real struggle with body and mind to manifest its transcendental powers. In the fifth Round the struggle continues, but the transcendental faculties are largely developed, though the struggle between these on the one hand, with physical intellect and propensity is fiercer than ever, for the intellect of the fifth Round as well as its spirituality is an advance on that of fourth. In the sixth Round humanity attains a degree of perfection both of body and soul,—of intellect and spirituality, which ordinary mortals of the present epoch will not readily realise in their imaginations. The most supreme combinations of wisdom, goodness and transcendental enlightenment which the world has ever seen or thought of, will represent the ordinary type of manhood. Those faculties which now, in the rare efflorescence of a generation, enable some extraordinarily gifted persons to explore the mysteries of Nature and gather the knowledge of which some crumbs are now being offered (through these writings and in other ways) to the ordinary world, will then be the common apurage of all. As to what the seventh Round will be like, the most communicative occult teachers are solemnly silent. Mankind in the seventh Round will be something altogether too god-like for mankind in the fourth Round to forecast its attributes.

During the occupation of any planet by the human life-wave, each individual monad is inevitably incarnated many times. This has been partly explained already in Fragment No. V. If one existence only be passed by the monad in each of the branch races through which it must pass at least once, the total number accomplished during a Round period on one planet, would be 343 ,—the third power of 7 . But as a matter of fact each monad is incarnated twice in each of the branch races, and also comes in, necessarily for some few extra incarnations as well. For reasons which is not easy for the outsider to divine, the possessors of occult knowledge are especially reluctant to give out numerical facts relating to cosmogony,

though it is hard for the uninitiated to understand why these should be withheld. At present, for example, we shall not be able to state what is the actual duration, in years, of the Round period. But a concession which only those who have long been students of occultism by the old method will fully appreciate, has been made about the numbers with which we are immediately concerned; and this concession is valuable at all events, as it helps to elucidate an interesting fact connected with evolution, on the threshold of which we have now arrived. This fact is that while the earth, for example, is inhabited as at present, by fourth Round humanity, by the wave of human life, that is to say, on its fourth journey round the circle of the worlds, there may be present among us some few persons, few in relation to the total number, who, properly speaking, belong to the fifth Round. Now, in the sense of the term at present employed, it must not be supposed that by any miraculous process, any individual unit has actually travelled round the whole chain of worlds once more often than his compeers. Under the explanations just given as to the way the tide-wave of humanity progresses, it will be seen that this is impossible. Humanity has not yet paid its fifth visit even to the planet next in advance of our own. But individual monads may outstrip their companions as regards their individual development, and so become exactly as mankind generally will be when the fifth Round has been fully evolved. And this may be accomplished in two ways. A man born as an ordinary fourth Round man, may, by processes of occult training, convert himself into a man having all the attributes of a fifth Round man and so become what we may call an artificial fifth-Rounder. But independently of all exertions made by man in his present incarnation, a man may also be born a fifth-Rounder, though in the midst of fourth Round humanity, by virtue of the total number of his previous incarnations.

If x stands for the normal number of incarnations which in the course of nature a monad must go through during a round period on one planet, and y for the margin of extra incarnations into which by a strong desire for physical life he may force himself during such a period, then, as a matter of fact, $24\frac{1}{2}(x \times y)$ may exceed $28x$; that is to say, in $3\frac{1}{2}$ Rounds a monad may have accomplished as many incarnations as an ordinary monad would have accomplished in four complete Rounds. In less than $3\frac{1}{2}$ Rounds the result could not have been attained, so that it is only now that we have passed the half way point of evolution on this half way planet, that the fifth-Rounders are beginning to drop in.

It is not possible in the nature of things that a monad can do more than outstrip his companions by more than one Round. This consideration notwithstanding Buddha was a sixth Round man, but this fact has to do with a great mystery outside the limits of the present calculation. Enough for the moment to say that the evolution of a Buddha relates to something more than mere incarnations within the limits of one planetary chain.

Since large numbers of lives have been recognised in the above calculations as following one another in the successive incarnations of an individual monad, it is important here, with the view of averting misconceptions to point out that the periods of time over which these incarnations range are so great that vast intervals separate them, numerous as they are. As stated above, we cannot just now give the actual duration of the Round-periods. Nor indeed could any figures be quoted as indicating the duration of all Round-periods equally, for these vary in length within very wide limits. But here is a simple fact which has been definitely stated on the highest occult authority we are concerned with. The present *race* of humanity, the present 5th *race* of the 4th Round period, began to evolve about one million of years ago. Now it is not yet finished; but supposing that a million years had constituted the complete life of the race, how would it have been divided up for each in-

dividual monad? In a race there must be rather more than 100, and there can hardly be 120 incarnations for an individual monad. But say even there have been already 120 incarnations for monads in the present race already. And say that the average life of each incarnation was a century, even then we should only have 12,000 years out of the million spent in physical existence, against 988,000 years spent in the subjective sphere, or there would be an average of more than 8,000 years between each incarnation.* Certainly these intervening periods are of very variable length, but they cannot contract to anything less than about 1,500 years, in any case,—leaving out of account of course the case of adepts who have placed themselves quite outside the operation of the ordinary law,—and 1,500 years if not a quite impossibly short, would be an extraordinarily brief interval between two rebirths.

THE CAVE OF THE ECHOES.

A STRANGE BUT A TRUE STORY.†

IN one of the distant governments of the Russian empire in a small town, on the very borders of Siberia, a mysterious tragedy occurred some twenty-five years ago.

About six versts from the little town of P——, famous for the wild beauty of its scenery, and for the wealth of its inhabitants—generally proprietors of mines and iron foundries—stood an aristocratic mansion. Its household consisted of the master, a rich old bachelor, and his brother, a widower and the father of two sons and three daughters. It was known that the proprietor, Mr. Izvertzoff, had adopted his brother's children, and, having formed an especial attachment for his eldest nephew, Nicholas, he had made him the sole heir to his numerous estates.

Time rolled on. The uncle was getting old, the nephew coming of age. Days and years had passed in monotonous serenity, when, on the hitherto clear horizon of the quiet family, appeared a cloud. On an unlucky day one of the nieces took it into her head to study the zither. The instrument being of purely Teutonic origin, and no teacher for its speciality residing in the neighbourhood, the indulgent uncle sent to St. Petersburg for both. After diligent research only one Professor could be found willing to trust himself in such close proximity to Siberia. It was an old German artist, who, sharing equally his earthly affections between his instrument and a pretty blonde daughter, would part with neither. And thus it came to pass that, one fine morning, the old Professor arrived at the mansion with his music-box under one arm and his fair Munchen leaning on the other.

From that day, the little cloud began growing rapidly; for, every vibration of the melodious instrument found a responsive echo in the old bachelor's heart. Music awakens love, they say, and the work begun by the zither was completed by Munchen's blue eyes. At the expiration of six months the niece had become an expert zither-player, and the uncle was desperately in love.

One morning, gathering his adopted family around him, he embraced them all very tenderly, promised to remember them in his will, and wound up by declaring his unalterable resolution to marry the blue-eyed Munchen. After which he fell upon their necks and wept in silent rapture. The family, understanding that they were cheated out of the inheritance, also wept; but it was for another cause. Having thus wept, they consoled themselves and tried their best to rejoice, for the old gentleman was sincerely beloved by all. Not all of them rejoiced though. Nicholas, who had been himself smitten to the heart by the pretty German, and found himself at once defrauded of his belle and his uncle's money, neither rejoiced nor consoled himself, but disappeared for a whole day.

* See in this connection page 35 of Vol. I of *Isis Unveiled*, beginning at the last paragraph of page 34.

† This story is given from the narrative of an eye-witness, a Russian gentleman, very pious, and fully trustworthy. Moreover, the facts are copied from the police records of P——. The eye-witness in question attributes it of course partly to divine interference and partly to the Evil One.—Ed.

Meanwhile, Mr. Izvertzoff had given orders to prepare his travelling carriage for the following morning. It was whispered that he was going to the Government town, at some distance from there, with the intention of altering his will. Though very wealthy, he had no superintendent on his estate, but kept his books himself. The same evening, after supper, he was heard in his room scolding angrily at his servant, who had been in his service for over thirty years. This man, Ivan, was a native of Northern Asia, from Kamtchatka. Brought up by the family in the Christian religion, he was thought very much attached to his master. A few days later, when the first tragic circumstance I am about to relate, had brought all the Police force to the spot, it was remembered that Ivan was drunk on that night; that his master, who had a horror of this vice, had paternally thrashed him and turned him out of his room; and that Ivan had been seen reeling out of the door and heard to mutter threats.

There was on the vast domain of Mr. Izvertzoff a curious cavern, which excited the curiosity of all who visited it. It exists to this day, and is well known to every inhabitant of P. * * * A pine forest, which begins nearly at the garden gate, climbs in steep terraces up to a long range of rocky hills, which it covers with a broad belt of impenetrable vegetation. The grotto leading to this place which is known as the "Cave of the Echoes," was situated about half a mile from the mansion, from which it appeared as a small excavation in the hill side, almost hidden by luxuriant plants, but not so as to prevent any person entering it from being readily seen from the terrace of the house. Entering the grotto, the explorer finds at the rear a narrow cleft, having passed which he emerges into a lofty cavern, feebly lighted through fissures in a ceiling fifty feet high. The cavern itself is immense, and could easily hold between two and three thousand people. A part of it was then paved with flags, and often used in the summer as a ball-room by picnic-parties. Of an irregular oval, it gradually narrows into a broad corridor, which runs for several miles under ground, intercepted here and there by other chambers, as large and lofty as the ball-room, but, unlike the first, impassable otherwise than in a boat, as they are always full of water. These natural basins have the reputation of being unfathomable.

On the margin of the first of these, was a small platform, with several mossy rustic seats arranged on it, and it is from this spot that all the phenomenal echoes are heard in all their weirdness. A word pronounced in a whisper or a sigh seems caught up by endless mocking voices, and instead of diminishing in volume, as honest echoes do, the sound grows louder at every successive repetition, until at last it bursts forth like the repercussion of a pistol-shot, and recedes in a plaintive wail down the corridor.

On the evening in question M. Izvertzoff had mentioned his intention to have a dancing party in this cave on his wedding day, which he had fixed for an early date. On the following morning, while preparing for his departure, he was seen by his family entering the grotto, accompanied only by the Siberian. Half an hour later Ivan returned to the mansion for a snuff-box, which his master had forgotten in his room, and went back with it to the cave. An hour later the whole house was startled with his loud cries. Pale and dripping with water, Ivan rushed in like a mad man and declared that M. Izvertzoff was nowhere to be found in the cave. Thinking he had fallen into the lake, he had dived into the first basin in search of him, and got nearly drowned himself.

The day passed in vain attempts to find the body. The Police filled the house, and louder than the rest in his despair seemed Nicholas, the nephew, who had returned home only to receive the sad tidings.

A dark suspicion fell upon Ivan, the Siberian. He had been struck by his master the night before, and had

been heard to swear revenge. He had accompanied him alone to the cave, and when his room was searched, a box full of rich family jewelry, known to have been carefully kept in M. Izvertzoff's apartment, was found under Ivan's bedding. Vainly did the serf call God to witness, that the box had been given to him in charge by his master himself, just before they proceeded to the cave; that it was the latter's purpose to have the jewelry reset, as he intended it for a wedding present for his bride, and that he, Ivan, would willingly give his own life to recall that of his master, if he knew him to be dead. No heed was paid to him, however, and he was arrested upon a charge of murder. Under the Russian law a criminal cannot, at any rate, be held not in those days, be sentenced for a crime, however conclusive the evidence, unless he confessed his guilt.

After a week passed in useless search, the family arrayed themselves in deep mourning; and, as the will as originally drawn remained without a codicil, the whole of the property passed into the hands of the nephew. The old teacher and his daughter bore this sudden reverse of fortune with true Germanic phlegm, and prepared to depart. Taking his zither again under one arm, he was about to lead his Munchen by the other, when the nephew stopped him by offering himself instead of his departed uncle. The change was found an agreeable one, and, without much ado, the young people were married.

Ten years rolled away again, and we find the happy family at the beginning of 1859. The fair Munchen had become fat and vulgar. From the day of the old man's disappearance, Nicholas had been morose and retired in his habits. Many wondered at the change in him; for now he was never seen to smile. It seemed as if his only aim in life was to find out his uncle's murderer, or rather to bring Ivan to confess his guilt. But the man still persisted that he was innocent.

An only son was born to the young couple, and a strange child it was. Small, delicate and ever ailing, his frail life seemed to hang by a thread. When his features were in repose, his resemblance to his uncle was so striking that the members of the family often shrank from him in terror. It was the pale, shrivelled face of a man of sixty upon the shoulders of a child of nine years. He was never seen to either laugh or play; but perched in his high chair, gravely sat, folding his arms in a way peculiar to the late M. Izvertzoff. He often remained so for hours, motionless and drowsy. His nurses were often seen furtively crossing themselves at night, upon approaching him, and not one of them would consent to sleep alone with him in the nursery. His father's behaviour towards him was still more strange. He seemed to love him passionately, and at the same time to hate him bitterly. He seldom embraced or caressed the child, but would pass long hours watching him, with livid cheek and staring eye, as he sat quietly in a corner, in his goblin-like, old fashioned way. The child had never left the estate, and few outside the family knew him.

About the middle of July, a tall Hungarian traveller, preceded by a great reputation for eccentricity, wealth and mysterious powers, arrived at the town of P——from the North where, it was said, he had resided for years. He settled in the little town in company with a Schaman or North Siberian magician, on whom he was said to experiment in mesmerism. He gave dinners and parties, and invariably exhibited his Schaman, of whom he felt very proud, for the amusement of his guests. One day the notables of P——made an unexpected invasion of the domains of Nicholas Izvertzoff, and requested of him the loan of his cave for an evening entertainment. Nicholas consented with great reluctance, and with still greater hesitancy was he prevailed upon to join the party.

The first cavern and the platform beside the bottomless lake glittered with lights. Hundreds of flickering candles and torches stuck in the clefts of the rocks, illuminated the place, and drove the shadows from the mossy nooks and corners, where they had been undisturbed for many years. The stalactites on the walls sparkled brightly, and the sleeping echoes were suddenly awakened, by a confusion of joyous sounds of laughter and conversation. The Schaman, who was never lost sight of by his friend and patron, sat in a corner, entranced as usual. Crouched on a projecting rock, about midway between the entrance and the water, with his lemon-yellow, wrinkled face, flat nose, and thin beard, he looked more like an ugly stone idol than a human being. Many of the company pressed round him and received correct answers to their questions, the Hungarian cheerfully submitting his mesmerised 'subject' to cross examination.

Suddenly one of the party, a lady, remarked that it was in that very cave that old M. Izvertzoff had so unaccountably disappeared ten years before. The foreigner appeared interested, and desired to learn more of the mysterious circumstances. Nicholas was sought in the crowd and led before the eager group. He was the host and he found it impossible to refuse the demanded narrative. He repeated the sad tale in a trembling voice, with a pallid cheek and tears were seen to glitter in his feverish eye. The company were greatly affected, and encomiums upon the behaviour of the loving nephew in honouring the memory of his uncle and benefactor freely circulated in sympathetic whispers. Suddenly the voice of Nicholas became choked, his eyes started from their sockets, and, with a suppressed groan, he staggered back. Every eye in the crowd followed with curiosity his haggard look as it remained riveted upon a weazen little face that peeped from behind the back of the Hungarian.

"Where do you come from? Who brought you here child?" lisped out Nicholas, as pale as death itself.

"I was in bed papa; this man came to me, and brought me here in his arms," simply answered the boy, pointing to the Schaman, beside whom he stood on the rock, and who, with his eyes closed, kept swaying himself to and fro like a living pendulum.

"That is very strange," remarked one of the guests, "for the man has never moved from his place!"

"Good God! what an extraordinary resemblance!" muttered an old resident of the town, a friend of the lost man.

"You lie, boy!" fiercely exclaimed the father, "Go to bed, this is no place for you."

"Come, come," interposed the Hungarian, with a strange expression on his face, and encircling with his arm the slender, childish figure; "the little fellow has seen the double of my Schaman, which roams sometimes far away from his body, and has mistaken the phantom for the man himself. Let him remain with us for a while."

At these strange words the guests stared at each other in mute surprise, while some piously made the sign of the cross spitting aside presumably at the devil and his works.

"By the bye," continued the Hungarian, with a very peculiar firmness of accent, and addressing the company rather than any one in particular, "why should we not try to unravel the mystery hanging over that tragedy, with the help of my Schaman? Is the suspected party still lying in prison?... What? not confessed till now?... This is very strange indeed. But now we will learn the truth in a few minutes! Let all keep silent!"...

He then approached the Tehucktchene, and immediately began his performance without so much as asking the consent of the master of the place. The latter stood rooted to the spot as if petrified with horror, and unable to articulate a sound. Except by him the suggestion was met with general approbation, and the Police Master, Col. S——, approved of the idea very much.

"Ladies and gentlemen," then said the mesmeriser in a miabile tones, "allow me for this once to proceed otherwise than I generally do. I will employ the method of native magic. It is more appropriate to this wild place, and far more effective as you will find, than our European mode of mesmerisation.

Without waiting for an answer, he drew from a bag that never left his person, first, a small drum, and then two little phials—one full of liquid, the other empty. With the contents of the former he sprinkled the Schaman, who fell to trembling and nodding more violently than ever. The air was filled with the perfume of spicy odours and the atmosphere itself seemed to become clearer. Then to the horror of those present, he quietly approached the Tibetan, and taking a miniature stiletto from his pocket, he plunged the sharp steel into the man's forearm, and drew blood from it, which he caught in his empty vial. When it was half filled he pressed the orifice of the wound with his thumb, and stopped the flow as easily as if he had corked a bottle, after which he sprinkled the blood over the little boy's head. He then suspended the drum from his neck, and, with two ivory drum sticks, which were covered with carved magic signs and letters, he began beating a sort of *reveille*, as he said, to drum up the spirits.

The bystanders, half shocked and half terrified at these extraordinary proceedings, eagerly crowded round him, and for a few moments a dead silence reigned throughout the lofty cavern. Nicholas with his face livid and corpse-like stood speechless as before. The mesmerizer had placed himself between the Schaman and the platform when he began slowly drumming. The first notes were muffled, and vibrated so softly in the air that they awakened no echo, but the Schaman quickened his pendulum—like motion, and the child became restless. The drummer then began a low chant, slow, impressive, and solemn.

As the unknown words issued from his lips, the flames of the candles and torches wavered and flickered until they began dancing in rythm with the chant. A cold wind came wheezing from the dark corridors beyond the water, leaving a plaintive echo in its trail. Then a sort of nebulous vapour seeming to ooze from the rocky ground and walls, gathered about the Schaman and the boy. Around the latter the aura was silvery and transparent, but the cloud which enveloped the former was red and sinister. Approaching nearer the platform, the magician beat a louder call on his drum, and this time the echo caught it up with terrific effect! It reverberated near and far, in incessant peals; one wail followed another, louder and louder, until the thundering roar seemed the chorus of a thousand demon voices, rising from the fathomless depths of the lake. The water itself, whose surface, illuminated by many lights, had previously been smooth as a sheet of glass, became suddenly agitated, as if a powerful gush of wind had swept over its unruffled face.

Another chant, and a roll of the drum, and the mountain trembled to its foundation with the canon-like peals which rolled through the dark and distant corridors. The Schaman's body rose two yards in the air, and nodding and swaying, sat, self suspended, like an apparition. But the transformation which now occurred in the boy chilled every one, as they speechlessly watched the scene. The silvery cloud about the boy now seemed to lift him too, into the air; but unlike the Schaman, his feet never left the ground. The child began to grow as though the work of years was miraculously accomplished in a few seconds. He became tall and large, and his senile features grew older, in proportion with the body. A few more seconds, and the youthful form had entirely disappeared. It was *totally absorbed in another individuality, and, to the horror of those present who had been familiar with his appearance, this individuality was old M. Izvertzoff!*

On his temple was a large, gaping wound, from which trickled great drops of blood. The phantom now moved directly in front of Nicholas, who, with his hair standing erect, gazed at his own son, transformed into his uncle with the look of a mad man. This sepulchral silence was broken by the Hungarian, who, addressing the child phantom, asked him, in solemn voice:—

"In the name of the great Master, Him, who has all power, answer the truth, and nothing but the truth. Restless spirit, hast thou been lost by accident, or foully murdered?"

The spectre's lips moved, but it was the echo which answered for them in lugubrious shouts: "Murdered! murdered! mur-der-ed!"

"Where? How? By whom?" asked the conjuror. The apparition pointed a finger at Nicholas, and, without removing its gaze or lowering its arm, retreated backward slowly toward the lake. At every step it took, the younger Izvertzoff, as if compelled by some irresistible fascination, advanced a step toward it, until the phantom reached the lake, and the next moment was seen gliding on its surface. It was a fearful, ghostly scene!

When he had come to within two steps of the brink of the watery abyss, a violent convulsion ran through the frame of the guilty man. Flinging himself upon his knees, he clung to one of the rustic seats with a desperate clutch, and, staring wildly, uttered a long piercing cry of agony. The phantom now remained motionless on the water, and bending its extended finger, slowly beckoned him to come. Crouched in abject terror, the wretched man shrieked until the cavern rang again and again "I did not...no, I did not murder you?"...

Then came a splash, and now it was the boy who was in the dark water, struggling for his life, in the middle of the lake, with the same motionless, stern apparition brooding over him.

"Papa! papa! Save me!...I am drowning,"...cried the piteous little voice amid the uproar of the mocking echoes.

"My boy!" shrieked Nicholas, in the accents of a maniac, springing to his feet; "My boy! Save him! Oh save him!.....Yes, I confess—I am the murderer..... It is I who killed him!" Another splash, and the phantom disappeared. With a cry of horror the company rushed towards the platform, but their feet were suddenly rooted to the ground as they saw amid the swirling eddies, a whitish shapeless mass, holding the murderer and the boy in tight embrace and slowly, slowly sinking into the bottomless lake.

On the morning after these occurrences, when, after a sleepless night, some of the party visited the residence of the Hungarian gentleman, they found it closed and deserted. He and the Schaman had disappeared. Many are among the older inhabitants of P—who remember him, the police-master, Col. S—who dying a few years since in the full assurance that the noble traveller was the Devil. To add to the general consternation, the Izvertzoff mansion took fire, and was completely destroyed on that night. The Archbishop performed the ceremony of exorcism, but the locality is considered accursed to this day. The Government investigated the facts, and—ordered silence.

PICKINGS FROM OUR CONTEMPORARIES.

The Revue Spirite of Paris, for February, publishes a communication from a medium named L. Cephas—which it calls quite pertinently "very original." It is headed GAMBETTA NAPOLEON and announces the stupendous news that the late French Dictator was no other than Napoleon re-incarnated. This re-incarnation having been predestined and preordained by God and the Spirits, there was no fatality in Gambetta's death. The modern Tchengis Khan had "reflected and repented" between his two lives and come to the conclusion that the republic was after all the best form of government for the French people. And now "Gambetta has expiated a portion of the sins of Napoleon." If so, it hardly behooves Bonapartists and the next of kin of the great Napoleon to go on rebel-

ling against "spirits" in trying to restore the lost Dynasty. The best means of cutting the Gordian knot of France's present difficulties would be to convert all the *Napoleonides* and their partisans to spiritism. We offer this advice to the serious consideration of our friends and brothers in France.

Le Bon sens, a Radical journal of Carcassone, France, publishes another interesting communication from the same source. It is a prophecy and emanates from the cerebral ganglia of another medium and seer. We translate it *verbatim et literatim*.

"France has made a great loss, you say, in the persons of two of her sons. Do not despair. Two others will come in their stead (reincarnations of the two departed ones, as we understand) to replace them.

Alsace and Lorraine will be restored to us after a terrible war which is going to take place between Germany and Russia, a war into which France will be dragged in. It will be favourable to the allied armies. Austria will be at first with Prussia; but she will soon forsake her; for Hungary and all the Slavonians of that Empire will compel her to it.

Be full of hope, oh dear friends.

(Signed) LEON GAMBETTA."

At this revelation, a spiritist present exclaimed, "Oh, if it were true!"

Thereupon the "Spirit" (of Gambetta) answered with great animation:

"I swear by the holy name of God, in whom I had the misfortune to disbelieve, that all will come to pass as I say.

Oh God of Justice! Thou wilt not permit that the monstrous iniquity of the spoil of such a beautiful portion of my France should continue!—Adieu."

The world of "Spirits" we see, is rife with politics. The latter entering very little into our programme we will leave it for what it is worth with this short remark, however, that it does seem puzzling, why on the same principle of divine equity, Lothaire II, or Stanislas Leszczynski, or some other respectable ghost whose life preceded the treaties of Munster and Ryswick should not equally claim Alsace and Lorraine as "a beautiful portion of their Austria and Germany?"

The Banner of Light and the *R. P. Journal* of the U. S. A. notify us of the death of Dr. George Beard, the most fierce opponent of spiritualism. The world of science loses an earnest worker, and believers in "spirit" communication acquire thereby a new ally. We prophesy that, as in the case of our much lamented Brother, D. M. Bennett, Dr. Brittan and many other illustrious departed, a week will not pass after his demise that this uncompromising enemy of materialised and other "spirits" will come himself in that role and deliver *pseudo* scientific lectures "through the organism" of some inspirational medium repenting of what he had done and recanting all he had ever said against Spiritualism. Verily, bitter is the thought of death, so long as there exists no law to prevent *inspired* mediums from making any one's spirit" say platitudes that would have forced the living man to cut off his tongue in despair rather than to utter them. We invite the reasonable spiritualist to ponder over the *post-mortem* orations of—the great DARWIN—for instance.

THE *Indian Witness* of Calcutta, after the manner of the majority of the professional modern witnesses in India who, to use the words of a native Judge, "for the consideration of four annas to ten rupees, will give evidence damaging enough to hang four consecutive generations of innocent men"—is once more at its old slanders. Speaking of the "*Ghostology* of the Theosophists," it calls it "an imposture, which the average sceptic thoroughly despises." The *Indian Witness* in saying this fibs as usual; moreover it fathers upon the Theosophists a belief which is thoroughly its own. The Theosophist, unless he happens to be a rabid Spiritualist of the coarser kind, believes in neither holy nor unholy ghost and ghosts. Moreover, what the "average sceptic thoroughly despises" is superstition, or belief in a *supernatural* religion full of divine and satanic miracles—precisely the position of our well-wisher the *Indian Witness*; and what the *educated* Sceptic has a thorough contempt for,—one shared in this by every refined Christian—is the disgusting cant and at the same time the backbiting propensity of the half-educated preacher and missionary; the noisy impertinence of the religious snob and zealot of that class so well represented by some Yankee orators; and—the mountebank performances of half-witted fanatics throwing discredit upon the religion they try to preach. All of these—spiteful

padris, Christian snobs, and irresponsible fanatics, are the subjects of the gushing reverence and respectful patronage of the *Indian Witness*.... What Theosophist under the circumstances but will prefer vilification to laudation at such hands and in such a motley company!

PITY THE POOR "PRINCIPALS!"

THE Theosophical Society is at last relieved of half the burden of its supposed iniquities, the said half being kindly transferred from its long suffering back to that of the "Principals of Indian Colleges," through the kind offices of the local "padris." The Rev. T. Evans of Monghyr is bewailing in the *Indian Evangelical Review* in tones sounding suspiciously like an ugly denunciation the "godlessness" of the hapless "Principals." Says, the Reverend: "Principals of colleges occasionally advertise the giving of atheistical lectures, and invite missionaries to these lectures. They give missionaries an opportunity of defending Christianity. But this shows that they are not only atheists, but very determined atheists. The department is a godless one: and it persecutes Christianity in every way."

Sad—if true. We too invite missionaries to our theosophical lectures, offering them to defend their respective *sectarian* views and doctrines, by either meeting our lecturers on the platform, or explaining them in the columns of our journal. But they will do neither. They will not come out to meet us publicly, nor will they have to say any thing in our magazine, nor reciprocate the politeness. Our "godly" friends are prudent, and prefer having the field all to themselves, wherein they can denounce the "godless" theosophists without any fear of being contradicted. Thus they have always a backdoor opened, through which, in case of necessity, they can quietly slip out "dry from under a shower," and plead *ignorance of facts* whenever caught fibbing and distorting truth about their opponents.

A HEAVY CURSE.

As a specimen of condensed and concentrated episcopal malice, the following ANATHEMA recently sent by the Pope to various Bishops with orders to be read to their parishioners, and hurled by the Archbishop of Santander (Spain) against spiritualists in general, and certain editors in his diocese especially—is truly edifying and Christian. The "accursed ones" are men whose only crime is to have dared to proclaim their preference for civil and religious liberty, over priestly domination. Matching well those famous excerpts from the bulls against liberals issued by the late Pope Pius IX, and collated by Mr. Gladstone a few years ago, this latest inspiration claimed to be received through the Holy Ghost merits a prominent place among them. We translate it *verbatim* from the original, as found in the *St. Petersburg Rebus*, and dedicate our translation to our good friends of the Society of Jesus—that meek and all-forgiving ideal of every divine and human virtue.

BULL OF EXCOMMUNICATION.

"May Almighty God and his holy saints curse the spiritualists and their journals with the perpetual malediction launched against the Devil and his angels! May they be accursed like Judas the traitor, and Julian the apostate; and may they perish like Nero. May the Lord judge them as he judged Dathan and Abiram and command the earth to swallow them alive. May they be crushed and swept away from the face of the earth and all memory of them disappear for ever and ever; and may they be seized with terrible death and hurled alive they and their progeny into hell for damnation everlasting, so as not to leave a seed of themselves upon the surface of the globe. May the few days that are yet in store for them be full of gall and bring on incessant disasters and unhappiness to THE ACCURSED ONES. Let them suffer hunger, thirst and nakedness, and be visited by every unclean disease and pain, through wretched poverty and misery. Accursed be every bit of their property and every blessing and prayer instead of benefitting be changed for them into a curse. Let them be cursed everywhere and at every hour; cursed day and night, sleeping and waking, in eating, in drinking and during fast; cursed when they speak and when they keep silent; cursed at home and abroad; cursed on land and on water; cursed from the top of their heads down to the soles of their feet! May their eyes be blinded, their ears deaf, their tongues dumb and rooted to their palates! Cursed be every member of their family and every limb of their body! Let them be cursed from to-day and for ever! Let light be

changed for them into darkness before the face of the Creator, on the great day of the last Judgment! May their sepulchre be that of dogs and asses! May famished wolves prey upon their corpses and may their eternal company be that of Satan and his angels!"

Who, after reading the above, would dare to deny that the coming of Christ was a gigantic failure, and the claims of his church and followers as gigantic a sham? A wretched chance the poor Theosophists would have if they should be cast upon some island where this theocratic Boanerges enjoyed absolute power!

A CASE OF CLAIRVOYANCE.

SOME time ago, a curious case of clairvoyance happened to a friend of mine at Shihpore. I will not, in the least, color my story in order to invite the attention of your numerous readers, but give the facts in *ipsissima verba* of my friends.

On a moonlit night, my friend, who holds an enviable situation in the Postal Department, sat on the top of his house. He was very morose and sorrowful; for a few days before he had lost his father, and as a matter of fact, his death caused the whole burden of the family to fall on his head. On this particular night, he was absorbed in deep meditation, in comparing his happy past with the deplorable present and the troublesome future. The gay nature, the beautiful landscapes, the cloudless sky, and the bright moon could not make any impression on him nor relieve him of his pain. While he was thus ruminating from one melancholy thought to another, he descried, at a distance, the form of a human being. Gentle readers, call it a form, a shadow, a phantom, or any name you please, but the moving form was that of his dead father. It was then on the road and on its way home. It came to the gate of his house. The gate opened voluntarily as if by magic. His father entered into the vestibule, bolted the door, and proceeded to the inner house. For a while he lost sight of him, but on a sudden he heard distinct and heavy foot-falls in the staircase. The door opened ajar, and his dead father in living form, believe me, appeared before him without any change in his appearance or color. My friend, like Hamlet, was taken by surprise. His hair stood on end, and for some time he lost the courage even to turn his face towards him. A few moments after, he made a bold attempt and looked full in the face of the apparition. The moon was shining on his withered face, and there was not a shadow of doubt in regard to his personality. There was an awful silence reigning for some time. His father at last broke the silence thus:—"My dear boy, why are you so cowed down, care-worn and crest-fallen? Why do you think of me so often? Take courage. I will shortly come to you." With these words he vanished in the air, like a phantom.

My friend who had very little hope of getting any child after the birth of his two daughters, however, soon perceived the truth of his father's words. The day of confinement was not far off, and while every member of the house was on the tiptoe of expectation of seeing a male child, lo! my friend saw one evening a beautiful boy sleeping on his sofa. The boy was pointed out to the females of the house, but to his mortification none could see anything but the clean and white bed itself. On the next day, it so happened that the same sleeping boy first fell to the sight of his consort, whose loud exclamation soon brought a crowd of members around the bedstead. On this occasion, every one secured a full view of the slumbering child. On the third day, his eldest daughter then about six years old, came across this child, and reported the fact to her parents. While the thread of the narration reached this point, his daughter, who was standing by me, corroborated her father's statement by emphatically declaring, "yes, papa, I found a beautiful *khoka* sleeping in your bed."

In due course his wife gave birth to a pretty male child, who, when a year old, seemed to understand everything that went around him. He could retain in his memory almost every word that entered into his ear. He was as grave as Addison, who was reported to have never spoken three sentences together in his whole life. The boy, unlike other boys of his age, would not laugh or cry without reason. This boy is now only three years old.

I hope these lines will draw the attention of the Theosophists in India and the members of the Society for Psychical Research, founded by Mr. Henry Sidgwick.

Yours, &c. H.

PATIYA, CHITTAGONG, 28th February, 1883.

Ed. Note.—Before any "Theosophist" gives his opinion on the above, he will stop to enquire for that of the writer himself. What does he mean?

Are we to understand that his friend's father has reincarnated himself in his newly-born babe and that the "beautiful boy" seen clairvoyantly by several persons was the *mayavi rupa* of the future son and the *kama rupa* of the deceased man? But that would present insuperable difficulties from the occult point of view, and as to the ordinary spiritualistic explanation no strict Theosophist would ever accept it. *Rested savoir* what the Society for Psychical Research will have to say.

MYSTIC STORIES.

[A NUMBER of M.S.S. relating to remarkable incidents within the personal experience of the writers, mostly Fellows of our various Societies, having accumulated on our hands, it will be convenient to lay them before the reader as a connected series; the more so, as the occurrences referred to, cover a wide area of different nationalities, customs, and beliefs, and may thus suggest interesting comparisons. N. B.—No story will be published unless the name of the writer can be given in full.—*Ed.*]

MEHLADI MATA.

BY HIS HIGHNESS DAJI RAJ, F. T. S., THAKORE SAHEB OF WADHWAN.

THE province of Kathiawar, of which my estate forms a part, is perhaps one of the best adapted in India, to the study of the Black Art, sorcery, or the malicious misuse of Occult Power, since mediumship, or involuntary obsession, is very rife there. The practitioners and subjects of occult thaumaturgy frequently produce their phenomena in the presence of a host of witnesses. Every household has thus its tale of witnesses. I myself, although young in years and much experience, have seen like wonders on two occasions. According to common local tradition, a distant relative of mine, who died about fifty years ago, had learnt the black art, and possessed the "powers" to a wonderful degree. While I was studying in the Rajkumar College at Rajkot, a Mahomedan servant of His Highness the Rajah of Loonawara, gave Rawal Shree Hurree Singhajee Roop Singhjee, F. T. S. of Sihore, and myself, an exhibition of his knowledge in this direction.

Along with a few other persons, we were one day seated in a room, when the Mahomedan, accompanied by another young man, came to us. He commenced beating and playing on a peculiar tom-tom; when the young man soon appeared like one obsessed and began to jump and dance. After a while, the Mahomedan stopped his music and submitted to our examination a long spear. We inspected it very carefully, and after assuring ourselves that it was a good, sound, iron spear, and a dangerous one to use, we returned it to him, after which he at once ran it through the young man's body. The programme having been previously explained to us, we felt more dismayed than surprised at the spectacle; and it was that knowledge of his powers that prevented our being greatly frightened at the act. In a few seconds, he drew out the spear from the transpierced young man, upon whom, on close examination, we could not find a single scar left to mark the wounded spot. Another case. Among my retainers there is a sepoy who, on certain occasions and at certain times can, for the brief duration of a second or two, cut off a part of his tongue and taking it out of the mouth, show it on the palm of his hand and then replace it back. When he re-opens his mouth after a while, not a sign of the severance is observable. Some doctors suggested that this was a case of healing by the first intention? When I however asked for a practical demonstration to substantiate their hypothesis, their intentions failed them.

When I was a boy, an Arab Fakir from Bagdad came to Wadhwan and showed the same feat of transpiercing human flesh with perfect impunity. He thus ran through with the sharp points of iron rods not only his own cheeks, but also those of some persons who were sitting close to him. This was done without a drop of blood being spilt. Nor would this feat leave any other sign of the operation at the wounded spot save a small puncture about the size of a pin's head for a month or two. The men so dealt with, as they told us, were not actually hurt; but the fright, caused by the sudden thrust of the sharp iron through both their cheeks, was as amusing as the feat itself was instructive and wonderful.

The story of the powers and achievements of my relative, alluded to above, though very interesting, is too long to be given along with the above. I will, therefore, reserve it for a future number of the Journal.

HINDU DIVINATION.

BY NOBIN K. BANNERJI, F. T. S.

IN my school-days I had the good fortune of witnessing in our neighbourhood, in the suburbs of Calcutta, an instance of the "Batu Chalan" (cup in motion), a mode of divination for the purpose of finding out lost or stolen articles. A relative of ours lost one day a certain article; and as there happened to be then a Hindu diviner close to our place, he was sent for the next morning. A number of persons collected to witness the phenomenon. The man asked for a brass-cup with a round bottom, and some earth from the mouth of a mouse-hole. In Bengal, this earth is called *Indur Mattee*. When these objects were procured, the diviner placed the cup on a bed made of this earth. He then put some water and flour into, and made certain *poojahs* or incantations over it. After that, he asked one of the audience to come forward and to cover the cup with the palm of his right hand. One man came up and tried the experiment—but the cup would not move. He then called for another person. A strongly built man came forward and repeated what the first had done. The cup swayed a little from side to side and then started off at once, dragging, after, irrepressibly as it seemed, the man whose hand was as though rivetted to its top. Followed by the lookers-on, the cup went on, not in a straight line, but spasmodically, jumping over drains, jungles, by-lanes, deserted alleys and unfrequented paths. Some few of us only could follow the enchanted vessel in its entire transit. In the evening and during the next morning, however, we learnt that the cup had travelled in that strange fashion nearly six miles before it came to the door of a house. There the diviner stopped its movement and went inside the house, alone. When he emerged out of it, taking our relative aside he told him that there was no need for him to know who the thief was, but that he ought to be satisfied with the recovery of the lost article, which would be brought back to him in the course of the day. This as we all learned was done, but *how*—no one could ever learn.

The man who held the cup, a near relative of the man who had engaged the diviner, was so much broken down and exhausted by the forced journey that he determined never more to hold another cup.

THE BUGBEARS OF SCIENCE.

HOMŒOPATHY AND MESMERISM.

(Continued from the February Number.)

YEARS since Homœopaths began telling us that extremely small doses of substance are required to produce extremely important effects upon animal organism. They went so far as to maintain that, with the *decrease* of the dose was obtained a proportionate *increase* of the effect. The professors of this new heresy were regarded as charlatans and deluded fools, and treated henceforward as quacks.

Nevertheless, the instance in hand furnished by Mr. Crookes' experiments with radiant matter and the electrical radiometer and now admittedly a fact in modern physical science, might well be claimed by Homœopathy as a firm basis to stand upon. Setting aside such a complicated machinery as human organism, the case can be experimentally verified upon any inorganic substance. No impartial thinker, moreover, would be prepared, we think, to deny *a priori* the effect of homœopathic medicines. The trite argument of the negator—"I do not understand it, therefore it cannot be"—is worn out thread-bare. "As though the infinite possibilities of nature can be exhausted by the shallow standard of our pigmy understanding!" exclaims the author of an article upon Jaeger's *Neuralanalysis* and Homœopathy. "Let us leave aside," he adds, "our conceited pretensions to understand *every* phenomenon, and bear in mind that, if verification of a fact by observation and experiment is the first requisite for its correct comprehension, the next and most important requisite is the close study by the help of those same experiments and observation of the various conditions under which that fact is made to appear. It is only when we have strictly complied with this method that we can hope—and even that not

always—to be brought to correctly define and comprehend it."

We will now collate together some of the best arguments brought forward by this and other impartial writers to the defence of Homœopathy and Mesmerism.

The foremost and most important factor for the discovery and clear understanding of some given secret of nature is—analogy. Adaptation of a new phenomenon to phenomena already discovered and investigated is the first step towards its comprehension. And, the analogies we find around us tend all to confirm instead of contradicting the possibility of the great virtue claimed for the infinitesimals in medicinal doses. Indeed, observation shows in the great majority of cases that the more a substance is reduced to its simplest form, the less it is complicated, the more it is capable of storing energy; *i. e.*, that it is precisely under such a condition that it becomes the most active. The formation of water from ice, steam out of water, is followed by absorption of heat; steam appears here, so to say, as the reservoir of energy; and the latter when spent during the conversion of steam back into water shows itself capable of performing mechanical work, such as the moving of heavy masses, &c. A chemist would tell us that in the majority of cases, to impart energy to substance he has to spend force. Thus, for instance, in order to pass from steam to its compound parts, hydrogen and oxygen, far more expenditure of energy is required than in the process of the transformation of water into aqueous vapour, hydrogen and oxygen appearing relatively as tremendous reservoirs of forces. This store asserts itself in the conversion of that vapour into water, during the combination of hydrogen with oxygen, either under the appearance of heat-effect, or under the shape of an explosion, *i. e.*, the motion of masses. When we turn to substances chemically homogeneous, or elementary substances so called, we find again that the greatest chemical activity belongs to those elements that are the lightest in weight in order to obtain some definite chemical action. Thus, if, in the majority of cases it is observed that the simpler and the more attenuated a substance has become, the more there is an increase of forces in it—then why, we ask, should we deny the same property or phenomenon there, where the masses of substances owing to their minuteness escape our direct observation and exact measurement? Shall we forget that the *great* and the *little*—are relative conceptions, and that infinitude is equally existent and equally unattainable by our senses whether it is on a large or on a small scale?

And now, leaving aside all such arguments that can be tested only by scientific rule, we will turn to far simpler evidence, the one generally rejected, just because it is so common and within the reach of every one's observation. Every person knows how little is required of certain odours to be smelled by all. Thus, for instance, a piece of musc will fill a great space with its odour, there being present in the atmosphere particles of that odoriferous substance everywhere, without a decrease either in the bulk or the weight of the piece being in the least appreciable. We have no means, at any rate, of verifying such a decrease—if there be one. We also all know what strong effects may be produced upon certain sensitive organisms by certain smells, and that these may induce convulsions, swoons and even a condition of dangerous coma. And if the possibility of the influence of infinitesimally small quantities of certain odoriferous substances upon the olfactory nerve need not be questioned at this stage of scientific enquiry, what ground have we in denying the possibility of like influence upon our nerves in general? In the one case the impression received by the nerves is followed by a full consciousness of that fact; in the other it eludes the testimony of our senses; yet the fact of the presence of such an influence may remain the same in both cases, and though beyond the reach of immediate consciousness, it may be admitted to assert itself in certain changes

taking place in our organic functions without attributing the latter—as our allopaths will often do—to chance or the effect of blind faith. Every one can feel, and become cognizant of, the beatings of one's heart, while the vermicular motion of the intestines is felt by no one; but who will deny for that, that the one motion has as great an importance and as objective an existence as the other in the life of an organic being? Thus, the influence of homœopathic doses becomes perfectly admissible and even probable; and the cure of diseases by occult agency,—mesmeric passes and the minutest doses of mineral as well as vegetable substances—ought to be accepted as an ascertained and well verified fact for all but the conservative and incurable apostles of negation.

To an impartial observer it becomes evident that both sides have to be taken to task. The homœopaths—for their entire rejection of the allopathic methods—and their opponents,—for shutting their eyes before facts, and their unpardonable *a priori* negation of what they are pleased to regard without verification as a quackery and an imposition. It becomes self-evident that the two methods will find themselves happily combined at no distant future in the practice of medicine. Physical and chemical processes take place in every living organism, but the latter are governed by the action of the nervous system to which the first place in importance has to be conceded. It is but when a substance is introduced into the organism in a greater or lesser considerable quantity that its direct, gross, mechanical, or chemical effect will be made apparent; and then it acts rapidly and in an immediate way, taking a part in that or in another process, acting in it as it would act in a laboratory vessel, or as a knife might act in the hand of a surgeon. In most cases its influence upon the nervous system acts only in an indirect way. Owing to the smallest imprudence an allopathic dose while it restores to order one process, will produce disorder in the functions of another. But there is another means of influencing the course of vital processes: indirectly, nevertheless very powerfully. This means consists in the immediate, exceptional action upon that which governs supremely those processes—namely—on our nerves. This is the method of homœopathy. The allopaths themselves have often to use means based upon this homœopathic method, and then, they confess to having had to act upon a purely empirical principle. As a case in hand we may cite the following: the action of quinine in an intermittent malarious fever will not be homœopathic: enough of that substance must be given to poison, so to say, the blood to a degree that would kill the malarian micro-organisms, that induce, through their presence, the fever symptoms. But, in every case where quinine has to be administered as a tonic, then its invigorating action has to be attributed rather to the homœopathic than allopathic influence. Physicians will then prescribe a dose which will be virtually homœopathic, though they will not be ready to admit it. Thus, incomplete and perhaps faulty in its details as the instance given may be found upon strict analysis, it is yet believed as proving that the incurable, *a priori* denial of the effects of homœopathic treatment, is less due to the uncompromising rules based upon scientific data, than to a loose examination of those data by means of their analogies.

The recent and interesting experiments by the well known Zoologist and Physiologist of Stuttgart, already mentioned—Professor G. Jaeger—give a brilliant and triumphant corroboration to the righteous claims of homœopathy. In the author's opinion the results obtained by him being amenable to a correct interpretation in figures, "*place homœopathy at once as a branch of medical science, based upon exact physiological data and inferior in nothing to the allopathic methods.*" Professor Jaeger calls his own method *Neuralanalysis*. We will treat of it as embodied by him in a pamphlet bearing the

epigraph: "figures prove" (*Zahlen beweisen*)—in our next number, making extracts from the best reviews of it, by scientific men.

MEDICAL MESMERISM.

By BROJENDRA NATH BANERJEE, L. M. S., F. T. S.

THAT mesmerism should be an *armamentarium* of all physicians and surgeons is beyond doubt. By the aid of this natural force many wonderful cures have been made. In India Dr. Esdaile first popularised it amongst the educated men. He used to perform major surgical operations on patients mesmerised either by himself or his native assistants. Before the introduction of chloroform as an anæsthetic, mesmerism was the sole reliable means of anæsthetising patients either suffering from agonising pain or undergoing such gigantic surgical operations, as amputation of thighs, &c. &c. These are facts and not theories. Hundreds of learned and respectable men were witnesses to Dr. Esdaile's operations performed at the Hooghly Embarha Hospital. Among the living witnesses I may mention the name of the Rev. K. M. Banerjee. This is, however, not the place to prove what mesmerism is, though it is a matter of great regret that modern physicians have no faith in it. It is not alone surprising but bewildering to me how educated and scientific men can renounce scientific facts. Mesmerism is now as much of, and as perfect a science as Hydrostatics, Dynamics or Electricity, and no longer the theory of a few cracked-brain unscientific men. Its existence has over and over again been proved by such authorities as Dr. Gregory, Professor of Chemistry and Materia Medica, in the Edinburgh University; Von Reichebach of Germany, Dr. Esdaile of Calcutta, Dr. Elliotson of London, Dr. Charcot, the celebrated Neurologist of France; Dr. Heidenhain, Professor of Physiology in the University of Leipzig; and scores of other equally eminent educated and scientific men. The most sworn antagonists to mesmerism are those who do not know what this force is. It seems very strange that educated men should be led by the hollow arguments of persons thoroughly ignorant of the existence of this natural force. Many who would denounce mesmerism, will yet accept the terms "animal magnetism" or "hypnotism." Dr. Braid, the celebrated surgeon of Manchester, thought that he discovered a new natural force in his hypnotism. I admit that hypnotism is not mesmerism *per se* but is a part and parcel of this force. What is animal magnetism? Nothing but mesmerism, pure and simple.

Of late the Paris correspondent of the *Lancet* found a good deal to ridicule about the mesmeric phenomena produced by M. M. Richet and Duclerc. He admits that Professor Charcot and these gentlemen proved the existence of this force, but still impudently asks *Qui bono?* The subject of hypnotism has attracted the attention in France of such an eminent physician as Dr. Charcot, but I am sorry to note that no one has yet arrived at a definite conclusion as to its uses. It has been admitted on all hands that there is such a thing as hypnotism or animal magnetism, and these savants have practically proved that by the means of this force sleep *can* be produced. But it is a matter of regret that Dr. Charcot asserts that this hypnotism or animal magnetism is of no earthly use to the medical men. And it is a real mystery how this celebrated physician arrived at such an anomalous conclusion once that he had himself admitted that there is such a force by which sleep *can* be produced. Admitting that animal magnetism has no other use than the production of sleep, would not this single fact lead him to value it more than he does? Would it not be infinitely better for suffering mankind as well as for the physicians to produce sleep in diseased persons when necessary without having to drug them? How can Dr. Charcot assert then that hypnotism or animal magnetism is of no earthly use to the physician? How contradictory in his own statements!

Leaving aside foreign authors and foreign results, let us see how we Aryans practised ourselves mesmerism. That it was in use in India from time immemorial is beyond doubt or dispute. Who among us does not know *jhar fook* and mesmerised oil or water? In all cases of pain and convulsive diseases *jhar fook* is still the predominant method of treatment in this part of the country. In Bengal too, mesmerised water *ghee* or oil is used especially by country folks in cases of apthous sores in the mouth, sore throat and various other affections. What do the *Ojhas* do when they treat hysterical patients? Common people, even some intelligent men, believe these *Ojhas* possessed of powers to drive away spooks who molest hysterical patients. These *Ojhas* are simply good mesmerisers. Having mesmerised the patient suffering from some nervous disease, they command mentally that the patient should say that he is visited by *Choots*, or that he is ill on account of the spirit of some dead relative or neighbour troubling him; and then that he should perform some physical feat, such as holding a *ghara* full of water and hung by a piece of rope to his feet, and so on. The patients say and perform exactly what these *Ojhas* mentally wish them to. Hysterical patients, I must say, are completely cured by them and such permanent cures I must admit, are well nigh impossible to the so-called rational method of treatment. How these *Ojhas* bring on the cures is only known to persons devoted to the study of mesmerism.

Can any living learned physician boast of a cure of paralysis of 9 years' standing? It was in vain that I tried to find out such a fact in the records of medical literature. I ransacked 65 volumes of Braithwaite's Retrospect of Medicine, but was disappointed. Nevertheless, no sane man can possibly disbelieve that such a cure was performed by Col. Olcott. The man is still living, and the cure is attested by scores of most respectable people—his friends and fellow citizens.

For the last eight months I have been trying mesmerism on some of my patients. The most effective way of mesmerising such as are suffering from intense pain is to press the ball of the right or left thumb of the patient with the ball of the right thumb of the operator. I have succeeded in mesmerising patients in this way without attracting the attention of either the sufferer or the bystanders. I ask for the right hand to feel the pulse, and after ascertaining its nature, I gently press the ball of the thumb as described above. In this way I have been able to relieve patients suffering from intense pain very easily. Among other cases I shall select a few just to show the value of mesmerism and the rapidity of cure or relief effected.

Case No. I.—Babu S. C. C., son of a very rich and respectable man of this city, aged 18, excessively addicted to spirituous liquors, suffering from a trembling of the hands and enlarged liver. I treated him in consultation with my friend Dr. Avinas Chunder Bannerjee, F. T. S., but failed to do him any tangible good. My friend Avinas Chunder suggested that mesmerism might succeed in this case. The boy came into my surgery one evening and I tried to mesmerise him by passes and fixed gaze. I was successful in mesmerising him in less than five minutes' time. He fell into a deep sleep and remained like a corpse. I pricked through his body in several places with a needle without giving him the slightest pain. Fifteen minutes later, I brought him to his senses by reverse passes. That night he slept soundly without the help of chloral and Bromids and looked better next morning. On the following day I mesmerised him a second time before his brothers and other relatives, in about five minutes. After a couple of days I went to see him with my friend Avinas Chunder, when the patient declared that I would not be able to mesmerise him that evening. I tried passes on him and—failed. In about half an hour I determined that I would mesmerise him. He persisted that he would not be mesmerized, whereas

I persisted that he must fall into mesmeric coma. I tried passes on him for twenty minutes before I succeeded in producing the desired effect. In order to test the nature of his unconsciousness, Avinas Chunder put a lighted candle under his fingers which were severely burnt, but the patient remained quite unconscious. †

Case II.—Babu T. P. M., subject to hepatic colic since a long time. Every kind of narcotic failing to relieve him he passes gall-stones. Homœopathic medicines relieve him in an hour or sometimes in a couple of hours. Once he got such a very severe colic as though he were likely to die the next moment. The best indicated homœopathic medicine was given, but the patient was so restless that I was obliged to try mesmerism. Instead of making passes, I held his thumb as indicated before. As soon as I got hold of the thumb the patient became convulsed and began groaning like a dying man. I thought it was the last of him, so I left off his thumb to examine his heart and pulse. As soon as his thumb was let free, the patient exclaimed that though the pain was less acute, yet something like an electric shock was passing through his hand to his heart and brain, and that it was that shock that made him cry and groan. I again caught hold of his thumb and he fell into a convulsive fit a second time. This once I did not let go the thumb. In five minutes he became free from all pain and fell into a deep sleep. In this way I mesmerised and relieved him from an agonising pain for three consecutive times. For the last three months he has had no fit.

Case III.—The wife of a brother Theosophist was greatly suffering as she was about to miscarry in her third month of gestation. A medical friend of mine giving her seven full doses of chlorodyne without any effect whatever I was asked by our brother to stop and watch the patient during the night. At 10 p. m. in order to save trouble I tried mesmerism by holding her thumb. She knew nothing of my intention. In a couple of minutes she fell into a deep sleep. She perceived something before she fell into it. After an hour she opened her eyes and was free from pain.

Case IV.—A child was suffering from severe convulsions and was under the treatment of my friend Doctor Avinas Chunder. At 11 p. m. in the night I was called in by him to see the child. When I arrived I found a celebrated native physician watching the patient. The parents fearing that the fever was due to small-pox, had not administered the mixture prescribed by my friend. Without telling them what I was going to do, I caught hold of the right thumb of the child and after a few minutes mentally ordered him to sit up and ask for water. The child who had not arisen for seven hours at once sat up and asked to drink. His appearance changed into a healthier one, and since this time no more fits molested the little sufferer.

Case V.—One night at 1 A. M. I was called to see a young girl of 17 lying in a comatous state. A medical man who diagnosed the case as apoplexy had been in attendance since 5 p. m. He gave her to smell spirits of camphor, Carbonate of Ammonia, &c., without producing the least effect. Having no resources at hand, I caught hold of her thumb and mesmerised her. As soon as the expression of her face began changing, I knew that she had been mesmerised. I ordered her mentally to sit up and speak. Instantly she sat up and told me that she was all right. This was simply a case of *hysteria*.

ALLAHABAD,
17th February 1883. }

WHENCE THE NAME "LUNATICS"?

It is well known that the moon-beams have a very pernicious influence; and recently this question became the subject of a very animated discussion among some men of science in Germany. Physicians and physiologists begin to perceive at last, that the poets had led them into a trap. They will soon find out, it is to be hoped, that eastern Ecclatists had more real information about the genuine character of our treacher-

ous satellite than the Western astronomers with all their big telescopes. Indeed—"fair Diana," the "Queen of Night," she, who in "clouded majesty"—

"...unveils her peerless light,
and o'er the dark her silver mantle throws..."

—is the worst—because secret—enemy of her Suzerain, and that Suzerain's children vegetable and animal as well as human. Without touching upon her occult and yet generally unknown attributes and functions, we have but to enumerate those that are known to science and even the profane.

The moon acts perniciously upon the mental and bodily constitution of men in more than one way. No experienced captain will allow his men to sleep on deck during the full moon. Lately it was proved beyond any doubt, by a long and careful series of experiments, that no person—even one with remarkably strong nerves—could sit, lie or sleep for any length of time, in a room lit by moon-light without injury to his health. Every observing housekeeper or butler knows that provisions of any nature will decay and spoil far more rapidly in moon-light than they would in entire darkness. The theory that the cause of this does not lie in the specific perniciousness of the moon-beams but in the well-known fact that all the refrangible and reflected rays will act injuriously—is an exploded one. This hypothesis cannot cover the ground in our case. Thus, in the year 1693, on January 21, during the eclipse of the moon, *thrice* as many sick people died on that day than on the preceding and following days. Lord Bacon used to fall down senseless at the beginning of every lunar eclipse and returned to consciousness but when it was over. Charles the VI, in 1399, became a *lunatic* at every new moon and at the beginning of the full moon. The origin of a number of nervous diseases was found to coincide with certain phases of the moon, especially epilepsy and neuralgia—the only cure for which is, as we know, the sun. After a discussion of many days, the wise men of Germany came to no better conclusion than the implicit confession that: "Though it is a pretty well established fact that there exists some mysterious and nefast connection between the night luminary and most of the human and even animal and vegetable diseases, yet wherein lies the cause of such connection—we are unable, at present, to determine."

Of course not. Who of these great physicians and physiologists but knows since his boyhood that there was in old Greece a widely-spread belief that the magicians, and especially the enchanters and *sorcerers* of Thessaly, had an uncontrollable power over the moon, drawing her down from heaven at will by the mere force of their incantations and producing thereby her eclipses? But that is *all they know* unless they add to it their conviction that the stupid superstition had nothing at all in it at the bottom. Perhaps, they are right, and ignorance, in their case, may be bliss. But the occultists ought not to forget, at any rate, that *Isis* of the Egyptians and the Grecian *Diana* or *Luna* were identical. That both wear the crescent on their heads or the cow's horns, the latter the symbol of the new moon. More than one profound mystery of nature is securely shrouded by the "veils" of *Isis* and *Diana*, who were both the anthropomorphized symbols—or Goddesses of nature, whose priests were the greatest and most powerful adepts of the lands that worshipped the two. The fact alone, that the temple of *Diana* in *Aricia* was served by a priest who had always to *murder his predecessor*, is more than suggestive to a student of Occultism; for it shows him that in the temples of *Diana* the greatest as the most revered of all the goddesses of Rome and Greece—from that of *Ephesus*, one of the seven wonders of the world, down to the said temple of *Aricia*, the same mysterious initiations took place as in the sacred temples of the Egyptian *Isis*:—*i. e.*, the initiator having unveiled the Goddess, or shown the neophyte *naked truth*—had to die. We refer the reader to our foot-note on page 38 (col. 2) in the November *Theosophist* of 1882. Art. "Gleanings from Eliphas Levi."

A SEEKER AFTER GOD.

In silent trance of visionary thought,
Beneath a giant pipal tree o'ergrown
With creepers whence small doves made mellow moan,
Sat like an image of brown marble wrought,
Motionless as a form of carven stone,
The aged eremite. The world was nought
To him, or the world's doings, who but sought
Freedom from bonds of sense. Speechless, alone,

Uncomforted, full fifty years of heat,
And cold and rain he sitting there had braved,
Still brooding on the mysteries of birth,
And life and death. A tiger-skin for seat,
A bowl, a staff with figures quaintly graved,
Were all his portion of the gifts of earth.

H. C. I.
(Pioneer.)

DEATH WARNING.

THE following communication by Mr. J. Sinclair is found in the December number of the English Journal called "*Knowledge*," edited by the well-known astronomer Mr. Richard A. Proctor.

"A friend of mine (Dr. Goodall Jones of Liverpool) related to me the following account of a case of premonition which I thought might prove interesting as it is well authenticated. The names and dates Dr. Jones will give if required.

He called on a female patient one *Sunday afternoon at three o'clock*; her husband met him at the door and said that he was about to come for him, as the patient was worse and delirious. On going upstairs the doctor found the poor woman in a very excited state, asserting that *her brother* (a Liverpool pilot) *was drowning in the river*, "which," said the husband, "is impossible as he is out at sea to the best of our knowledge." The doctor did what he could to soothe his patient, and left convinced that it was a case of ordinary delirium; but in the next morning's paper he read with surprise the account of the pilot's death by *drowning in the river on the previous afternoon at three o'clock*."

Reviews.

A "REPLY TO EXTRA SUPPLEMENT TO THE THEOSOPHIST" OF JULY 1882, being an Examination of the defence of the Theosophical Society against the charges brought against it by Swami Dayanund Saraswati.* By Pundit Umrao Singh, an Arya of Rurki."

WE acknowledge with pleasure the feeling of thoughtful and well-meaning courtesy that prompted our Brothers of the Lahore Arya Samaj to send to us this little pamphlet. After perusing it, however, we find it so full of incorrect statements, blunders and especially of omissions, that we come to the conclusion that it was sent to us for correction. But we really lack time and space for such a task. The only distinct impression left on the mind of one acquainted with the real facts of the subject treated therein is, that a gestation of the said "Examination," extending over just a nine-months' period, resulted in a labour reminding one of the mountain giving birth to a mouse. Not much information, whether in the shape of new facts or even presumptive evidence, has been elicited during this long preparation of legal evidence, we see. On the other hand, the same superb coolness as adopted from the first in the ignoring of facts proved beyond the possibility of a doubt against the accuser himself and over his own signature; the same careful evasion of direct explanation and answers to the charges made in their turn by the founders—are as plentiful as one may wish it. From its first page to the last, the "Examination" furnishes us but with three fresh items, namely—one of which is a refreshingly ludicrous contradiction,—the Swami being shown as *no Yogi* on page 11, and represented as "a real Yogi" on page 14;—another one—a direct misstatement based on as direct a fabrication—to wit: the letter written by Col. Olcott from Jeypore to Swami;—and a third—the weaving into the whole fabric of a personage that never had, nor could he ever have, any existence under actual circumstances, *i. e.*, a *Russian Yogi*, of whom there never was one within the precincts of that country.

To charge Madame Blavatsky with claiming to be possessed with *Yoga* powers herself is to tell a ludicrous untruth—all her enemies to the contrary. What she always claimed was, that she knew personally some very

great Yogis; who, upon rare occasions, asserted their existence and powers through her; and what she now claims is that the founder of the Arya Samaj after such a number of untruthful and malicious statements, has lost all right to be included in that number.

COSMOS, LES MONDES, is a Parisian Hebdomadary Review of Sciences and Arts, founded by M. L. 'Abbé,' F. Moigno, and published under his direction by another Abbé, M. H. Valette; who seems to be more deserving of the title of an occultist than that of an Abbé. On the whole it is a very interesting Weekly full of scientific matter. Among other branches of sciences we find in it archæology. The latter is of course treated therein only as it should be, considering the clerical dignity of its chief editor, *i. e.*, with an eye toward finds of a biblical nature and corroborating the events described in the Mosaic books. The latter discovery in that direction—one of a theoretico-hypothetical character so far—relates to the ossified remains of Pharaoh's army which, we were taught, had so ignobly perished in the Red Sea while pursuing Moses—"the friend of God." A pretty long article by the Abbé Moigno himself, supports on the authority of the pious Scotch Astronomer Piazzi Smyth...the absolute necessity of sending scientific expeditions to Egypt with a view of digging out from the "Bitter Laes" of the Red Sea, the sorry remains of the said Pharaoh's army, which in the author's opinion *must absolutely be there*; though he himself characterises the difficulties of the enterprise as "too supernatural that it should succeed without a certain amount of divine intervention." We do not see why the learned and pious editor of *Cosmos* should despair. If, as he tells us, the Abbé Richard once already sent by him, "had not found at Galgal in the tomb of Joshua (the Biblical athlete who stopped the course of the Sun) the silex or knives of stone hewn by God's order and having been used for the circumcision of the children of Israel"—then the success of the contemplated enterprise would have been indeed jeopardised. But having luckily found such stone knives, which, although differing in no way from other stone-implements of that peculiar age, in a tomb—one of a million of other *old* tombs, and they *proved* to be the identical knives they searched for—the world of infidels is knocked on its sceptical wretched head and thoroughly upset with the following bunch of undeniable and unanswerable proofs as a clear and logical deduction from the happy find. (1) that the *Septuagint*—the only book that *seems* to hint at some such surgical instruments Carried with Joshua—is unquestionably an inspired and infallible book; (2) the knives found being the very knives mentioned and no other, it is thereby proved that Joshua—really existed and was no myth as some wicked infidels have it; hence (3) and finally, that this venerable warrior had stopped the sun and thus prepared for the present day "the glorious triumph of our faith" in the words of the author.

We advise strongly, the promoters of the said pious expedition to insist upon search being made for the ossified, or we should rather say now—petrified remains of the drowned army. In a country where by the very nature of its soil little if anything decays for long ages, the archæologists are sure to come across some skeletons; in which case, as in that of the above said "knives," and one skeleton being as good as any other skeleton, what is to prevent the world of believers to see in them "the soldiers of Pharaoh's army"? Thus true archæology would be enriched, and true Faith more triumphant than ever. Has not the Roman Catholic Church in her possession an authentic letter written by Jesus Christ to king Agbarus in *pigeon Latin*; and is not that letter sanctioned as *genuine* by His Holiness the Pope and shown to produce "MIRACLES"?

THE "SATTYA PRAKASH."

A MONTHLY Journal in Hindi and Urdu, published by the Rohilkhand Patriotic Association at Bareilly. The January Number is before us, and although we understand neither of those languages, yet the "Table of Contents" promises the issue to be very interesting. It is edited by our worthy friend, Rai Bisben Lal, M. A., President of the Branch Theosophical Society at Bareilly, whose name and learning are a sufficient guarantee of the Magazine being well conducted. The Sub-Editor is Pandit Cheda Lal, B. A., the Secretary of the same Branch Society. The list of contributors also shows that almost all of them are Fellows of our Society, A journal

which is devoted to "Oriental Literature, Science, Philosophy and National Improvement"—ought surely to be extremely popular and find a large number of subscribers. Hoping it well we greet its appearance and anticipate for it every success.

"THE VOICE OF INDIA."

A VERY original and, perhaps, as useful a Magazine in its way and for general purposes as there is in all India. Though entirely out of the line with which we are concerned, since it is a purely political journal—it yet seems to us to answer admirably the greatest requirement of the country, containing as it does "a clear and truthful synopsis of what is said on all important questions by the Native Press throughout India." Thus it represents a moving panorama of the vernacular and Anglo-Indian Journalism, which must and will be found extremely useful to the papers whose leading utterances it records and to the general public who may be often glad to turn to, and find out a para. which would have been otherwise lost for ever. We wish every success to our new colleague, and give expression to this wish sincerely and earnestly, not merely as a phrase stereotyped for the conventional exchange of mutual journalistic politeness. For we love India and sympathize with many of its races. And since hitherto, as expressed by a correspondent quoted in the *Voice of India*—those races, because they speak "in various and strange tongues," their voice reached their distant rulers "only as a confused murmur," and that now those races have a chance to be heard, the new journal conveying "the true wishes and feelings of the people" in a louder and clearer voice than their own—hence our wish for its success and prosperity. The *Voice of India* is of the size and shape and double-columned as our own journal. "It is issued monthly in Bombay, and its price is Rs. 10 per annum, payable in advance."

"SUGUNA BODHINI."

WE have received the first number of the new and most useful native Magazine of the Madras Presidency—called *Suguna Bodhini*. It is a bi-monthly published in the Tamil language, intended "to advance the cause of female education and enlightenment, and to raise the social and moral status of Hindu women"—and we feel confident that it will accomplish excellent work in that direction. We only hope that other Presidencies, where Tamil is not spoken, will follow the good example and lose no time in issuing such journals in Marhatta, Bengalee, and Hindi. Our numerous members of the Madras Presidency, who, under the pretext that it is too "deep" and *learned* for them, do not, as a rule, subscribe one in ten men to their own *Theosophist*, can have no such excuse for not patronizing the *Suguna Bodhini*. The latter is not "shooting over their heads" as a native *Theosophist* complained the other day. Intended for native women, it is full of useful and practical information, calculated to feed their intellect and develop their hitherto neglected education. Every married *Theosophist*, if he means to be true to the theosophical programme, ought to subscribe to the useful little journal.

Letters to the Editor.

A PHILOZOOLATRIC APPEAL.

EMBOLDENED by the philanthropic views of the Society in all matters of humanity, I appeal in the name of the dumb millions of cows to all societies for the prevention of cruelty to animals. During one half of the year when the fields are overgrown with paddy, these creatures are penned in and fed very meagrely. When the harvest is over they are let loose to feast on the roots of paddy and to pick up solitary bits of grass here and there.

In former years every village had waste lands called *go churs* or pastures; but at present, Government, Zemindars, and well-to-do ryots of one accord encroach on those lands. Scarcely an acre is left to any village. This has brought misery to the cattle belonging to the poor ryots. The sickly and skeleton cows that are seen every day in every village speak for themselves. It is a pitiable sight to look at, but who cares for them! Of late years both public and Government are convinced of the impoverished state of the Indian ryots and are framing rules and regulations to improve their condition. What I want to impress on them

is that a cow and a pair of bullocks are but a part and parcel of the family of a peasant, without which, no peasant can be termed one; it is no luxury, but bare necessity to keep cows to enable him to keep body and soul together, and the miseries of these creatures go hand in hand with those of the ryots.

My personal opinion is that the accumulation of such a number of sickly animals in a place contaminates the air, and that it is no wonder why so many dire diseases are plaguing the country all over.

Know ye all that cows act as mothers to children, and that bullocks are half human beings. The former are the future hope of the land, and the latter are the very bone of the kingdom; it is for them I pray for a few acres of pasture-ground in every village throughout the land.

If the above subject is worthy your attention, you may act with it as you deem proper. This has been troubling me for a long time; and now having expressed myself to the proper authority, to those, who have taken in hand the grand project of regenerating India, I feel a little consolation. My knowledge is confined to Bengalee only, so I wish to be known by the name of a—

BENGALEE.

DOES LAW REQUIRE A LEGISLATOR?

As I am running over the pages of Mr. Mill's Essay on 'Theism,' I am agreeably surprised to discover a curious mistake I had committed in attributing to the eminent philosopher H. X.'s opinion that 'a law necessarily requires a legislator.'

Says Mr. Mill:—

"The argument is founded on a double meaning of the word Law. A rule to which we feel it a duty to conform has in common with laws commonly so called, the fact of claiming our obedience, but it does not follow that the rule must originate, like the laws of the land, in the will of a legislator or legislators external to the mind."

Mr. Mill here compares the moral law to human so-called laws. And it is evident that his argument may be extended to all laws. How I came to commit the mistake, I cannot recall to mind; but, nevertheless, this mistake obviously does not take away any thing from my contention against H. X.'s assertion; perhaps, it derives strength to find so eminent a philosopher impressing the same fallacy.

B. J. P.

BOMBAY, February 27th, 1883.

THE FINDING OF A GURU.

SOME time ago certain Pundits contended against the assertion that a man in search of knowledge has to undergo any hardship (*i. e.*, training) for finding his Guru. They know of instances of disciples undergoing much hardship after they had found the Guru, but not before. Brother Rama Swamier gave a detailed reply to it, but it has not, I see, yet satisfied them. The truth is that now-a-days the professional interpreters of the Shasters explain the books to the public in a very superficial manner, dealing more with the rhetorical beauties of the language than with the hidden meaning of the expressions. It serves to show their personal learning and thus to secure them a notoriety. It is not improbable that they are often quite ignorant themselves of the real meaning.

The great Book of the Mahabharata is an Encyclopædia in itself, and therefore every kind of information is contained in it in some shape or other. I will quote from it what I consider to have a direct bearing on the subject at issue.

"By proper training of the mind and intelligence, the disciple acquires one-fourth; by obtaining a Guru, one half; by increasing his treasure, three-fourths; and by comparing notes with disciples of the same standing, he completes his career." (*Mahabharata Sanat Sujata*, Chapter XLIII). Again, "Whosoever after finding his Guru serves him loyally obtains emancipation even in this life." (*Ibid*). Also, "As the Ishika (pen-cane) is separated from Munja (husk or cover, allied to rice separated from the paddy) so these disciples separate their souls from their bodies." (*Ibid*).

The above lines give more than enough information. The finding of one's Guru is not so easy as is usually imagined. Indeed the action of the Guru—assisting the Chela at the third stage—is very limited; and as soon as the Chela finds his Guru and is accepted by him, he has accomplished half. The preparatory discipline—the first quarter—must be passed

by the man himself to procure him the *adhicar* (competency) for discipleship entirely alone and unaided; and the second quarter brings him to his Guru in the end.

Sanat Sujata is one of the mystic books incorporated in the Udyaga Parva of the MAHABHARATA.

BHOWANIPORE,
21st January 1883. }

T. S.
(A Chela.)

RETROGRESSION IN RE-BIRTH.

IN his able review of Mr. Oxley's "Philosophy of Spirit," concluded in the current number of your journal, Mr. Subba Row criticising the author's views of the hierosophic doctrine, remarks:—

"The second proposition (there is no re-birth in the material human form, *there is no retrogression at any time*) is opposed to all the ancient traditions of Eastern nations and the teaching of all the Eastern adepts."

The italics are mine. The proposition is certainly not in union with "all the ancient traditions of Eastern nations," but is the portion of it which I have italicised (there is no retrogression at any time), though certainly opposed to ancient Hindu traditions, really at variance with the "teachings of all the Eastern adepts"? Unless I am mistaken, you have all along strenuously maintained it as one of the truths of occult philosophy that re-birth in a lower state is impossible, that there is no *going back* in the scale of existence, that "nature invariably shuts the door behind her;" in other words, that there is no retrogression. Exactly the proposition advanced by Mr. O. and objected to by Mr. S. R.!

Will you or the learned reviewer kindly explain this?

H.

BOMBAY, 2nd December 1883.

EDITOR'S NOTE.—We have "strenuously maintained" and still maintain that there is "no retrogression" in the dead-letter sense as taught by exoteric Hinduism—*i. e.*, that the re-birth of a man in the physical form of an animal was impossible on this earth. But, we never affirmed that there was no moral retrogression,—especially in the interplanetary spheres; and that is what is combated by Mr. T. Subba Row, for Mr. Oxley means "retrogression" in that very sense, we believe.

CHIROMANCY.

A GOOD deal has been already written in the *Theosophist* about Astrology and Horology, but nothing has been yet written about Chiromancy or Palmistry, either by you or by any of your correspondents. May I venture to request you or any of the readers of your valuable journal to satisfy my curiosity as to whether Chiromancy or Palmistry is based upon scientific facts or whether it is a visionary art?

Chiromancy is, as every body knows, the art or practice of foretelling events or of telling the fortune or disposition of a person by inspecting the lines and lineaments of his hand. The Hindoo Chiromancy is like Astrology of a very remote birth. Its claims as an exact science have been enforced by its professors as strenuously as the professors of Astrology have been doing for the science or art of foretelling future events by the position and aspects of the stars and the planets in the celestial sphere. In the case of a man, the lines and the lineaments of his right hand are inspected, while in the case of a woman the lines and lineaments of her left hand are examined. The line beginning at within an inch or so from the root of the little finger is said to be the line of life; the number of branches of this line as also the cross lines, being considered either as so many accidents, disease or great dangers the person shall have to pass through during the course of his sentient life. So much for the line of life. Secondly, a man who has a discus on the palm of his right hand and the form of a fish on the palm of the left, is considered as very fortunate in a pecuniary point of view. Similarly certain other lines are considered as predicting the education or learning the individual will have acquired in his earthly life. In short, each line and lineament is said to enable the professors of this art to foretell an individual's limit of life, wealth, learning, progeny, &c. Now the lines and lineaments of the human hand being, so to say physiological things formed according to no definite laws, at least from what appears to us, how can the lines and lineaments be considered as the several means of predicting things that might occur during the sentient existence of an individual under the sun?

What reason can be given for inspecting a man's right hand and a woman's left one? Why is a particular line denominated as the line of such or another thing?

DHAME DINANATH PANDURANG.

ANCIENT METALOSCOPY AND XILOSCOPY.

In going over your February Number, I came across two kinds of treatment named "Metaloscopy and Xiloscopy," which mean action of certain metals and wood respectively, upon the animal organism by their simple contact with the patient's skin. I believe these act by inducing certain favourable changes in the animal organism, just as animal magnetism does. Such treatment was practised successfully in India from a long time, though its action had not been rightly interpreted. A few examples of these would not be out of place here:—

METALLIC TREATMENT.

(a) In Bengal there is a kind of fever known as "Lunar or Moon fever," on account of its exacerbation occurring generally either at Full or New Moon, attended with painful swelling either of scrotum, leg, or of both. These cases are very difficult to cure; but I have seen these cases successfully treated by an ignorant woman with a simple metallic ring, generally of copper, ordered to be worn, by the patient on the big toe or to be appended in the string generally worn by natives above the hips.

(b) Hæmorrhage has been successfully treated by metallic rings worn on the little finger.

(c) Metallic bracelets (apparently of iron) cured many a person affected with deranged mind.

WOOD TREATMENT.

A wreath of certain kinds of wood-chippings (known in Bengal as Safurzi Mala) being worn on neck cured many cases of malaria fever with or without enlarged spleen.

MIXED TREATMENT.

Many cases of hysteria are cured by wearing copper amulets containing some roots.

Many cases proved successful under these treatments, even when ordinary medicine failed to do any good. Modern scientific men of this country do not believe in the efficacy of these treatments. They are disposed to attribute their success, when unmistakable, to the blind faith of the patients and not to the treatment. Instead of ridiculing these, if they investigate after these, they can certainly obtain more scientific knowledge.

SASI BHUSHUN KUMAR.

SITAPUR,
2nd March 1883. }

CHRISTIANS, BRAHMOS AND "B. As".

In the groove of established superstition Hindus are spending lots of time, and Rajahs thousands of rupees in mere worldly pomp and vanities. But, alas! almost none intelligently makes any sacrifice or exertion to recover or develop his intrinsic merit. The reason is probably that ready proofs by observation and experiment are not available either of the evidence of such merit or of the right way to recover and develop it. Records and the evidence of third parties are quoted for the belief and practices of all communities, but practical verification alone can set doubts at rest. Look at the Diocesan Conference of the Church of England ventilating a mass of gibberish under the presidency of the Bishop of Madras—in order to bring into their fold the Non-conformists and the heathen! Must they not show first that they have faith by their own conduct and its value in their own happiness before preaching faith to others? The life and merit of a good Christian or Hindu is the best preaching possible. Priests and Missionaries in the pay of others, prattling away their leisure in order to hoodwink their employers, are a reproach to every religion; while Brahmans learn, teach and practise, but never preach offensively to outsiders and in the streets.

However this may be, I am anxious to find out where the flaw is in the learning and practice of the Brahmans that they do not command now-a-days the traditional respect and confidence, nay that they are neglecting them themselves. Sound philosophy and unerring method are now assumed, and the flaw is ascribed to want of sincere and earnest application. As I believe that Truth begets Devotion, I rather think that the Brahmans are not all right in their comprehension and observances. By Brahmans I mean only possible-adepts and not *God-knowing* men as the Brahmans would proclaim themselves to be. I should not even call them possible or would-

be adepts but would-be Chelas, for even Chelas should be above the political and worldly attachments which may fit a B. A. but not a Brahman. The Christian *Baptism through Apostolic succession* as the mark of a man born again, is only a phase of *Upadesam through adepts* which constitutes the *Dwijia* section of the Hindus. I have no objection to your publishing this in the columns of the *Theosophist* with your comments for the consideration of Christians, Brahmans and "B. As."

A. SANKARIAH, F. T. S.

(*Prest. Founder of the Hindu Sabha*).

EDITOR'S NOTE.—We invite the above named three classes, namely Christians, Brahmans and "B. As", to answer for themselves and in defence of their respective positions.

THE ADWAITA PHILOSOPHY versus THE SEMITIC BIBLE.

THERE is an English expression, now growing into a proverb, which says "blood is thicker than water," and the educated mind is, more and more, turning again towards the Aryan faith to the weakening of the Semitic. Hence any really good examination and comparison of the Jewish Bible, with the light of the Aryan philosophy, cannot fail to be of interest to us of the west. Heated discussions upon doctrinal points are of no value to any one, and only leave the minds of the disputants more bigoted in their own view than before.

I would therefore point out to our Oriental friends the basis upon which such discussion should be conducted. It is these absolutely certain facts, on ancient evidence.

1. The Semitic Bible is Exoteric,—historical.
2. It is Esoteric,—moral and spiritual.

By this I mean that its various writers fixed upon certain facts in the history of their race, and dressed up the fact or the tradition to point a moral. It does not necessarily follow that every historical statement in the Bible is an absolute and indisputable fact. The writers compiled their books at a comparatively late period, were evidently truthful, but may at times have been mistaken. Some things were evidently old-world myths, which were current as traditions in the Semitic family, and it would now be difficult to find out what amount of actual credibility they bear, whether as facts or symbols. Take, for example, the legends of the Garden of Eden, the contest between Cain and Abel, the Flood, the Acts of Joshua and of Sampson. Some things, disgusting in their nature, were published as examples. It is only to the Jew that the historical aspect is now of any value, and hence the Western Christian is chiefly concerned with the esoteric and spiritual interpretation, which the historical foundation was intended to bear. It may be that this is all one with the Aryan faith, when we reject the husk and obtain the fruit, and in shewing this we have the way for the Universal religion.

Broadly speaking, the esoteric interpretation of the moral of the history, is the "New Testament," though resource must also be had to the Cabala. In the time of Saul and the Israelitish Judges, we find mention of the "School of the Prophets," which without doubt was the equivalent system of the Aryan Arahat and Yoga wisdom, and it would not be impossible to follow this further, and shew that Christianity originated in a branch of the Esoteric School. For instance the Christian Apostles (*Vide Jude*) acknowledged the "Book of Enoch," as a part of the ancient Hebrew Canon. In it there is declaration of the Trinity, for it is said, "that in that day (time of Enoch) was the *Son of Man* proclaimed before the *Lord of Spirits*, and his name in the "presence of the *Ancient of Days*;" but the "New Testament" is again but the exoteric writings of the school, and had its own esoteric interpretation in the earliest times. That is, it only partially lifted the veil.

However, my only object now is to point out that all enquiry must be grounded upon the admission of an historical basis with an esoteric interpretation, and that our Aryan friends must understand this before they can obtain any good results.

JOHN YARKER, F. S. Sc., Hon. F. T. S.

WITTINGTON,
NEAR MANCHESTER,
Feb'y 21, 1883.

THE HINDU ZODIAC,

OR

THE DISCOVERY OF THE LOST KEY.

BY

N. CHIDAMBARUM IYER, B. A., F.T.S.

THE main object of this paper is to announce to the world the discovery of the exact position of the fixed Hindu Zodiac, or, in other words, of the exact distance of the real first point of Aries from the vernal equinox—one of the two points where the ecliptic cuts the equator. This distance is known to the Hindu Astronomers as the Ayanamsam—अयनांशम्. Before coming to this important subject, I find it necessary to say a few words to show that the Hindu Zodiac is fixed and not shifting in its position as was erroneously supposed by Mr. T. Subba Row.* He confounds the shifting Zodiac of the western Astrologers with the fixed Zodiac of the Hindus. At page 41 of the *Theosophist* of November 1881, Mr. Subba Row says: "The Hindus were acquainted with the precession of the equinoxes as may be easily seen from their works on Astronomy and from the Almanacs published by the Hindu Astronomers. Consequently they were fully aware of the fact that the constellations in the various Zodiacal divisions were not fixed." It is true that the Hindus were aware of the precession of the equinoxes which is stated to be at the rate of 54 seconds a year according to Suriasidhanta—सूर्यसिद्धान्तम्; 60 seconds a year according to a work entitled Grahala-gavam—ग्रहलाघवम्, and 50 seconds a year according to the wonderful discovery of Varaha Mihira. But it is wrong to suppose that the Hindu Zodiac commences at the vernal equinox, and that in the almanacs published by the Hindu Astronomers the positions of the planets are referred to such equinoxial point. The planetary positions are all calculated with reference to the fixed first point of Aries, which is at present about 20 degrees to the east of the vernal equinox.

I. This can be easily ascertained by a reference to the calendars published by the Hindu Astronomers. Take, for instance, the Combaconum Almanac for the current year, Chitrabhanu. It will be found that while the sun enters the vernal equinox as early as at about 4 A. M. on the night of the 8th Meena corresponding to 20th March 1883, it enters the sign Aries only so late as at 1 P. M. on the first Mesham next (vide next year's Almanac) corresponding to the 12th April 1883. The position of the planets calculated from the fixed first point of Aries is known as the Nirayanasphutam—निरयनस्फुटम् of the planets; while the same calculated from the moving vernal equinox is known as the Sayanasphutam—सायनस्फुटम् of the planets; in other words, the longitudes of the planets. That the former is the only sphutam स्फुटम् required both for the calculation of Nativities, and for the observance of various religious rites, will be apparent from even a superficial perusal of any work on Astronomy, Astrology and Dharma Shastra bearing on the subject. I shall quote a few authorities.

II. In chap. I. of the Suriasidhantam—सूर्यसिद्धान्तम् we find

* This assertion however does not in the least alter the main argument in the article alluded to, as the imaginary forms assigned to the constellations must necessarily be changing, on account of the variation in the position of the so called 'fixed stars'. It yet remains to be seen whether Sayanasphutam or Nirayanasphutam is to be used in the Hindu Astronomical and Astrological calculations. If Mr. Chidambaram Iyer succeeds in showing from the Nadigranthams that Astrological calculations are correct only when Nirayanasphutam is used, then, his statement that a fixed zodiac should be the basis of our calculations can be taken to be correct.

T. SUBBA ROW.

† At page 14 of William Lilly's Introduction to Zadkiel's work on Astrology we find the following: "The first sign Aries commences the Zodiac, its beginning being that spot in the heavens where the Sun is when crossing the equator in spring."

पौष्णान्तो भगणस्मृतः ॥

"The Siderial revolution of a planet ends with the fixed star Revati—रेवती which marks the end of the sign Pisces, मीनं and the beginning of the sign Aries—मेषम्. From this it is apparent that the fixed Zodiac of the heavens, commences from this Star and ends with the same.

III. Again in the same book in the chapter headed भग्रहयोगाध्याय we find the positions of the 27 Stars along the Ecliptic given from the Star रेवती where, of course, the Zodiac, each of whose signs contains $2\frac{1}{4}$ of these stellar divisions, commences.

अष्टौनखाः गजगुणाः खशराः त्रिषट्काः * * * *

* * खमिति भधुवकानिरुक्ताः ॥

" Star अधिनी is 8 from the first point of Aries

" " भरणी is 20 " " " "

" " कृत्तिका is 38 " " " "

" " रोहिणी is 50 " " " "

" " मृगशीर्ष is 63 " " " "

* * * * * * * *

" " रेवती is 0 " " " "

thus making रेवती (a fixed star) the first point of Aries.

IV. Again in chapter III of the Brihat Samhita बृहत्संहिता of Varaha Mihira वराहमिहिर we find the following.

आश्लेषार्द्धात् दक्षिण मुत्तरमयनं धनिष्ठाद्यं ।

नूनं कदाचिदासीत् येनोक्तं पूर्वं शास्त्रेषु ॥ (1)

सांप्रत मयनसंवित्तुः कर्कटकाद्यं मृगादितश्चान्यत् । * * * * * (2)

अप्रोध्यमकरमर्को विनिवृत्तोहति सापरां याम्यां ।

कर्कटकमसंप्राप्तो विनिवृत्तश्चोत्तरां सैन्द्रीम् ॥ (3)

"In the old Sastras we (Varahamihira) find that at one time the कटकायनम् i. e., the Sun's southward march commenced when it reached the middle of the fixed star आश्लेष and the मकरायन or the Sun's northward march commenced immediately it reached धनिष्ठा (1)

"Whereas, at present, the former commences at the beginning of कर्कटक (sign Cancer) and the latter at the beginning of मकर (sign Capricornus) (2)

"If the Sun should change his course (from south to north) before reaching मकर he brings on evil on the west and on the south; if he should change his course (from north to south) before reaching कटक he brings on evil on the north and on the east. (3)

Thus it will appear that the Sun's turning points are not always the beginning of मकर and कटक—they may be beyond these and as now within these, which will not be the case if the first point of Aries be identical with the Vernal Equinox.

V. Again in the पशुबन्ध प्रकरण of गोपालकारिका of बोधायनश्रैत the author, after stating that the पशुबन्ध ceremony should be performed immediately after the commencement of the अयन says

माघमासे धनिष्ठाभिहृत्तरेणैति भानुमान् ॥

श्रवणाश्लेषयोर्मध्ये दक्षिणेन निवर्त्तते ।

सांप्रतं रविरप्राप्य मृगं कर्कटकं किल ॥

"At one time the Sun's northward march commenced immediately it reached धनिष्ठा, and its south-

ward course lay between (the middle of) आश्लेष, and (the end of) श्रवण; whereas at present, the Sun turns its course without reaching मकर and कटक”

VI. Again in श्रीनिवासदीक्षितियतिथिनिर्ण we find

छायार्कं जिनतो मासोदक् सिद्धोनिहिवास्तवः ।

तस्मान्चिरयने मासि तिथिमीह्या नचान्यथा ॥

“ The Sayana month is not a proper one (for adoption); therefore the Tithees— यकारिका that fall within the Nirayana months and no other are to be adopted.”

More authorities can be cited to show that the Hindu first point of Aries and the Vernal Equinox are two distinct places apart from one another, over 20°, and that the Hindu Zodiac commences at the fixed star Revati.

Now I come to the main subject of this paper. It refers to the final settlement of the Ayanamsa question, so well known to the Astronomical world. The question in its unsettled state continued to torment the scientific instinct of the western as well as the eastern astronomer for several centuries. On it depended the success of the eastern astrological literature and which, in no small measure, explains the errors astrologers so invariably fall into in their predictions both on the subject of nativity and on horary astrology—the two main departments of the science. The question is also popularly known as the Meenamesham question—Solittle was this question solved that the term Meenamesham has come to mean doubt and uncertainty. From what I have written it will be evident that in the Hindu Almanacs the positions of the planets are referred to the fixed star Revati. Now those that are interested in a healthy condition of the sciences of eastern astrology and astronomy, will be filled with dismay and disappointment when I inform them that the star Revati which was supposed to be in the ecliptic has now disappeared ! Where has it gone ! It has not improbably receded into the dark and unfathomable abyss of endless space either by some unaccountable freak on its own part, or, more probably, by a vast and sudden withdrawal of the solar system itself from the star. At one extremity then of the little bit of increasing space known as the Ayanamsa we have the star Revati, and at the other extremity we have the Vernal Equinox. As will be shown further on, a correct knowledge of the Ayanamsa plays no insignificant part in the preparation of Hindu Almanacs. This then appears to be an appropriate place to say a few words regarding the precession of the Equinoxes. The precession was known to the ancient Hindu Astronomers long, long before the time of Varaha Mihira.

I. In the सूर्यसिद्धान्त we find the following readings regarding the precession of the Equinoxes :—

(1) त्रिम् शत् कृत्ययुगे भनाम्
चक्रं प्राक् परिलम्बते ।

(2) त्रिम् शत् कृत्ययुगे भनाम्
* * * *

(3) त्रिम् शत् कृत्ययुगे भनाम्
* * * *

Here the author supposes that the Vernal Equinox oscillates on both sides of the star Revati—27° on each side; a युग (including its four divisions रुत, त्रेता, द्वापर and कलि) is 4,320,000 years.

The Stanzas therefore mean

In a Yuga the Equinoctial point oscillates about the star Revati according to the several readings.

- (1) 30 × 20 = 600 times,
(2) 30² = 900 ”
(3) 30 ”

Without entering into the details of calculation, suffice it to say that the first reading gives the annual motion of the equinoctial point to be 54”, the second gives it to be 81”, and the third gives it to be 2·7”.

II. According to मुञ्जालाचार्य otherwise known as मञ्जुलाचार्य author of मानसग्रन्थ we have the.

आयनचलनं यदुक्तं मुञ्जालाद्यैः सस्वायं ।

तत्पक्षेतद्गुणाः कल्पे गोद्धर्तु नन्दगोचन्द्राः ॥

“ In one Kalpa which consists of 4,320,000,000 years, the equinoctial point makes 199,699 circuits of the heavens”. This gives 59” as the annual rate of motion of the Equinoctial point.

III. Again गणेशदेवज्ञ the author of ——— says that the Equinoctial point moves westwards at the rate of 60” a year.

IV. Lastly, Varāhamihira says that this point moves westwards at the rate of about 50” a year. Now Varāhamihira lived between 1,400 and 1,500 years ago. Modern western astronomers say that the rate of retrograde motion of the Equinoctial point is subject to an annual increment of ·00024”. This in 1,400 years gives the increase as ·34.” So that the rate of about 50” as ascertained by Varāhamihira over 1,400 years ago should, at present, be 50·34” ; whereas western discovery gives it as 50·26”. The difference is, then, only ·08”. Now who will not bow, in mute reverence, to the wisdom and sagacity of this great astronomer who, with what rough instruments he could construct for the purpose, was able to achieve as much success in astronomical researches as the modern scientific men with all their valuable telescopes and sidereal clocks and with the records of past observations are able to do.

Now to return again to the task on hand. I have already stated that this star Revati, which is of such immense importance to the Hindu astronomer and astrologer, has somehow disappeared. Are there no means of readily finding out its position ? We shall try.

1. As already stated Varāhamihira says साम्प्रतमयनं सवितुः कर्कटकाद्यं मृगादितश्चान्यत् ।

“ In my time the Sun changes his course at the first point of Cancer and at the first point of Capricornus.”

In other words, the Vernal Equinox was at Revati in his time. Now we are not certain

(1) That the Vernal Equinox was *exactly* with the star and not even a little to the east or a little to the west of the same.

(2) We do not know the precise year when this line was written—An error of 12 years, for instance, will give an error of 10 minutes in the Ayanamsa. It is therefore difficult to ascertain from the above what the exact Ayanamsa is at present.

II. Again, I have already quoted a passage to show the position of each of the 27 stars (the योगतारा of each group) along the Ecliptic from the star Revati.

अष्टौनखाः गजगुणाः खशराः त्रिषट्काः

* * * *

Now, as nearly all these stars, excepting Revati, are now known and can be identified, and, as the exact position of the Vernal Equinox too is known, one might suppose that by subtracting from the actually observed distance of any one of these stars, its given distance from Revati, the length of the Ayanamsa can be found out (Note.—The stanza quoted above gives the polar longitudes of the stars from Revati. Before subtracting these, as stated above, it is necessary to convert them into the ordinary longitudes for the year). Unfortunately this method which ought to be the best and most satisfactory is found to fail; for the method ought to give us the same Ayanamsa, the longitudes of how many stars so ever are taken into account. This, however, is not the case. The

reason for this appears to be that either from some defect of observation or from some other cause the several longitudes above given are only very rough ones.

III. Now Bentley in his work on Astronomy devotes much attention to the Ayanamsam question. As stated in the previous para, he first calculated the several Ayanamsas resulting by taking into account the longitude of each of the 27 stars, and then took the average length of these, which he considers to be nearest to the correct Ayanamsa.

IV. As Revati is stated to be on the ecliptic, the translator of सूर्यसिद्धान्त has fixed his choice on a certain star in Pisces known as the—Piscium, which he considers as the Revati of the Hindus. This star however is not on the ecliptic, but has a latitude of 10 minutes from it; and its longitude now is 18° 14' 20".

V. Now placing implicit faith (a) in this discovery—as he was justified in doing so in the absence of any clue to the discovery of the lost star.—Mr. Kero Lakshmana Chatrai, M. A., Mathematical Professor of the Decan College, has been publishing for the last 18 years an almanac with the help of the correct modern tables, according to which the Ayanamsa on the 1st January 1883 is 18° 14' 20".

VI. Again, the late Mr. C. Rangunathachariar of the Madras Observatory started a similar almanac * some 13 years ago, in which he has taken the average length of the different Ayanamsas as adopted by several Hindu almanac publishers. This length is on the 1st January 1883 22° 2' 38",

VII. Brahma Sri Sundaresvara Sranti, and Bra-Sri Venkatesvara Deckshitor. The best living astronomers of Southern India, have also been publishing a similar almanac for the last 7 years, and that for Southern India under the auspices of Loca-Guru Sri Sankarachariar, of Combaconam. In this almanac they have adopted the average Ayanamsa of the late Mr. C. Rangunathachariar.

VIII. Again Brahma Sri Bapu Devasastri of Benares has also been publishing for several years an almanac on the same principle in which we find the Ayanamsa on the 1st January 1883 to be 21° 58' 29". He says* that he first calculated the Nirayanasphutam of the planets (for a given time) after the method prescribed in such works as the Surya-Sidhanta, and also noted down the Sayanasphutam calculated with the help of the correct modern tables, and that, by subtracting the former from the latter, he arrived at the correct Ayanamsa. This sounds reasonable enough. But our friend the Sastri cannot for one moment assert that the tables as given in Surya Sidhantam can at all be relied on as they have not been corrected, as they ought to be, as will be shown further on.

IX. Almanacs still continue to be published by several persons after the Vakya and Sidhanta methods of calculation. According to the former the Ayanamsam on the first January 1883 is 22° 41' 44"; and according to the latter it is 20° 46' 15" (Note.—According to the Vakya School, in the year 444 of the Salivahana Era, the Vernal Equinox was at Revati, and the annual motion assigned to it was 60". According to the Sidhanta School the Vernal Equinox was at Revati in the year 3600 of the Kali era, and the annual motion assigned to it was 54").

* The publication is being continued by his son Mr. C. Raghava-Chariar.

(a). In a note of his to Mr. C. Ragoonathachariar, F. R. A. S. of Madras, Mr. Kero Lakshmana Chatrai writes 9 years ago as follows: "The position of—Piscium is assumed to be the Zero of the Zodiac. Thus the longitude of Piscium at any time shows the precession of the equinox or Ayanamsam अयनांश. For Shaker 1796 the अयनांश. 18° 7'—." And in the Tables published by him entitled the काष्ठके, ग्रहसाधन (page 325, last line, columns 1 and 2, he calls the—Piscium of the Western Astronomers as the star Revati of the Hindus.

† Vide Preface to his Panchangum.

Now to sum up these we have the following lengths of the Ayanamsa on the 1st January 1883 :

(1) Bombay	Almanac	18° 14' 20"
(2) Madras	}	22° 2' 39"
(3) Combaconum	} "	
(1) Benares	"	21° 58' 29"
(5) Vakya	"	22° 41' 44"
(6) Sidhanta	"	20° 46' 15"

Now it is necessary to remark here that in the first four almanacs the Sayanasphutam is first calculated and the Nirayanasphutam is deduced from it, by subtracting the Ayanamsam therefrom. The tables on which the calculations are based are of course very correct; and not only the annual retrograde motion of the Vernal Equinox but the annual increment in the rate of its motion is known; but as it is not known where the star Revati is, the entire body of Nirayanasphutam falls to the ground.

Again, although, according to the Vakya and the Sidhanta methods of calculation, the Nirayanasphutam of the planets is obtained independently of the Ayanamsa,* yet the tables in the form in which they are being now employed are, for want of certain corrections,† to be applied to them as required by eminent Hindu astronomers, at this distance of time very incorrect. Hence also the Nirayanasphutam given in these almanacs falls to the ground.

Now I shall proceed to state what the correct Ayanamsa was on the 1st January 1883.

It ranges between 20° 23' 8" and 20° 25' 2". By adopting the mean 20° 24' 15" the maximum amount of error will only be 1' 7" (a). Now the difference between this correct Ayanamsa and the various Ayanamsams above given will be seen from the following :

(1) Bombay	... ..	— 2° 9' 53"
(2) Madras	}	+ 1° 33' 24"
(3) Combaconum		
(4) Benares	... ..	+ 1° 34' 14"
(5) Vakya	... ..	+ 2° 17' 29"
(6) Sidhanta	... ..	+ 0° 22' 0"

To express the same in other words; the Ayanamsam error, as it affects the planetary motions in point of time given in the first four Almanacs, will be found to be as follows :

Planets.	Bombay (Before.)		Madras and Combaconum (After.)		Benares (After.)	
	d.	hr.	d.	hr.	d.	hr.
Sun ...	2	5	1	16	1	14
Moon ...	"	4	"	3	"	3
Mars ...	4	3	3	3	3	"
Mercury ...	"	13	"	10	"	9½
Jupiter ...	26	"	19	17	18	21
Venus ...	1	9	1	"	"	23
Saturn ...	64	16	48	23	46	20
Moon's Node.	40	21	31	"	29	16

* The error in Ayanamsa however affects (1) the rising and setting of the planets; (2) Their conjunctions; (3) The महापात पुण्यकाल; and

(4) The सायनसंक्रमण. I may remark here that in the case of the other almanacs the calculations regarding these are very correct irrespective of the error in the Ayanamsa.

† In बीजोपननं we find

ज्योतिर्गणेशास्त्र पथातिवृत्तौ यद्ब्रह्महत्यां मनुयोवदन्ति । नित्यं ग्रहाणामहर्घ काले निर्णयं मेतत्तुपरीक्ष्यदक्षैः ॥

He that incorrectly calculates is guilty of the sin of Brahmahatyā, the murder of a Brahmin. Therefore it behoves the Astronomer, to note the daily culmination of a planet and ascertain its law of motion.

Note:—This is as much as requiring the construction of an Observatory Note (a).—I am taking steps to reduce this to a minimum.

Now while the above shows the only corrections to be applied to the four almanacs mentioned in the table, the corrections to be applied to the Vakya and Sidhanta Almanacs cannot be so easily ascertained owing to the incorrect tables that are being employed in the calculation of the planetary motions.

This state of things sufficiently accounts in my opinion for the numerous failures in astrological predictions observable in modern times, and, if I may be allowed to speak the language of an orthodox Hindu, also for the fall—the ever-accelerating fall—of the sacerdotal order from the eminence they at one time occupied in the pyramid of Hindu community. For the Sastras say that when an enjoined religious rite is either not observed or observed at an improper hours it brings on evil and misery, *e. g.*

मृताहं समतिक्रम्यचण्डालः कौटिलिन्मसु ।

“He who omits to perform Sradha on the anniversary of the day of death will be born a chandala a crore of times.”

I shall proceed to dispose of the one question which now naturally engages the reader's attention, *viz.*, how did I discover the correct Ayanamsa. I have discovered this by a process as sound and as satisfactory as any employed in the discovery of some of the sublimest truths in the world. I have only to ask the public to patiently hear and then judge.

Now this lands me on one of the gold coasts in the vast continent of Aryan Literature. Very few of the modern Hindus—and fewer still of the so-called educated Hindus—are aware of the existence of what are called Nadi Granthams—नाडिग्रन्थाः—which contain a faithful record of the lives of—to the utter amazement of the public I declare emphatically—*all men*:—All men that ever lived, all men that are living, and all men that will come into existence! Smile not, reader, in derision of what might appear to you at first sight to be the man in the moon. Is it possible one might ask that such a work can exist—a work which can afford space for the *names* of all mankind? * The Indian census was taken—thousands of hands were at work in taking it, in tabulating its results, and it took over two years; and what was the information the voluminous records could supply us regarding each man. It is simply this:—his age, caste, religion, profession and, I grant freely, in addition, whether he was married or single, and yet the work referred only to a particular time and to a particular country. Can then Nadi Granthams exist? I reply emphatically that such a work (1) can exist and (2) does exist. A fact puts down a thousand texts. I know from personal experience of the existence of 5 Nadi Granthams and I have heard of 5 more works. Of those that I have seen the ध्रुवनाडि—a Sanskrit work, about 70 volumes of which are now in the possession of two persons in Southern India—by Sathyachariar, the celebrated Hindu astronomer, is the best—perhaps शुक्रनाडि excepted. I have taken my life from it, and from सर्वसंग्रहनाडि and the lives of many friends both young and old and of different districts have been similarly obtained.

As my paper has already become too long, I do not, on the present occasion, wish to explain on what principle the Nadi Granthams have been prepared. Let me therefore hasten to close my article.

From what I have stated already it will be clear at once that the different Ayanamsams adopted by several publishers of almanacs cannot *each* be correct. If any one of them is considered to be the correct one, it is for the publisher who adopts it to prove satisfactorily its correctness. I have no doubt that Mr. Kero Lakshmana Chhatre and Brahma Sri Babu Deva Sastri will frankly own that they have no means of proving satisfactorily the correctness of their Ayanamsam. As for the other two gentlemen, I can't suppose for a moment that they consider their Ayanamsam as resting on a satisfactory basis.

Now I have to remark here

(1) That the Dhruva Nadi contains a correct record of the lives of men :

(2) That it gives the Nirayanasphutam of all the planets at the moment of birth of each individual.

Now as a horoscope constructed with the help of the correct modern tables contains the only error already pointed out, *viz.*, that resulting from an incorrect Ayanamsam—and no other, my attempt to find out my life in the said Dhruva Nadi led me to a portion of the work which contained the lives of five or six persons of which mine was one. I went carefully over all of them; and with little or no difficulty found out mine. I found the Nirayanasphutam of all the planets at the moment of my birth given in it; and as the Sayanasphutam of the same had been calculated correctly with the help of modern tables, by subtracting the former sphutam of the Sun from its latter sphutam I arrived at a certain Ayanamsam: and what was my surprise when I discovered that the Ayanamsam thus obtained from the two sphutams of the Moon, Mars, Mercury, Jupiter, Venus, Saturn, and the Moon's nodes was identically the same! This led me to suspect that this must be the correct Ayanamsam. This suspicion was confirmed when I beforehand calculated with the help of this Ayanamsam and of the correct modern tables the Nirayanasphutam of the planets in several places, and found out on opening the Dhruva Nadi that the same sphutams were given in it! To crown all, the lives recorded in the Nadi were found to be correct to even the minutest details.

All this then points to a period in the annals of India's greatness when Jothisha (Astrology) Sastra was cultivated to a degree of perfection. What a change do we see now! The science throve well in the Indian soil under the warm sun-shine of the Indian rulers; it began to lose its luxuriance under the cold piercing blast of Afghan invaders; and its ruin is now being completed under the colder blast of our Anglo-Saxon rulers: and what is most to be deplored is that this ruin is being brought about through India's own children!

Bode's discovery of the law of planetary distances though empirical in its nature was accepted because, on application, it proved to be correct. I crave of the astronomers of the west and the east, for a similar indulgence to my discovery of the Ayanamsam, whose correctness may easily be tested. I think the indulgence ought to be granted the more readily, seeing that so many vain attempts have been made by astronomers for several centuries to arrive at anything like a satisfactory solution of one of the most important problems of the science, *viz.*, the discovery of the correct Ayanamsam; lo! the key was after all found stuck to the side of the box itself!

TRIPPLICATE, 23rd January 1883.

P. S.—I showed my paper to BrahmaSree Sundareswara Srothya, who is equally versed in the eastern and western systems of Astronomy, and who was assisting the late Mr. C. Ragoonathachariar for four years. He admitted (1) the necessity that existed for the discovery of the correct Ayanamsam; (2) the incorrectness of the Ayanamsam, adopted by the several Almanac publishers; and (3) the

* As the workings of the mighty current of Life sweeping throughout our planetary chain have been thoroughly examined by the ancient adepts, and as the number of the planetary rounds, the various races, and sub-races of humanity on each planet and the number of incarnations of every spiritual monad floating along the current of life, were long ago ascertained with mathematical precision, as already indicated in the *Fragments of Occult Truth*, it would not be beyond human power to bring into existence a book giving all the particulars which a Nadi Grantham is stated to furnish.—Ed.

probability of the Ayanamsam discovered by me being the correct one.*

He further remarked that in Southern India at least, no Almanac publisher would now boldly introduce the correct Ayanamsam in the Almanac, owing to the difficulty of overcoming the prejudices of the people; for the correction would first be felt in the case of the Sun as it will affect the Samkramana Punyakala.

As the present Rulers of British India will take no interest in the matter, several of my friends are of opinion that the work should be undertaken by the enlightened Native Princes. In this view I perfectly concur. For here is what Bhagavan Garga says on the subject:

- (1) अप्रदीपायथा रात्रिर्नादित्यं यथा नमः ।
तथा सीवत्सरो राजा भ्रमयन्ध इवाध्वनि ॥
- (2) मुहूर्तं तिथि नक्षत्र मृतवश्यायने तथा ।
सर्वोप्येवाकुलानि स्युर्न स्यात् सांवत्सरो यदि ॥
तस्मान्नाज्ञाभिगन्तव्यो विद्वान् सांवत्सरोऽग्रणीः ।
- (3) जयं यशः श्रियं भोगान् श्रेयश्च समभूषता ।
ना सांवत्सरिके देशे वस्तव्यं भूतिमिच्छता ॥
- (4) यस्तु सम्यग्जानाति होरागणितं संहिताः ।
अभ्यर्च्यः सनरेन्द्रेण स्वीकर्तव्यो जयैषिणा ॥
- (5) नतसहस्रं किरिणां वाजिनां वा चतुर्गुणम् ।
करोति देशकालज्ञो यदेको दैवचित्तकः ॥

and Varahamihira is also of the same opinion.

- (6) न तथेच्छति भूपतेः पिता
जननी वा स्वजनोऽथवा सुहृत् ।
स्वयशोऽभिवि वृद्धये यथा
हितमाप्तः सत्रलस्य दैव वित् ॥

(1.) As the night is without a lamp, and the sky without the sun, so is a prince without an astronomer, and he gropes his way in the dark.

(2.) If there should be no astronomer, the Muhoorthas, the Thithees, the Nakshatras, the Ruthoos, the Ayanas, and the like will go wrong. It therefore behaves a prince to find out a learned astronomer.

(3.) He that loves victory, fame, wealth, enjoyment and renown, ought not to live in a country devoid of a good astronomer.

(4.) He that knows the Hora, the Ganitha, and the Samhitha Sastras, deserves to be supported by the prince who loves victory.

(5.) That service which an astronomer can render to a prince cannot be effected by a thousand elephants and by four thousand horses.

(6.) That good which an astronomer can do to a prince will not be done, to him by his father, mother, relations, and friends.

Therefore their Highnesses, the Maha Rajas of Travancore and Mysore, for instance, will do well to convene meetings for the purpose of ascertaining the correct Ayanamsa, and of testing the correctness of my discovery. They will confer an invaluable benefit on the country by directing their Court astronomers and almanac publishers to introduce the Ayanamsa correction in their almanacs. This will pave the way for the eventual adoption of the correction in the almanacs published in British-India.

In connection with this subject I need hardly impress on the minds of these and other Native Princes of India, the importance of aving an Observatory in the capital of each Prince and presided over by native

astronomers learned in the systems of eastern and western astronomy and in the Dhurmasastras and trained in the Madras Observatory.

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* I may here add that Sundareswara Sronthy was himself of great help to me in the discovery of the correct Ayanamsam.

Editor's Note.—A few of our European Brother Theosophists are invited to test the assertion of our Brother Chidambaram Iyer, by furnishing to him the necessary information for their horoscopes.

SUPPLEMENT

TO

THE THEOSOPHIST.

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MADRAS, APRIL, 1883.

No. 43.

COLONEL OLCOTT'S LECTURE AT THE TOWN HALL, CALCUTTA, ON "THEOSOPHY AND BROTHERHOOD,"

On Saturday, the 3rd March 1883.

I now fulfil the promise made last year from this platform, that I should again do myself the honor of addressing you upon the subject with which the name of my Society is identified. Upon that occasion we discussed the relationship of Theosophy to Science and Religion, my argument being that Religion has no basis at all unless it be a scientific one; and that Theosophy is that scientific basis. To discover the true connection between Religion and Science, it became necessary for us to examine the pretensions of the latter in the light of human psychic development. Our position was that the religious feeling is an experience of the inner self, and not of that grosser envelope, or bulky shell upon which we hang our costumes, and pin our crosses and medals; hence that no science, however advocated or loudly praised, is worthy of the name, which does not settle its accounts with those master psychologists, the Aryan *Rishis*. I tried to show the imperfection of the Western method of Psychological induction which employs but one set of factors, that of the five corporal senses, hence excluding practical psychology, or experimental research by the so-called Psyche itself. It is as impossible for a modern philosopher to give us any correct idea of religious aspiration or its limitations without repeating the transcendental experiences of the seer and the adept, as for the astronomer to compute the rate of a star's motion without the science of mathematics and the mathematical instinct in himself. Yet our libraries are choked with books written by authors who have squeezed language dry in dilating upon this theme without having had a day's or perhaps a moment's practical knowledge of the innermost nature of man. And the world is full of persons who, being misled by those same books, and no more practically enlightened than their favorite authors, lay down the law to us in a dogmatic fashion, that is enough to make Hildebrand turn in his grave from envy! The Theosophical Society is a protest against this spirit. For science, its founders claim the whole cosmos, seen and unseen, as a field of research; for religion, a basis of natural law, apart from all supernaturalism. Its platform is no less opposed to that narrow-minded scepticism which forbids the study of occult science, than to the theological bias, which condemns unheard the pretensions of every religion but one's own to a share of truth. For intolerant vindictiveness we may fairly watch Professor Tyndall's contemptuous expression about modern spiritualism, with the exclamation of the Wahabi Mussulman* when he saw a fat Hindu—"What a log for hell-fire!" And the Theosophical Society, in the interest of both science and religion, equally protests against both. How can the world ever get at the truth if this narrow intellectual bias is to go on unrebuked?

What possible chance is there for man to live at peace with man unless all educated people join together to protest on behalf of human needs against the bigotry, the intolerance, the creed, caste, and race hatreds which bar the way of social

evolution? Sentimentalists talk of the brotherhood of mankind, of the common origin of all peoples, and thus common destiny; moralists preach the doctrine of an universal heritage of Divine love, of the beauty of compassion, and charity, and tolerance. But while their dulcet sounds are still vibrating in our ears, they give the lie to their professions by exhibitions of hatred, malice and all uncharitableness, which stir up strife and make the guardian-angels of the race to turn away their faces in sorrowful despair. The Theosophist knows why this is so. He looks below the surface, and traces out the causes of human action. He is not deceived by hollow professions. Appearances he recognizes as but the tricking vigils of *Maya*, behind which only can the truth be found. To him creed is but a mask, nationality but a catchword of the moment; that will be forgotten in due time, as their cycles revolve, and the Mahakalpa spins out the thread of its evolution, and works it into the web and woof of eternity. The sorrows, the momentary joys, the friendships, and enmities of our ephemeral existence are to him but phantasmagoria; for he knows that the only real existence is that outside the fog of matter, and, expecting nought but deception in physical life, he keeps himself unruffled amid all social storms. The secret is not hard to find. It was discovered and taught us by Asiatic sages, long ages before the first page of modern history was written, or the first stone was laid for the foundations of our proud modern empires. It was they who discovered that man is a being of various parts, or component principles; that those lower ones which pertain to the physical self, or *sthula sarira*, are born of gross elements, and are torn asunder irremediably when the vital force, centripital, can no longer resist the power of the dispersive force, centrifugal; and that he who would be wise must pursue his researches with the faculties inherent in the higher principles—*Kamarupa*, *Manas*, *Buddhi*, and *Atma*. You see theologians quarrelling bitterly over their dogmas and theories; you see politician arrayed against politician, and each humbugging the world and himself with dishonest sophistries they call statesmanship; you see one armed nation slaughtering and subjugating another nation and taking its territory by brute force; but I challenge you to show me one instance of bitterness and hatred between the adepts of any age, no matter how conflicting may be the exoteric creeds in which they may have been born respectively. The other day a bigoted orthodox Hindu asked me, if among the school of MAHATMAS our Society is in relations with, there were any Hindus—any orthodox Hindus or none but Buddhists. He had not even the glimmering conception of the idea that the true adept is the soul brother of every other adept, no matter what his race, or creed, or caste. There is an old Indian proverb, "never enquire into the origin of *Rishis* or Rivers;" and every Hindu here knows that his *Shastras* command him to reverence the true *Sadhu*, even though he be of sweeper parentage and he himself a Brahmin.

I have taken the trouble to enquire into the caste of the 18 chief *Sadhus* of Southern India, and find that many were of very low extraction. These are types of the

* See Mr. G. Palgrave's Journey through Central and Eastern Arabia, Vol II, p. 370,

"Deathless minds which leave where they have passed
A path of light."

And in evolving their psychic powers, they rose high above the level of conventional socialisms to mount the throne of spiritual power. In that group of Himalayan adepts mingle together in the affectionate relations of brotherhood men who followed out their search after divine truth by the several ways known among Hindus, Buddhists, Parsis, Christians, and Mahomedans; and with this example before us to enforce their eclectic precepts, we, their humble disciples, build the platform of the Theosophical Society upon the eternal rock of human brotherhood and kindly tolerance,

It would be most unfair if you should reckon us as the preachers of an Utopia. We claim to be practical people, bent upon accomplishing practical results. We are not divine messengers, not inspired preachers, nor the lineal descendants of Paul or Plato in a messianic hierarchy; we have no church to ask you into; no new scriptures to promulgate by celestial commission. The idea that human nature may be changed by one's joining our Society, or that by accepting our code of bye-laws, the fixed law of sociological evolution is to be set aside, has never entered our heads. We are but sowers of thought-seed, and it is taken from the full granaries of Aryavarta. Sad, sad the days when Hindus have to be told that they descend from the Aryans, but are so unlike them that they have mistaken old Aryan philosophy for some new-fangled religion imported from across the Atlantic Ocean! There are many who show impatience, because, after four years of activity in India, our Society has not proved its ability to usher in a new Aryan Era. They forget that though we may propagate ancient ideas, to have them accepted and lived up to requires the same Sociological Evolution as that of the ancient authors of those ideas. One may call himself Cæsar or Yudhishtira, yet resemble them in nothing save the name. If the law of national development within cycles be a fact—as I firmly believe it is,—then it is very easy to understand why the Aryan stock should have spent its force and reached the point where we see it now. We can comprehend the fact that having crossed the Hindu Kush as a conquering force, and made the name of Aryavarta the synonym of all that is glorious, the conquerors should have been brought in their turn under the yoke. For analogical examples, we need only look at the pages of History, and thence we may draw the lesson that when a nation's *karma* is satisfied, and the fruits of past sins have all been reaped in bitter humiliation, the turning point of the cycle is again passed, and in its whirl the nation again evolves its *rishtis*, philosophers, scientists, artisans, and warriors. I do not wish to be what Herbert Spencer calls "blinded by a hypothesis, or carried away by an enthusiasm." I accept the cyclic hypothesis, not because the *rishtis* affirmed it, but because it seems corroborated by the experience of the ages. Modern philosophers talk of evolution as though it worked up an inclined plane. Under this impression they placed the Aryan and Iranian on the plane of amiable shepherd idiots, and the Englishman, American, Frenchman, and German on the apex of the social pyramid, with nothing between their present glory and the shining orbs of space. This is what ought to be called philosophic fudge! Neither England, nor America, nor any other modern social evolution has produced the equal of Euclid, or Aristotle, or Plato, or Patanjali, or Vedavyasa. When it does, then let this age of sounding theological brass and tinkling scientific cymbals talk of its equality with the bye-gone days of Egypt and Aryavarta, and with Egyptian and Aryan experience as its guide, look forward to the day when its own direful *karma* will have to be worked out, and the finger of some future conqueror be pointed to it in scorn as a fallen and sycophantic race. And meanwhile, what counsel should the philanthropist give to the oppressed? To sit in cold despair, beating their breasts and weeping for the grievous burdens of their *karmaphal*? To wait and hope for the time when their children's children shall reap a full harvest of revenge? To bear supinely the reverses of fortune, nibbling the crusts of sycophancy, and fawning for shameful favors? No, none of these; but to learn the lesson of History, and realize that as the weary body rests at night in sleep and awakes refreshed, so nations in the night of their obscurity, may renew their moral and spiritual strength, recover the ground lost by the growth of debasing habits, and be ready with the next cyclic daybreak, to begin a new life of happiness and prosperity. Djelal-ed-Din, the Sufi poet when enraptured by the splendour of esoteric religious truth

could not think of himself as of any race, or creed, or locality. So feels every true Theosophist; for when the Divine idea of human brotherhood takes possession of him, and the insignificance of worldly distinctions and differences is clearly apprehended, he speaks what he has to say without regard to his own nationality, or creed, or those of his hearers.

Fifteen centuries ago, there arose in Alexandria, a school of philosophy, founded by a true Theosophist. So kind was its spirit, so wise its teachings, that Ammonius Saccas was surnamed *Theodidaktos*, or God-taught. They say he was born of Christian parents, but his principles were broader than any sect, and the whole world claimed him for its own. He attempted a coalition of all sects, whether philosophical or religious, for he believed in the unity of truth, despite the diversity of its manifestation. Creeds even so antagonistic externally as Paganism and Christianity were still, he maintained, fundamentally identical, and while he would remove the fables of the priests from Paganism, he would also set aside as extraneous the comments and interpretations of Christ's alleged doctrine by the Fathers of the Church. He would have even go back to the fountain sources, discover the primitive truth, restore all religious systems to their original purity, and to crown all and make possible this grand scheme of Theosophical research, he taught the Brotherhood of man. In his age, as in the present, there were great souls who could respond to this message of love and tolerance, and mutual help. Then, as now, amid the dance of worldliness and the intoxicating dream of selfish pleasure, there were a minority of nobler hearts which could feel compassion for human sorrows, of nobler minds which could grasp the divine truth of the doctrine of Ammonius, Athenagoras, Longinus, Plotinus, Origen, Porphyry, Jamblichus, Sopater, Julian, Proclus, and many others, both Pagans and Christians, adopted this doctrine and taught it. Its influence sank deep into the constitution of the nascent Christianity, and despite the Church's bloody progress and its surviving sect-hatreds, its sweet influence showers over us after the lapse of fifteen hundred years, like the faint yet lingering perfume of a flower that yesterday bloomed in our garden and died in our house. Is the time ripe for a revival of this holy doctrine? Look about you, and answer. See India huddling crores of people divided into their hundreds of social groups, with neither the desire nor the capacity for union. See all Christendom armed to the teeth against each other, marching, invading, murdering, conquering, and giving the lie to the most sacred professions of their religion. See men speaking the "specious names" which "learnt in soft childhood's unsuspecting hour, serve, as the sophisms with which manhood dims bright reason's ray, and sanctifies the sword upraised to shed a brother's innocent blood."

See the gentle spirit of religion gone, not only out of western Christianity, but equally out of the old eastern faiths which were based upon esoteric science and esoteric philosophy. See these and answer. We have gone from Presidency to Presidency, and among the thousands of educated Hindus who have gathered about us, we have sought for such as could interpret to us, their forefather's religion. But few have responded, and were it not for our faith in the immutable order of Nature and its necessary evolutions, we should despair of the moral and religious future of the Indian people. Knowing these, we do not despair, but shall hope on, and work on while life lasts, leaving results to grow naturally out of the causes now active. First among these recuperative agencies we place modern science; not the official, dogmatic science of the sciolists who theorize upon the unseen forces from their observations of physical phenomena, but that truer science which experimentally studies the relations of every one of the seven component principles of man to the corresponding conditions of matter. The most necessary thing to-day is, in my opinion, to test Hinduism, Buddhism, and Zoroastrianism by scientific methods, and, following the system of Ammonius, to strip away every artificial covering from the original truth. The friends of those ancient cults can safely consent to this qualitative analysis, for when the last excrescence has been eliminated a splendid residuum will be left. This core of the heart of each old religion will be found identical with that of every other, and it has been called the "Wisdom Religion" of antiquity, a religious belief resting upon knowledge, not upon faith. If it be asked whether we believe that, when found, it will reform the world, we should

answer in the negative; for no acceptance of any doctrine, no subscription to any hypothesis, can violently change the rule of gradual social development. No, to bring the Hindu back to the spiritual level of the Aryan, we must let Nature have its course; helping her by removing obstacles and smoothing the rough ways. We cannot re-make the adult whose education is finished; we must look to the child now at school. On those little ones and the successive generations of children to come after them, rest our hopes of an Aryan revival. We saw this in Ceylon as soon as we came there, and began opening schools for Native-children, and the publication of religious books. We see the same necessity in India, and have begun already to do something. At Bhagalpore, Nellore, Guntoor, Bareilly and elsewhere, Sanskrit schools and classes have been opened by branches of the Theosophical Society, and we shall open more as opportunity occurs. We have asked for no endowments or popular subscriptions, though the movement is a national one highly worthy of public support, but what has been done, has been done by members and friends of our Society, from a deep conviction of the needs of the country. The other day, when we shifted our head-quarters from Bombay to Madras, and the Native community of the latter town gave us a warm public welcome, I seized the occasion to make a practical suggestion—I will make it to you now, and it will be a happy day for Bengal, if your response shall be as enthusiastic as was that of Madras. It was that all lovers of Hinduism should join together to establish Hindu Sunday schools, where classes of Hindu boys would be taught the sublime moralities of their ancestral religion, out of Hindu catechisms and elementary books, to be compiled by competent hands. I would have our best, most influential and devoted Hindu gentlemen offer themselves as teachers of classes in these religious schools, just as Christian gentlemen of corresponding social consequence are seen cheerfully and from strong conscientious motives, taking classes of children in their Sunday schools, to instruct them in their faith. Is this an impracticable, Utopian scheme? If it be, then, indeed, may we confess that Hindus no longer care to save their hoary religion from debasement and extinction, and with bowed heads, in shameful silence sit, while gibes and taunts are cast in our faces, by the enemies of that religion. I have looked everywhere for the evidences that your children are being properly taught Hinduism as a preparation and precaution against the sceptical habit of mind that will grow up in them when they go to School and College—I have not found it, but I have heard from every side the complaint that scepticism is rife, and that less and less interest is being taken in religion. This is all wrong; the scepticism results simply from ignorance, and the ignorance is due to culpable parental neglect. Even the most casual visitor to India from the Western countries must be struck with the beautiful unity of the Hindu family. It is something strange to us to see several generations living together under one roof, in the old patriarchal style, while the filial piety shown in doing honour to a parent's memory, is a reproach to our own too frequent selfish forgetfulness. But when I behold the fast increasing decadence of interest in the grand Aryan faith, and see to what it is due, and how easily it may be prevented, I cannot refrain from saying that if a beginning be not now made, towards giving Hindu boys and girls, equal facilities with Christian children for elementary instruction in the national religion, the negligent parents will take upon themselves a *Karmaphala* so bad that they will have to suffer for it grievously in the future. No, what we need is that a few of the best men in Bengal and each of the other Presidencies should unite to form a national committee, to found everywhere throughout India free religious schools, and open religious classes in Hindu secular schools, and to compile Hindu moral and religious works of an elementary character for the youth of both sexes. This will be the beginning of a new era, the harbinger of a brighter day, the initiative of a course of sociological evolution whose outcome would be the elevation of the Hindu nation to the old level upon which its progenitors stood and worked out the problem of human destiny. If we can but see this work begun, then shall the Founders of the Theosophical Society have the ample reward of knowing that Theosophy has brought a blessing to the country of their adoption, and that, in promoting the study of Aryan Philosophy, it has contributed to the spread of the benign spirit of Brotherhood. It must be confessed that there are difficulties in the way of carrying out our scheme. When we began to compile a catechism of

Hinduism, the first question was what should be said about God? Should we give the views of the Adwaitis, the Dwaitis, or the Vashishtadwaitis? Should the child be taught to believe in an impersonal or a personal God? To meet this, a first compilation was made, which carefully avoided this question, while giving the broad principles of Hindu morality, and an idea of that universal Principle, called *Parabrahma*. This was submitted for criticism to an eminent representative of each of the three great religious schools, and when their several commentaries had been made, the MSS. was recast. It has now been sent to other Pandits, and there is ground for hope, that after a time a non-sectarian catechetical work will be agreed upon, which shall supply the greatest want of the day among Hindus. It is, you will observe, vitally important that the religious education should begin while the young mind is receptive, and that the Hindu child shall be taught the first principles of that noble moral code which was bequeathed to prosperity by the Aryan Sages. Let him once realise how perfect that is, how closely it is akin to the teachings of science and the needs of the human heart, and you may without fear, allow him to run the risk of encounter with the lay opponents of Hinduism and the interested advocates of hostile faiths. And as the spirit of Hindu philosophy is benignant and tolerant towards other person's beliefs, be assured that the more your child can be made to know of it, the more neighbourly will he be with those who do not worship at his shrine. "It is," says a respectable Bengali writer* of our times, "the principal doctrine of the Hindu religion that if a man follows the religion in which he believes to the best of his power, he will be saved. All Hindus hold this belief." To promote Hinduism is, therefore, to secure guarantees of national peace and tranquillity. The danger is that your children may know too little about it, rather than too much. I have many Hindu Brothers of the diplomaed class *who are orthodox under protest*. At home, they will paint themselves with caste-marks in the most artistic and decorative manner; but when they sally forth to confront the *Sahib logues* or the Brahmos, the defiant *Harimandir* and *ardachandra* shrinks away into the little pigmental dot or *tilluck* that is just small enough to escape notice and just large enough to save their orthodoxy! I know an aged Brahmin of western India who, although a leading officer of an anti-idolatrous society and a thundering speaker on reform, yet worships at home in the family idol-room, and, within hearing of his family, calls upon Ram with pious vehemence. This is arrant humbug—the most contemptible humbug—since they are trying to deceive themselves.

* The deluded," says Sree Krishna, in the Gita, (Cap. IX) "despise me when invested with a human form, not understanding my high existence, which is the lord-controlling power of all things,—vain in their hopes, their actions, and their knowledge; devoid of reflection, and inclining to the deluded nature of the *asuras* and *rahsahas*." The Hindu gods are sneered at by the University man through ignorance of their meaning; and for that ignorance his own father is primarily responsible. Krishna calls himself the imperishable principle of all things; but the name he goes by in the college laboratory is "Force." Well, does the name alter the fact that there is an "Imperishable Principle of all things;" or the other, and most significant fact, that the Aryan philosophers had discovered its existence? Then why be ashamed, O, degenerate sons of those ancestors? If your Hinduism is true, study it, comprehend it, hold to it manfully, in defiance of the whole world, as one clings to life in the hour of peril. For by catching the sublime inspiration, that lurks beneath these uncouth blocks of wood and these gigantic pillars of stone, you will find the path to that "supreme abode" from whence those who attain it "never return," that "invisible eternal existence superior to this visible one which perishes where all things perish."† He who can feel and catch this subtle spirit will be worthy of the name of Theosophist, since he will have got the essence of "Divine Wisdom," the vivifying soul of all true religions and become the Brother of all beings.

But I have not come to preach moral aphorisms. My message is to make you know that the Theosophical Society was organised especially to "form the nucleus of a Universal

* Babu Raj Narain Bose. Lecture on the *Superiority of Hinduism to other existing religions*.

† Bhagavat Gita, Cap. VIII.

Brotherhood of Humanity without distinction of race, creed, or color; to promote the study of Aryan and other Eastern literature, religions and sciences, and vindicate its importance; and to investigate the hidden mysteries of nature and the psychical powers latent in man." To have you know this, and persuade you to take part in our labours. It is nothing to us whether you are European or Asiatic, English, Hindu or Armenian. We have no part in your quarrels, no share in your *Karma*. If you are true men, in the best sense of the word; if you are not benumbed by selfishness or pride, or bigotry, to the claims of a world that is crushed under a weight of woe—the result of ignorance of natural law—then come and work with us. We shall not ask you to subscribe to any creed of our making or following. We shall not try to take you out of your fixed social relation. We shall not do anything to you or ask you to do anything with or for us that will break your caste, or forfeit your worldly interests. Neither of these; but only implore you to lend your education, your talent, your exertions to add a little to the sum of human knowledge and human happiness. Are you a merchant? Then learn the sin and the unprofitableness of unfair dealing. A lawyer? Then learn that he who, by cunning and clever management, obstructs the course of justice, shall reap a woeful retribution, though for a time he may flourish like the "green-bay-tree." A theologian? Then discover how the blind guide who has not travelled a difficult road, leads the blind believer into the ditch of a common disaster. Are you a public servant? The wise counsels of the sages will teach you that a life spent in faithful service, adorned with daily intervals of moral self-culture, will prepare for one a happy future. Or, if you are a physician, you may soon acquire a knowledge of vital force and its correlations from the *Shastras* your imported text-books and teachers ignore, that will enable you to conquer disease by laying your hands upon the patient, as the *bairagi* subdues the cruel tiger and makes him follow like a dog. In the ancient repositories of Aryan culture, there is a full reward for every delver and none need come away unsatisfied. But whoever you may be, or for whatsoever object you come to us, do not fancy that you will be joining a class in science, theology, or occultism, with ready made text-books and teachers. This would be a great mistake. You are asked to join us in the hope of doing some good, and of aiding us, your fellow students, to realise the professed objects of our Society. Theosophy is, like everything else, within the curriculum of human knowledge,—he will learn most and accomplish most, who hardest strives and longest perseveres. This movement of ours is spreading throughout the world—Branches are springing up in different countries. Since we last met in this Town Hall, twenty-two more have been organised in India alone. The false suspicions about us and our aims are rapidly passing away; every day our ranks are strengthened by the accession of valuable members. We have won our footing, and we mean to keep it. So it is not to take part in a retreat, but in a victory, that we invite you. Come, aspirant for divine wisdom, brother Theosophist, come and taste the happiness of doing good. Your country needs your help—and the refreshment of your example of a noble life. Whether your motherland be great Albion, with its flow of emerald green, and its littoral veils of foam; or fair France, with its vine-gardens and its vices; or Germania, the fecund womb of warriors and the strong citadel of modern thought; or nut brown India, from whose cradling bosom went forth the sciences and arts—the time is ripe for your best endeavour. Over modern society hangs a pall of darkness as to spiritual things; the sky is red with the portents of strife, the dogs of war tug at their leashes, science fails to unravel the tangled mystery of life, theology cannot lift for us the veil before the future. There is but one guide, and comforter, and friend on whom we can lean with perfect confidence—Theosophy. The science of the adepts, the inspiring energy of the *rishis*, the hand-maiden of truth, she has comfort for all, encouragement for all. From her internal fastnesses in the Himavat, she has descended, in different epochs, to beg the thoughtful to walk in the straight path of wisdom. She sat beside the Chaldeans, when they read the stars; beside the mystics of Babylonia and Memphis when they daringly crossed the threshold of the unknown. She accompanied with the Roman Numa, when he drew the Jovian fire out of the depths of Ether, and with Porphyry and Proclus,

when they taught the Greeks, the nature of the *Mysteries*. It was she whose magic touch has kindled the heart of every European Alchemist and Rosicrucian and kept before Shakespeare, Shelley, Goethe, Schiller, and Dante, their visions of the veiled spirit of nature. And she, too, it is who hovers over the laboratories of Huxley and Tyndall to urge on their researches and deductions, though the fumes from their furnaces hide her bright form from their sight. If Theosophy prevailed throughout the world, there would be universal Brotherhood, and we should see realized the prophetic vision of Shelley:—

"A brighter morn awaits the human day; when every transfer of earth's natural gifts shall be a commerce of good words and works; when poverty and wealth, the thirst of fame, the fear of infamy, disease, and woe with its million horrors and fierce hell, shall live but in the memory of time."

COLONEL OLCOTT'S SECOND LECTURE AT THE TOWN HALL.

SAYS the *Indian Mirror* of 11th March 1883:—

"Colonel Olcott's lecture on 'Theosophy—A link between the European and Native,' at the Town Hall on Friday last was a grand success. There was a large and respectable gathering. Among those present we noticed the Hon'ble Mr. Justice Romesh Chunder Mitter, Prince Jehan Kadir, Rajah Suttayanund Ghosal, Nawab Abdul Latif Khan Bahadur, C. I. E., Babu Annada Prasad Bannerji, Babu Mohendro Nath Bose, Rai Bahadur, Mr. T. D. Beighton, Dr. Nisikanta Chatterji, Babu Kally Churn Ghose, Babu Rashbehari Ghose, Dr. Gurudas Bannerji, Babu Rajendra Nath Mitter, Pundit Taranath Tarkavachaspati, Babu Baikantha Nath Bose, Babu Norendro Nath Sen, Rajah Jogendra Nath Roy of Nattore, Pundit Jibananda Vidyasagar, Mr. Dhondo Shamrao Garud, Chief Judge, Indore, Mr. Sakharam Gopal, Private Secretary to His Highness Maharajah Holkar, Mr. J. Ghosal, Dr. Ganga Prasad Mukerji, Babu Nobin Krishna Bannerji, Mr. Krishnarow Wasudev Malye, B. A., Private Secretary to His Highness the First Prince of Indore, Babu Prem Chund Bural, Babu Issur Chunder Chackerbutty, Babu Umakali Mukerji, Babu Shrish Chander Chowdhry, Babu Shital Chunder Mukerji, Babu Umesh Chunder Bannerji, Babu Nagendra Nath Mullick, and Babu Mohini Mohan Chatterji. There was also a fair sprinkling of European ladies.

"Colonel Olcott rose amidst loud cheers, and delivered a most impressive speech, which lasted over two hours, and was listened to all through with marked attention. It is impossible to give anything like a fair idea of the lecture in a notice like the present. The lecturer showed how Theosophy had discovered the true channel for sympathy to flow between the Europeans and Natives, how a proper appreciation of each other by the true nations will be the means of bringing about a glorious future for India. The learned lecturer concluded by exhorting the Hindus and Mahomedans to take greater interest in the study of their sacred writings than they had hitherto done.

"A vote of thanks was then proposed to the lecturer in a few suitable words by the Hon'ble Mr. Justice Romesh Chunder Mitter, and seconded by Rajah Satyanund Ghosal, and received with loud cheers and prolonged applause.

"We intend to publish a full report of the speech in a future issue."

IN the "Correspondence" of the *Indian Mirror* of March 6th we read the following:

CURES EFFECTED BY COLONEL OLCOTT IN CALCUTTA BY MESMERIC PASSES. TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—As Colonel Olcott, President and Founder of the Theosophical Society, will accept of no compensation, nor is he desirous of receiving any thanks for the trouble he has taken in curing my grandson, Ashu Tosh Bysack, I, in justice to myself, beg to make a public acknowledgment of the same. The boy in question is now aged twelve years. He has been suffering from epilepsy for the last six or seven years. The best physicians, Allopathic, Homœopathic, and Native, have treated him, but with no effect. The disease became latterly so violent that in one day and night he had no less than sixty fits, and was unable to get up or walk. In this state he was brought to Colonel Olcott, who has now treated him for seven days. The boy has so much improved that he can run and walk without difficulty, looks very lively, and appears perfectly healthy; besides which he has had no fits during this period. His appetite has returned,

costiveness is gone, he gets sound sleep, and is enjoying life like other boys for the first time in seven years. I consider from the general appearance of the boy that the disease is gone, and it is now only a question of his more or less rapid convalescence. The object of my making this statement public is that my countrymen, and especially members of the Theosophical Society, may know the great effect of mesmerism, in curing obstinate diseases like epilepsy which are beyond the power of medicine. I am now old enough having passed sixty, years and a retired servant of Government after a service of 44 years; and it is a joy to me that a European gentleman like Colonel Olcott should be showing our countrymen the beauty of the Aryan system and our duty to revere our *Yogis* and *Munis*.

Yours, &c.,

SURJI KUMAR BYSACK.

1st March 1863.

THE SAME.

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—The presence of Colonel Olcott in Calcutta has afforded us a long-needed opportunity to test the claims of mesmerism as a curative potency. We have attended at the Boitokkhana house of Maharajah Sir Jotendro Mohun Tagore Bahadur, K. C. S. I., the past 7 or 8 mornings, to see Colonel Olcott heal the sick by the imposition of the hands. Our experience has been of a very striking nature. We have seen him cure an epileptic boy whose case had been given up in despair by his family after resorting to every other known mode of treatment. The lad is of respectable parentage, his father being the Deputy Magistrate, and can be seen at Paturiaghata, No. 80, in the premises of Babu Surji Cumar Bysack. A Theosophist from Bhaugulpore, suffering from atrophy of the disc of the left eye, is having his sight restored to him; and other patients have been relieved of different maladies. But a case which occurred this morning is of so remarkable a character as to prompt us to join in this letter for the information of your readers. A young Brahmin, was brought by the relatives of the epileptic boy for treatment. He had a facial paralysis which prevented his closing his eyes,—projecting his tongue, and swallowing liquids, in the usual way. The paralysis of his tongue prevented his speaking without the greatest efforts. In our presence and that of other witnesses, Colonel Olcott laid his hands upon him, pronounced the command *Aram Ho!* made some passes over the head, eyes, face, and jaws, and in less than five minutes the patient was cured. The scene which followed, affected the by standers to tears. For a moment the patient stood closing and opening his eyes and thrusting out and withdrawing his tongue. And then, when the thought flashed upon him that he was cured, he burst into a fit of tears of joy and with exclamations of gratitude that touched our hearts, flung himself on the ground at the Colonel's feet, embracing his knees and pouring out expressions of the deepest thankfulness. Surely no one present can ever forget this dramatic incident.

Yours, &c.,

SRINAUTH TAGORE.

SHAUTCORRY MUKERJI.

NIVARAN CHANDRA MUKERJI.

While we are going to Press, we find two more letters in the *Indian Mirror* of the 21st Instant, on the same subject, which we regret we cannot copy, for want of space and time.

COLONEL OLCOTT'S MARVELLOUS CURES.

Says an editorial in the *Indian Mirror* of March 7th:—

The letters we published yesterday testifying to recent marvellous cures of epilepsy and paralysis in Calcutta by Colonel Olcott, the President-Founder of the Theosophical Society, deserve and will have general attention. This city is classical ground for mesmeric students the world over, for it was here that the late eminent Dr. James Esdaile, Presidency Surgeon under Lord Dalhousie, opened his Mesmeric Hospital under Government auspices, and performed several hundred desperate surgical operations. Among these, the extirpation of scrotal tumours, weighing above 100 lbs., while the patients were lying insensible in the mesmeric coma, are famed in surgical annals. The name of Dr. Esdaile is almost revered among those who interest themselves in mesmerism, both on account of his high professional skill and personal character. Colonel Olcott is making for himself a reputation that in time may be equally to be envied, for his cures are extremely striking as scientific phenomena and every one can bear testimony to his entire disinterestedness of motive. Since his arrival in Calcutta there has been a wonderful increase of interest among the Bengal Theosophists. The meetings are largely attended, and new members keep flocking in. For their instruction, the President-Founder has at each meeting lectured upon Occult Science, and given illustrative experiments to prove the power of mind over matter. He will deliver one more lecture at the Town Hall on the afternoon of Friday next, at 5 o'clock. The lecture will be an extemporaneous one. The subject will be "Theosophy a link between Europeans and Natives." On next Monday morning Colonel Olcott will leave the city on his Presidential tour through Bengal.

OUR PRESIDENT'S TOUR.

FOLLOWS the programme of Colonel H. S. Olcott's projected tour, in Bengal, as published by our Brother, Babu Norendro Nath Sen, Secretary of the Bengal Branch of the Theosophical Society, in his paper, *The Indian Mirror* of March 6th:—

Arrives.	Place.	Leaves.
12th March	Calcutta ...	...12th March.
16th "	Kishnaghur	...14th "
20th "	Dacca ...	...18th "
23rd "	Darjiling	...22nd "
25th "	Calcutta ...	...24th "
31st "	Berhampore	...29th "
2nd April	Bhaugulpore	... 2nd April
5th "	Jamalpore	... 4th "
8th "	Bankura ...	... 7th "
11th "	Bankipore	...11th "
14th "	Gya ...	...14th "
16th "	Arrah ...	...16th "
18th "	Dumraon	...18th "
	Calcutta—

Any alteration in these dates will be notified hereafter by Colonel Olcott himself.

ON Saturday, March the 3rd, Colonel Olcott, President-Founder of our Society, delivered his first lecture at the Town Hall. The subject chosen by him was "THEOSOPHY and BROTHERHOOD." It was published in the same paper of March 3rd that "by special request front seats would be reserved" and "the nett proceeds to be given in charity."

A MEETING AT ADYAR

FOR THE

PRESENTATION OF A SILVER CUP AND TRAY

TO THE

FOUNDERS OF THE THEOSOPHICAL SOCIETY

BY THE

MEMBERS OF ITS BOMBAY BRANCH.

THE address of our Brothers at Bombay to the Founders on the eve of the latter's departure from that place to Madras, published on page 8 of the *Supplement* to the *Theosophist* for January last, must have been read with interest by our members.

The sentiments in the address, expressive of the loyalty of our Bombay Branch to the cause of Theosophy and their determination to assist its furtherance are no doubt very gratifying. The expressions therein made use of, are but the indicators of the feelings which our friends at Bombay entertain for the Founders who, whatever their shortcomings, are yet zealously and earnestly working for the IDEA, the promotion and propagation of which has been the chief end and aim of their life. It is but natural, therefore, that the temporary separation, caused by the removal of our Head-Quarters to this place, should evoke an outburst of those feelings in the shape of an address and some other token of fraternal regard and esteem felt for the Founders by their Bombay friends. The latter, therefore, proposed in the "Address" to offer for the acceptance of the Founders, "an article of Indian make, with a suitable inscription," as a token of their "sense of appreciation of your labour of love, and as a keepsake from us." As the article was not then ready, its presentation had to be deferred. It is, therefore, after we arrived here, that the Madras Theosophical Society was specially requested by their Bombay Brothers to present on behalf of their Branch, to the Founders, a silver cup and tray of Indian make, specially designed for the purpose. A meeting was accordingly convened on the evening of the 15th February, when *M. R. Ry. P. Sreenivas Row Pantulu Garu*, Judge of the Small Cause Court, and one of the Vice-Presidents of the Madras Branch, made a short speech, on behalf of our Brothers at Bombay, and presented, in the name of the latter, the articles to the Founders. The President-Founder, Col. Olcott, on behalf of Madame Blavatsky and himself, made a suitable reply. His speech was very impressive and infused vigour and spirit into the audience. He gave a short sketch of the working of the Theosophical Society and thanked the Bombay brothers for the kind and fraternal feelings which had actuated them. *M. R. Ry*

T. Subba Row Garu, Secretary of the Madras Branch, then made a few remarks upon the subject of Occultism, which were very interesting and instructive. *M. R. Ry.* G. Muttuswamy Chettyar Garu, Judge of the Small Cause Court, and one of the Vice-Presidents of the Branch, also addressed the meeting. After a few more desultory speeches, the meeting was dissolved.

The Founders beg to take this opportunity of expressing again their deep and sincere feeling of gratitude for this new token of the fraternal regard entertained for them by their Parsi and Marathi Brothers of Bombay. The article is of exquisite make and bears the following inscription:—

PRESENTED
TO
COL. OLCOTT
AND
MADAME BLAVATSKY
BY THE
BOMBAY BRANCH,
THEOSOPHICAL SOCIETY.

It will ever remain in the Head-Quarters Hall as a token of the appreciation of the humble efforts of the Founders for the good of India, alongside with the beautiful Silver Plate presented to them by the Rohilkhand Theosophical Society—the Bareilly Branch.

(By Order)
DAMODAR K. MAVALANKAR,
*Recording Secretary of the
Parent Theosophical Society.*

NEW BRANCHES.

ARYAN PATRIOTIC THEOSOPHICAL SOCIETY.

OUR indefatigable friend and brother Munshi Bishen Lall, M. A., President of the Rohilkhand Theosophical Society, chose Aligarh as his next field of operation. A Branch has been established there under the name of "Aryan Patriotic Theosophical Society, Aligarh." The office-bearers are:—PRESIDENT, *Munshi Govind Prasad, M. A.*; SECRETARY, *Lalu Damodar Das, B. A.*; JOINT SECRETARY, *Munshi Bakhtawar Lal, B. A.*; TREASURER, *Rama Nath Ray, Pandit.*

Our esteemed brother intends going to Delhi, for further active work. We have only to assure him of our good wishes for him and to refer him to our remarks in the last Number of our Journal.

After the above was in type, we find in the *Indian Mirror* of March 13th the following Telegraphic Intelligence:—

SPECIAL TELEGRAM.

[From our own Correspondent.]

DELHI, the 11th March.

Rai Bishenlall delegate duly inaugurated a Branch Theosophical Society this day. Several brother Theosophists from Mirut were visitors. Munsiffs Pyarilal and Baij Nath were present. There was a public lecture in the Town Hall. Subject:—"Why am I a Theosophist and what shall unite India?" There was great enthusiasm. Lala Madan Gopal, M. A., was elected President, Babu Hem Chunder Sen, L. M. S., Secretary, and Professor Nriya Gopal Bose, M. A., Joint-Secretary.

THE RAJSHAHYE HARMONY THEOSOPHICAL SOCIETY.

BARU KALI PRASANNA MOOKERJEE, F. T. S., Assistant Engineer at Beaulah, has applied for a Charter, authorising the formation of a Branch Society at that place. At two other places where our Brother was in service before being transferred to Beaulah, he tried to form Branch Societies, but unfortunately his stay there was too short to allow him sufficient time for the purpose, especially as the people there were almost entirely ignorant of Theosophic ideas. However the seed sown by him has already developed in one place in the formation of a Branch; and as regards the other we trust that we may soon hope to see it also turned into a strong Theosophical centre.

The application has been granted.

THE LADIES' THEOSOPHICAL SOCIETY.

SREEMUTTI SWARNA KUMARI DEVI GHOSAL, F. T. S., formally applies for a charter for the Ladies' Theosophical Society at Calcutta, as the requisite number of members required to make a Branch, has been made up by fresh accessions of ladies to the cause of Theosophy. Mrs. Ghosal is the daughter of the venerable and venerated Babu Devendro Nath Tagore, now of Dhera Dun, the successor of Rajah Ram Mohun Roy,—and the wife of our esteemed brother, Babu J. N. Ghosal, who inaugurated the new Branch at Karwar. She is a brilliantly well-educated lady, of great intellectual powers, a well-known author, and accomplished in every way. The office of the Secretary of the "Ladies' Theosophical Society," of which Mrs. A. Gordon is President—an office with which she has been entrusted by her co-workers in the field of Theosophic labour—could have fallen on no better person. The example of female education set by our brothers of Calcutta will, we trust, be followed more generally in India; and our hope is strengthened when we consider how much Mrs. Ghosal has added to her accomplishments by means of the education allowed her by her friends and relatives.

THE BHOWANI THEOSOPHICAL SOCIETY.

To the President-Founder and Council of the Theosophical Society.

THE undersigned fellows and members of the "Bengal Theosophical Society," representing that it is inconvenient for them to attend the meetings of that body at Calcutta, a distance of about five miles from their residence, and that the interests of the cause will thereby be promoted, apply for permission to form a separate Branch to be known as the "Bhowani Theosophical Society" (Bhowanipore) and request that, if approved, a charter may issue for the same.

NUFFER CHANDRA BHATTA

(and several others).

The above application having been approved, a Charter has been issued this day as requested. Thus with that of the "Ladies' Theosophical Society" there will now be three Branch Societies in Calcutta only.

HEAD-QUARTERS OF THE } By order,
THEOSOPHICAL SOCIETY, } DAMODAR K. MAVALANKAR,
ADYAR, MADRAS, } *Joint Recording Secretary.*
17th March 1883.

THE DACCA THEOSOPHICAL SOCIETY.

We have just been informed by telegram of the formation of a Branch Society at Dacca, during Col. Olcott's visit to that place. He was the guest of Babu Parbatti Charan Roy, F. T. S., Superintendent, Dearth Survey. Further particulars will appear in our next.

BABU PRATAP NARAIN SINGH, F. T. S., Deputy Collector and Deputy Magistrate of Bankoora, applies for a Charter authorising the formation of a Branch Society at Bankoora. The application has been referred to the President Founder, who is expected to visit that station on his Bengal tour. Full particulars will appear in our next.

OFFICIAL REPORTS.

THE SATYA MARGA THEOSOPHICAL SOCIETY (LUCKNOW).

ON the 7th of March, the Secretary of the above Society reports:—

"We have organised a system in virtue of which a series of Lectures on Theosophical subjects will be delivered in the city. Mr. Sorabji J. Padshah, F. T. S., will deliver the first lecture on 'Theosophy and its Progress,' in the Town Hall, on the 10th instant. We sincerely hope that a great deal of good to our cause will result from this step."

THE BOMBAY THEOSOPHICAL SOCIETY.

MR. MARTANDRAO BABAJI NAGNATH, a Councillor of the above Branch, writes that the Members have now begun to take more interest in the active work of the Society, and that the meetings are more largely and more frequently attended than

before. We are thus very glad to learn that our absence from that place has infused more vigour into our Brothers of Bombay, the sense of responsibility being devolved upon them, instead of making them more apathetic, as is usually the case, elsewhere.

THE DELHI THEOSOPHICAL SOCIETY.

ON the 11th March, Munshi Bishen Lall, M. A., President of the Rohilkhand Theosophical Society, our zealous friend and earnest co-worker, telegraphed the formation of a new Branch Society at Delhi. An account of his public lecture at the Town Hall and the proceedings of the Branch, we hope to give in our next issue.

In connection with this Branch, it may be mentioned, that Mr. W. D. Tilden, F. T. S., and Moonshree Moshin Ali, F. T. S., had already been preparing the ground for the result now accomplished. The former gentleman is a Theosophist of nearly three years' standing, and is at present the Secretary of the Simla Eclectic Theosophical Society and the President *pro tem* of the Himalayan Branch at Simla. The latter gentleman is a Deputy Inspector of Police and joined us while he was at Simla, but is at present stationed at Delhi. That persons of three different nationalities, viz, Hindu, Mahomedan, and European, should work in the same direction for the formation of the Branch T. S., is a striking proof, if any more were required, of the fact that, however Utopian may seem the first object of our Society, it has yet succeeded in developing in the intelligent public mind that unselfish and noble feeling of an united Intellectual Brotherhood, which is the key-note of all progress and real human happiness!

As Delhi has played an important part in Indian History, we hope and trust that our new Branch will be one of the chief factors in the Indian Theosophical problems.

THE BENGAL THEOSOPHICAL SOCIETY, CALCUTTA.

IN answer to the public appeal made by the President-Founder in course of his lecture at the Calcutta Town Hall, a Sunday School has been started in that city for the instruction of Hindu children in the principles of their faith. On Sunday the 11th March, in the presence of a deputation of our Fellows, headed by Babu Norendro Nath Sen, the President-Founder, on behalf of the Theosophical Society, declared the School open. There were 17 students (mark the number) on the roll. Babu Mohini Mohun Chatterji explained to them some *stokas* from the Bhagavat Gita and some of the broad principles of Hinduism. The students seem to take much interest in their work.

THE PARIS THEOSOPHICAL SOCIETY

REPORTS at the last meeting held, February 18th, the presence, among other members, of the following Fellows of the local Branch Society:—

M. Camille Flammarion (Astronomer); Merss. Evette, Bilieri, Tremeschini, Rauber, Roselli-Mallot; M. and Mme. Leymarie; M. A. Cahagnet (the well known mystic writer); Doctor Thurman; Dr. Soudan, Dr. Ditsen (of Albany, N. Y.) Mr. Edward Maitland, the renowned author of the *Pilgrims and the Shrine* and the Vice-President of the British Theosophical Society; Madame Emilie de Morsier, etc. etc.

The Secretary also reports that the translation of "Isis Unveiled" into French is almost entirely completed, and that it will appear in a very short time.

INITIATIONS.

IN reply to several officers of Branches, the President-Founder directs me to say that the President of a Branch has authority to initiate candidates, but except in emergent cases—such as the temporary presence of a candidate in the place—the papers of all candidates in Asia must be forwarded to head-quarters for approval and registration.

HEAD QUARTERS,
THEOSOPHICAL SOCIETY, } DAMODAR K. MAVALANKAR,
ADYAR (MADRAS) } *Joint Recording Secretary.*
17th March, 1883.

Personal Items.

MR. E. J. LOPEZ, F. T. S., kindly telegraphed to us on the 11th instant the departure of Colonel Olcott from Calcutta to Kishnaghur, Dacca and Darjeeling, on his Bengal tour.

WE are informed by telegram that as soon as the President Founder reached Kishnaghur, more than twenty applications from that place were received for admission into the Society.

BABU JWALA PRASAD SANKHADHAR, Secretary to the *Satya Marga Theosophical Society* (Lucknow) went to Moradabad during the College vacation. At the request of a Brother Theosophist, he delivered there three lectures on Theosophical subjects, as a private member of the movement.

WE are very sorry to learn that our energetic Brother, Rai Kishen Lall, B. A., President of the "Chohan Theosophical Society" at Cawnpore, is suffering from chronic rheumatism. He is under the magnetic treatment of one of our best members who has been of late working hard in the North for the cause of Theosophy. Rai Kishen Lall is the brother of Munshi Bishen Lall, M. A., the President of the Rohilkhand Theosophical Society at Bareilly, whose devotion to the cause of our Society, as exhibited in his recent zealous and arduous work at Moradabad, Aligarh, and Delhi, can be equalled only by a very few of our members. We sincerely hope that our Cawnpore Brother will soon recover, under the mesmeric treatment.

MR. A. P. SINNETT arrived safely at Madras by the steamer *Verona* on March the 2nd, and was welcomed on the Pier by Madame Blavatsky and several prominent members of the Madras Theosophical Society. He will pass a month at Adyar, at the Theosophical Head Quarters, and has arranged to sail for England on March the 30th by the P. and O. steamer *Peshawar*. It is hoped that he will return to this country in November.

BABU DEVENDRA NATH DASS, who, in the words of all the native papers, "distinguished himself both in the University of Calcutta and that of Cambridge, and has been appointed Professor of Sanscrit in the city of London College" is one of the first three Hindu gentlemen, who joined the British Theosophical Society in London in 1879. We heartily wish him every prosperity in life.

WE read in the *Indian Mirror's* "Special Telegrams" from Alighur at the date of February 28th, that

A select meeting was held under the auspices of Bharatvarshia National Association this evening. It was resolved that an Association of the graduates of the N. W. P. and Oudh be established, and that Her Majesty be memorialised to extend the period of Lord Ripon's Viceroyalty. Rai Bishen Lall, F. T. S., Secretary to the Bareilly College Resuscitation Committee (and President of the Rohilkhand Theosophical Society), recommended the Mahomedan A. O. College, which he inspected thoroughly by the kindness of Moulvi Mahomed Karim, President there, as the model for the proposed Ripon National College, and dwelt on the necessity of national union.

The Aryan Patriotic Theosophical Society, Alighur Branch, was inaugurated thereafter, and the affiliation of Sadharama-subbha decided.

A MAHRATTA LADY'S ADDRESS.

UNDER this title now appears in nearly every Indian paper the welcome news of another Native lady, besides Pandita Rama Bai, to follow in the steps of that great Sanskrit scholar and orator. Mrs. Anandi Bai Joshi is a Mahratta lady who, like her prototype, and (we are told) near relation, Pandita Rama Bai, has risen so high in intellectual development above her country-women as to appear publicly and deliver lectures for the benefit of her sex. Thus, she is very likely to become one of the earliest pioneers in one of the grandest and most needed reforms in India, that of female education, and the enfranchisement of woman; her present comparative slavery in the Zenana being a pure anomaly, something quite foreign to old Aryan usages and forcibly adopted with the conquest of India by the Mussulmans. Mrs. Anandi Bai, we are happy to add, is the wife of Mr. Joshi, one of the earliest Fellows of our Bombay

Theosophical Society, and a long trusted friend and brother. We have known her personally, and no one wishes her more success and fortune in her bold enterprise than her friends of the Theosophical Society. We reproduce her speech as found in the *Indian Mirror*:—

An address was delivered by Mrs. Anandi Bai Joshi, a Mah-ratta lady, on Saturday last, the 24th instant, at 4-30 p. m. The meeting took place at the spacious hall of the Serampore College, the Rev. Mr. Summers, the Officiating Principal of the College, in the chair. There was a large gathering present on the occasion.

The lecturer divided the subject into six parts, and dwelt upon them one by one very elaborately and to the entire satisfaction of her audience. She said:—"I now address the ladies present here, who will be the better judges of importance of female medical assistance in India; the great deficiency of the present day in India is lady-doctors. I never consider this subject without being surprised that none of those Societies so laudably established in India for the promotion of arts, sciences, and female education, have ever thought of sending one of their female members into the most civilised parts of the world to procure thorough medical knowledge in order to open a college for the instruction of females in medicine. The want of female doctors in India is visible to every naked eye and keenly felt in every quarter. Ladies, both European and Native, are naturally averse to expose themselves in cases of emergency to the treatment by doctors of the other sex. There are some English and American lady-doctors in India who, being foreigners and different in customs, manners, and language, have not all of them been of use to our women as they should be. As it is very possible that Hindu ladies who love their country and her people do not feel at home with the natives of other countries, we, Indian women, absolutely derive no benefit from foreign lady-doctors who become necessarily less useful than they are supposed to be. They, indeed, have the appearances of supplying the need, but appearances are delusive. This subject is frequently discussed, and needs no more remarks from me. In my humble opinion, there is a growing demand for Hindu lady-doctors in India, and I therefore volunteer.

"Ladies and gentlemen, I do not say that there are no means in India, but the difficulties that have presented themselves during my studies have been numerous indeed. There is one College at Madras and midwifery classes have been opened in all Presidencies, but the education imparted there is defective and not sufficient, as the male doctors who take up the classes are conservative, and to a certain degree jealous. I do not find fault with them, but that is the characteristic of the male sex."

She then said that it is very difficult for Hindu ladies to go to school, or work about at their will in India. For people generally come near them, stare at them, or officiously ask such questions as annoy them.

We are happy to say that since the above was in type Mrs. Anandi Bai has joined our "Ladies' Theosophical Society" in Calcutta.

A LAUDABLE PROJECT.*

SIMLA, 23th January, 1883.

To

RAI BISHEN LALL, M. A. (F. T. S.)

Honorary Secretary,
Rohilkhand Institute,

BAREILLY.

MY DEAR FRIEND,

Owing perhaps to the 5-foot fall of snow we have had here during the last three days, which delayed our mails one day, I have only just received your notice of the Public meeting at Bareilly which must have taken place yesterday.

I am sorry for this, since I should have wished to say through you to the meeting how truly I sympathized in the objects it had in view, and how much I hoped that it would not separate without placing those objects on a permanent footing.

I have advocated the RYON HOSPITAL here as one Memorial to our present Viceroy. One proof that the people of India do appreciate and feel grateful for the exertions which he has made on their behalf in face of much opposition both here and at home. And I still hope that we shall have for this institution several hundred subscribers from Rohilkhand, of small sums it may be, but sufficient in number to show the interest felt in that province as in others, in the first institution in India honoured by Lord Ripon's name and known to be an object of deep personal interest to him and his noble consort.

But while I hope this for the institution with which I, personally, am concerned, I am still more anxious to see several thousands of liberal and large subscriptions for an institution

which is now more important to Rohilkhand and which may, I believe, equally be made Memorial of him whom all, who love India, desire to honour.

There ought to be no possible doubt about re-establishing the Bareilly College. It is a suitable centre for high education, and it is to my mind at this juncture a matter of the greatest importance to multiply such centres to the fullest extent that the country will bear, i.e., can furnish youths to fill.

I am unfortunately a comparatively poor man, and I can ill-afford it, but if it will serve to stimulate the hundreds of rich men in Rohilkhand titled and entitled to do their simple duty to their country and their Province, I will give Rs. 5,000 (five thousand) towards re-establishing a College, on the understanding that it shall be a national and not State College managed by a mixed Board of Mahomedans and Hindoos (with or without one or more European co-adjutors as may from time to time seem best) and that while pupils of all creeds are freely admitted on equal terms, arrangements shall be made to give, as far as possible, to the youth of each great religious persuasion, at least an hour's tuition daily in the moral and religious codes of the faith to which they belong. As regards Mahomedans and Hindoos, I am sure that there are learned and pious Moulvis and Pandits who would gladly come and teach their youthful co-religionists gratuitously, and as regards Christians there are good Catholic Padres and Protestant Missionaries who would joyously seize the opportunity of sowing the good seed.

If you amongst you can make proper arrangements, I doubt not that Government would transfer to you the College buildings and fittings and a fair grant-in-aid, but I presume that you will require to raise a fund of at least ten lakhs in order to place the College on a proper foundation, and having done this you might, with every prospect of success, solicit permission to designate it the *Ripon College*.

Here would be, indeed, a memorial worthy of the honest, upright statesman to whom we owe so much.

No doubt ten lakhs is a large sum, but you can easily raise this if you choose, if the province is worth anything, if your Raeeses and millionaires have souls, if they can at all realize the duties that wealth and position entail on them; if your middle classes are not wholly selfish and will only one and all contribute reasonable amounts—the thing will be easy. Think how many men in Rohilkhand are far wealthier than I am: and if I a stranger and a foreigner am willing to make this sacrifice for the Province, how much more should they, ay and every man in Rohilkhand, make similar and even greater sacrifice for their own country and their own people, and to secure what will be a lasting blessing to their sons and sons' sons, "*nasalan bād nasalan*" from generation to generation.

My dear friend, it is for you and your colleagues to work the matter to a successful issue. To organize committees and bodies of delegates to send to every village, to collect from every man.

There is not a well-to-do cultivator who will grudge his rupee, no zemindar who desires to maintain the respect of his neighbours, and fellow caste men who will, when personally addressed and properly instructed as to the objects in view, refuse his ten to one hundred rupees according to his means, while as for the Raeeses, unless Rohilkhand has altogether deteriorated since my time, you have but to ask, in the right way to obtain. No one of them with the least sense of self-respect, who cares in fact anything for his *izzat* can possibly hold aloof from such a project.

Of course it needs tact, organization, hard work, perseverance, but not half what it would need to govern the country. Now all you educated men aspire, and to my mind, most reasonably and righteously, to govern the country: but before you have the smallest chance of doing this, you must first prove in small matters like the present that you possess the capacity to organize and administer. All round this College scheme is the best conceivable one for you; you can confer an inestimable and lasting blessing on your co-provincials, you can testify before all the world the love and respect you feel for Lord Ripon.

You can prove your possession of those capacities, which justify not only the measures he has actually taken but all their natural corollaries.

Yours fraternally,
A. O. HUME.

* From the *Arya Darpan*.

THE THEOSOPHIST

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

VOL. 4. No. 8.

MADRAS, MAY, 1883.

No. 44.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

TO THE "DISSATISFIED."

WE have belief in the fitness and usefulness of impartial criticism, and, even at times, in that of a judicious onslaught upon some of the many creeds and philosophies, as we have in advocating the publication of all such polemics. Any sane man acquainted with human nature, must see that this eternal "taking on faith" of the most absurdly conflicting dogmas in our age of scientific progress will never do, that it is impossible that it can last. Our journal being devoted to the presentation of every creed in all its naked truthfulness, and resolved to favour none in preference to another, its columns are therefore open to writers of all and nearly every creed known—at least on hear-say—to the civilized world. Thus there is some chance for all, of getting, by comparing notes, to the bottom of more than one mystery, and of eliminating a few truths out of this jungle of more or less philosophical and metaphysical concepts. We have seen the folly of the system of favouritism and sectarianism to the exclusion of all other opinions prevalent among most of the periodicals in India; and we are resolved that in the management of the *Theosophist* the rule of religious impartiality shall be strictly observed. We form the circle of its contributors from the ranks of Heathen and Christian, of Materialists and Spiritualists, Theists, Atheists and Polytheists, men of ability, in short, wherever to be found, without enquiring into their faith and without the smallest preference given to personal partialities or antipathies. Nevertheless, we have not hitherto been able to satisfy all our readers, nor, our correspondents either. In the opinion of the former, our columns and editorials which are expected to acquaint our subscribers with every new-fangled doctrine, with the exposition of every religion old or new for the necessity of comparison, has, at the same time, to remain "goody goody," never treading upon the toes of the creed under analysis, nor expressing an honest opinion upon its professors. With our contributors it is still worse. We are either to be deluged with the rubbish that can find admission to the columns of no other periodical, or stand accused of "favouritism," something we have altogether and strenuously avoided. To those contributors whom the present cap will fit, we can answer but the following: "Gentlemen, our Magazine is by no means intended to be a refuge for the destitute, an *omnium gatherum* for those who have to satisfy an old grudge; nor is it a receptacle for any and every thing which may not be able to find hospitality even in its own sectarian journals. *The Theosophist* does not take for its foundation-principle the idea that because an atheistical article has been rejected by a paper conducted by a theist, it must, therefore, find room in these impartial

columns, in order that justice be strictly dealt out; but it rather proceeds to have the *MSS.* handed to it for publication, opened, and carefully read before it can consent to send it over to its printers. An able article has never sought admission into our pages and been rejected for its advocating any of the religious doctrines or views to which its conductor felt personally opposed. On the other hand, the editor has never hesitated to give any one of the above said religions and doctrines its dues, and speak out the truth whether it pleased a certain faction of its sectarian readers, or not. We neither court nor claim favour. Nor to satisfy the sentimental emotions and susceptibilities of some of our readers do we feel prepared to allow our columns to appear colourless, least of all, for fear that our own house should be shown as 'also of glass.'

THE BUDDHIST MOVEMENT IN ENGLAND.

THE frequent publication of books on the subject, in England, of recent years, has evidenced the strong interest now felt by the cultivated classes in the study of Buddhism. That this interest grows rather than declines is plainly indicated by the following report of a meeting of the Royal Asiatic Society in London, held quite recently with distinguished people present, which we reprint from an English paper:—

At the last meeting of the Royal Asiatic Society, Sir Bartle Frere, president, in the chair, His Royal Highness the Duke of Connaught, K. G., Sir Thomas Brassey, M. P., and Mr. Cassels were elected resident members, and Her (P) Highness the Maharanee of Oodeypore, Lieutenant-Colonel C. Maclean Smith, and Mr. W. M. Ramsay, non-resident members. Mr. Arthur Lillie, M. R. A. S., read a paper "On the Buddhism of Ceylon," in which he combated the idea advanced by a section of writers, headed by Mr. Rhys Davids, that the ancient books of Ceylon teach nothing but annihilation, non-existence of the soul, and atheism. He cited the "Tevigga Sutta," in which Buddha is questioned on the subject of that union with Brahma which it was the great object of the Brahmin ascetic, in Buddha's day, to gain. Buddha, instead of answering that the Supreme Brahma is non-existent, and that those who sought union with him were unwise, proclaimed distinctly the contrary proposition. Mr. Lillie then urged that the charges of annihilation, &c., brought against Buddha by Mr. Rhys Davids were founded on an erroneous reading of the Buddhist ideas about Karma and the Skandas. These, he stated, cease not on the death of the individual, but on his attaining spiritual awakening. A passage in the Brahma "Jala Sutta," much relied on by Mr. Davids, was then compared with its context, and it was shown that the doctrine of the annihilation of human beings was pronounced as heretical as that of future conscious existence. Mr. Lillie, in conclusion, expressed the opinion that the northern and southern systems should be compared together, as, by these means alone, the archaic and true Buddhism could be detached from its later accretion.

This paragraph correctly indicates the antagonism between the views of the two great representatives of Buddhism in modern English literature. Both Mr. Lillie and Mr. Rhys Davids have struggled to divine the real meaning of Buddhism from the exoteric books and papers to which they have had access, and, broadly speaking, Mr. Davids has come to the conclusion that Buddhism must mean to teach annihilation and non-existence of the soul, because it entirely ignores the idea of a personal God, while Mr. Lillie argues that because it certainly does not teach annihilation, but, on the contrary, says a quantity of things that directly relate to a continued existence of the soul in other states of being after this life, therefore

in reality it must intend to preach a personal God, however little it may say on the subject.

On these lines this very pretty controversy may go on for ever without either party being in the least danger of defeat at the hands of the other. Mr. Lillie will never dig up from Buddhist literature any declaration of the existence of a personal God with which to crush Mr. Davids, and Mr. Davids will never find chapter, and verse for his theory about the nihilistic significance of Buddhist doctrine with which to crush Mr. Lillie.

The futility of the argument turns on the groundlessness of the assumption that the question about the existence of a Supreme Being in the sense of an intelligent entity, whether with limbs and features or without, consciously willing the Universe to come into shape and activity out of nothing,—has any thing really to do with the question whether human souls have a conscious survival after death. We are now concerned, in these few lines, merely with what Buddhism thinks,—not with the tremendous questions involved themselves. And surely Mr. Davids must see if he will look at the matter in that light, that Buddhism cannot deny *this* life, even on his assumption as to what it thinks about the question of a God. On that assumption the Buddhist believes that without the agency of a God human physical life goes on: then why not human soul life also, on a different plane of being? In the same way surely Mr. Lillie must admit that right as he certainly is in deducing from Buddhist scriptures the doctrine of continued existence for the higher principles of Man after his physical death, that correct deduction affords him no justification for imputing to Buddha, theories about the Supreme Brahma, which most assuredly he never held.

Meanwhile it is very pleasant to see eminent men in Europe endeavouring to hammer out the meaning of Buddhism, even though they may miss the correct interpretation of several points at first. The only way in which they will solve the problems raised, will be by paying attention to the direct teachings of the Secret Doctrine which are now being given out to the world through the columns of this Magazine for the first time in the history of the subject. It is by the application of these teachings, as a key, to the exoteric Buddhist scriptures that Oriental scholars will be enabled to unlock their real treasures.

WE acknowledge, with thanks, the receipt of Mr. Lillie's "Buddha and Early Buddhism." The subject of the work being one to which the greatest interest is attached, it was sent by us for careful review to a Buddhist scholar, a gentleman who has thoroughly studied both the Southern and Northern systems of Buddhism, and who is the most fitted person to give an impartial view upon the vexed question that now divides such two eminent scholars like Mr. Rhys Davids and Mr. Lillie. We will not anticipate much the opinions of the learned pandit, by saying that those who think that the doctrines of the Lord Buddha do not form a system complete in themselves, but are a modification of Brahmanism—make a singular mistake. These doctrines are not a modification but rather the revelation of the real esoteric religion of the Brahmans, so jealously guarded by them from the profane, and divulged by the "all-merciful, the compassionate Lord," for the benefit of all men. It is only the study of Esoteric Buddhism that can yield to scholars the real tenets of that grandest of all faiths.

MEDICAL MAGNETISM AND THE HEALER MAGNETIC.

BY SEETA NATH GHOSE.*

"Health and Disease are but the two phases of
Magnetism only."

THAT the health and the disease of human beings are but the two phases of Magnetism only; is one of the

greatest truths that have hitherto unfortunately escaped the notice of medical men of almost all countries. For want of this truth alone, immense quantities of drugs are brought down from the remotest recesses of the globe, manufactured into tinctures, extracts, powders, globules, triturations, oils, plasters, and ointments, and are administered within and without the human bodies when indisposed, no matter however unpleasant they might be to the senses. This truth at first came to light from the observations of some of our Indian sages, and is now making way for us to discard henceforth all gross matter—solid, liquid or gaseous—from the treatment of diseases which our frame is liable to. The dilatation of this truth has laid the foundation of a new system of treatment which I like to term Magnetopathy or the Magnetic system of treatment of diseases.

Before proceeding to elucidate and illustrate the theory of the Magnetic system of treatment, it seems necessary to give the public a succinct account of the origin and progress of the theory in my mind. While I was a boy, I invariably found my mother rebuking her children and others of the household, who lay down in their beds with their heads placed towards the north. Gradually I also came to know that not only my mother but old men and matrons of almost every family were generally in the habit of observing the same rule. For a long time I held this as a superstitious practice and did not therefore care much about its observance. But when in the course of time I grew up, I met with two *slokás* in the *Anhika Tutturva*, a part of our *Smriti Shástra*, enjoining the said practice. From that time forwards I ceased to look upon it in the light I had viewed it at first, and began to ponder on its mysterious import. The following are the two *slokás* I found in the *Anhika Tutturva*.

(1) The most renowned Gurga Rishi (sage) says:—Man should lie down with his head placed eastward in his own house, but if he long for longevity, should lie down with his head placed southward. In foreign places he may lie down with his head placed even westward, but never and nowhere should he lie down with his head placed northward. (2) Markandaya, one of the much revered Hindoo sages, says:—Man becomes learned by lying down with his head placed eastward, acquires strength and longevity by lying down with his head southward, becomes troubled with distressing thoughts by lying down with his head placed westward, and brings upon himself disease and death by lying down with his head placed northward.*

For a long time my mind was seriously engaged in meditating upon the real objects of these two injunctive *slokás*, as well as those of a few other time-honored practices which I found in vogue amongst most of our countrymen. Those practices are as follow:—(1) Iron or copper rods are inserted at the tops of all temples. (2) *Mandulies* (metallic cells) made of either gold, silver, copper or iron, are worn on the diseased parts of bodies. (3) Seats made of either silk, wool, *Kusa* grass or hairy skins of deer and tiger, are used at the times of prayer. After a continued course of meditation and experiments, I came to the conclusion that all the practices mentioned above have great electrical and magnetical importance. It vividly appeared to me that the sages who by laying down particular injunctions in the *Shastrás*, bound all men of this country to carry on those practices, were most probably conversant with the science of Electricity and Magnetism. They had not only an amount of fair knowledge of that science, but facts combine to prove that they wisely applied it for the purpose of averting dangers and damages arising from thunderbolts and hail-stones, and for curing the diseases of human bodies in an easy way, and for pro-

* I have recently found another *sloká* in *Bishnu Purana*, a reliable authority, which expressly corroborates the two *slokás* above quoted. It is this:—

O King! It is beneficial to lie down with the head placed eastward or southward. The man who always lies down with his head placed in contrary directions, becomes diseased.—S. N. G.

* Physician and Superintendent of the Electro-Medical Treatment Rooms, 56, Beadon Street, Calcutta.

moting the capability of human body and mind for prayer and devotion. I then availed of the little knowledge I had acquired of the European electrical science, to explain the mysterious meanings of the *slokás* and practices alluded to above, and after encountering manifold difficulties in the way, was at last successful in accomplishing the end. The more I advanced in my investigations, the more fully was I impressed with the electrical and magnetical importance of the same.

In the summer of the year 1871, at the request of some of my friends, I delivered two consecutive addresses at the National Society's meetings of Calcutta *Training Academy's Hall*, on the ideas I conceived about the electrical and magnetical importance of the said practices, partially illustrated by some simple electrical experiments. The meetings were attended by a large number of educated gentlemen, who, being satisfied with the explanations I gave, encouraged me with requests to publish them in the form of a pamphlet. Afterwards, when in the year 1872 I was engaged in editing the *Tuttwa-bodhini Pathrika*, a respectable Bengali journal belonging to the Calcutta Adi Bramho Somaj, I did not lose the opportunity of systematically writing out those explanations in the form of essays and publishing them in the Nos. 351, 352, 353 of the Journal of 1872, and No. 365 of that of the following year. The essays were illustrated by four engraved plates, viz: (1) A temple with an iron *Trishool* or a kind of trident inserted into its steeple. (2) A naked man with a long trifurcated iron bar in his right hand, and a buffalo horn bugle on his left shoulder, making in fact the picture of a *silary* or hailstone-preventer. (3) An asthmatic patient with a *manduli* (metallic cell) worn on his chest. (4) A man lying down on the surface of the northern sphere of the earth with his head placed southward. The singularity of the explanations, combined with the oddness of the plates, excited, as I learnt, laughter and ridicule amongst the ordinary readers, and applause and admiration mingled with doubt, amongst the more intelligent class of readers.

Now instead of referring the readers to the pages of that journal, it becomes necessary to give here the substance of the explanations of the two *slokás* quoted above, which prompted in me the theory of magnetic treatment of diseases. The explanations I gave of the other practices in that journal having very little connection with the subject under discussion, deserve no notice here.

In order to enable those of my readers who are not acquainted with the elements of the science of Electricity and Magnetism, to comprehend the explanations in question, a few words relating to the production and the properties of Electricity and Magnetism are necessary.

(1.) If a plate of zinc and a plate of copper be partially dipped into a glass cup containing diluted sulphuric acid, and two ends of a piece of copper wire be attached or soldered to the two upper ends of those two plates, a current of electricity issuing from the chemical decomposition set up in the liquid, will pass along the wire from the end soldered to the copper plate to the end soldered to the zinc plate. This is the simplest form of a galvanic instrument. That a current of electricity really passes along the wire, can be felt by the peculiar burning sensation produced, if on breaking the wire asunder at any part, the two newly formed ends be applied to the sides of the tongue. Such a current of the electricity is technically termed a galvanic current. The ends of the two pieces of wire attached to the two plates of zinc and copper conducting the current of electricity, are also technically called the poles of the instrument. The wire attached to the copper plate is called the *anode* pole, while that attached to the zinc plate is called the *cathode* pole.

(2.) If one end of a substance (usually of the mineral kingdom) be heated and the other end made cold, a current of electricity will flow from the hotter to the colder

end. This fact may be made evident by attaching two pieces of wire to the two ends of that substance, and by connecting a sensitive Galvanometer with the other two ends of those two wires. In that case a spontaneous deflection of the needle, which is placed within that instrument, will prove the existence and working of the elective current in question. This is technically called a current of thermal electricity.

(3.) If a long piece of silk-covered wire be wound up spirally round a magnetisable body, such as iron, and a current, either Galvanic or Thermal, be made to pass along that wire, the iron becomes magnetised and remains in that condition so long as the current of electricity continues to pass along that wire. The iron again loses its magnetism as soon as the current of electricity ceases to flow. A piece of steel also can be magnetised by the same process. Unlike iron, steel has the peculiar property of retaining the magnetism when once induced in it, even after the cessation of the current of electricity passing round it. A piece of steel thus magnetised is generally termed an artificial magnet.

(4.) There are some substances which are naturally highly magnetic, such as cobalt, nickel, oxygen gas and a few other substances. The earth we live in, is also a very great magnetic body. But although in common language some substances in nature are termed magnetic, and some non-magnetic, yet, strictly speaking, there is no substance on our globe which is entirely devoid of magnetic properties. The opinion of the professors of the science of magnetism is, that every substance in nature is more or less magnetic.* The property of a highly magnetic substance is generally made evident by its attracting pieces of iron towards it, while the magnetic property of an apparently non-magnetic substance can be made evident if it be suspended freely between the two opposite poles of two powerful magnets, when the substance in question will place itself either axially or transversely between those poles. This is one of the proofs of the diffusion of magnetism throughout nature.†

(5.) A magnet, whether natural or artificial, has two poles, of which one is called the north pole and the other the south pole. Suspend a long piece of magnetised steel horizontally by a thread, and there will be no difficulty in recognising its poles. In that case, that end of it which turns towards the south pole of the earth is its north pole, and that end which turns towards the north pole of the earth is its south pole.‡

(6.) If two pieces of bar magnets be placed horizontally upon pivots close to each other, the north pole of the one will attract the south pole of the other, and the south pole of the one will attract the north pole of the other. On the other hand, the north pole of the one will repel the north pole of the other, and the south pole of the one will repel the south pole of the other. The rule of attraction and repulsion between magnets may be briefly laid down thus: dissimilar poles attract, while similar poles repel each other.

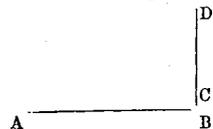
(7.) When a current of electricity passing along an insulated wire wound up spirally round a piece of iron or steel, turns the same into an artificial magnet, the north pole is formed at that end of it which lies towards the right hand side of the direction of the current, and the south pole is formed at that end of it which lies towards its left hand side. Again, when one end of a piece of iron or steel is put into contact with any pole of a powerful magnet, the whole piece of iron or steel becomes magnetised, and that end of it which lies in contact,

* Such is also the axiom of occultism.—Ed.

† See chapter IV of the General Principles of Magnetical Science, by Sir W. Snow Harris, F. R. S.; &c.

‡ There is a great anomaly regarding the names of magnetic poles both in England and France. That pole of the compass needle which turns towards the north pole of the earth is called north pole in England but south pole in France, so is the case with the other pole of the needle also. As the French denomination is the correct one we are in favor of it.

acquires a polarity *contrary* to that of the magnetising pole, while the distant end of the piece of iron or steel necessarily acquires a polarity similar to the magnetising pole. Suppose AB to be a piece of iron lying in contact with the magnet CD, which has its north pole at C and south pole at D. Now the piece of iron AB being magnetised by the contact, the end B acquires south polarity and the end A in consequence acquires north polarity.



(8.) The power of a magnet is most intense at its poles and it is more and more feeble towards its centre. At the centre of the magnet, which is technically called the magnetic equator, the power is altogether *nil*. Every magnet, either natural or artificial, has all the properties of north polarity in that half of its length which ends in the north pole and all the properties of south polarity in that half of its length which ends in the south pole.

(9.) If two magnets be arranged in a place in such a manner that their dissimilar poles may be presented to, or in contact with, each other, their powers would remain unaltered on account of their attraction for each other. Their powers in this condition would not only be preserved, but would be augmented to some extent. Again, if two magnets be arranged in such a manner that their two similar poles may be presented to, or in contact with, each other, their powers would be diminished or rather destroyed on account of their repulsion for each other. Magnetism is also destroyed when a magnetised body is superheated.

(10.) Although articles made of iron and steel are easily magnetised either by passing an electric current round them, or by putting them in contact with powerful magnets, yet the induction of magnetism in them cannot be made to an unlimited extent. There is a limit beyond which no substance can be magnetised. Though by applying powerful measures a little more magnetism may be induced in a substance than what it is capable of retaining, yet in a short time the superfluous quantity of magnetism disappears, leaving the substance in its normal state. The capability of retaining the magnetic power induced, varies with every article of iron or steel. It is in direct ratio with the amount of temper or hardness of the body of the article magnetised.

(11.) The passage of an electric current from one object to another, can be entirely obstructed by glass, silk, shell-lac and similar other non-conducting substances. While the passage of magnetic power from one object to another, cannot be intercepted by any kind of non-conducting substance yet found in our globe. It can pass more or less through every substance we are acquainted with.

Now, it would be easy for every one to understand clearly the meanings of the two *stokias* quoted before. According to what has been just now said, it is not very difficult to conceive that the body of the earth on which we live, is being always magnetised by a current of thermal electricity produced by the sun. The earth being a round body, when its eastern part is heated by the sun, its western part remains cold. In consequence, a current of thermal electricity generated by the sun, travels over the surface of the earth from east to west. By this current of thermal electricity, the earth becomes magnetised, and its geographical north pole being on the right-hand side of the direction of the current, is made the magnetic north pole, and its geographical south pole being on the left-hand side of the same current, is made the magnetic south pole. That the earth is a great magnet, requires no proof more evident than that by the attractive and repulsive powers of its poles, the compass needle in whatever position it is placed, is invariably turned so as to point out the north and the south by its two ends or poles. In the equatorial region of the earth, the compass needle stands horizontally on account of the equality of attraction exerted on its poles by those of the earth; but

in the polar region the needle stands obliquely, that is, one end is depressed and the other end is elevated on account of the inequality of attraction exerted on its poles by those of the earth. Such a position of the needle in polar regions is technically termed the dip of the needle.

It has been found by experiments that the human body is a magnetisable object, though far inferior to iron or steel.* That it is a magnetisable object is a fact that cannot be denied, for in addition to other causes, there is a larger percentage of iron in the blood circulating throughout all the parts of the body.

Now, as our feet are for the most part of the day, kept in close contact with the surface of that huge magnet—the earth—the whole human body therefore becomes magnetised. Further, as our feet are magnetised by contact with the northern hemisphere of the earth where exist all the properties of north polarity, south polarity is induced in our feet, and north polarity, as a necessary consequence, is induced in our head. In infancy the palms of our hands are used in walking as much as our feet, and even later on the palms generally tend more towards the earth than towards the sky. Consequently south polarity is induced in them as it is in our feet. The above arrangement of poles in the human body is natural to it, and therefore conducive to our health and happiness. The body enjoys perfect health if the magnetic polarity natural to it be preserved unaltered, and it becomes subject to disease if that polarity be in the least degree altered or its intensity diminished.

Although the earth is the chief source whence the magnetism of the human body is derived, yet it is no less due to the action of oxygen. Oxygen gas being naturally a good magnetic substance, and being largely distributed within and without the human body, helps the earth a good deal in magnetising it.

Though every human body is placed under the same conditions with regard to its magnetisation, yet the intensity and permanance of the magnetic polarity of one, are not always equal to those of another. Those two properties of human body are generally in direct ratio to the compactness of its structure and the amount of iron particles entering into its composition.

Now, it is very easy to conceive that if you lie down with your head placed southward and feet northward, the south pole of the earth and your head, which is the north pole of your body, and the north pole of the earth and your feet, which are the two branches of the south pole of your body, being in juxta-position, will attract each other, and thus the polarity of the body natural to it will be preserved. While for the same reason, if you lie down with your head placed northward and feet southward, the similar poles of your body and the earth, being in juxta-position, will repel each other, and thereby the natural polarity of your body will be destroyed or its intensity diminished.† In the former position, the polarity your body acquires during the day by standing, walking and sitting on the ground, is preserved intact at night during sleep; but in the latter position, the polarity which your body acquires during the day by standing, walking, and sitting on the ground, is altered at night during sleep.

Now, as it has been found by experiment that the preservation of natural magnetic polarity is the cause of

* It is one of the great errors of physical science to so assert; and occult science proves it.—*Ed.*

† Though Baron Reichenbach recommends strongly the contrary course (*i. e.*, to place your head always north) and the initiated adepts generally do so, yet, since the Baron's conclusions are based solely upon his experiences with sick sensitives—whose bodies are in a state of magnetic perturbation—and that the physical organisms of adepts, owing to long years of peculiar physiological training, can in no way be compared to those of the average mortals (see *Elixir of Life*)—the explanation given by the distinguished author is perfectly logical and clear. But it is only in cases of perfect health that we must sleep with our heads southward. There are abnormal temperaments and cases of nervous diseases when the opposite is necessary. Perfect knowledge of the magnetic state of human bodies—a state which varies incessantly, can be acquired only by the supplementary study of occult science in addition to the physical.—*Ed.*

health, and any alteration of that polarity is the cause of disease, no one will perhaps deny the validity of the *slokas* which instruct us to lie down with our heads placed southward and never and nowhere to lie down with our heads placed northward.

Now, why in those two *slokas*, the eastern direction is preferred to western, for placing the head in lying down, is explained thus:—It has been established by experiments in all works on medical electricity, that if a current of electricity pass from one part of the body to another, it subdues all inflammations in that part of the body where it enters into and produces some inflammation in the part of the body whence it goes out. This is the sum and substance of the two great principles of *Anelectrotonus* and *Catelectrotonus*, as they are technically called by the authors of medical electricities.

Now, in lying down with the head placed eastward, the current of thermal electricity which is constantly passing over the surface of the earth from east to west, passes through our body also, from the head to the feet, and therefore subdues all inflammation present in the head where it makes its entrance. Again in lying down with the head placed westward, the same current of electricity passes through our body from the feet to the head, and therefore produces some kind of inflammation in the head whence it goes out. Now, because a clear and healthy head can easily acquire knowledge, and an inflamed, or, in other words, congested head is always the laboratory of vague and distressing thoughts, the venerable sage *Markandeya* was justified in saying that man becomes learned by lying down with his head placed eastward and is troubled with distressing thoughts by lying down with his head placed westward.

(To be continued.)

THE TREE OF MEDITATION.

BY J. LAF, F. T. S.

(Extract from *Yoga Vashishtha*.*)

RAMJI asked Vashishtji—"Bhugwan (God) what is that peace-giving tree in the world forest under whose shade the deer which wanders about will find rest? What sort of blossom, fruit, branches does it bear? Where is the tree to be found? Kindly tell me all."

"Ramji"—answered Vashishtji—"Hear how the peace-producing tree is planted. Its leaves, blossoms, branches, &c., all wear the form of tranquillity. All men should plant it to obtain Mukti. I now tell you how it is planted. Will and exercise beget this peace-producing tree of meditation in the land of the thinking principle in the forest of Mahatmas. Its seed is renunciation, which is of two sorts, resulting as it does from either pain and suffering, or from a pure and holy heart undisturbed by desires. The seed of renunciation should be sown in the land of the thinking principle, which ought to be ploughed by will and watered by the pure, sweet and affective company of Mahatmas and study of spiritual science. The rubbish of wordly experience should be removed from the land by the sweep of practice. The heat of the sunbeams of spirit-discrimination should be allowed to the land. The land should be fenced in by resoluteness. You should set on the mound of devotion, charity and pilgrimage, and protect the seed from burning being, pecked by the bird of wordly desires and by the old ox of inclination, which will often try to effect an entrance into the land. Let contentment and its wife, happiness, both be companions of your watch. Take care the seed is not carried away into the gulf of wealth, children and women. There are two means to preserve the seed, one ordinary, and the other special. The ordinary means is to weaken the senses by devotion, to compassionate the poor, and to repeat and recite prayers. The special and

superior means is the company of Mahatmas, the study of spiritual science, and the repetition, meditation and comprehension of 'Omkar,' called the 'Pranab Jap,' because the repetition takes place involuntarily with the breath. When the seed is protected from all its above enumerated enemies, it then bursts open into the young plant of meditation, which, if watered by the company of Mahatmas and reflection in spiritual study, will increase and expand day by day. Excessive light is the sign of the appearance of the plant. The seed will first put forth two leaves—(1) total renunciation of the world and all its false pleasures; and (2) discrimination. You will then see that the Shasters are right when they say that only the spirit is a reality and the world is all a false deception. Ramji, you know, that monkeys get on a tree and break and destroy it when its branches are tender. So there is fear in the beginning of this tree being destroyed by the two monkeys called Attraction and Aversion."

THE CHOSEN "VESSELS OF ELECTION."

A FRIENDLY correspondent "8111," has sent to us a severe rebuke embodied in a long letter. Received after the 20th of last month, it could not appear in our April number. Better late than never. We give it now the respectful and serious notice it deserves.

It is not very often that an editor is found ready to publish remonstrances whether to his personal address or that of the policy pursued by his publication. The general reader being little concerned with, and still less interested in individual opinions about the conductors of magazines and papers he subscribes to, the first duty of an editor before the public is to remain entirely impersonal. Thus, when a correspondent takes exception to this or that article or editorial, unless his objections have a direct bearing upon some topic interesting the public generally, the opening of polemics on that account has no *raison d'etre*. Offering on the whole, we think, such a feature of general interest—at any rate in India—we give room to, and answer willingly "8111's" protest. Only our friend must pardon us if instead of publishing his long letter in unbroken form we prefer to give it, so to say, piece-meal, quoting from it by fragments and as occasion requires. This is done for the following good reasons:—*Firstly*, for the convenience of answering his objections as they come; *secondly*, because to give all would be tedious to the reader—much in his protest being addressed rather to the individual called Madame Blavatsky and the Founder of the Theosophical Society than the editor of the *Theosophist*; and *thirdly*, because, as already shown, the above named three characters though blended in one and same personage, have to keep themselves entirely distinct from each other—the personal feelings of the "Founder," for instance, having no right to encroach upon the duties of the impersonal editor. With these few preliminary remarks we proceed to quote the first lines from "8111's" letter.

"In the two last numbers of the *Theosophist*, you have taken poor Babu Keshub Chunder Sen severely to task, apparently for no other reason than that he has the misfortune to hold different religious opinions from your own."

Is our critic in a position to find throughout the whole series of the four volumes of the *Theosophist* one single passage in which there is one word said against any other prominent member or teacher either of the "Adi" or even the "Sadhwaran Brahma Samaj;" or any other mystic, whether Jewish, Christian, Mahomedan or Spiritualist ridiculed and laughed at, although each and every one of the said personages holds opinions quite different from our own? If not, then his opening remark—he must pardon us—is as illogical as it is uncalled for. It would have been only fair in the absence of such proof that our critic should have sought for a more likely, if not a more dignified reason for our taking "so severely to task" the minister of the *New Dispensation*.

*We beg to draw the attention of the reader to this: *Vashishtji*—a Rishi, still a mortal man, is here called "God"—"Bhugwan." This is suggestive, as it shows the enormous margin left for the various fanciful interpretations by subsequent commentators of the *Shastras*.—*Ed.*

And now, after quoting a few more sentences from "8111's" letter, we will, with his permission, show to him the true reason why we think it our duty to criticize the Calcutta "Seer."

"That narrow-minded sectarians, true to the bigotry of their creed, should sneer at and revile him (Keshub C. Sen.) is not to be wondered at; but it cannot fail to pain your friends and admirers to find you descending from the lofty platform on which you have taken your stand, to swell the insensate cry against the distinguished Brahmo. His religious views may be peculiar, *wild*, if you like, and may fail to find universal acceptance; but the thorough earnestness and sincerity which pervade his acts and utterances are beyond question and cannot but enlist for him and for the cause he has espoused the appreciative sympathy of all true lovers of humanity. Let others laugh, if they will, at his so-called extravagances; it ill-becomes you (pardon me) to join the chorus, holding as you do, on things beyond mortal ken views which, to the large world outside the influence of your teachings, appear equally extravagant and fanciful.*"

The "lofty platform" is very flattering, though our modesty urges us to regard it as a mirage developed within the limitless area of our kind "friends and admirers'" fancy. But, supposing it had any independent existence of its own, we would far rather descend from and abandon it for ever, than accept the passive rôle of a dumb old idol, alike indifferent to the happiness as to the misery and woes of the surrounding world. We decline the exalted position if we have to secure it at the price of our freedom of thought and speech. Besides, not only the "large world outside" but even those within the influence of our "teachings," (though we deny having ever assumed personally the duties of a teacher) are cordially welcomed to their own opinions, being as much at liberty to express them as any one else. Those who regard our views as "extravagant and fanciful" need lose no time over them. The Theosophical Society "representing no religious creed, being entirely unsectarian and including professors of all faiths," there is a vast choice in it for one who would learn something new besides the merely personal fancies of one of its founders. But, since the present question involves but the responsibility of the editor of this magazine, perhaps, the "friends and admirers" may derive some consolation in their "pain" upon being assured that the said editor is only doing a duty in exposing and showing in its true light one of the most coolly impudent and absurd claims of this age—that of proclaiming oneself, upon one's own authority, and with no better warrant than *blind faith*—the chosen vessel of election, the direct mouth-piece of God! Our magazine was started with the distinct and well defined policy as expressed in the *Rules* of the Society: to uphold and advocate only *facts* and Truth, and nothing but the Truth whence-soever and from whomsoever it may come. Its motto is "There is no Religion higher than Truth;" and it "appeals for support to all who truly love their fellow-men and desire the eradication of those hateful barriers created by *creed*, etc.," and, as no officer of the society, nor any member, has the right to preach *his own sectarian views and beliefs*," so no officer or member has the right to ignore and pass over in silence such monstrous outbursts of sectarian fanaticism as the New Year's Proclamation, by the self-assumed "Apostle of God" Babu K. C. Sen, the more so since the latter is one of the declared enemies of the T. S. Nor is "8111's" parallel between Keshub C. Sen's and our own views, a happy one. The "Minister" would force his new sectarian doctrines—every one of which is evolved out of his own feverish brain—as a direct *revelation* and a command to him from God; while our expositions belong to a doctrine as old as the world. They are simply the rendering in a more clear and comprehensible language of the tenets of the esoteric science as once universally taught and practised; and which though we do claim to receive them from adepts and initiates, yet, as we call neither the teaching,

nor the Teachers absolutely infallible—the comparison falls to the ground. Our "views" have to stand or fall upon their own merit, since we claim neither divine revelation nor infallibility, and that no one of us regards his MASTER as an Almighty God. The following tirade therefore, though very impressive, lacks entirely logic—we regret to say:—

"You who advocate the wonders of occultism, and the incredibly large powers which adeptship confers; you who believe in the temporary disenfranchisement of the spirit from its fleshy prison, and in the possibility of its soaring aloft into unknown regions to drink of the forbidden knowledge of life and death at fountains inaccessible but to the favored few; you who believe in the existence of *Mahatmas*, who, to credit all that is said of them, are little short of Gods in human form; is it open to you, to doubt that this man, so good and great, so eternally wedded to virtue, and so avowed an enemy to vice, has really seen and heard the sights and sounds, which he publishes to the world in such evident good faith?"

Now it so happens that we do not in the least doubt that the Babu "really sees and hears the sights and sounds," nor that he publishes them in "good faith." "The way to hell is paved with good intentions" says a very brutal nevertheless a very just proverb. Every medium, nay every delirious patient, really sees and hears that which no one else near him does, and sees and hears it in "good faith." But this is no reason why the world should be expected to receive the said sights and sounds as coming from God; for in such case it would have to regard every lunatic hallucination as a divine revelation; or that we should be bound to preserve a solemn silence upon the alleged "revelations" and utter no criticism upon them under the penalty of being kicked off our "lofty platform." They too have to stand or fall upon their own merits, and it is this merit that we claim the right to criticize as freely as are our own views. Let it be well understood that we neither quarrel with the personal religious views of the Babu nor doubt their "earnestness." The "distinguished Brahmo"—who by the way is no more a Brahmo, being denounced and most vehemently repudiated by the Sadharan Brahmos—has as good a right to publish his opinions as we have to publish ours. But he has neither the right nor the commission to denounce the views of all those who disagree from him as "imposture" and "blasphemy against the holy ghost," and that is precisely what he is doing. We are asked: "why not leave the poor persecuted Salvation Army and the gifted Babu Missionary of Calcutta alone?" We answer. Let both leave their aggressive policy and their insulting ways of *forcing* upon people their respective sectarian views, and we promise never to pronounce their names. But so long as they will do it so long shall we denounce them. Indeed, to ask us to "leave alone" both Keshub and Tucker, is equivalent to expecting that we shall give up all search for truth and yield our tacit if not expressed consent to the unimpeded propagation of what,—at any rate in one of the two cases under consideration—*must* be hallucination if not direct imposition. Is "8111" prepared to show which of the two, Major Tucker or Keshub Babu, is less "good and great"; and whether, it is the Salvationist or the Dispensationist who, though "eternally wedded to virtue and so avowed an enemy to vice," bamboozles himself and public the most? Suffice for us to know that both, claiming to act *under the direct divine command* of what they proclaim the one and same living God, preach at the same time two diametrically conflicting doctrines to have the right to denounce one of them, at any rate. Behold, the "distinguished Babu" making the pompous announcement from Calcutta that he, the chosen apostle of God, is commanded by the Almighty to preach to the whole world the truths of the New Dispensation; and Major Tucker proclaiming before the Court and Chief Justice "that he had received the Divine command to preach in the streets and lanes of Bombay, the Gospel." Who, of these two paragons of virtue is labouring under a fit of religious enthusiasm, can "8111" tell? or shall he defend them both, and say of Major Tucker also, that *it is not open to us* "to doubt that this man so good and great, etc. . . . has really seen and heard"—God commanding him to

* We hold no views at all on anything "beyond mortal ken." Claiming the possession of our full senses, we can neither prove nor disprove that which is *beyond* the knowledge of mortal man, leaving all speculations and theories thereon to emotional enthusiasts endowed with *blind faith* that creates self-delusion and hallucinations.—Ed.

parade in masquerade dresses in the streets and lanes of Bombay ?

The said accusation being flung at us, "in the name of many of our readers" it is time we should answer them explicitly. Being prepared to face the whole world, and as convinced of the necessity and the undeniably good results of our Mission—a self-imposed one and having naught to do with *Divine* command—as the Babu and the Salvationist Major are of theirs, we are resolved to meet every charge and answer every accusation. We care little for the opinion of masses. Determined to follow but one voice—that of our conscience and reason—we will go on searching for truth, and fearlessly analyzing and even laughing at every thing that claims to be divine truth notwithstanding that it is stamped, for all but the incurably blind, with every sign of falsification. Let the wily Christian Missionary who, while never scrupling to insult the gods of the poor, the uneducated, and especially the helpless "heathen," (conveniently forgetting that from the strictly Christian stand-point Babu K. C. Sen is as much of a heathen as any other idolater)—carry him high above the heads of his brethren—the Hindus. Let him, we say, encourage in his Christian lectures and his missionary periodicals the vagaries of the highly intellectual and cultured Babu—simply, because those vagaries are so strongly peppered—not with Christianity but only—with the name of Jesus strung on with those of Durga and Chaitanya. Let him do so by all means on the very equivocal principle of Paul as announced in *Romans*, chap. iii, v. 3—7* we shall not follow the pernicious example. We will not serve God (or Truth) and Mammon (the Lie) at the same time. Methinks, had not the "saintly Minister" been allowed once upon a time to interview the Queen Empress, and were he, instead of being the welcome visitor to palaces but a poor, unknown man, those same padris would not find words of curse enough in their vast encyclopedia of clerical abuse to fling at the presumptuous heathen who would thus mix in his religious parodies the sacred name of their Jesus !

Then why should we, who thirst and hunger but for truth, and claim naught but our birth-right, that of every biped—to think for himself, why should we alone, be treated as an iconoclast for daring to lay a sacrilegious hand upon those tinselled rags of human workmanship all called "divine inspiration," all mutually conflicting, and whether they be revealed and declared to the world by a Moses, a St. Augustine, a Luther or a Keshub. Is the latter, in the words of Macaulay defining Southey's opinion about toleration—the only one "that everybody is to tolerate, and he is to tolerate no body?" And why should we not be permitted to laugh at the thousands of self-evident errors of the human brain? Most, if not all, of them are the fruits of innate human selfishness, and of that irrepressible ambition to rule over one's fellow-men under the convenient—if self-delusive—mask of religious fervour. Most decidedly we do advocate "the wonders of occultism," *i. e.*, the search into the hidden laws of nature—advocating them, therefore, as a *science*, based upon experimental research and observation, not as a knowledge to be acquired through "divine inspiration," direct revelation from God or any such supernatural means. Thus, when we are asked:—

"And can you find none but words of ridicule for the imposing spectacle of this frail human creature, (for the best of us are frail) rapt in silent communion with the Holy of Holies, leading hundreds of his fellow mortals, by the hand, out of the darkness of unbelief which kills, unto the saving light of Faith?"

—we answer most emphatically in the affirmative;—and, true to the principles of Theosophy, we certainly find the pretentious claim supremely ridiculous! We do not oppose the saintly procession of the "hundreds of his fellow mortals" being led by the Babu by the hand. If he can really show us that it is into light and not into

darkness tenfold intensified that he leads them—we will be the first to join the procession, but this is precisely what he can never do. Hence, we prefer "unbelief which kills"—(only credulity) to the "saving light of Faith," which may save agreeably to methodist gush, but in reality transforms people into idiots. We take *nothing on faith*, and would feel extremely mortified were any of our Theosophists to accept the smallest phenomenon on second-hand evidence. The "saving light of Faith" is responsible for fifty millions of martyrs put to death during the Middle Ages by the Christian Church. Human nature has hardly changed since the days of the opponents of Christ who asked him for "a sign." We too want a sign and a proof that the Babu's "silent communion with the Holy of Holies" is not an effect of the moon, or worse than that—a farce. We invite "8111's" attention to the Babu's last device—that of proving the existence of God by conjuring tricks in his dramatic performances: See further Art (*The Magic of the New Dispensation*.) The world teems with prophets, and since we neither tolerate nor believe in them, it is as false as it is unjust to say that we—

"are so intolerant of this great seer, Babu Keshub as to discredit all he sees beyond the veil, simply because his revelations do not fit in with your (our) notions of things, or perchance because you (we) will have no prophets outside the pale of your (our) society."

Had "8111" said that we will have *no* prophets either *within* or *without* "the pale" of our society, then would the sentence have a ring of truth in it. Ever impartial, we reject both the old as the modern Balaam, and would as soon believe his ass talking Latin to us. We have no faith in divinely inspired prophets, but if "8111" has, he is welcome to it. We firmly believe in the reality of clairvoyance, prevision and even spiritual illumination, from its highest degree of development—as in adeptship, down to its lowest form—as found in mediumship. But we as firmly discard the idea of infallibility. It is our inalterable conviction that there never was such a thing as an absolutely *infallible* prophet, not since the beginning of our race, at any rate—not even among the highest adepts, a limitation they are always the first to confess to, and this is one of the reasons why our Society was established. We are all liable to err, all fallible; hence no religion, or sect, least of all one isolated individual however superior to others, has a right to claim recognition for his doctrines only, and reject all others on the fallacious and arrogant claim, that he holds his particular tenets from God. It is the greatest mistake to assert that because we oppose and criticize the *New Dispensation*—the latest folly, and missionary or *dogmatic* Christianity—the earlier one, we, therefore, exhibit hostile feelings to Brahmoism and the Christianity of Christ. Brahmoism proper, as taught by Raja Ram Mohun Roy, or the respected and venerable Babu Debendronath Tagore, we have never ridiculed or deprecated, nor ever will. Our correspondent has but to refer to the earlier portion of the *Theosophist* to find a corroboration in it of what we say. Nor had we ever one word to say against the pure ethics of the Founder of Christianity, but only against the mutilation by his professed followers, of the great truths enunciated by himself. But then between the primitive Brahmoism of Rajah Mohun Roy and the *New Dispensation* on the one hand, and the said ethics of Christ and the political gigantic sham now sailing under the false colours of Christianity the world over on the other, with its persecution of free thought and its Salvation Armies—there is an impassable chasm which we refuse to bridge.

"Do unto others, &c.," although a christian truth, may be studied and followed by others than Christians with advantage—"

—we are sentenciously told. We regret to find that our critic only preaches but does not practise that saying, at any rate not in the present case. We may leave unnoticed his mistake in calling it "a Christian truth" (since it was pronounced by Confucius 600 B. C. and by others still earlier); but we cannot pass in silence the evident fact that he judges and condemns before having

* "Let God be true but every man a liar," as it is written (verse 3)—"For if the truth of God hath more abounded through my lie unto his glory, why then am I also judged as a sinner?" *Romans*, Ch. iii. (v. 7.)

thoroughly tested and examined. Moreover, "8111" does not seem to be aware that our articles against the Calcutta Apostle were the legitimate results of the most unprovoked and unmerited attacks upon ourselves and our Society—in the *Liberal* and still earlier in the defunct *Sunday Mirror*. The Babu was never called in our journal "an impostor" or an "adventurer," not even a "pretender;" and *this man, so good and great, so eternally wedded to virtue* claiming, perchance, to have received a direct command from God to that effect—has not scrupled in the least to daub us with such and even worse appellations in his *Liberal* organ. Let it not be understood, however, that our articles were written in any spirit of retaliation and revenge unworthy of the cause we advocate for; they were simply and entirely due to a direct necessity of, and were penned in perfect accord with, the declared policy of our Society and paper: *war to death to every unproven human dogma, superstition, bigotry and intolerance*. Our Society is a nucleus, around which cluster only those who, besides appreciating the theoretical importance as the philosophical significance of the Idea of a strongly united intellectual Brotherhood, are ready to carry out this idea practically: to concede to others all that they would claim for themselves; to regard as a brother any man, whether he be white, black or yellow; heathen or christian, theist or atheist; to show, at least, an outward regard for the respective religions not only of our members but of any man; and, to protect, in case of need, the creeds of the former from the unjust assault and persecution of other religionists. Finally, never to preach to, or force upon an unwilling ear our own personal, least of all sectarian, views. The success of our mission depends upon the crushing down, and the complete extirpation of that spirit of intolerance. And those who know any thing of the *New Dispensation* and its organ the *Liberal*—a misnomer like the rest—need not be reminded of the disgusting spirit of dogmatism upon which it is based. Keshub Babu may preach and be—

"doing all he can to establish a *universal brotherhood* and to harmonize the different scriptures of the world"—

—it is all in theory. In practice, that Brotherhood exists for him only within the small area of his followers; the Brahmos of the Sadharan Samaj are there to tell, how even they, theists and his late co-religionists, have been treated by their self-appointed Pope, for refusing to accept his dicta and bulls as the word of God. Therefore, our Brotherhood being possible only when men are gradually made to rise above any personal ambition and that narrow minded sectarianism that dwarfs the area of their mental vision, and keeping man aloof from man gives birth only to a host of Cains pouncing upon the weaker Abels—it becomes the imperative duty of us, who are the professed leaders and pioneers of the movement to smooth the path for those who may succeed us in our work. Tolerant for every thing, in every other respect we are uncompromisingly intolerant of—*Intolerance* and—*aggression*.

Such is our programme and the simple secret of our apparent—

"inconsistency which has appeared strange and unaccountable even to your (our) warmest friends, i. e., that rejecting of the religion of Christ alone as worthless, accepting every other system under the sun, as deserving of study."

The accusation being already answered, we can only express our regret that "8111" should not have read *Isis Unveiled*, half of which, at least, is devoted to explanations in the light of esoteric philosophy of the otherwise absurd and meaningless texts in the Bible. Nor has he, it seems, appreciated the delicacy that forbade us out of pure regard for the feelings of our Christian members to autopsy and dissect too much the Gospels as often as we do other Scriptures; for while giving us *carte blanche* to expose Missionary dogmatic Christianity, they feel pained whenever they find the name of Christ handled merely for literary and scientific purposes,

Thus, we see that it is our "best friends" who oppose and try the most to impede the progress of our movement. It is they who remain the most blind to the necessity of breaking the outward shell that is represented by the dogmas of every religion, in order to get at its kernel—the concealed truth; and who obstinately refuse to understand that, unless the outward covering is removed, no one can tell whether the fruit is a healthy one, or but a "Dead Sea fruit," the apple of Sodom, the outward appearance of which is bright and attractive, while within all is bitter rottenness and decay. Therefore, when our friend "8111" assures us that both Colonel Olcott (or his Society rather) and the Babu "are striving, although in opposite directions, to reach the same goal," i. e., Universal Brotherhood, it certainly only "appears" to him and no more. For while our Society is open to every sincere honest man, regardless of his religion, the *New Dispensation* would view even a Brahmo from another Samaj as an heretic, and never admit him unless he subscribed blindly to all and every decree of the "Minister." Let us bear in mind that hardly a year ago, the *Sunday Mirror* in an editorial, every line of which breathed bigotry and intolerance, prided itself of its adhesion to blind faith in the following strains: "We, the new Apostles, attach very little weight to the testimony of our reason, for reason is fallible." And again, "We did not care to consult our intellect when we accepted the New Dispensation." Evidently not, and this is perhaps the greatest truth ever uttered in their organ. Having thus stigmatised the *Nitesastra* or the "Science of Reason," how can Babu Keshub be said to pursue the same goal as a Society which takes nothing on faith, but seeks for natural causes to be explained by reason and science in every phenomenon in nature?

"What is truth?" was the passionate demand of a Roman procurator on one of the most momentous occasions in history. And the Divine Person who stood before him made no reply—*unless indeed, silence contained the reply*. Often and vainly had that demand been made before—often and vainly has it been made since. No one has yet given a satisfactory answer. (*Conflict between Religion and Science*, p. 201-2). And we are asked to suppose it in the hands of a Babu Keshub, or a Major Tucker!

Then comes the Parthean arrow:—

"Like your own Col. Olcott, the Brahmo Missionary is aiming at proving the 'common foundation' of all known religious systems; and he does this in a more comprehensive manner and in a more catholic spirit than you"

—adds our severe critic. The "catholic spirit" of the Babu is news indeed. While his aim "at proving the common foundation of all known religions" may be admitted from the fact as given by the *Dharma Tattwa* (their recognized organ), that in their temple "on a table covered with red cloth are placed the four chief *Shasters* of the world—the Rig-veda, the Lalitavistar, the Bible, and the Kuran," we fail to see how or when such a reconciliation was ever achieved by the Babu. With the exception of making the Vedas "dance" with the Bible, the Kuran with the Jatakas, and Moses with Chaitanya, and Durga in the great "mystic dance," the Quadrille of imperishable memory, we are not aware that the said reconciliation was ever demonstrated by the "mighty Prophet before the Lord." A tree is never better known than by its fruits. Where are the fruits of Babu Keshub's constant "interviews" and dialogues with God? Colonel Olcott has never had any such heavenly visits, nor does he boast of being divinely inspired; yet the living fruits of his labour and untiring efforts are there in over three score and ten of cripples cured, of deaf men restored to hearing, of paralytics having the use of their hitherto dead limbs, and of young children saved from the jaws of death, aye, more than that—from years of agony. But enough of this lest we should tire our readers' patience.

And now we must be permitted to conclude with the following observations. It is not because we reject personally that much-abused term—"God" or that we ever claimed to possess the *whole* truth ourselves that

we object to the claims of the holy Calcutta choreographer or those of Major Tucker. Nor is it simply to carry out our combined duties of a Theosophist and the editor to whom this magazine is entrusted that we record their combined eccentricities expressing our honest opinion thereon. That which forces us to such an expression, is rather a kind of morbid shame for the moral cowardice of mankind, for its weakness—that weakness which ever needs a prop and a screen, something to support, and at the same time to hide itself behind in days of temptation and sin. It is that weakness that is the true creator of such abnormal characters, the real cause that the recognition of such supernatural claims is yet considered *possible* in our century. Hence our objection to those self-made “vessels of election” and “of divine grace.” We have the greatest contempt for the so-called “modern prophets” of race and tribal gods, that remain themselves so far an unproven and unprovable hypothesis. “God” is here but a pretext, but another name for human SELFISHNESS; and Selfishness and Ambition have been ever since the first dawn of history the greatest curses of Humanity. Plenty were the avatars since the first man looked up into empty space for help, instead of trying his own intellect, and relying upon his own omnipotent spirit. Has any one of those “prophets” ever benefitted mankind, assuaged its social wrongs and miseries, alleviated its mental and physical woes, or lightened in any way for it the heavy burden of life? No! On the contrary, each of them has dug for those who believed on him one more deep chasm which had to hitherto separate his own followers from their brothers, the Apostles of some other rival prophet; each chasm weakening still more mankind, breaking it up as a strong unit into isolated weak units, dividing it into inimical ever fighting factions. And thus it went on until humanity is now absolutely honey-combed with such chasms—regular pit-falls for the weak in intellect, full of sectarian gall and bitterness, prolific of hatred, every group ever ready to pounce upon its neighbours to either exterminate or drag them down into its own pit-fall. Who will fill up those accursed pits? How many are there of absolutely *unsectarian*, unselfish reformers, who having neither personal ambition, nor any other aim in view but the practical good of mankind, are ready to sacrifice themselves for the great and holy task? At one end the blood-handed anarchists, nihilists, the so-called socialists, and at the other—religious sectarian bigots, intolerant enthusiasts and dogmatists, each and every one of those an enemy to any man but his own co-workers. Verily, it is easy to undergo any sacrifice and physical torture of limited duration to secure to one-self an eternity of joy and bliss. It is still easier especially for an immortal God to die to save mankind. Many were the so-called Saviours of Humanity, and still more numerous the pretenders. But where is he who would *damn himself for ever* to save mankind at large? Where is that being who, in order to make his fellow creatures happy and free *on earth*, would consent to *live and suffer* hour after hour, day after day, æon upon æon, and never die, never get release from his nameless sufferings, until the great day of the Mahapralaya? Let such a man appear; and then when he does and *proves* it, we shall worship him as our Saviour, the God of gods, the only TRUE AND LIVING GOD.

MATERIALISM AND ITS LESSONS.

“DISCLOSING to man the stern and uniform reign of law in nature, even in the evolution and degeneracy of his own nature, it takes from him the comfortable but demoralizing doctrine that he, or others can escape the penalty of his ignorance, error, or wrong-doings either by penitence or prayer, and holds him to the strictest account for them. Discarding the notion that the observed uniformity of nature is but a *uniformity of sequence at will*—which may be interrupted whenever its interruption is earnestly enough asked for—a notion

which, were it more than lip-doctrine, must necessarily deprive him of his most urgent motive to study patiently the laws of nature in order to conform to them—it enforces a stern feeling of responsibility to search out painfully the right path of evidence and to follow it, inexorably laying upon man the responsibility of the future of his race. If it be most certain, as it is, that all disobedience of natural law, whether physical or moral, is avenged inexorably in its consequences on earth, either upon the individual himself, or more often, perhaps, upon others—that the violated law cannot be bribed to stay its arm by burnt-offerings nor placated by prayers—it is a harmful doctrine, as tending directly to undermine understanding and to weaken will, to teach that either prayer or sacrifice will obviate the consequences of want of foresight or want of self-discipline, or that reliance on supernatural aid will make amends for lack of intelligent will. We still pray half-heartedly in our churches, as our forefathers prayed with their whole hearts, when we are afflicted with a plague or pestilence, that God will ‘accept of an atonement and command the destroying angel to cease from punishing;’ and when we are suffering from too much rain, we ask him to send fine weather, ‘although we for our infirmities have worthily deserved a plague of rain and waters.’ Is there a person of sincere understanding who, uttering that prayer, now believes it in his heart to be the successful way to stay a fever, plague, or pestilence? He knows well that, if it is to be answered, he must clean away dirt, purify drains, disinfect houses, and put in force those other sanitary measures which experience has proved to be efficacious, and that the aid vouchsafed to the prayer will only be given when these are by themselves successful. Had men gone on believing, as they once believed, that prayer would stay disease, they would never have learned and adopted sanitary measures, any more than the savage of Africa who prays to his fetish to cure disease, does now. To get rid of the notion of supernatural interposition was the essential condition of true knowledge and self-help in that matter.”

Every intelligent, unbiassed mind of any religion will endorse Prof. Maudsley’s above definition of the true religion for humanity—which is taken from the *Fortnightly Review*. Every bigoted sectarian of them all will denounce it as the blasphemous mouthings of infidelity. The Theosophists of all the creeds, that is to say, every person in every Church, who makes personal efforts to attain the higher knowledge, whether or not he calls himself such, or ever knows himself to be of the class so denominated, will take Dr. Maudsley as a faithful interpreter of a great interior truth. As for the Buddhists, clergy and laity will alike say that the sublime Doctrine of Merit could scarcely have been better formulated by a Western materialist.

ZOROASTER AND HIS RELIGION.

BY PESTONJI DORABJI KHANDALAVALA, F. T. S.

BACTRIANA and Sogdiana were the cradle of several white tribes. These, under the name of Aryans, emigrated to the south-west towards the Indus, and under the name of Iranians towards Media and Persia. The cause of the separation of that great race was perhaps a religious schism, at least the Medes and the Persians carried in their new country a doctrine profoundly different to what obtained later on the confines of the Ganges. The glory of this grand religious reform attaches itself to the name of Zarathustra—Splendour of gold—better known under the hellenised form of Zoroaster. All authors of antiquity agree in giving a place to this high personage in the star-lit night of history. Pliny places him a thousand years before Moses: Hermippus, who translated his works into Greek, carries him as far back as 5000 years before the fall of Troy, Eudoxus to 6000 years before the death of Plato, and Xanthus of Lydia to but six centuries

before Darius I of the Dynasty of the Achemenides. Modern science, after the learned studies of Eugene Burnouf and Spiegel of the original works on Zoroastrianism, rescued by Anquetil-Duperron, has arrived by a series of proofs and deductions to the conclusion equally formulated by Spiegel and Oppert; that is to say, that if it is not possible to fix the precise date when the founder of the religion of dualism lived for want of the elements of precision, that date is certainly far remote, and that probability points it to somewhere about 26 centuries before Christ.

We know nothing positive of the life of the great Zoroaster—unless one of the illustrious MASTERS condescended to enlighten us on the subject—except that he was the author of that religious doctrine to which his name is attached. Even the place of his birth is a point in dispute. But the theatre of his predictions and of the success of his doctrines, is positively determined by the concordance of testimony of the books of the Avesta, of classic writers and of Mussulman authors of the Orient. This was Bactriana, then governed by King Hystasp (in Zend Vistasp, in Persian Gustasp) son of Aurvadasp—Lohrasp—son of Kava Ougrava (Kai Khoshru), son of Kava Ous (Kai Kaous), son of Kava Kavata (Kai Kobad), founder of the dynasty of Kyanians. The Persian authors of the Middle Ages, last echoes of popular traditions and of myths, attribute to Zoroaster a series of prodigies and of miracles without end. At thirty he received in person his mission from Ormuzd, who conversed with him in the cave of a mountain where he lived retired for twenty years. He then presented himself at the court of King Hystasp, and by force of miracles made him a convert. Soon all Bactria professed his religion, but a part of the Aryan population refused to acknowledge him. The reformer perished at last in an invasion of the Turanians, born enemies of this new worship who threw themselves upon Bactria, took the capital by assault and profaned the Fire Temples. But this is not the only tradition that ran current in antiquity. A political chief and a religious legislator, Zoroaster, it is said, was like Moses. The reliable critic and historian Troque Pompey, whom we know through Justin, says that Zoroaster governed the Bactrians after the death of Hystasp, and at their head he preached the new religion, sword in hand, seeking to impose it on the Aryans by conquest.

The life of Zoroaster is thus enveloped in darkness which will always remain impenetrable. But we know this religious legislator of Iran by his work which is grand, noble and worthy of a profound admiration. The doctrine of Zoroaster is without doubt the most puissant effort of human mind toward spiritualism and metaphysical truths. It is pure monotheism, and a lusty flight into the region of eternal Truth. "True," says the soul-saving and soul-saved missionary, "but deprived of the light of revelation, Zoroaster runs against the formidable problem of the origin of evil; here his bark founders and unable to clear it, he falls back upon the fatal conception of dualism."*

The religion preached by the legislator of Bactria is called Mazdeism or universal science. It has been revealed by the "excellent, pure and efficacious word" which Zoroaster transmitted to men and which is "the Good Law." That Law is named Zera Avesta, that is to say, "law and reform," for Zoroaster has always presented his doctrine as an improvement on what existed with the Aryans of primitive ages before the invasion and the tyranny of Zohak. The Zend Avesta, the ensemble of writings constituting the religious law of the Mazdeans and attributed to Zoroaster, comprised at the time of the Sassanide kings—the most fervent adepts who ever possessed that doctrine—twenty-one Naçkas or books. The greatest part of that collection perished in the infuriate persecution to which everything connected with the former worship was sub-

jected by the Mussalmans after the conquest of Persia. The only book that has come down to us in all its integrity is the Vidaevadad, "the law against the demons," in Persian Vendidad. The Yaçna and the Vespered are collections of fragments. The collection of the Vendidad, the Yaçna and the Vespered, constitutes the miscellany called Vendidad-Sadi. Another collection of fragments forms a second miscellany known as the Yescht-Sadi. Here is the whole debris of Zoroastrian works which has come to us in the original Zend text. The Boundehesch; or "that which has been created from the beginning," translated in the vulgar Pehlvi dialect, contains, as its title implies, a cosmogony which sheds great light upon many portions of the doctrine of the Zend documents. The ideas which it contains respecting the first of ancient sciences, astronomy, and the first of arts, agriculture, reflect under this two-fold celestial and terrestrial relation the intellectual condition of the mysterious lord of the Magi, a sacerdotal corporation which was to Media and Persia what the Brahmans have been to India.

This debris of Zend Avesta, as it is before us, does not carry us farther back than the age of the Sassanides, when the antique law of the Mazdeans was written in a new alphabet and submitted in consequence to the labour of transcription like to what Esdras did with the Pentateuch. The text presents without doubt many vestiges of interpolation and of alteration. But the groundwork and the essential parts point to a very high antiquity. The proof of it is even in the language. Zend, the antique idiom of the Bactrians, one of the family of the Indo-European languages, carries us back nearest to primitive forms, more remote, for example, than the cuneiform Persian inscriptions of the Achemenides. It has been questioned whether these fragments are the work of Zoroaster himself. Modern critics have been known to be sceptical as to whether the Gathas or chants placed at the end of the Yaçna have directly emanated from the celebrated legislator. These offer a character of archaism and of simplicity grander than that of the other pieces, and where all the fundamental points of religion have been clearly indicated.

The creation is the work of Ahourmazd (Ormuzd), the sage spirit also called "the saintly spirit." Çenta. Maynious, the principle of good represented by light, by Sun, by fire whom they call his son, is the veritable God of the religion of Zoroaster. The legislator considered him as single and sovereign master of all things. "I invoke and I celebrate by praise," says the Yaçna, "the creator Ahourmazda, luminous, resplendent, very grand and very good, very perfect and very energetic, very intelligent and very beautiful, eminent in purity, who possesses the good science, source of pleasure, he who has created us, formed us, nourished us, he the most accomplished of all intelligent beings. Creator of all things, Ormuzd himself is increate and eternal. He accomplished his work of creation, in pronouncing the "Word creator which existed before every thing"—Honover. This famous and antique prayer of 21 words has been thus conceived: "Even as the word of the Supreme will, so does the effect exist because it proceeds from truth. The creation of what is good in thought or in action belongs in the world to Mazda and the reign belongs to Ahoura whom his own word has constituted the Destroyer of the wicked."

Behold a noble doctrine, highly correct, which teaches complete truth and tends directly to absolute monotheism. But the blessed Christian sees here a strange failure, a brusque departure from the dogma of divine unity which appears a necessary consequence of the conception of Ormuzd. The problem of the origin of evil is the most terrible of those posers to human intelligence which makes one reflect upon the first causes, and bewilders reason most. "Philosophy," says he, "given up to its own forces, has always been impotent to solve it. The Jewish and the Christian doctrine alone illuminated by a ray from on high, has the clue to it. This is the breaker a-head which the religious conception of Zoroaster cannot steer

* But so does the religion of the "soul-saving" missionary whose would be explanations and childish fables to account for evil will never be accepted by any philosophical or even cultured mind.—Ed.

clear of." Knowing himself raised above physical phenomena, the contemplation of which had taken the lead in the establishing of Pagan religions, and had led Egyptians, Babylonians and Aryans to Pantheism, pre-occupied first of all with moral and metaphysical order, the reformer of Bactria could not fail to see before his spiritual eye as a menacing and irreducible Unknown, the question of the origin and of the existence of Evil. His aspirations were very high, and highly moral for him to have accepted the monstrous solution in which were rolled up the pantheistic systems on the banks of the Nile and the Euphrates, which Heraclitus renewed later on among the philosophers of Greece: the fundamental identity of contraries the Good and the Evil, different and opposed, only in seeming. It was equally impossible for him to admit that the God he conceived to be eternally good, pure, just and perfect, had created Evil and had it placed in the world. A supernatural aid alone could have unriddled the difficult problem for Zoroaster, but the succour failed him. Left to himself his thought strayed on to the doctrine in the religion of old tribes, that of the never-ending ever-beginning wrestle between two rival principles, issues of the same source, with whom antagonism rests, the existence and the continuance of this universe. It was above all in the phenomena of physical order that the ancient Aryans had seen this struggle, but by a natural bent they had assimilated the Good and the Evil. Zoroaster transported it in the moral and metaphysical order, and it became the base of his system of Dualism. As opposed to Ormuzd, the good God and the principle of good, he admits the existence of an adverse principle (against whom Ormuzd has to wage a continual war to preserve his empire), a principle equal to him in puissance and similar in nature "the Evil Spirit" Agra-Mainyous, in Persian Ahriman. It is this spirit who has created moral and material evil and death. The creation has gone out of the hands of Ormuzd pure and perfect as his own-self; it is Ahriman who perverts it by his fatal action, and who works every day to pervert and overthrow it, as he is the destroyer—Pauromarka—as well as the Evil Spirit. Ahriman has been eternal in the past as Ormuzd, he has had no beginning and proceeds from no anterior essence.* But the moral instinct of Zoroaster has not been able to determine to regard his strength as eternal in the future, which would have been a logical consequence of the manner in which he conceived it. That being who has had no commencement will have an end. A day will come at the dissolution of ages when three prophets, issues of Zoroaster, Oukhsyal-erema, "light increasing," Oukhsyal-ereta, "truth increasing," and Açtvadereta, "truth-existing," will bring to the world the three last books of the Zend-Avesta and convert all men to Mazdeism; then the evil will be definitely conquered and annihilated, creation become pure as on the first day, and Ahriman disappear off the face of the Universe. Is this the veritable doctrine of Zoroaster that one can with certainty consider as orthodox Mazdean? But how conciliate the existence of the two beings, absolute, equal similar, co-eternal?† Did Zoroaster avoid the examination of this new problem? Then what is the doctrine of the Zarvanians? Is it a veritable corruption of the primitive dogma of Zoroaster? Did it commence with Alex-

* Very naturally, for Ahriman is—matter, the begotter of all Evil, and the Destroyer, since matter—eternal *per se* and indestructible—having to ever change form *destroys* its units, while Ormuzd or Spirit—remains immutable in its abstract Unity and as a whole.—*Ed.*

† Nothing can have "no beginning and yet have an end" in the literal sense. This is contrary to all metaphysical teaching and logic. Ahriman or Evil "had no beginning," because no more than spirit had matter any beginning. Were they "two coeternal beings"—this would be a fallacy. But Matter and Spirit are one,—the former at the lower, the latter at the higher pole of *Being* differentiated in degrees—not in their essence. Ahriman "will disappear from the face of the universe," when "creation" or rather matter in its differentiated condition, becomes "pure as on the first day"—i. e., when matter gradually purified becomes once more undifferentiated, or returns to its primitive condition in the 7th state of cosmic dissolution; and this takes place periodically at the *Maha Pralayas* or the universal dissipation of objective matter.

ander the Great and develop itself in the course of the Middle Ages in contact with the Mussalmans and the pantheistic sects that swarmed in Persia, a doctrine now professed by the Parsees, fag-end followers of the ideas of the great Bactrian prophet? This supposes anterior to Ormuzd and to Ahriman, and above them both a unique principle source of all "Time illimitable" Zarvan-akarana out of whose bosom there shot out by way of emanation the two principles, which are to be absorbed anew one day with the beings who people the globe.* This monstrous (?) conception which would bring round Mazdeism to absolute Pantheism, which substitutes emanation for creation, and which reduces Ormuzd to the rôle of a demiurge organizer of the universe pre-existing in puissance, in the place of the rôle of veritable creator, who assimilates the being in himself, the divinity to increate matter, to chaos supposed eternal, which destroys all distinction in the moral order between the good and evil, emanates them both from the same divine substance and destines them to be confounded anew, being distinct in appearance only; is it absolutely contrary to the spirit of reform of Zoroaster? Is the doctrine of the Zarvanians as Baron d'Eckstein and Oppert have said, the result of an influence, of an adulterated infiltration of ideas of gross and materialistic pantheism of Chaldea in the religion of Zoroaster? Is it as some would make us believe that a strange metaphysical error in the veritable Zoroastrian doctrine permitted of grafting easily upon that strange conception? Did not Zoroaster understand that the notion of time necessarily implied a limit? Has he confounded it with eternity? †

Can any of your readers tell?

(To be continued.)

BARODA,
20th March 1883. }

ANOTHER "FAKIR'S PROPHECY."

COMMUNICATED BY SUKUMA HALDAR, F. T. S.

To those who have a dogged determination not to learn or understand a truth, no amount of evidence is convincing. This is especially the case in reference to occult science and phenomena. I recently came across a book entitled "*Sport and Military Life in Western India*," by Lt.-Colonel T. G. Fraser (an odd place you will no doubt think, to look for things occult), in which I found the following remarkable narrative of a *fakir's* prediction, which I send you; (1) because it is related by a person who never heard and knew nothing of occultism and who is described by the author of the book as "of unimpeachable veracity, strong-minded, and as little under the influence of morbid or superstitious credence as any one he ever knew;" (2) because the author himself is a trustworthy man if we are to believe Colonel G. B. Malleson, c. s. i., who speaks of him as "the straightest man with whom it was ever his good fortune to come in contact;" and (3) because it may have escaped the observation of most of your readers.

I may be permitted to add that on page 248 of the same work an account will be found of "A miraculous trance" performed at the Court of the Panjabee Lion, which probably alludes to the same remarkable *Samádhi*

*As beyond Brahma, Vishnu and Siva, the "Creator," the "Preserver" and the "Destroyer," there is Parabrahman, so beyond Ormuzd in his "dual character of Ahour-mazda" and Ahriman, is placed "Zarvan-akarana"—the "one life" of the Buddhists, the Parabrahman of the Vedanta Adwaites, and the En-soph of the Chaldean kabalists placed beyond and above the three trinitarian groups of the nine sephiroth. Sefhira, the mother of all—being exoterically the 10th, but esoterically the essence of the nine. Let us remember that Binah (Jehovah) is included in the first group yet stands second to *Chokma* or wisdom.—*Ed.*

† "Zarvan-akarana" loosely translated *Boundless* time, means nevertheless ETERNITY. In our limited languages with their limitations of expression and as limited a duration of life, "notion of time implies necessarily a limit." A difference ought to be made between "absolute" and "apparent" time; between duration and Eternity. Thus it is not Zoroaster who confounded time with eternity, but rather his modern followers, who, instead of reading his doctrines in Zend, read and interpret them in English.—*Ed.*

of a *Sādhu*, of which we read in Dr. McGregor's "History of the Sikhs."

CALCUTTA, } S. HALDAR, F. T. S.
27th March 1883. }

MRS. W——'S NARRATIVE.

"On a sultry evening in April I was standing at the gate-way of the compound, when a *Biragi* or Hindu mendicant devotee of middle age with his person and long hair covered with ashes, passed me along the public road; he looked at me earnestly for an instant without stopping, however, or marking me by any recognition. On proceeding a few steps, and turning round, he said, 'In the name of God, it is given to me to say what will be your fate.' I called to an orderly in the compound, and told him to give the man a rupee. 'No!' said the man, 'I ask for nothing, but your fate is on your forehead, and I will, if you like, disclose it to you.' 'I suppose,' said I, laughing, you get your living by doing so.' 'I can do so only,' observed he, 'to a few persons, and you are one.' 'Well,' said I, 'begin. Tell me who I am, and if you make a mistake, I will have you punished.' 'You are,' said he, 'the wife of the G—— Sahib, you have a son and a daughter.' 'I had,' I remarked, 'but I have lately lost the former.' 'No,' said the man, 'it is as I say.' 'Well go on.' 'You are about to leave this country and go to your own.' (Now I must here remark my husband had repeatedly declared his intention never again to leave India.) 'And when is that to be?' 'Very soon.' 'Shall we arrive safe?' 'You will, but fourteen days after you leave this he will be in the hands of God!' Up to this point of the dialogue I had listened listlessly to what had passed, but now thoroughly roused and alarmed, I exclaimed, 'You wretch, what have you said?' 'It is not I,' said the man, 'but your fate that speaks. I tell you in eighteen days you will be on board, and will have everything here sold, but one horse.' 'Here,' I exclaimed, 'is the stable with several horses, show me the one we won't sell.' Running his eye rapidly down the line, 'that one,' pointing to a grey. It was a birth-day present from the G—— I given me two years before. 'Well,' said I, affecting to laugh, 'as you know so much, tell me, shall I get home and see my child?' 'Yes,' said he, 'you will see your son as you are leaving this, but shall not speak to him; he will wave a cloth at a distance. You will arrive in Europe, remain there for a time, but your trouble for money will compel your return here, but you will again go back, and after a time your money will come and you will be happy.'

"Every-thing up to this period has occurred exactly as the man predicted. That evening as we were having tea, the G—— I who had so often expressed his dislike to living in England and determination to live and die in India, suddenly exclaimed, 'What say you to a trip home? I have spoken to F., and he has promised me a passage by the——if we can manage it by the——, so I have made up my mind to it.'

"I was so paralyzed that the cup fell from my hand. I gazed at my husband, but it was too true. Within a month all arrangements were made, every-thing was sold, except the grey Arab horse, which being a birth-day gift, was given to——. We embarked on the—— of March in perfect health, and as we cleared the light-house, a boat was seen vainly endeavouring to overtake us. With the glass we could distinguish a European waving a handkerchief; it proved afterwards to have been my son, whose death in the Upper Provinces had two months previously been reported to us, and whom, could I then have recognized, I should in a manner have been prepared for what followed. In ten days more the General suddenly fell upon the deck, was taken to his berth, and on the fourteenth day was, as the mysterious mendicant had predicted, in the hands of God. I arrived at home safely, and it remains to be seen whether the rest will prove true. At all events you see here I am back again in India to try and arrange my money affairs, and the dispute about the G——'s will, for F—— would not advance me any more money."

Observes Colonel Fraser:—"Such was the story. It speaks for itself. I shortly afterwards heard that my kind friend Mrs. W—— had left for England."

Mystic Lore.

READING A SEALED ENVELOPE.

By P. SREENAVASS ROW, F. T. S.

BEING asked to write an account of what I know about persons who profess to read what is written on papers enclosed in sealed envelopes, I give the following most authentic narrative, without a word of comment or explanation as to the philosophy of the phenomena.

Some years ago, a Brahmin astrologer named Venkata Narasimla Josee, a native of the village of Periasamudram in the Mysore provinces, came to the little town in the Bellary District where I was then employed. He was a good Sanscrit, Telugu and Canarese poet, and an excellent master of Vedic rituals; knew the Hindu system of astronomy, and professed to be an astrologer. Besides all this, he possessed the power of reading what was contained in any sealed envelope. The process adopted for this purpose was simply this:—We wrote whatever we chose on a piece of paper; enclosed it in one, two or three envelopes, each properly gummed and sealed, and handed the cover to the Astrologer. He asked us to name a figure between 1 and 9; and on its being

named, he retired with the envelope, to some secluded place for some time;—and then he returned with a paper full of figures, and another paper containing a copy of what was on the sealed paper—exactly, letter for letter and word for word. I tried him often and many others did the same; and we were all satisfied that he was invariably accurate, and that there was no deception whatsoever in the matter.

About this time, one Mr. Theyagaraja Mudalyar, a supervisor in the Public Works Department, an English scholar and a good Sanscrit and Telugu poet, arrived at our place on his periodical tour of inspection. Having heard about the aforesaid Astrologer, he wanted to test him in a manner the most satisfactory to himself. One morning handing to the Astrologer a very indifferently gummed envelope, he said, "Here, Sir, take this letter home with you and come back to me with your copy in the afternoon." This loose way of closing the envelope, and the permission given to the Astrologer to take it home for several hours, surprised the Brahmin, who said, "I don't want to go home. Seal the cover better, and give me the use of some room here. I shall be ready with my copy very soon." "No," said the Mudalyar, "take it as it is, and come back whenever you like. I have the means of finding out the deception, if any be practised."

So then the Astrologer went with the envelope; and returned to the Mudalyar's place in the afternoon. Myself and about twenty others were the Mudalyar's guests according to previous arrangement. The Astrologer then carefully handed the cover to the Mudalyar, desiring him to see if it was all right. "Don't mind that," the Mudalyar answered. "I can find out the trick, if there be any. Produce your copy." The Astrologer thereupon presented to the Mudalyar a paper on which four lines had been written in Telugu; and stated that this was a copy of the paper enclosed in the Mudalyar's envelope. Those four lines formed a portion of an antiquated poem.

The Mudalyar read the paper once, then read it over again. Extreme satisfaction beamed over his countenance, and he sat mute for some seconds seemingly in utter astonishment. But soon after, the expression of his face changing, he opened the envelope and threw the enclosure down, jocularly saying to the Astrologer, "here, Sir, is the original of which you have produced the copy."

The paper was laying open on the carpet, and was quite blank!! not a word, nor a letter on its clean surface.

This was a sad disappointment to all his admirers but; to the Astrologer himself, it was a real thunderbolt. He picked up the paper pensively, examined it on both sides, then dashed it to the ground in fury; and suddenly arising exclaimed, "My *Vidya** is a delusion, and I am a liar!" The subsequent attitude of the poor man was such that we became afraid lest this great disappointment should drive him to commit some desperate act. In fact he seemed determined to drown himself in the well saying that he was dishonoured. While we were trying to console him, the Mudalyar came forward, got hold of his hands, and beseeched him to sit down and be calmed and listen to his explanation, assuring him that he was not a liar, and that his copy was perfectly accurate. But the Astrologer would not be appeased; he supposed that all this was said simply to console him; and he was cursing himself and his fate most horribly. However in a few minutes, he became calmer and listened to the Mudalyar's explanation, which was in substance as follows:—

"The only sceptical way of accounting for this phenomenon, is to suppose that the Astrologer opened the covers so dexterously as to read their contents. Otherwise, there could be no other way of his finding them out.—So" he said,—"I wrote four lines of old poetry on a paper with nitrate of silver, which will be invisible until it is exposed to light; and this would have disclosed the Astrologer's fraud, if he had tried to find out the contents of the enclosed paper, by opening the cover, however ingeniously. For, if he opened it and looked at the paper, he would have seen that it was blank, resealed the cover, and declared that the paper enveloped therein bore no writing whatever; or, if he had, by design or accident, exposed the paper to light, the writing would have become black; and he would have produced a copy of it, as if it were the result of his own *Vidya*;—but in either case and the writing remaining, his deception would have been clear, and it would have been patent to all that he *did* open the envelope. But in the present case, the result proved conclusively that the cover was not opened at all."

* Secret knowledge, magic.—Ed.

This explanation, which was satisfactory to many, was nothing to the Astrologer. He was not acquainted with the nitrate of Silver, or its properties. He wanted an ocular demonstration, and this was soon furnished to him. The paper in question was taken to the open court-yard, and there exposed to the sun, when, lo! letter after letter, and word after word, began to come out; and upon the whole writing thus developed, it corresponded exactly with what the Astrologer had produced as the copy of the original.

If the Astrologer was mad with grief at first, he now became mad with joy. Tears of gratitude flowed from his eyes, and he heaped praises on his Vidya and the Guru who had imparted it to him. Of course his great skill in connection with this phenomenon was well rewarded by the Mudalyar and all that were present; and from that day forth, his fame became still more widely spread and his Vidya was no more doubted.

I am told that there are now several persons who are skilled in such occult matters in the Mysore Provinces; and that a Brahmin gentleman now occupying one of the vernacular professorships in the Presidency College at Madras, knows this Vidya to perfection; and that he even practised it for several years with great success.

MADRAS, }
17th March 1883. }

THE BUGBEARS OF SCIENCE.

(Continued from the April Number.)

III.

THE following is a summary of various reviews upon Dr. Yæger's *Neuralanalysis* in connection with homœopathy.

The *Neuralanalysis* is based upon the application of the apparatus known among physicians as the *chronoscope*, whose object it is to record the most infinitesimal intervals of time: * one needle making from five to ten revolutions in a second. Five revolutions are sufficient for a neuralanalytical experiment. This needle can be instantaneously set in motion by the interception of the galvanic current, and as instantaneously stopped by allowing its flow again. So great is the sensitiveness of the instrument, that a chronoscope with ten revolutions in a second, is capable of calculating and recording the time needed for a pistol ball in motion to cross the space of one foot. The means used for this experiment is as follows: during its transit, the ball, acting upon the wire, shuts out the current, and a foot further on, it breaks another wire, and thus stops the current altogether. During this incredibly short space of time, the needle is already set in motion and has crossed a certain portion of its circuit.

The Neuralanalysis consists in the measurement of that for which astronomers have a term of their own, but Dr. Yæger calls *Nervenzeit*—"nerve-time."

If, while observing the moment of the appearance of some signal, one had to record that moment by some given sign—say by the bending of his finger—then between the appearance of the said signal and the bending of the finger, a certain lapse of time will be needed in order that the impression upon the nervous tissue of the eye should reach through the optic nerve the brain, and thence expand itself along the motory nerves to the muscles of the finger. It is this duration, or lapse that is called *nerve-time*. To calculate it by means of the chronoscope, one has to carefully observe the position of the needle; and, never losing sight of it, to intercept by a slow wave of the hand the galvanic current, and thus set the needle in motion. As soon as the latter motion is observed, the experimenter rapidly stops it by liberating the current, and takes note again of the needle's position. The difference between the two positions will give the exact "nerve-time" in so many parts of a second. The duration of "nerve-time" depends firstly on the condition in which the conductibility of the nervous and muscular apparatus is at the time: this condition being thoroughly independent of our will. And secondly, it depends on the degree of intensity of the attention and the force of the will impulse in the experimenter; the more energetic is the will or desire, the greater the attention, the shorter will be the "nerve-time." To make the second condition easier—an exercise is necessary by means of which is developed a habit—known in physiology as the law of co-ordinative motions or of nearly simultaneous action. Then one single will-impulse will be sufficient

* Such as the duration of luminous impressions upon the retina of the eye—for instance.

to produce two motions—the act of intercepting and that of releasing the galvanic current. Of these two motions which appear both at first as deliberate, the second will become through exercise and habit involuntary, so to say instinctive, and follow the first independently. Once the habit acquired, the "nerve-time" when calculated by the chronoscope becomes very little dependent upon will, and indicates chiefly the rapidity with which the excitement is spread along the nerves and muscles.

Hitherto, only the mean quantity of "nerve-time" was generally paid attention to; but Dr. Yæger remarked that it was liable to considerable fluctuations, one rapidly succeeding the other. For instance; taking one hundred chronoscopic measurements of "nerve-time" one after the other and at short intervals, say, every 10 or 20 seconds, we get rows of figures, considerably differing from each other, the changes in the quantity of those figures, *i. e.*, the fluctuations in the duration of nerve-time being very characteristic. They can be represented in accordance with a certain graphic method, by means of a curved line. The latter as showing the results of all the measurements taken one after the other, Dr. Yæger has called the "*detail-curve*" (*Detailkurve*). Besides this, he constructs another curved line, which shows those figures, that will remain when, putting together all the subsequent observations ten by ten, the mean result is obtained out of every decade. The latter result of ten observations he calls *Decadenzziffer* or the "Decade figure." Thus the *Neural-analytical* curves give us a general view in figures of the state of our nervous apparatus, in relation to the conductivity of their excitation and the characteristic fluctuations of that conductivity. Studying by this means the condition of the nervous system, one can easily judge in what way, and to what extent, it is acted upon by certain definite external and internal influences, and, as their action under similar conditions is invariable, then *vice versa*, very exact conclusions can be arrived at by the characteristic state of the conductivity of the nervous system as to the nature of those influences that acted upon the nerves during the said chronoscopic measurement.

The experiments of Yæger and his pupils show that the aspect of the neuralanalytical curves,—which he calls "psychogrammes"—changes, on the one hand, at every influence acting upon the organism from without, and on the other,—at everything that affects it from within, as, for instance, pleasure, anger, fear, hunger or thirst, &c., &c. Moreover, peculiar characteristic curves are formed, in correspondence to every such influence or affect. On the other hand one and the same person experimented upon under the same conditions, gets each time, under the influence of some definite substance introduced into his organism, an identical psychogramme. The most interesting and important feature of the *neuralanalysis* is found in the fact, that the choice of the means resorted to for the introduction of various substances into the human organism, has no importance here whatever: any volatile substance, taken within, will give the same results when simply inhaled, it being quite immaterial whether it has or has not any odour.

In order that the experiments should always yield results for purposes of comparison, it is strictly necessary to pay a great attention to the food and drink of the person experimented upon, to both his mental and physical states, as also to the purity of the atmosphere in the room where the experiments take place. The "curves" will show immediately whether the patient is in the same *neuralanalytical* disposition with regard to all the conditions as he was during the preceding experiments. No other instrument the world over is better calculated to show the extreme sensitiveness of human organism. Thus, for instance, as shown by Dr. Yæger, it is sufficient of one drop of spirit of wine spilled on a varnished table, that the smell of varnish filling the room should alter considerably the psychogrammic figures and impede the progress of the experiment.

There are several kinds of psychogrammes, the olfactory one being called by him the *osmogramme* from the Greek word *osmosis*, a form of molecular attraction. The *osmogrammes* are the most valuable as giving by far the greater and clearer results. "Even the metals"—says Yæger—"show themselves sufficiently volatile, to yield most suggestive *osmogrammes*." Besides whereas it is impossible to stop at will the action of substances introduced in the stomach, the action of a substance inhaled may be easily stopped. The quantity of substance needed for an *osmogramme* is the most trifling; and leaving aside the enormous homœopathic doses

tions, the quantity has no real importance. Thus, for instance, when alcohol has to be inhaled, it makes no difference in the result obtained whether its surface covers an area of one square inch or that of a large plate.

In the next number it is proposed to show the enormous light that Yæger's discoveries of this new application of the chronoscope throws upon homeopathy in general, and the doubted efficacy of the infinitesimal doses in countless dilutions—especially.

FRAGMENTS OF OCCULT TRUTH.

BY A LAY CHELA.

No. VIII.

THE PROGRESS OF HUMANITY.

THE course of Nature provides, as the reader will now have seen, for the indefinite progress towards higher phases of existence of all human entities. But no less will it have been seen that by endowing these entities as they advance with ever-increasing faculties, and by constantly enlarging the scope of their activity nature also furnishes each human entity with more and more decisive opportunities of choosing between good and evil. In the earlier rounds of humanity this privilege of selection is not well developed, and responsibility of action is correspondingly incomplete. The earlier rounds of humanity in fact do not invest the Ego with spiritual responsibility at all in the large sense of the term which we are now approaching. The devachanic periods which follow each objective existence in turn dispose fully of its merits, demerits, and the most deplorable personality which the Ego during the first half of its evolution can possibly develop is merely dropped out of the account as regards the larger undertaking, while the erring personality itself pays its relatively brief penalty, and troubles nature no more. But the second half of the great evolutionary period is carried on on different principles. The phases of existence which are now coming into view, cannot be entered upon by the Ego without positive merits of its own appropriate to the new development in prospect; it is not enough that the now fully responsible and highly gifted being which man becomes, at the great turning point of his career should float idly on the stream of progress; he must begin to swim, if he wishes to push his way forward.

Debarred by the complexity of the subject from dealing with all its features simultaneously, our survey of nature has so far contemplated the seven rounds of human development, which constitute the whole planetary undertaking with which we are concerned as a continuous series throughout which it is the natural destiny of humanity in general to pass. But it will be remembered that humanity in the sixth round has been spoken of as so highly developed that the sublime faculties and attributes of the highest adeptships are the common apnage of all; while in the seventh round the race has almost emerged from humanity into divinity. Now every human being in this stage of development will still be identified by an uninterrupted connexion, with all the personalities which have been strung upon that thread of life from the beginning of the great evolutionary process. Is it conceivable that the character of such personalities, is of no consequence in the long run, and that two god-like beings might stand side by side in the seventh round, developed, the one from a long series of blameless and serviceable existences, the other from an equally long series of evil and grovelling lines! That surely could not come to pass, and we have to ask now how do we find the congruities of nature preserved compatibly with the appointed evolution of humanity to the higher forms of existence which crown the edifice.

Just as childhood is irresponsible for its acts, the earlier races of humanity are irresponsible for theirs; but there comes the period of full growth, when the complete development of the faculties which enable the individual man to choose between good and evil, in the single life with which he is for the moment concerned, enable the continuous Ego also to make its final selection. That period, that enormous period for nature, is in no hurry to catch its creatures in a trap in such a matter as this,—is barely yet beginning, and a complete round period around the seven worlds will have to be gone through before it is over until the middle of the fifth period is passed on this Earth, the great question—to be or not to be for the future—is not irrevocably settled. We are coming now into the possession of the faculties which render man a fully responsible being, but we have yet to employ those faculties during the maturity of our Ego-hood in the manner which shall determine the vast consequences hereafter.

It is during the first half of the fifth round that the struggle principally takes place. Till then the ordinary course of life may be a good or a bad preparation for the struggle, but cannot fairly be described as the struggle itself. And now we have to examine the nature of the struggle, so far merely spoken of as the selection between good and evil. That is in no way an inaccurate, but it is an incomplete, definition.

The ever-recurring and ever-threatened conflict between intellect and spirituality is the phenomenon to be now examined, the common place conceptions which these two words denote must of course be expanded to some extent before the occult conception is realised, for European habits of thinking are rather apt to set up in the mind an ignoble image of spirituality as an attribute of the character rather than of the mind itself,—a pale goody-goodness hour of an attachment to religious ceremonial and of devout aspirations, no matter to what whimsical notions of Heaven and Divinity in which the "spiritually-minded" person may have been brought up. Spirituality in the occult sense has little or nothing to do with feeling devout; it has to do with the capacity of the mind for assimilating knowledge at the fountain head of knowledge itself,—of absolute knowledge,—instead of by the circuitous and laborious process of ratiocination.

The development of pure intellect, the ratiocinative faculty, has been the business of European nations for so long, and in this department of human progress they have achieved such magnificent triumphs that nothing in occult philosophy will be less acceptable to European thinkers at first, and while the ideas at stake are imperfectly grasped, than the first aspect of the occult theory concerning intellect and spirituality,—but this does not arise so much from the under-tendency of occult science to depreciate intellect as from the under-tendency of modern western speculation to depreciate spirituality. Broadly speaking, so far western philosophy has had no opportunity of appreciating spirituality; it has not been made acquainted with the range of the inner faculties of man; it has merely groped blindly in the direction of a belief that such inner faculties existed, and Kant himself, the greatest modern exponent of that idea, does little more than contend that there is such a faculty as intuition,—if we only find how to work with it.

The process of working with it is occult science in its highest aspect,—the cultivation of spirituality. The cultivation of mere power over the forces of nature, the investigation of some of her subtler secrets as regards the inner principles controlling physical results, is occult science in its lowest aspects, and into that lower region of its activity mere physical science may, or even must, gradually run up. But the acquisition by mere intellect—physical science *in excelsis*—of privileges which are the proper apnages of spirituality, is one of the dangers of that struggle which decides the ultimate destiny of the human Ego. For there is one thing which intellectual processes do not help mankind to realise, and

that is the nature and supreme excellence of spiritual existence. On the contrary intellect arises out of physical causes,—the perfection of the physical brain,—and tends only to physical results,—the perfection of material welfare. Although as a concession to “weak brethren” and “religion,” on which it looks with good-humoured contempt, modern intellect does not condemn spirituality, it certainly treats the physical human life as the only serious business with which grave men, or even earnest philanthropists, can concern themselves. But obviously if spiritual existence, vivid subjective consciousness, really does go on for periods greater than the periods of intellectual physical existence in the ratio as we have seen in discerning the Devachanic condition, in the ratio of 82 to 1, at least then surely man’s subjective existence is more important than his physical existence, and intellect in error when all its efforts are bent on the amelioration of the physical existence.

These considerations show how the choice between good and evil,—which has to be made by the human Ego in the course of the great struggle between intellect and spirituality—is not a mere choice between ideas as plainly contrasted as wickedness and virtue. It is not so rough a question as that, whether a man be wicked or virtuous, which must really at the final critical turning point decide whether he shall continue to live and develop into higher phases of existence or cease to live altogether. The truth of the matter (if it is not imprudent at this state of our progress to brush the surface of a new mystery) that the question, to be or not to be, is not settled by reference to the question whether a man be wicked or virtuous *at all*. It will plainly be seen eventually that there must be evil spirituality as well as good spirituality. So that the great question of continued existence turns altogether and of necessity on the question of spirituality as compared with physicality. The point is not so much “*shall a man live, is he good enough to be permitted to live any longer as,*” “*can the men live any longer in the higher levels of existence into which humanity must at last evolve.*” Has he qualified himself to live by the cultivation of the durable portion of his nature? If not he has got to the end of his tether. The destiny which must befall him is annihilation, not necessarily suffering in a conscious existence but that dissolution that must befall the soul which has wholly assimilated itself to matter—into the eighth sphere of pure matter that Ego must descend, which is unfitted to go on any further in the upward spiral path around the planetary chain.

This is the great meaning of the occult doctrine that, “to be immortal in good, one must identify oneself with God: to be immortal in evil with Satan. These are the two poles of the world of souls; between these two poles vegetate and die without remembrance the useless portion of mankind.” The enigma, like all occult formulas, has a lesser application (fitting the microcosm as well as the macrocosm), and in its lesser significance refers to Devachan and Avitchi, and the blank destiny of colourless personalities; but in its more important bearing it relates to the final sorting out of humanity at the middle of the great fifth round, the annihilation of the utterly unspiritual Egos and the passage onward of the others to be immortal in good or immortal in evil. Precisely the same meaning attaches to “Revelations” (iii. 15-16) “I would thou wert cold or hot; so then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.” Spirituality then is not devout aspiration; it is the highest kind of intellection, that which takes cognisance of the working of nature by direct assimilation of the mind with her highest principles. The objection which physical intelligence will bring against this view is that the mind can cognise nothing except by observation of phenomena and reasoning thereon. That is the mistake: it can, and the existence of occult science is the highest proof

thereof. But there are hints pointing in the direction of such proof all around us if we have but the patience to examine their true bearings. It is idle to say, in fact merely for one thing, of the phenomena of clairvoyance,—crude and imperfect as those have been which have pushed themselves on the attention of the world—that there are no other avenues to consciousness but those of the five senses. Certainly in the ordinary world the clairvoyant faculty is an exceedingly rare one, but indicates the existence in man of a potential faculty the nature of which, as inferred from its slightest manifestation, must obviously be capable in its highest development of leading to a direct assimilation of knowledge independently of observation. One of the most embarrassing difficulties that besets the present attempt to translate the Esoteric Doctrine into plain language, is due really to the fact that spiritual perceptiveness, apart from all ordinary processes by which knowledge is acquired, is a great and grand possibility of human nature. It is by that method in the regular course of occult training that adepts impart instruction to their pupils. They awaken the dormant sense in the pupil, and through this they imbue his mind with a knowledge that such and such a doctrine is the real truth. The whole scheme of evolution which the foregoing chapters have portrayed, infiltrates into the regular Chela’s mind by reason of the fact that he is made to *see* the processes taking place by clairvoyant vision. There are no words used in his instruction at all. And adepts themselves, to whom the facts and processes of nature are familiar as our five fingers to us, find it difficult to explain in a treatise which they cannot illustrate for us, by producing mental pictures in our dormant sixth sense, the complex anatomy of the planetary system.

Certainly, it is not to be expected that mankind as yet should be generally conscious of possessing the sixth sense, for the day of its activity has not yet come. This consideration may serve to introduce a highly important fact connected with evolution which has been passed over in silence till now. Each round in turn is devoted to his perfection in man of the corresponding principle in its numerical order to its preparation for assimilation with the next. The earlier rounds have been described as concerned with man in a shadowy loosely organised, unintelligent form. The fourth round in which we are now engaged, is the round in which the fourth principle, Will, Desire, is fully developed, and in which it is engaged in assimilating itself with the fifth principle. Reason, Intelligence in the fifth round, the completely developed Reason, Intellect or soul, in which the Ego then resides, must assimilate itself to the sixth principle, spirituality, or give up the business of existence altogether.

All readers of Bhuddist literature are familiar with the constant references made there to the Arhat’s union of his soul, with “God.” This, in other words, is the premature development of his sixth principle. He forces himself right up through all the obstacles which impede such an operation in the case of a fourth-round man, into that stage of evolution which awaits the rest of humanity,—or rather as much of humanity as may reach it in the ordinary course of nature,—in the latter part of the fifth round. And in doing this it will be observed he tides himself right over the great period of danger—the middle of the fifth round. That is the stupendous achievement of the adept as regards his own personal interests. He has reached the further shore of the sea in which so many of mankind will perish. He waits there in a contentment which people cannot even realise without some glimmerings of spirituality—of the sixth sense themselves for the arrival there of his future companions. He does not wait in his physical body,—let me hasten to add to avoid misconstruction—but when at last *privileged to resign this*, in a spiritual condition which we have not yet endeavoured to describe.

VISISTHADWAITA PHILOSOPHY.

FOR the last three and odd years that your Journal has been in existence, there has never been any contribution presenting consistently the philosophy of the Visishtadwaita. Originated by Sri Ramanujacharya, it stands between the two extreme philosophies, respectively known as the Adwaita and the Dwaita; and accepts all those passages in the Vedas which are admitted by either in support of its own views. There are many points, however, in the subjoined dialogue that both a Dwaitee and an Adwaitee would call into question. The authors of the dialogue promise to answer the objections of the devotees of either sect. In the case of such emergency, the readers of the Magazine and our Brothers in Theosophy, of the Madras Presidency, are referred to Sriman S. Parthasarathy Iyengar, F. T. S., residing in Triplicane, Madras.

A. GOVINDA CHARLU, F. T. S.

CATECHISM OF THE VISISTHADWAITA PHILOSOPHY.

- Q. 1. What is man's greatest aspiration?
 A. *Moksha* (final emancipation), called *Purushārtha* (object of desire.)
 .. 2. What is *Moksha*?
 .. " Enjoyment of *Brahma** after dis severance or disenfranchisement from all material† connection.
 .. 3. What are the means of attaining *Moksha*?
 .. " Divine contemplation (*Bhagavad-bhakti*).
 .. 4. What is *Bhakti*?
 .. " *Gnāna* (Knowledge or wisdom) of *Iswara*, continuous, full of love, and commingling with no other than *Brahma*.
 .. 5. What is it that reaches *Moksha*?
 .. " *Jivatma* or *Jivan*.
 .. 6. What is the nature of *Jivan*?
 .. " *Jivan* partakes of the nature of *Brahma* in wisdom; is subservient to *Brahma* and is an indivisible (spiritual) particle (monad); can neither be created nor destroyed; *per se* is changeless and has no form; and yet distinct from *Iswara*.‡
 .. 7. What is the nature of *Iswara*?
 .. " It has no bad but only good qualities.§ it is ever lasting and universal wisdom; omnipotent, having truth as its principle and final purpose. It is the universal Master, omnipresent, having for its body *chétana* (animate) and *achétana* (or inanimate) nature; and it is quite distinct from *Jivan*.
 .. 8. Define *Achit*? || (matter).
 .. " It is non-intelligent; of infinite forms; and is of a triune aspect, viz., *Suddha Sativa*, ¶ *Misra Sativa*,** and *Sativa Súnnya*.††

* *Brahma*, *Parabrahma*, *Paramatma*, *Iswara*, *Bhagavanta*, denote the same principle:—A. G. C.

† *Prakriti* has been translated into *material* for want of a better term (vide definitions of *Prakriti* further on).—A. G. C.

‡ The *monad* or "*Jivan*" being "*distinct from Iswara*" and yet "*changeless per se*, uncreated and indestructible," it must be forcibly admitted, in such a case, that there are, not only *two* but numberless distinct entities in our universe, that are infinite, uncreated, indestructible and immutable? If neither has created the other, then they are, to say the least, on a par, and both being infinite, we have thus two Infinites plus numberless fractions? The idea, if we understand it rightly, seems to us still less philosophical than that of the God of the Jews and Christians who, infinite and omnipresent, passes eternities in creating, out of himself, souls which, though created, become immortal, i. e., eternal, and, having to be present somewhere, must either crowd off the Omnipresent Presence or become one with it, i. e., lose their individuality like a lesser absorbed by a larger flame. Again, if *Jivan* "*partakes of the nature of Brahma in wisdom*" and is also eternal, indestructible and immutable like the latter, then in what respect is it "*distinct*" from *Brahma*?—Ed. Theosophist.

§ If "*Brahma*, *Parabrahma*, *Paramatma*, *Iswara*, *Bhagavanta* denote all the same principle," and are all immutable, uncreated, indestructible, omnipotent, omnipresent; if again it has "*truth as its principle and final purpose*," and if at the same time it "*has no bad but only good qualities*," we beg to humbly enquire the origin and the existence of evil in that all-pervading and all-powerful goodness, according to the *Visishtadwaita* Philosophy.—Ed. Theos.

|| *Achit* has been translated "*matter*" (vide answer to Ques. 8)—A. G. C.

¶ *Suddha Sativa*=Pure matter.—A. G. C.

** *Misra Sativa*=Impure matter.—A. G. C.

†† *Sativa Súnnya*=Zero-matter—time made up of minute divisions called *Kata*, *Káshta*, &c. Read Question 10 B and answer.—A. G. C.

Q. 9. Describe *Suddha Sativa*?

A. It is entirely composed of *Sativa Gana* (quality of goodness); is of a permanent nature; subject to *Iswara's* will; and is found in *Vaikunt(h)a Loka*.

.. 10. Describe *Misra Sativa*?

.. " It is composed of all the *Gunas*, viz.—*Sativa*, *Raja* and *Tama*;* is a mask (a veil or mist) to man's *gnana* and *ananda* (knowledge and bliss); produces illusionary or false knowledge; is permanent; is a play thing to *Iswara* (P); has form; and is called *Prakriti*, *Avidya* and *Maya*:—*Prakriti*, because it has form and is therefore changeable. *Avidya*, because producing false knowledge. *Maya*, for being the cause of the wonderful objective Cosmos.

.. 10B. Describe *Sativa Súnnya*?

.. " Time, made up of seconds, &c.

.. 11. Describe the evolution of the objective cosmos out of primordial matter (*mulaprakriti*)?

.. " As follows:—*Mulaprakriti*,† *Mahat*,‡ *Ahankaram*,§ *Subda tanmatram*,|| *Akasa*,¶ *Sparsa tanmatram*,** *Yayu* (s),†† *Rūpa tanmatram*,‡‡ *Tejas*,§§ *Rasa tanmatram*,||| *Apa* (s),¶¶ *Gandha tanmatram*,*** *Prithivi*,††† and Permutations and combinations of these.

.. 12. What is the method of *Laya*? (Relapsation or absorption.)

.. " Each of the differentiations merging back into its precedent cause, as *Prithur* relapsing into *Apa* (s), &c. *Laya* means the disappearance of all effects into the ultimate cause. This is expressed by saying that all effects attain the state of *Aksharāvastha* (undifferentiation) in *Mulaprakriti* or *Tamas*, which dwells in unison with *Paramatma*.

.. 13. What do you mean by *Ekibhāva* (oneness-like, assimilation)?

.. " It means that *Tamas* lies in *Iswara* in *Sūkshmvastha* (undeveloped cause), undistinguishable by name, form, or division.

.. 14. Are *Jiva*, *Iswara*, *Maya*, real existences (truths or realities)?

.. " All the three are true.†††

.. 15. What are cause and effect?

.. " Cause is *Iswara* containing all *Chith* and *Achith* in *Sūkshmvastha*. Effect is *Iswara* containing them in *Sthūlvastha*. The combination of this trinity (*Chith*, *Achith* and *Iswara*) is the *Upadana* (materials of construction) of the *Jagath* (cosmos). In effect, the characteristics of each are different, those of the one not obtaining for the others.

.. 16. How? Explain.

.. " For example, take a cloth woven of three different-coloured threads, white, black, and red. The three interwoven together make one harmonious whole, and still exist separately and having their own qualities, whiteness, blackness and redness (B). In effect there cannot be such a thing as blackness in white, and whiteness in black thread. (8). For *Jagath*, the triune combination is *Upadana*, and there is no interchangeableness or correlation among the three functions, viz., the enjoying (*Bhoktritwa*=experiencing) pertaining to *Jivan* (*Chith*), the enjoyed (*Bhogjatwa*) pertaining to *Prakriti* (*Achith*) and the dispensation or administration (*Niyantritwa*) pertaining to *Iswara*.

* *Sativa*=Quality of unalloyed goodness and purity.

Raja=Quality of foulness, action.

Tama=Quality of darkness, ignorance.—A. G. C.

† *Mulaprakriti*=Primordial or primal cosmic matter. ‡ *Mahat*=Swelling or bulging. § *Ahankaram*=Budding or germination=conscious individualization. || *Subda*=Principle of sound (audibility). ¶ *Akasa*=Space. ** *Sparsa*=Principle of touch (tangibility). †† *Yayu* (s)=Air. ††† *Rūpa*=Principle of form (visibility). §§ *Tejas*=Light (includes *Agni*=fire). ||| *Rasa*=Principle of taste (gustability). ¶¶ *Apa* (s)=Water. *** *Gandha*=Principle of smell (odourousness). ††† *Prithivi*=Earth (earthy matter)—A. G. C.

Note.—Such is the cosmogony of the universe according to *Vedanta* Philosophy. *Mulaprakriti* is thrown out of balance by a predominance of one or the other of the three *Gunas*, said to be brought about by *Iswara*.—*Mulaprakriti* is seed; *Mahat* its swelling; *Ahankaram* its germinating, &c.—A. G. C.

††† This answer is incomplete, hence unsatisfactory. We would like to know in what sense is each of these three understood to have real existence?—Ed. Theos.

- Q 17. Are *Jiva* and *Prakriti* the body of *Iswara* ?
 A. Yes.
 „ 18. Do the terms used to designate the body (*Sarira*) denote also that which has the body (*Sariri*) ?
 „ „ Yes.
 „ 19. „ Give an example.
 „ „ When we say “cow,” we do not mean merely the cow’s “body,” but the cow as a living entity.
 „ 20. „ But what do the following aphorisms mean in the *Vedantasara* ? viz :
 a. *Ayamatma Brahma.*
 b. *Thathwamasi.*
 c. *Sarvam Khalavidam Brahma.*
 d. *Aham Brahmasmi.*
 e. *Aham manus (h).*
 f. *Brahmaveda Brahmaivachavathi, &c. &c. &c.*
 „ „ They mean this :—*Parabrahma* has *Jiva* for his body ; he has *Prakriti* for his body ; *Chit* and *Achit* forming the body to the indweller, *Iswara*, as the *primum mobile*.*
 „ 21. Does *Jivan* get *Moksha* here, or what ?
 „ „ After travelling by the paths of light (*Archiradi*)†, breaking through the circle of matter, and being welcomed by the four-faced *Brahma*,‡ shaking off the *Linga Sarira*, entering *Vaikunt(h)a Loka*,§ and assuming the same form as *Iswara*, it then enjoys *Parabrahma*.
 „ 22. Is *Mukta Jivan* able to dwell in *Vaikunt(h)a* only or can he go elsewhere ?
 „ „ It can do both under *Iswara Itcha* (will of *Iswara*).
 „ 23. Are *Jivas* any fixed number ?
 „ „ No ; they are numberless.
 „ 24. How does conditioned existence (*Samsara*) happen to *Jiva* ?
 „ „ Through eternal companionship with *Achit*.
 „ 25. How does the connection arise ?
 „ „ Through *Karma*.
 „ 26. What is *Karma* ?
 „ „ *Iswara*’s ordination or will.¶
 „ 27. What does *Iswara* ordain ?
 „ „ “Thou be’st happy,” “thou be’st unhappy,” and so on.
 „ 28. Why does *Iswara* so will ?
 „ „ On account of the good and bad acts of *Jivan* ?¶¶
 „ 29. Since *Jivan* is subservient to *Iswara* and *Jivan* is able only to do that which he is ordered to do, how can *Iswara* punish him ? And how does *Iswara* point out, by means of *Sastras* (Laws or Institutes), what is good and what bad, to subordinate *Jivan* ?

* And if for “*Iswara*” we say the “ONE LIFE,” of the Buddhists, it will come to just the same thing. The “ONE LIFE” or “*Parabrahma*” is the *primum mobile* of every atom and is non-existent apart from it.

† Take away the *chit* and *achit*, the *gunas*, &c., and *Iswara* will be no where.—*Ed. Theos.*

‡ *Archiradi*—The illuminated, enlightened way, full of wisdom, knowledge—The heavenly path opposed to that leading into *Avernum* (*Bhūtanadi Marga*)—*A. G. C.*

§ *Brahma* here means demiurgus—the creative primary emanation from *Parabrahma*.—*A. G. C.*

¶ *Vaikunt(h)a Loka*—*Iswara*’s *Nityavibhuti* called *Bhogavibhuti*. *Nityavibhuti*—Permanent, lasting, final state. *Moksha Bhogavibhuti*—Real or genuine state. (*Vaikunt(h)a*) *Lilavibhuti*—State of imitation, sham, or mimicry (our phenomenal world)—*A. G. C.*

¶¶ In such case the *Visishtadvaita* philosophy either teaches that man is irresponsible and that a devotee of that sect can no more avert or change his fate than the Christian Predestinarian, or that he can do so by praying and trying to propitiate *Iswara* ? In the first case *Iswara* becomes an unjust tyrant, in the second—a fickle deity capable of being entreated and of changing his mind.—*Ed. Theos.*

¶¶ But since *Karma* is “*Iswara*’s ordination or will,” how can *Jivan* be made responsible for its acts ? *Iswara* creating or willing the *Karma* of each man, and then punishing him for its badness, reminds us of the Lord God of *Israel* who creates man ignorant, allowing not a hair of his head to fall without his will, and then when man sins through ignorance and the temptation of God’s creature—the Serpent, he is eternally damned for it. We suspect the *Visishtadvaita* philosophy of being as full of incomprehensible mysteries which *Iswara* “has not so ordained” that they should be questioned—as missionary Christianity itself. Questions and answers from Nos. 24 to 27 are entirely incomprehensible to our limited conceptions. First of all we are told that the conditional existence of *Jivan* is “through its eternal companionship with *Achit*,” a state due to *Karma*, i. e., *Iswara*’s “ordination or will ;” and yet further on it is said *Iswara* so wills “on account of the good and bad acts of *Jivan*.” These two propositions seem to us to be entirely irreconcilable. What “good or bad acts” *Jivan* had to do, and in what state of existence it was before *Iswara* ordained or willed it into its conditional existence, and whether even those acts were not due to *Iswara*’s “ordination,” are questions still clouded with a perfect mystery. We hope, however, that our Brother, the compiler of the above Catechism, will clear our doubts upon these delicate points.—*Ed. Theos.*

A. 29 *Iswara* gives to *Jivan* organs (body), &c., free-will, and capability of knowledge, and a code explaining what must be done, and what must be avoided. *Jivan* is dependent, but has still enough independence given him to execute the work entrusted into his hands. *Iswara* deals out reward or punishment accordingly as *Jivan* uses the functions he is endowed with, in conformity with *Sastras* or not. (Consider the consequences of the use or abuse of power with which the king invests his premier).*

Q. 30. *Iswara* being omnipresent, what is the meaning of *Moksha*-attainment in other *Lokas* ?

A. As soon as full-wisdom (*Brahmagnana*) is obtained, i. e., the state of complete illumination, *Jivan* shakes off his *Sthūlasarira* ; being blessed by *Iswara* dwelling in his heart, it goes in *Sūkshma Sarira* to *Sprākṛita Loka* (non-material world) ; and dropping *Sūkshma Sarira* becomes *Mukta* (emancipated).†

„ 31. How do you know all this is true ?

„ „ From *Sastras*.

„ 32. What is *Sāstra* ?

„ „ The Sacred Scriptures called “*Veda*”‡ which is *Anadi* (had no beginning), *Apanrushēya* (non-human), *Nitya* (unaffected by past, present, or future), and *Nirdosha* (pure).

TUMKUR,

30th March 1883. }

A. GOVINDA CHARLU, F. T. S.

Editor’s Note :—For various reasons we are unable to print, along with the above translation, its Sanskrit Text. It may be reserved for future use and portions of it published as occasion may require, to answer the possible objections that may be brought forward by our *Advaites* and *Dvaites* brothers. In our humble opinion, since there cannot be but one and only Truth, the thousand and one interpretations by different sectarians of the same and one thing are simply the outward and evanescent appearances or aspects of that which is too dazzling (or perchance too dark and too profound) for mortal eye to correctly distinguish and describe. As already remarked by us in *Isis Unveiled* the multitudinous creeds and faiths have all been derived from one primitive source. Truth standing as the one white ray of light, it is decomposed by the prism into various and eye-deceiving colours of the solar spectrum. Combined, the aggregate of all those endless human interpretations—shoots and offshoots—represent one eternal truth ; separate, they are but shades of human error and the signs of human blindness and imperfection. However, all such publications are useful, since they fill the arena of discussion with new combatants and that truth can be reached at but after the explosion of innumerable errors. We invite our *Dvaites* and *Advaites* Brothers to answer.

THEOSOPHY AND RELIGIOUS RIOTS.

SOME far-sighted and promising correspondent, anxious to penetrate the mystery of the recent Kotalene riot between the Buddhists and the Roman Catholics to its very roots, makes a desperate attempt to connect it with “Colonel Olcott and Theosophy.” The correspondent belongs to the *Ceylon Observer*. *Tel maitre, tel valet*.

A Heathen Emperor is said to have struck out from his life those days when he had failed to benefit one human being, at the least. § The Christian Editor of the *Ceylon Observer*, as we have but too well occasion to know, on that day when his paper will come out without containing

* Precisely as in the Christian Catechism. Hence the latter as much as the former, to the strictly philosophical mind, are—unphilosophical and illogical. For either man is endowed with free-will and then his *Karma* is his own creation and not at all the “ordination or will” of *Iswara*, or he is irresponsible and both reward and punishment become useless and unjust.—*Ed. Theos.*

† “Emancipated” then from *Iswara* also ? Since “*Iswara* is dwelling in his heart and that the heart forms a portion of *Sthūla Sarira* which he has to “shake off” before he becomes emancipated and enters into the non-material world, there is every reason to believe that *Iswara* is “shaken off” at the same time as *Sūkshma Sarira*, and with all the rest ? A true *Vedantin* would say that *Iswara* or *Brahma* is “*Parabrahma plus MAYA* (or ignorance).”—*Ed. Theos.*

‡ That is just what is done by most of the Pandits who are not *Visishtadvaitis*. The *Sastras* can be regarded identical with the *Vedas* as little as the many hundred of the conflicting commentaries upon the Gospels by the so-called Christian Fathers are identical with the Christianity of Christ. The *Sastras* are the repository of the many individual opinions of fallible men. And that fact alone that they do conflict in their endless and various interpretations with each other, prove that they must also conflict with the subject they comment upon. Hence—that they are distinct from, and not in the least identical with, the *Vedas*.—*Ed. Theos.*

§ “*La Clemenza di Tito*,” by P. Metastasio.

“Perduto un giorno ei dice
Ove fatto no ha qualcun felice.”

several lies and at least one libel, will swallow his own tongue and thus die poisoned. "It is argued," writes his correspondent, "that 'alarmed by the steady if slow progress that Christianity is making in the Island, and encouraged by the presence (?)* of so called Theosophists, the Buddhists have roused themselves from their torpor, and are inclined to be more aggressive than they have been for a long while, if over.' And, it is represented that—"a new and extraordinary vigour was added to the revival (of Buddhism by the priest Meguthuvatte) upon the arrival of Colonel Olcott in Ceylon.....A good deal of enthusiasm was aroused throughout the country, while a few educated men who suddenly remembered their faith in Buddhism, entered into the spirit of the movement."

Quite true, so far, with that exception only that the "revival of Buddhism among educated men" has nothing to do whatever with the riots. It is simply a dishonest insinuation. We propose to show the true causes of this unfortunate brawl; and none but a blind partizan or fanatic will deny the statement. It is evident that the correspondent either knows nothing of the "movement," or that bent upon mischief he tries to throw suspicion upon a body of men quite innocent in the matter. More than that; had every man among the Buddhist and Christian rioters belonged to the Theosophical Society (while there were few if any Theosophists in the procession and none mixed in the riot) the correspondent would not have had the opportunity of writing the above quoted words, since most likely no riot then could have taken place, for reasons that will be shown at the end of the present article.

No doubt it would have answered far more agreeably the purposes of the *Ceylon Observer*, were every Buddhist as every other "heathen" the world over to forget for ever his forefather's faith, whether in Buddhism or any other "ism," and thus open himself to the far more philosophical and especially more comprehensible mysteries of Christianity. Unfortunately for the *Observer* the palmy days of heretic-roasting and thumb-screws are over. Religious privileges are pretty evenly distributed among the British subjects of the Crown's Colonies (at any rate thus saith the law), their respective creeds being left undisturbed, and every one being allowed the choice as the untrammelled exercise of his own religion. Christian Missionaries—if the said law and the proclamation of the Queen Empress in 1858 are not a farce—are not granted any more religious privileges and rights in the British Colonies as far as we know, than the priests (subjects to Great Britain) of any other alien creed. That fact—perfectly well known to all—that taking advantage of the bigotry of some isolated Europeans, they nevertheless do obtain concessions that the heathen clergy do not, and that carrying out their proselytism among Hindus and Buddhists on principles that are often more than unfair, they have succeeded in impressing a portion of the ignorant masses with the false idea that *it is the open wish of their rulers that they should be all converted*, does not affect at all the main question of their real rights and privileges, which remain as justly limited as before. To say here, as we have often heard it said, that "might is right" is unfair, since in this case it

* While Col. Olcott left Ceylon six months ago, Mme. Blavatsky has not visited it since August 1879.

† There was one nearly killed, though, by some *unknown* (?) Roman Catholic blackguards and thieves making of their religion a convenient screen for plunder. This is what the son of that Theosophist—than whom, there never breathed a more inoffensive, kind, honest gentleman—writes about the assault in the papers.

CINNAMON GARDENS, March 26th, 1883.

I regret to inform you that Colombo is the scene of a great riot caused by the Roman Catholics and Buddhists.

Yesterday a "Pinkama" was taken from Borella to Revd. Guunandana's Temple, where a festival is taking place since February in commemoration of a new "Vihare."

The procession was composed of men, women and children, and numbered over 10,000 (Buddhists). About a quarter of a mile from the Temple (in the Roman Catholic quarters) showers of stones, empty bottles, &c., were hurled at the procession by the Catholics, and the poor Buddhists who were unarmed were severely assaulted. My father who did not entertain the slightest suspicion of his being assaulted went forward with a few Police Inspectors to quiet both parties, but unfortunately he got the worst of it. He was dragged to the field adjoining the road and was most unmercifully beaten with clubs and other weapons and was plundered of all that he had on his person. He was brought home almost naked and senseless, when medical aid was procured and he is now under the treatment of Dr. Canberry."

Yours, &c.

PETER D'ABREW.

is simply priestly cunning that has the best of, and defeats the ends of impartial justice and law. Unfortunately, in every country under the sun the spirit of the law is easily avoided, while its dead letter is as often made the weapon and pretext for the perpetration of the most iniquitous deeds.

To be brief and to define our meaning clearly and at once, we shall put to our opponents the following direct questions:—

1. Does or does not the righteous British law protect equally all its subjects, whether Heathen or Christian?

2. While justly punishing a "heathen" whenever the latter insults the religious feelings of a Christian, shall or shall it not also inflict the same punishment upon a Christian, who grossly insults and ridicules the faith of any of his "so called heathen" or "pagan" fellow subject?

3. Do not Christian missionaries (these daily and in public thoroughfares), lay bigots, and not only sectarian but even political daily papers in the British Colonies use constantly insulting and mocking words of Buddhist, Hindu, Mahomedan and Parsi forms of faith, or do they never do so?

4. Are all the above named personages liable to be punished by law for it, or is that law enforced only with regard to the "heathen," the teeming millions of India and Ceylon; and have the latter no protection or redress to hope for from that righteous impartial law?

We vouchsafe to say that the answer to all those questions (though of course they will never be answered) would be clearly the following. "The law is one for all. It protects equally the Heathen and the Christian subjects, and gives no more right to the missionary or lay Christian to insult the religion of the Heathen, than to the latter to insult the creed of the former." And now, we challenge the missionaries the world over, as the editors of most of the daily and weekly papers, whether conducted by bigoted or simply *nominal* Christian editors, to deny that this law is defied and broken daily and almost hourly. Of course such a denial would be impossible since taking as an instance this one Kotohena religious row in Colombo alone, we can quote from nearly every paper in Ceylon and India the most insulting language used when speaking of Buddhism. And yet of all the great religions of the world, Buddhism is the only one which enforces upon its devotees respect for all the alien creeds. "Honour your own faith, and do not slander that of others," is a Buddhist maxim, and the edicts of King Asoka are there to corroborate the assertion. For centuries, the Christians and their missionaries in Ceylon have daily insulted and reviled Buddhism in every street and corner. They did so with impunity, and taking advantage of the mild tolerance of the Singalese, their lack of energy and determination, and because Buddhism is the least aggressive of all religions, as Christianity the most aggressive of all: more so than Mahomedanism now, since in this case "might is right," and that the latter feel sure to come out second-best in every affray with the Europeans. Yet we doubt whether the *padris* would have been allowed or even dared to revile the religion of the "prophet" as forcibly as they do Buddhism, were the Island populated by Mahomedans instead of being full of Buddhists. This detail alone, that the census of 1882 shows that there are in Ceylon but 267,477 Christians (Europeans, Burghers and Tamil converts included) whereas the Singalese Buddhists count 1,698,070 souls, ought to show, in view of the aforesaid insults, a good deal in favour of the truly *Christ-like* patience, fortitude and forgiveness of all offence on the part of the Buddhists, disclosing at the same time the (as truly) unchristian, aggressive, blood-thirsty, fierce and persecuting spirit of the so-called Christians. Therefore, and without entering into the useless question whether it was the Buddhist or Christian mob that was the aggressor, we say fearlessly that the true cause of the riot is to be sought in the ungenerous and *unlawful* attitude of the Christian *padris* and bigots of Ceylon toward Buddhist religion. Buddhists are made of flesh and blood, and their religion is as sacred to them as Christianity is to the Christians. Thus, it is the fanatical converts, who are the true *law-breakers* in this case, and their recognized supporter in the Island is—*The Ceylon Observer*. We may as an illustration give here a few quotations from that sheet edited by the most bigoted baptist, thus showing it a regular hot-bed where are daily sown the seeds of every possible religious riot and sedition that may be expected in the future, not only between Buddhists and Christians, but even among the Protestants and the Roman Catholics.

(*Ceylon Observer*, April 2.)

... Government which recently united with that of Ceylon in glorifying the atheistic system of Buddhism by officially recognising the import-

ance of some *rubbishy** remains of the begging bowl of the sage who taught "there is no Creator," and existence is *per se* an evil, &c.... (follow vilifications of Government.)

(Ceylon Observer, April 4.)

As we are going to press we hear, *but we can scarcely credit*, the report that H. E. the Governor has written or ordered to be written an apologetic letter to the Buddhist Priest Moguthavatte on account of his procession having been stopped! What next? The news comes to us from a gentleman who had seen the letter.

Here, H. E. the Governor" is taken to task for acting as a gentleman, and remembering that law has to deal with equal impartiality in the case of a Buddhist as well as Christian priest. Would *The Ceylon Observer* find fault with Government for offering its apologies to a Baptist clergyman?

(Ceylon Observer, March 31.)

.....It was in consequence of this priest's scurrilous and blasphemous attacks on Christianity and all that the Christian holds to be good and holy that the Roman Catholics of Balangoda gave him a drubbing on Sunday last. It is said (is it proved? *Ed.*) that this man is a disciple of the priest Meguthavatte of Kotahena sent forth in fact by him to attack Christianity... Religious liberty is an inestimable boon, but *if men will deliberately turn liberty into license and act as this wretched priest is doing, then the liberty of such men must be curtailed "pro bono publico;" or an excitable people may be lashed into fury, &c. &c.*

Wise words these; especially, if we are shown that the sentence covers all the ground applying to Christian priests and missionaries as well.

The "wretched" priest, if guilty of the said accusation, merited his fate, though no one has the right to take the law into his own hands.

But we beg permission to put some additional questions—Shall not similar "scurrilous attacks" upon Buddhism have to be considered as "blasphemous" when pronounced by a Christian in the eyes of law? And would not Buddhists be as *justified* (if there can be any justification for the "Law of Lynch") were they to give "a drubbing" to a good Christian padre every time they would catch him reviling their "Lord Buddha, and all *they* hold to be good and holy?" The Buddhist priest is accused of being "a disciple of the priest Meguthavatte...sent forth by him to attack Christianity." The priest is in his own, though conquered, country, defending his own creed that the just law of his rulers protects against any assault, and has probably done no more than this, were we but to hear the other side. Does not on the other hand, the horde of missionaries, who invade this country, to which they, at least, (as most of them are Americans and foreigners) have no conqueror's right, "attack" Buddhism and Hinduism openly? We are not told whether the Roman Catholic rowdies who gave the Buddhist priest "a drubbing" were punished for the assault or not. They certainly ought to; and if not, may not such an impunity incite the Buddhist mob to perhaps return the compliment? Who is the aggressor and who the first to break the law, ensuring to Buddhists the inviolability of their religious rights? Surely not the Buddhists, but from the first the Missionaries who are ever fanning the latent spark of fanaticism in the breast of their ignorant converts. The Buddhists who have no right to assault or insult the devotees of any other faith, and who would never think of doing it, have, nevertheless, as good a right to preach and protect their own faith as the Christians have—aye and a better one in Ceylon, at any rate, if any of them only remembers or knows anything of the Proclamation of 1858 or that of 1815, March the 2nd,† in which Article 5, distinctly states that—

"THE RELIGION OF BUDDHA, PROFESSED BY THE CHIEFS AND INHABITANTS OF THESE PROVINCES, IS DECLARED INVIOLENT, AND ITS RIGHTS, MINISTERS, AND PLACES OF WORSHIP, ARE TO BE MAINTAINED AND PROTECTED."

We have not heard that this pledge has been ever withdrawn or abolished. Thus, while admitting the profound justness of the correspondent's words (the italics of which are ours,) we permit ourselves to paraphrase the sentence and say that if missionaries and bigots "will deliberately turn liberty into license and go on doing daily as the wretched" (Buddhist) priest has done once (or perchance has *not* done it, at all) then the liberty of such men must be curtailed *pro bono publico*" (i. e., of the majority of 1,698,070 Buddhists as against a minority of 267,477 Christians), or the masses of the people, were

* "Rubbishy" because—Buddhist-relics. We would stop to enquire whether the brave correspondent would ever think (or perhaps *dare*) to speak of Christian relics, such as bits of the "Holy cross" or even the bones of some of the Roman Catholic Saints—as "rubbishy" in Rome for instance?

† Proclamation read by H. E. Lieut. Genl. Robert Brownrigg, Governor in the Isle of Ceylon, acting in the name and on behalf of his Majesty George III at the palace in the city of Kandy.

they as meek and humble as lambs, may be lashed into fury some day, and—produce riots worse than the one under notice at Colombo.

For further corroboration we invite the attention, of whom this may concern, to the issue of January 26, 1883, of the *Moslem Friend*. We ask but to compare the utterances of its Mussulman editor with those of the Christian editor of the *Ceylon Observer*. We quote from it a sentence or two.

"Last month when we were in company with some of our friends at Matara, we happened to read in the *Ceylon Observer* an editorial condemning our Lord the Prophet, ridiculing our religion and insulting His Majesty the Sultan. One of the hearers grew so indignant as to give expression to severe invectives against the editor of the *Observer*, and we had to pacify him by addressing the company as follows:—'Dear friends, Mr. Ferguson is undoubtedly a gentleman (?) of considerable learning and research.....but on the subject of religion he is nothing but a fanatic and his utterances are not entitled to any serious consideration... His remarks on our religion, of which he is ignorant, are therefore not worthy of any notice.....'"

We ask any unprejudiced reader whether "Mr. Ferguson" had not merited a "drubbing" from the Mussulmans as well as the hypothetical Buddhist priest from the Roman Catholics? All honour to the infidel non-Christian editor who gives such a lesson of tolerance to the Baptist fanatic!

We conclude with the following letter from "another correspondent"—giving the true version of the Kotahena riot. Since it is published in the *Ceylon Observer* and left uncontradicted, we have every reason to believe the account correct. Apparently the editor, notwithstanding his desire, *could not* invalidate the statements therein contained.

"Your account of the riot at Kotahena is correct as far as it goes, but it is made to appear from that, that the Buddhists were the aggressors: a little more truth which has been suppressed will show that the Roman Catholics were the aggressors. At between 1½ and 2 o'clock on Sunday the tocsin was sounded in three Roman Catholic churches, and within fifteen minutes of that three Buddhist priests were severely assaulted with clubs: George Silva Mudaliyar of Green Lodge will testify to this, for he gave refuge to the priests. Afterwards nearly 100 men or more with clubs attacked every one they met in Green Lodge Street: hence 20 were taken to hospital. These Roman Catholic scoundrels, fishermen from Mutival, got into premises and struck people. Konay Saram, son of the late Maha Mudaliyar, was severely assaulted with clubs in his own garden; Lawrence, brother of the head clerk, Colonial Office, was assaulted in his own verandah, the tavern was robbed of money; other people, innocent of everything, were chipped. All this took place long before the pinkama came, and when the pinkama came, the procession and police were attacked. *With regard to the image of Jesus it is a barefaced untruth*: Major Tranchell and the Inspectors will testify to this. Could you believe for a moment that these gentlemen would have escorted a procession with these effigies?*

Fault is found because yesterday people from Koratola came armed. Why did they do so? Not to attack, but to defend themselves, for their priests were assaulted, their friends murdered, their procession tumbled into fields, their carts burnt the day before, and therefore they came prepared to defend themselves. Was it right, after permission was given by the authorities, and scores of pounds spent on the pinkama, and miles upon miles walked by the poor women and children, to stop the procession? Why not have taken charge of the arms and other weapons and safely escorted them to the Wihara? Has the Roman Catholic only privileges? The defence of Irish horrors and the ring of the tocsin are the same. Why did not the Roman Catholic priests step out amongst the crowd and quell their people's disturbance? Can the Roman Catholic priest go forth now into the country without the risk of being assaulted, and who knows whether Protestant missionaries may not be similarly handled?"

This settles the matter and we can leave it to rest. The sworn evidence of Major Tranchell, Acting Inspector General of Police, shows also that it is not the Buddhists who were the aggressors,† and now what is the moral to be deduced from, and

* A false report was spread by the Roman Catholics, that the Buddhist procession carried on a stick the image of a crucified monkey.

† In support of our assertion, we give the following extracts from Major Tranchell's evidence, as published in the *Bombay Gazette* of 7th April:—"I am acting Inspector General of Police. I verbally authorised the procession to come to Kotahena to the Buddhist Temple..... Having heard that on a previous occasion offence was taken by the Catholics at images in a Buddhist procession, I sent Superintendent Holland to inspect the procession ere it started..... Close to the turning up to St. Lucia's Street, I saw a very large and excited mob armed with bludgeons and sword of the sword fish..... Seeing all the mob excited and all armed, I apprehended violence. Most of the men in the crowd had a white cross painted on their forehead or waist. I believed them to be Roman Catholics..... As we neared, a number of men (R. Catholics) approached towards us determined to resist us, with yells, bludgeons and all kinds of things..... and, we were met with a shower of brickbats and stones from the opposing party..... Meantime the Buddhists forced three double bullock carts with paraphernalia on..... There were no missiles in them. As the carts neared the Catholics, a body of the latter ran down, seized the bullocks, belaboured and killed five of them, and the carts were drawn up in a heap and set on fire. Meantime showers of brickbats and stones were thrown,..... Adjutant of the R. D. F. rode up a little in advance of the troops when the Catholics seeing that Military assistance was at hand, gradually dispersed..... When I passed the Buddhist procession they had no offensive weapons in their

the conclusions to come to, after reading the dishonest hints thrown out by the *Ceylon Observer*, who would incriminate Theosophy in the matter? Simply this. What has happened and threatens to happen any day is due to the aggressive policy, intolerance and bigotry of the Christian converts and the absence of every effort on the part of their priests to control their turbulent spirit. It is again and once more the old but suggestive fable about the "Evil one" repeated; the devil who to defeat God and thwart the ends of Justice and of Right sows on earth the seeds of the thousand and one conflicting religious sects; the seeds sprouting and growing into the strong weeds that must stifle finally mankind, unless speedily destroyed and annihilated. To accuse the Theosophical Society of the Colombo riot is as wise as to throw upon it the blame of the proposed dynamite horrors in London under the laudable pretext that there are Irish gentlemen among its members. The Society has no creed, and respects and teaches every member to respect all creeds, while honouring and protecting his own above all others. It has Christians as well as Hindus, and Freethinkers among its members in Ceylon, though the great majority are certainly Buddhists. Christian Fellows having the right to protect and defend their faith, the Buddhists have the same right as also that of aiming at "the revival of Buddhism." So strict are our rules, that a member is threatened with immediate expulsion, if being a *Theosophist*, he opposes or breaks the law of the country he inhabits,* or preaches his own sectarian views to the detriment of those of his fellow brothers.† We invite the *Ceylon Observer* to search among the thousands of Theosophists to find any lawbreaker, criminal or even one avowedly immoral man among them—no one being able, of course, to answer for the hypocrites.

We conclude by pointing out once more to the deadly results of sectarian fanaticism. And, we assert, without fear of being contradicted, that were all to become Theosophists, there would be neither in India nor in Ceylon religious or any other riots. Its members may and will defend themselves and their respective religions. They will never be found the aggressors in any such disgraceful disturbances.

hands. There was a very large number of women, several hundreds, in the procession. It was a perfectly orderly procession, going in quite a proper manner".....In his cross-examination, the following facts were disclosed:—"There were girls and women of all ages. I went right through the procession from beginning to end. I looked as well at every thing as I could, and I saw nothing objectionable.....Buddhists have had I am informed a general permit for a procession in the month of March, but in my mind there was a doubt whether they should have it on Good Friday and Saturday, and I saw some leading Buddhists, and they agreed not to have any on those days, to avoid annoying the Catholics. They then pressed for one for Easter Sunday.....I consulted the R. C. Bishop, who said there would not be the slightest objection to the procession on Easter Sunday. He seemed pleased that the Buddhists had deferred to them in respect of the Friday and Saturday, and seemed anxious, if any thing that they should have it on the Sunday."

All this clearly proves that—(1). The alleged image of a "monkey on the crucifix" was a false pretext to attack the Buddhists; (2). The Buddhists had not the remotest idea that they would be assaulted, as they would not in that case have brought their women of whom there were "several hundreds" in the procession, and would not have come armless and defenceless but would have asked the protection of the Authorities; (3). The majority (the Buddhists) gave deference to the feelings of a comparatively very small minority (the Catholics) as acknowledged by the R. C. Bishop himself but were the first victims of their good nature; (4). It was left to the Buddhists, the Godless Heathens, to set an example to the Christians by adhering to the alleged teaching of Christ, viz., "Love thy neighbour as thyself;" (5). The blood-thirstiness of the Catholics is exemplified in their killing the poor bullocks who certainly had no responsible share in the procession; (6). The Roman Catholic Bishop, although apparently satisfied for the tolerant spirit of the Buddhists, did not take care to control the intolerant enthusiasm of his "converts," by sending some priests or going immediately to the spot of the riot and ordering them to desist from such disgraceful acts; (7). Neither the Catholic priests, if any were near the scene of action, nor the laity, some of whom were there and who were "begged" by Major Tranchell to "use their influence with the Catholics," would do it. These facts speak for themselves and no further comment is necessary.

* Art. XIV.—Any fellow convicted of an offence against the Penal Code of the country he inhabits, shall be expelled from the Society.—(*Rules of the T. S.*)

† Art. VI.—No officer of the Society, in his capacity of an officer, nor any member, has the right to preach his own sectarian views and beliefs, or deprecate the religion or religions of other members to other Fellows assembled, except when the meeting consists solely of his co-religionists.—(*Rules of the T. S.*)

The underlined sentence shows that in preaching Buddhism in Ceylon, Col. Olcott only exercises his right, since he preaches it to a meeting intended to consist solely of his co-religionists. No Christians are invited nor need they come. No one can accuse the President of preaching Buddhism to Hindus, or anything but ethics when there is a mixed assembly of Theosophists of different faiths.—*Ed.*

A CURIOUS light has been thrown on the returns of converts made by missionaries in so-called pagan countries. In Hindostan a number of coolies were returned as Christians because they "eat anything!" It may be that omniverousness is a mark of Christianity; but if it is, it would be much better for our Hindoo friends to remain in their sin. A simple diet is far more moral and health-giving than omniverousness, even if it is less Christian.—(*The Liberal.*)

THE MAGIC OF THE NEW DISPENSATION.

(From the "New Dispensation," April 1.)

"THE Juggler who appeared, on Tuesday last, in the last scene of the New Dispensation Drama, explained the deeper principles of the New Faith as they had never been explained before. There was the magician waving his magic wand, using his magical apparatus, and performing wonderful conjuring tricks amid enthusiastic cheers. And yet there was deep spirituality in every word that was said, in every magical feat that was performed. It was not a juggler playing tricks, although that was on the boards; but it was a teacher who taught wisdom through allegories and metaphors. Great prophets and seers have spoken in parables, but this clownish-looking Juggler of the New Dispensation enacted parables if we may so say. He knelt before a plantain tree, and humbly entreated it to reveal the autograph of its Lord and Master. And then he cut off a large leaf with a knife, and lo! the name of Hari was found inscribed thereon. The trunk of the tree then yielded, under the Juggler's bidding, the nectar of God's love, through a small pipe he attached to it, first as rose water and then as sherbet. God is not only visible, said he, but He always speaks through nature, and the devotees hear him. Let the clamour of passions subside, and His gospel will be heard. And so it was. The sweet hymn "I am the Holy Spirit" was chanted behind the scene, and the audience listened reverently. Thus, said the Juggler, with an air of triumph, God can be seen and heard, and His love tasted by every believer to-day as in days of yore. A number of beads and stones of different colors were exhibited as representing different aspects of faith and piety. They were distinct and separate from each other, and knew no common bond. A string was needed to unite them into a necklace. Such a string was furnished by the New Dispensation. The beads and the piece of thread were thrown into a magic box, and instantaneously they came out strung together. The symbols of the various religions were then exhibited, such as the Christian's Cross, the Mahometan's Crescent, the Vedic *Om*, the Saiva's Trident and the Vaishnava's *Khunti*. These stand aloof from each other in decided antagonism and never coalesce. Is it not possible to combine and amalgamate the truths, which each represents? By dexterous shuffling these symbols were in an instant made into one. Music served as another illustration of the unity of the New Dispensation. Different musical instruments produce different sounds, and when sounded together without method, they produce a most disagreeable confusion of jarring sounds. But as the Juggler gave the signal those very instruments played in concord and discoursed sweet music. So the various creeds harmonize, though apparently discordant, and become as one music under the influence of the New Dispensation. Eighteen centuries ago a sacred bird came down from heaven with glad tidings. It inspired, moved, and sanctified thousands for a time, but it soon found a formidable foe in human Reason, at whose hands it eventually fell a victim. The general impression now is that the Holy Dove is dead, and there is no inspiration now. The Juggler showed a dead bird, and then to the astonishment of all present and amid loud cheers a living bird descended from above with a piece of paper tied round its neck, on which were inscribed the following words; Nava Bidhner jai, Satya Dharma Samanvaia.—"Victory to the New Dispensation; harmony of all religions."

The *Brahmo Public Opinion* giving us an insight into, and an explanation of, what otherwise may have been mistaken by many "innocents" for *pucka* "miracles" produced by the divine Visitor, who stands accused of calling daily upon the minister of the New Dispensation—ventilates its just wrath in the following remarks:—

"On the eve of his intended gradual retirement from public life, Babu Keshub Chunder Sen seems bent upon exhibiting to the world all his accomplishments. It is still remembered by the friends of his school-boy days that Babu Keshub Chunder Sen could successfully imitate some of the arts of celebrated jugglers. But with the growth of earnest thought and more serious occupation, these gay freaks of his youth were quietly forgotten, and Mr. Sen found himself heading quite a different movement. But now, as if he had nothing more serious to do, he seems busy with beguiling himself and the public, with the boyish feats of his school days. The most recent addition to his already numerous inventions, has been the display of feats of jugglery, on the occasion of the last performance of the New Dispensation drama....The reader need only be told in addition, that the juggler was Babu K. C. Sen himself. We are sorry indeed that the name of God was thus made the subject of jugglery, and that religion was ever associated with the arts of the magician....Surely his ideas of the fitness of things, and his reverence for the name of religion, must have had undergone a great change before he could descend so low. After this we pity Mr. P. C. Moomzandar the more, for he has taken upon himself a hopeless task, that of defending a chief who is actually playing ducks and drakes with his reputation as a minister of religion."

While pitying the ruffled feelings of our grave contemporary—whose religious susceptibilities must have received a terrible shock—we can neither sympathize with, nor yet confess to any such sorrow on our part. Indeed, we rather

feel highly gratified with the new development. With an eye to future events we already perceive that the hitherto unprecedented mode of worshipping, will soon find worthy imitators and thus achieve the grandest results. There is hope that following the good example, in another decade or so, half of the population of India—Mussulman dervishes and Christian Salvationists helping—will turn its temples, mosques and churches into theatres and circuses, for purposes of religious *tamashas*. Thus, the “deeper principles of the new faith” will be henceforth explained, indeed, “as they had never been explained before.” Then, the *hoi polloi* will be “taught divine wisdom” by *padris*—choreographers, whose flying battalions on the light fantastic toe may be used for the purpose of swiftly pursuing and catching sinners by their coat-tails and head-locks, to be saved whether they will or not; and we may hope to see “*padri-nautches*,” “*padri-minstrels*” and “*padris-jadoo-wallas*.” The alliance and kind brotherly help of the Bhutan and Sikkim Dugpa-lamas, as that of the Singhalese devil-dancers is strongly recommended in this case. It is to be sought by, all means, and their costumes, solemn awe-inspiring masks of pigs’ and bullocks’ heads, and tuition thankfully accepted and adopted. The signs of the times are all there, and a most important religious reform in a near future may be expected now with full confidence.

But there are other reasons why we should feel thankful to the great Calcutta artist and deviser. Out of the several “Reformers” of benighted India, one, at any rate, has now condescended, with extremely laudable sincerity, to put aside his canting rôle of “God confabulating” *secr. to appear*—if we can credit the *Brahmo Public Opinion’s* information, in what seems to be his inborn characteristics—those of a “clownish-looking juggler” who, from his school-boy days, “could successfully imitate some of the arts of celebrated jugglers.” Then, besides the fact that the world of theists cannot be too thankful to Babu Keshub C. Sen for trying to infuse into the usual owl-like gravity of prayers and divine worship a streak of innocent mirth, sport and frolic—drollery never failing to attract more than irksome prosy solemnity—the charming novelty of the thing should be also taken into consideration. Enacting parables and “performing wonderful conjuring tricks” for the greater glory of God, is not an everyday sight: and we have now the explanation of the profound sympathy shown to, and the passionate defence of, the processional and professional Salvationists by the Calcutta mystic. Melpomene and Terpsichore are sweet sisters to Thalia of the mask and shepherd’s crook, and our Babu seems to be bent on devoting all the nine Muses to the service of God, including Erato, made so much of by King Solomon. True, it may be objected that the main idea—that of proving that “God can be seen and heard” by the help of *bogus* phenomena and “magical apparatus”—is not exactly novel; in fact, that it is as old as the hills. But it bodes fair that the “New Faith” should follow so closely in the well-trodden paths of the “old ones.” And even though—from the day, in fact, that the first couple of Roman Augurs had upon meeting to plug their cheeks with their tongues to conceal laughter, and down to our own times when the holy Neapolitan friars are still entrusted with the delicate operation of making St. January’s blood boil and sing—the priests and servants of God of nearly all other creeds have to call in occasionally jugglery to their help to prove the existence of their respective deities,—this detracts nothing from Babu Keshub’s glory, as a genuine inventor and a discoverer. The additional and very sensational method adopted by him of boldly proclaiming the *soi-disant* divine miracles as simply conjuring tricks, is as unusual as it is novel, and is as highly commendable. We take Babu Keshub under our protection, and recognize him every right to demand a patent from both the Lord Bishop of Calcutta and the Maharajah of the Vallabacharyas.

In addition to all this he has shown himself a true democrat and the protector as well as the benefactor of the humble and the poor. The strolling, naked *jadoo-walla* has now every claim to the title of “teacher, who imparts wisdom through allegories and metaphors.” Thus, whenever we witness from the secure depths of our verandah, a street juggler offering his *mongoos* a dainty lunch off the head of a foredoomed cobra, and see further on the latter—though headless—resurrected to life in half an hour or so owing to the miraculous influence of a monkey’s skull placed on the beheaded trunk of the serpent, we will bear in mind “the deep spirituality”...contained in this “magical feat.” Remembering the wise lesson that “great prophets and seers have spoken (and acted?) in parables,” and that “God always

speaks through nature” as his devotee, we will hear and understand him the better owing to the great lesson taught through the “mongoos-cobra-monkey” trick. For the first time in our life, we will clearly perceive that the mongoos represents infallible “divine wisdom, or blind faith,” devouring and swallowing up, like Aaron’s rod, “Human Reason” or “fallible intellect”—the latter, agreeably with the tenets of the New Dispensation the devil’s gift, “the formidable foe...at whose hands it (the holy Dove or Holy Ghost, which is the same thing) eventually fell a victim.” The monkey’s skull, of course, will remain an emblem of the active potentiality, in our sight, of that same blind faith to resurrect dead animals and extract moonbeams out of cucumbers—in the allegorical and metaphorical sense. Hence, our profound gratitude to the Minister who through his inexhaustible arsenal of religio-mystical inventions, has taught us a never-to-be forgotten lesson of wisdom. Some slight improvements in the programme may, perhaps, be also respectfully suggested. Thus, for one, the rose-water and *sherbet* meant to demonstrate practically the ever-flowing “nectar of God’s love, through a small pipe,”—first, in consideration to the drinking preferences of Calcutta, “the holy city of Aryavart,” and then as a fitter emblem of one of the attributes of the “Maker of all life”—might be suggestfully replaced by genuine *eau-de-vie*, the “water of life” of the Frenchman. Apart from this trifling change, we find little to criticize in the new departure, but on the contrary venture to predict it the brightest future. His reform *must* in time prove fruitful in results, as in the words of the Bishop of Durham, commenting upon the Salvation army: “the exaltation of sensationalism into a system is perilous in the extreme. When the most solemn events...are travestied, and the deity’s name profaned in parodies and common songs—awe and reverence being the soul of the religious life—he, therefore, who degrades the chief objects of religion by profane associations, strikes at the very root of that religion.”

Letters to the Editor.

LIGHT WANTED.

It is said in your much esteemed paper (vide “The Brahminical Thread,” by a Sarman, F. T. S.), the *Theosophist* for February 1883, that the caste of the Hindoos was not meant to be hereditary; but that they could raise themselves from the lowest to the highest caste by personal merit. But it is alleged by many a Pundit that, nowhere in the Hindoo Shastras, which teem with ceremonies of all descriptions, is it shown, what steps a Hindoo, having good qualities, would take, that is, what ceremonies he would have to perform for his raising himself from a low caste to become a Brahman in the Hindoo point of view. Will any of your correspondents enlighten the public on the subject; and thus pave the way for the raising of low caste men? This would, no doubt, arouse a healthy competition among our people and serve a good purpose; for then every one would come to value merit and participate in the general stimulus for learning.

K. C. CHATTERJEE,

D. P. W.

LALITPORE, March 4, 1883.

EXPLANATION WANTED.

THE word “Laya” (vide page 129, *Theosophist* for March 1883) has been interpreted as “annihilation.” In Sanskrit “Li” is to melt, dissolve. The Almora Swami, I think, means by this word “final absorption,” when there remains a “Unity” (call as one may this “Unity” as *Mula-prakriti* or *Mulapprush*). In this “Unity” is next differentiated “*Purush*” and “*Prakriti*.” Whether existing in “Unity” or “Duality,” there cannot be such a thing as annihilation of course, nor “creation out of nothing;” and thus, it must mean “eternity.” But what brings on the difference—“*Purush* and *Prakriti*” out of one homogeneous “Unity”—is incomprehensible to me.

A. GOVINDA CHARLU, F. T. S.

TUMKUR, 8th March 1883.

EDITOR’S NOTE.—And so it is to the majority of readers—students of esoteric Science excepted—perhaps.

DEVACHAN.

Will you kindly permit me a question?

In Vol. 4, No. 2, on page 29, I find, that in the state described as Devachan the spiritual monad leads for very long periods an existence of unalloyed satisfaction and *conscious* enjoyment, however without activity, without exciting contrasts between pain and pleasure, without pursuit and achievement.

Now, how can a conscious existence without activity or pursuit be one of satisfaction or enjoyment? Would not annihilation be preferable to such a state of indolence? In the Christian heaven there is at least the waving of palm-leaves and harping. A poor amusement indeed; but better than nothing?—Please explain.

Hoping that my inquisitiveness will give no offence.

GEORGETOWN, } I am very respectfully,
COLORADO, } Your obedient servant,
January, 31. } R. HARTMANN. F. T. S.

EDITOR'S NOTE:—Our correspondent's question has been already anticipated by the important appendices added to the recent "Fragment" on Devachan. To realise the conditions of spiritual existence of any sort it is necessary to get above the plane of merely physical perceptions. One cannot see the things of the spirit with the eyes of the flesh, and one cannot successfully appreciate subjective phenomena by help only of those intellectual reflections which appertain to the physical senses. "How can a conscious existence without *activity* or *pursuit* be one of satisfaction or enjoyment?" It would only emphasise the mistaken idea which this question embodies if one were to ask instead, "how can a conscious existence without athletic sports and hunting be one of enjoyment?" The cravings of man's animal or even bodily human nature are not permanent in their character. The demands of the mind are different from those of the body. In physical life an ever recurring desire for change impresses our imagination with the idea that there can be no continuity of contentment, without variety of occupation and amusement. To realise completely the way in which, a single vein of spiritual consciousness may continue for considerable periods of time to engage the attention—not only the contented, but the delighted attention,—of a spiritual entity, is probably possible only for persons who already in life have developed certain inner faculties, dormant in mankind at large. But meanwhile our present correspondent may perhaps derive some satisfaction, from the fact,—as explained in recent essays on the subject,—that one sort of variety is developed in Devachan in a very high degree; *viz.*, the variety which naturally grows out of the simple themes set in vibration during life. Immense growths for example, of knowledge itself are possible in Devachan, for the spiritual entity which has begun the "pursuit" of such knowledge during life. Nothing can happen to a spirit in Devachan, the key-note of which has not been struck during life; the conditions of a subjective existence are such that the importation of quite external impulses and alien thoughts is impossible. But the seed of thought once sown,—the current of thoughts once set going (the metaphor may freely be varied to suit any taste,)—and then its developments in devachan may be infinite for the sixth sense there, and the sixth principle are our instructors, and in such society there can be no isolation, as physical humanity understands the term. The spiritual ego in fact, under the tuition of his own sixth principle, need be in no fear of being dull, and would be as likely to sigh for a doll's house or a box of ninepins as for the harps and palm-leaves of the mediæval Heaven.

THE SEVENTEEN-RAYED SUN-DISC.

[The following interesting letter was received by us from Fresno, California. As it is a private one, we can give but extracts from it.—*Ed.*]

EXPLORING Copan and Quinqua in Honduras and Guatemala last year, I had the good fortune to make a discovery, which I am sure will interest you. As you are aware, the most prominent sculptured monuments in Copan consist of four-sided columns of from 10 to 12 feet high. These columns represent generally only on one side large sculptured personages in high relief.

The other sides again contain ornaments and glyphic inscriptions, hitherto not read or deciphered. One pillar not previously described, however, contains only hieroglyphics arranged on all sides. It seems to be a record perhaps of laws, perhaps of historical events. This pillar is about 10 feet high, and the sides 3 and 4 feet wide respectively. But the most remarkable is that this pillar was covered by a cap in the shape of a very low truncate pyramid. On this pyramid was seen a forced dead head of colossal dimensions and surrounding the same was an expanded "sun-disc," crowning the very cap.

The rays of the sun-disc were distinctly marked. The similarity of the same and the sun-discs common in the Egyptian monuments was so marked, that it immediately struck me that the *number* of rays must be 17, the sacred number of the Egyptian sun-disc. Upon counting the rays they were found to be as expected—17.

Now is this a pure "coincidence" or is it another link in the broken and scattered chain, whose finding points toward an ancient connection between the Central American peoples, the Mayas and other races, and the Egyptians by means of a connecting Atlantis?

Another curiosity, naturally a "coincidence," is worthy of notice. One of these sculptured personages dressed in priestly robes and holding in his hand a small square box, has his legs above the sandals ornamented with the CRESCENT. The same sign was used by the Romans to signify immortality and similarly placed above the sandals.

Cannot your trans-Himalayan Brothers give us any clue to these hieroglyphics inscribed on the Central American Monuments? Or have you no Psychometrists who could decipher them psychometrically. If any one should be willing to try to do so, I would send him a small portion of one of the glyphs I have in my possession, and may be some good will come out of it.

E. G.

EDITOR'S NOTE:—Assuredly the discovery mentioned in the above letter,—the pillar with its 17-rayed sun-disc,—points once more to an ancient connexion between the central American peoples and the lost continent of Atlantis. The uniformity in the symbolical meanings of American antiquities, and of antiquities connected with "the wisdom religion" in Egypt or any other parts of Europe or Asia where they may be observed, is certainly far more remarkable than would be agreeable to theorists who wish to account for it by help of that hard-worked servant—coincidence. It has been traced with great patience through many different departments of archæology by Mr. Donnelly in his recent "Atlantis; or the Antediluvian World." The second part of the title of this volume, by the by, will not be quite acceptable to students of the subject who approach it from the side of occult science. The deluge is better left alone until cosmogony is more generally understood than at present. There is no one deluge that can conveniently be taken as a turning point in the world's history,—with everything before that antediluvian, and everything of later date—postdiluvian. There have been many such deluges cutting the various races of mankind at the appointed time in their development. The situation has already been referred to in the "Fragments of Occult Truth." During the occupation of the Earth for one period by the great tidal wave of humanity, seven great races are successively developed, their end being in every case marked by a tremendous cataclysm which changes the face of the earth in the distribution of land and water. The present race of mankind, as often stated, is the fifth race. The inhabitants of the great continent of Atlantis were the fourth race. When they were in their prime, the European continent was not in existence as we know it now, but none the less was there free communication between Atlantis and such portions of Europe as did exist, and Egypt. The ancient Egyptians themselves were not an Atlantic colony. Mr. Donnelly is mistaken on that point, but the wisdom Religion of the initiates was certainly identical and hence the identities of symbolical sculpture. This is what the "Himalayan Brothers" say, whether any of our psychometrists will see any further, depends on the degree of their development, at any rate, we accept the offer of our esteemed correspondent with thanks and will expect the promised portion of the glypt, before we venture to say anything further.

KUMARILA BHATTA.

In the Editorial note in reply to a Hindu Theosophist's query, whether some Rishis of old do exist in the flesh and blood, you pertinently ask him whether he is prepared to accept literally the popular interpretation of—

(Ahalyāya jārah surapati rahbudātmatanayām; praja natho, &c. &c.) wherein Indra is accused of adultery with Ahalya and Brahma of attempting criminal violence on the person of her own daughter; and you refer him to Kamarila Bhatta (not Kulluka Bhatta as the printer's devils make you say). For the edification of your readers, such as may not readily lay hold of the passage alluded to, I beg to transcribe the learned Bhatta's rationalistic explanation of that mythical tradition. The translation in English that follows is from the pen of Dr. Max Müller, and is taken from his history of ancient Sanskrit Literature, p. 529:—

"Prajāpati, the lord of the creation, is the name of the sun; and he is called so, because he protects all creatures. His daughter *Ushas* is the dawn. And when it is said that he

was in love with her, this only means, that at sun rise, the sun runs, after the dawn, the dawn being at the same time called the daughter of the sun, because she rises when he approaches. In the same manner, if it is said that Indra was the seducer of Ahalyá, this does not imply that the god Indra committed such a crime, but Indra means the sun, and Ahalyá (from *Ahan* and *li*) the night; and as the night is seduced and ruined by the sun of the morning, therefore is Indra called the paramour of Ahalyá. Kumarila Bhatta, I have only to add, lived in Southern India several centuries ago, and unlike Dayanand Saraswati Swami of our day, he is respected and his expositions of *Purva Mimansa* accepted by the orthodox pundits.

A. B. F. T. S.

A MUSSULMAN KUMBUM TREE.

ALLOW me to inform the public, through the medium of your esteemed journal, of the inscriptions just discovered upon the trunk of a tree in our vicinity.

We have a dispensary known as Bulrampur Hospital. From its south-western corner some hundred paces due west, there is a (*chewl*) tree on the left side of the road that leads to the city. It is hoary in appearance, as the leaves are now falling off, it has a trunk measuring about 9 inches in diameter, and it looks neither very old nor a sapling.

This morning a news sprung up in the city, that some supernatural agency had inscribed the holy name of Mahomed—the prophet, upon its bark. Having read all about the Kum Bum tree in the last issue of your journal, my curiosity was already raised, and consequently I hurried to the place, which had already become crowded. Throngs of people, generally Mahomedans, and especially women, were coming in, kneeling before the tree, some kissing it, while others rubbing their foreheads against the letters. Garlands were freely hung upon the branches, and incense continually burned upon the floor. It was with difficulty that I could make my way to the place and sufficiently near in order to read and examine the letters.

The words are written in Persian character, and they read—(Mohammad Kalam Bari) the word—Bari appears very clear in thick block type, the rest is rather obscure. The trunk of the tree is of ash color and has got a smooth surface. The letters are all in bold relief and possess a brownish tint. I have carefully examined the whole and it looks natural. Though one may call it the happy contrivance of some “Moojawir” (priest), yet I cannot entertain such a thought. However as the inscriptions has just this morning been discovered, I am unable to give a detailed account at present, but I hope I will be able to furnish further particulars hereafter.

In the meantime I have written this, with a view to get it published in the next issue of your journal.

Yours obediently,
HARDEVA BEHAREE.

LUCKNOW,
28th March 1883. }

DO THE RISHIS EXIST?

WITH reference to a “*Hindu Theosophist's*” query and your reply thereto on page 146 of the March *Theosophist* whether Hindu *rishis* of old do exist in flesh and blood, what say you to the communication of the Madras Yogi Sabhapati Swami in the *Theosophist* of March 1880, Vol. I, p. 146?

Thus writes Sabhapati Swami: “The founder of our Ashrum, viz: His Holiness the Agastya Mooni, who died, according to the common chronology, many thousand years ago, is still living, with many other *rishis* of his time.” The italics are not mine.

ANOTHER HINDU THEOSOPHIST.

EDITOR'S NOTE.—We say that (a) our correspondent's quotation being on page 146 he might have easily glanced on page 147 and found (Col. 1.) the following remark: “It is presumably almost needless, in view of the paragraph on the opening page, to remind the reader that the Editors of the Journal are not responsible for any views or statements contained in communicated articles, etc.”—(*Editor Theosophist.*)

(b) that Sabhapati Swami is welcome to imagine and may believe that the moon is made of green cheese and prove himself very sincere in his belief. But what has that to do with the Editor's belief upon the subject? and (c) that all the Hindus, past, present and future, to the contrary, could not make us believe that a man of our present 5th race, and of the 4th cycle Round, can or ever could live more than from 300 to 400 years in one body. We believe in the latter, i. e., we know it to be possible, though highly improbable in the present stage of the evolution, and so rare a

case as to be nigh unknown. If science in the face of Dr. Van Oven gives 17 examples of age exceeding 150, and Dr. Bailey in his “Records of Longevity”—a few as high as 170—then it does not require a great stretch of “credulity” in admitting the possibility of reaching through adept powers the double of that age. Therefore, if we claim to know that such a thing is possible, Sabhapati Swami has perhaps an equal right to claim that he also knows that some exceptional men—(Rishis) live “several thousands years.” It is a matter of personal opinion—and it remains with the public jury to decide who of us is nearer the truth.

'ANOTHER “SPIRITUAL” PUZZLE.

I FEEL that Mr. Terry has been doing great service in procuring for us the few crumbs from the Theosophical table which have been dropped in his correspondence with you. There are, I believe, many spiritualists like myself who find that the spiritualistic theory does not afford explanation sufficient to cover all the phenomena with which we have become familiar, and who are eagerly watching for the breeze which will move us out of the dead calm into which we have drifted.

The question of Mediumship is so important and often presents so many difficulties, that I have ventured to ask your explanation of the following experience.

Some time since, my neighbour died rather suddenly. I knew little of him personally beyond chatting occasionally with him over the garden fence. He was, I believe, a thoroughly upright conscientious man—an orthodox Christian, and one who I suppose would have considered it a sin to have speculated for a moment outside his creed.

Soon after his death for more than a week, I was subject to the most unpleasant sensations, experiencing great confusion and a difficulty in controlling my thoughts even in business matters. At last I received through impression the following communication from him.

“Do I disturb you? I will endeavour as far as possible to control my feelings, but do remember that this new life is so strange, so perplexing to me, that I can hardly collect my thoughts. All my surroundings are chaotic and formless, whether this is owing to myself or not I cannot tell. Some who seem to take an interest in me tell me that this will pass away, as soon as I comprehend my position. In the meantime I seem to cling to you, of whom I knew so little in earth life, as the only certainty. Those who were nearest to me on earth cannot think of me as I am, and there is therefore no link to bind us. If my influence depresses you, I will remove it; but if you can bear it remember that you are helping to sustain a brother who has not yet learnt to support himself.”

At the same time my neighbour's widow called upon me, and in course of conversation said, “I have seen my husband. I was coming out of the dining room the day before yesterday when I saw him in the passage; he seemed much disturbed and tried to speak and was evidently desirous of explaining something to me, having in his hand some papers which he held towards me; however he could not succeed in making me understand and eventually disappeared. The next morning's post brought a letter from a person in the country informing me of business transactions between himself and my husband, of which I had not the slightest knowledge.”

Now in one instance the communicating intelligence seems perfectly incognizant of worldly affairs, and in the other to evince great desire to give his wife information which it was important she should possess. What is the explanation, presuming, of course, that the two manifestations were from the same source?

Yours truly,
E. W. W.

LEWISHAM KENT, Sept. 1882.

Ed. Note.—This letter has been neglected for sometime by reason of more pressing claims on our attention. The case described is an illustration of spiritual communications of a class which very naturally render empirical observers of such phenomena reluctant to accept what is nevertheless their true explanation. The “communicating intelligence” is not really an intelligence at all; it is partly a reflection of ideas in the mind of the living medium, partly a survival of impulses imparted to the kama rupa, or fourth principle of the deceased person, before the separation therefrom of the intelligence which really belonged to it in life. The long message imparted by impression to our correspondent takes its form from his own mind. His friend must have died thinking of him, however slight their acquaintance was during life. The true soul

of the dead man went its own way having the fourth principle, the agent and instrument of its volitions during life impressed with an unfulfilled impulse to communicate with our correspondent. The kama rupa then blindly and unconsciously awaited its opportunity and pressed in the direction of its fulfilment. The vision seen by the widow was provoked by another of the dead man's latter impulses—perhaps the very last and strongest. The *kama rupa* had so to speak, received its orders which it could not help fulfilling.

A SUFI "GHAZAL" OR ODE.

I NOTICE that the *Theosophist* for last month (March) contains a translation of a Sufi Ode. Permit me to contribute another, which I have discovered in the forgotten pages of an Indian periodical, once deservedly popular, viz., Chesson and Woodhall's *Bombay Miscellany* (Vol. III, p. 326) where it occurs in an Oriental tale entitled "Bismillah or Happy Days in Cashmere." The name of the author is not given, but the sentiments expressed in the verses are such as will be endorsed by any true mystic, whether Yogi or Sufi. The poem will recall to the reflective among your readers certain passages in the excellent philosophical essays on the Elixir of Life, contributed to the third volume of your Magazine.

I am,
HYDERABAD, DECCAN, } Yours faithfully,
25th March 1883. } E. N. T.

"Pants thy spirit to be gifted
With a deathless life?
Let it seek to be uplifted
O'er earth's storm and strife.

Spurn its joys, its ties dis sever,
Hopes and fears divest;
Thus aspire to live for ever,
Be for ever blest!

Faith and doubt leave far behind thee;
Cease to love or hate;
Let not Time's illusions blind thee;
Thou shalt time outdate.

Merge thine individual being
In the Eternal's love;
All this sensuous nature fleeing,
For pure bliss above.

Earth receives the seed and guards it,
Trustfully it dies;
Then, what teeming life rewards it
For self-sacrifice!

With green leaf and clustering blossom
Clad, or golden fruit,
See it from earth's cheerless bosom
Ever sunward shoot!

Thus, when self-abased, man's spirit
From each earthly tie
Rises disenthralled, to inherit
Immortality!"

THE HINDU ZODIAC.

IN the November (1881) issue of *The Theosophist* Mr. Subba Row stated that the Zodiac of the Hindus was not fixed owing to the precession of the equinoxes "as may be easily seen from their works on Astronomy and from the almanacs published by the Hindu Astronomers." That these works and publications, did not support Mr. Subba Row's statement was clearly proved by me. If Mr. Subba Row wants more proofs, I shall give him a score more.

Mr. Subba Row now says that until I succeed in shewing (this, of course, I can do at any time, because I know where the books are to be found) "from the Nadigrandhams that Astrological calculations are correct only when Nirayana Sphutam is used, then his (my) statement that a fixed Zodiac should be (and not is?) the basis of our calculations can be taken to be correct." This is curious. Independently of the correctness of Nadigrandhams, the question was, not as Mr. Subba Row now says, whether Nirayana Sphutam is prefer-

able to Sayana Sphutam,—this is another question altogether; but whether Hindu Astronomers and Astrologers adopted and are still adopting the former (as I stated) or the latter as Mr. Subba Row thought.

Besides, I should like to know whether Mr. Subba Row means to state that Sayana calculations give, in his experience, more correct results.

I never meant to deny the esoteric meanings he attaches to the names of the Zodiacal signs. Here Mr. Subba Row is in his element, and it is a question with which I have nothing to do.

MYLAPORE, } Yours obediently,
5th April 1883. } N. CHIDAMBARAM IYER, F. T. S.

P. S.—I herewith send you for insertion in the next issue, a few typographical errors (with their corrections) occurring chiefly in the Sanscrit portion of my article.

N. C.

ERRATA.

Page.	Column.	Line from.	For.	Read.
176	2	9 above	खितो	खेती
"	"	14 "	8	8°
177	1	4 "	निर्ण	निर्णयकारिका
"	"	5 "	जीनतो	जनितो
"	"	6 "	तिथिग्रीह्या	तिथिग्रीह्या
"	"	8 "	यकारिक	
"	2	7 "	आयन	अयन
"	2	7 "	सस्वायं	सएवायं
"	"	38 "	साम्प्रत	साम्प्रत
178	1	8 below	Piscium	Zeeta Piscium
"	"	6 "	Shaker	Shaka
"	"	5 "	18°	is 18°
"	"	34 "	*	†
"	"	4 "	कोष्टकेग्रहसाधन	ग्रहसाधनकोष्टक
"	2	8 "	बीजोपननं	बीजोपनय
179	2	30 "	Astrology	Astrology and Astronomy
180	1	15 above	यथानमः	यथानमः
"	"	16 "	सीवत्सरो	सावत्सरो
"	"	19 "	गन्तगो	गन्तव्यो
"	"	7 below	aving	having

PARABRAHM, DEFINED BY VEDANTINS.

I BEG to call the attention of those who are interested in the question of "Personal, Impersonal, or No God," to the following extract of a dialogue in Urdu which took place between myself and a Sannyasi (Brahmin ascetic) at Lahore Railway station on the evening of the 3rd Instant. He is a Chela of a Vedantin Sannyasi of Benares known as Sankar-Giri Swami. He has studied, he said, *Gooroo Geeta* and *Upanishads*. He refused to give out his name, of course for no Sannyasi will ever give it.

Q. "Is God kind?"

A. Paramatna is the *sat* (essence) of everything and *all* the rest is *mithya* (illusion) brought on by ignorance. There is nought but Parabrahm. To whom or to what then can it be kind?

Q. Do you pray?

A. To whom am I to pray? I do not, for I am myself. Parabrahm. I only contemplate. Contemplation is a state of mind?

* * * *

Q. Are you then a *nastika* (atheist)?

A. No.

- Q. Are you a Mussulman or a Christian ?
 A. Neither.
 Q. What religion do you then belong to ?
 A. I am a Buddhist, that is to say, a Vedantin of Sankaracharya's school."

I *thrice* questioned whether he was a Buddhist, and to my utter amazement he *thrice* replied in the affirmative. I am myself a strict orthodox Brahmin and believe in one Personal God, discarding the idea of the thirty-three crores of gods.

RAMJI MALL PANDIT,

Clerk in the Rohilkhand,

Patriotic Association's Office.

(Travelling on duty with the President.)

SIALKOT, 4th April 1883.

The above statement took place in the presence of a Chela from the north who corroborates the statement.

(RAI) BISHENLALL, F. T. S.,

President of the Rohilkhand Theosophical Society.

Editor's Note.—So true is the claim that there is no difference whatever between esoteric Buddhism and those Vedantins who understand the correct meaning of Sankaracharya's teachings,—the advanced Advaites—that the latter are spoken of throughout southern India as—*Prachchanna Bouddhas*,—or "Buddhists in disguise"—especially by the *Visishtadwaites*.

RELIGIOUS BRUTALITY IN CEYLON.

OUR dear friend and brother, Mr. William D'Abrew, F. T. S., of Colombo, has become the victim of a recent attack by native Catholics upon a peaceable Buddhist procession, of which I send you an account, numbering several thousand persons, some hundred women and children included, as it was on its way to Megittuwatte's temple at Kotahaina. Unarmed and inoffensive, they were carrying offerings of flowers and fruits to the shrine with no intention of injuring or insulting any one. Suddenly an angry mob of Catholic fishermen, armed with bludgeons, sand-bags, bottles filled with sand, brick-bats, and fishing spears, fell upon them with curses and shouts, maiming and cutting the pilgrims, killing the oxen in their carts, and burning the carts themselves and their contents.

No Catholic priests of the adjacent churches interfered to stop this outrage, whence it may be inferred that it was not wholly disagreeable to them. The Buddhists defended themselves as they best could under the circumstances, and Mr. W. D'Abrew, who is one of the most respected and enlightened among Singhalese Buddhists, went forward with some policemen to try to pacify the rioters. His good offices were so ill-received that he was knocked down, dragged into a neighbouring compound, beaten into insensibility, and robbed of his valuables. The police being powerless to stop the fighting, the military were called out, and quelled the riot.

Of course, this can be but one result to this affair. We Buddhists will ever recollect this practical proof of the savage intolerance of Christian bigotry for other religions, and value the mild and benevolent spirit of our Buddhism all the more. One such bloody fact as this does more to nullify the sweet platitudinous preaching of the Ceylon missionaries than all the eloquence of Megittuwatte, our silver-tongued orator and Buddhist's champion. As regards the action of Government, the nail has been hit squarely on the head, by a European planter correspondent of the *Times of Ceylon*, whose letter appears in that paper for April 5th. He says:—

"We, up here, reading of things after they have taken place, are of opinion that, had the Police appealed to the Catholic Priesthood at the Cathedral, they might have been induced to use their influence to quell the riot, by ordering the Roman Catholic crowd to disperse to their houses, which they would assuredly have done at such bidding. Again, we find the Government officials calling upon the Buddhist Priest, Migattuwatte, to keep his followers quiet, but it was evident they were not the aggressors. Why were not the clergy of the aggressive party called upon to take some steps? It is all very well for your contemporary to bully the Government, for what it calls support of, and sympathy with, the Buddhists, but surely so long as they conduct themselves with order and decency, they, who were in this island before the Catholics came to it, have a right to the free exercise of their religious ceremonies, and a part of their ceremonies is a "Pinkama." In my opinion, the Catholics should have a heavy fine levied on their place of worship, as they were clearly the aggressors. It is to be hoped the chief actors in the Easter Sunday tragedy will meet with their deserts, and that there will be no question, on the part of the Governor, in allowing the heaviest penalty to be enacted."

The old fable of the wolf eating the lamb under pretext that it was soiling the stream up-current, is in this instance corroborated.

COLOMBO, April 7th 1883.

Y * * *

THE RELIGION OF THE FUTURE.

OCCULTISM teaches us that ideas based upon fundamental truths move in the eternity in a circle, revolving around and filling the space within the circuit of the limits allotted to our globe and the planetary or solar system. That, not unlike Plato's eternal, immutable essences, they pervade the sensible world, permeating the world of thought; and, that contrary to chemical affinities, they are attracted to, and assimilated by, homogeneous universals in certain brains—exclusively the product of human mind, its thoughts and intuition. That in their perpetual flow they have their periods of intensity and activity, as their durations of morbid inactivity. During the former, and whenever a strong impulse is imparted on some given point of the globe to one of such fundamental truths, and a communion between kindred eternal essences is strongly established between a philosopher's interior world of reflection and the exterior plane of ideas, then, cognate brains are affected on several other points, and identical ideas will be generated and expression given to them often in almost identical terms.

The correctness of this doctrine was often ascertained by modern occultists, and is once more shown as something above a mere plausible conjecture, just at present. A correspondent of our contemporary the *Indian Mirror*, writing from Italy (see issue of March 31, 1883), tells us that it has been his good fortune since he came to Florence—

"To meet with a gentleman from Philadelphia, in the United States, who has written a work, entitled, 'The Religion of the Future,' which is still in manuscript. This gentleman, the author, was brought up as a Quaker, but would not be considered orthodox by that body now. His opinions have been modified so materially by his travels in England, Germany, and elsewhere, as to make him quite heretical."

It is the brief summary of the manuscript, of "the Religion of the Future"—as given by the correspondent, that attracted our attention. The name of the Quaker gentleman is not mentioned; but had we been told that the work was written by our "Lay Chela," who, with regard to the fundamental doctrines explained by him, is the faithful amanuensis of one of the Himalayan MASTERS—we would have accepted it as a matter of fact. It is most probable that when the "Religion of the Future" is read in its completeness, there will be found more than one page and chapter, perchance, that will appear to the correctly informed occultist as grotesque and heterodox. Yet though it may sin in its details, it is perfectly correct in its essential features as far as we understand it in its presentation. Let our students of occult science judge.

"The peculiar tenet of 'The Religion of the Future' is that *Matter and Life are equally eternal and indestructible*; that the *Universal Life is the Supreme Being, not necessarily Omnipotent*, but of powers infinitely transcending anything of which we have a conception on earth; that man, on becoming fitted for absorption by moral purity, is absorbed into this *Universal Life or Supreme Being, being subject to frequent appearances on earth, until that moral purity is attained*; and that the *sum of all the experiences of the noblest of animated beings, from all parts of the Universe, is added constantly to the intelligence of the Universal Life.*"

We have italicized the most striking passages. Rendered in plain language and amplified, the Arhat esoteric doctrine teaches that (1) "Matter and Life are equally eternal and indestructible," for—they are one and identical; the purely subjective—hence (for physical science) unprovable and unverifiable—matter becoming the ONE life or what is generally termed "Spirit." (2) The hypothetical deity (or God as a personal *Being*) as something unattainable by, and incomprehensible to, logic and reason, being never speculated upon or taught—since occult science takes nothing *on faith*, it is classified with the highest of abstractions, and perceived and accepted in what we call "UNIVERSAL LIFE." (3) Omnipotent only through, and in conjunction with the immutable, eternal Laws of Nature which are thus the basis upon which LIFE works, it is not "necessarily Omnipotent," *per se*. (4) That man is absorbed into, and becomes one with, the Universal Life, or Parabrahm, only after he is entirely purified, *i. e.*, disenthralled from matter and gone beyond the sphere of sense—is a doctrine recognised alike by Buddhist, Hindu and other old Asiatic philosophies; as also (5) that man is "subject to frequent appearances on earth," until his double evolution—moral and physical—is achieved throughout the seven Rounds and he has reached the ultimate perfection. The latter doctrine is carefully explained by "Lay Chela" in the later "Fragments of Occult Truth." (6) and last, "the sum of all the experiences" of man from all parts of the Universe, "is added constantly to the intelligence of the Uni-

versal Life"—means simply this fundamental doctrine of the Secret Science: "UNIVERSAL INTELLIGENCE, is the sum total, or the aggregate of all the intelligences, past, present and future of the universe." It is the Ocean of Intelligence formed of countless drops of intelligences, which, proceed from, and return to it. If they were all taken out, to the last drop, there would be no more Ocean." (BOOK OF THE ARHATS, Sect. IV, leaf 39). A further description of the author is thus given by the correspondent.

"I read his 'Religion of the Future' with very great interest. Without having any knowledge of what was being done in Calcutta, in the religious world, he had made a study of Hinduism, of Buddhism, and of Christianity, with a view to reconcile and harmonize them. Not having any acquaintance with any of the Eastern languages, the author of 'The Religion of the Future' had been obliged to rely entirely upon translations, but of these he had made a careful and judicious use. His admiration for the philosophy of Hinduism is enlightened and ardent. He gives an abstract of it in his work, and of the life and teaching of Gotama Buddha, for whom all who study the subject must have a profound veneration.

"The peculiar ideas of the author are preceded by an intelligent and appreciative review of the religious philosophy of Hinduism, of the life and teaching of Gotama Buddha, and of the life and teaching of Christ.

"Without putting faith in the modern manifestations of spiritualism, the author of 'The Religion of the Future' thinks there is evidence in modern life that spirits take part in human affairs—spirits both good and bad."

DRAGGED IN AGAIN!

THE bisons, or North American buffaloes, we are told, when migrating, travel in vast solid columns of tens of thousands, which it is almost impossible to turn or arrest in their progress, since the rearward masses, pressing madly forward, drive the leaders on, whether they will or no. Their roaring is like hoarse thunder, and wide tracts of virgin forests, cultivated plantations and, of course, many a solitary hut of the prairie huntsman are swept away, ground to powder-dust by this living avalanche.

The above picture, with the subsequent reflections thereupon, was suggested to us by seeing our names dragged into polemics with regard to native volunteers. As a simile, it gives a fair idea of the dissatisfied Anglo-Indians in their present state of fury. Roaring themselves hoarse, they seem to press as madly forward as any herd of bisons, driving on their leaders. That they should upset every thing in their way, from forest down to hut, or, in plainer words, from the whole Bengali population down to the solitary and harmless Babu, is only as it should be expected, since they are blindly and helplessly driven on by their fury ever since the first impulse was given. This is easy enough to imagine. It is less easy to comprehend, however, why some of them should actually go out of their way to assault individuals that have no more than the man in the moon, to do with any one of them in particular, and their political squabbles especially—unless it be on the broad necessitarian principle of the American boy who—unable to satisfy his spite against a stronger comrade—made faces at his sister. During the whole period of our four years' living in India, neither our Society, nor its Founders, nor the Journal, had any thing to do whatever with politics. Nay, feeling an innate and holy horror for every thing connected with it, we have avoided the subject most strenuously. Empires might have fallen down and arisen anew during that interval, that still our Journal as ourselves would not have heeded the catastrophe but given ever our undivided attention to "Occult Truths" and kindred metaphysical problems. Nevertheless, several Europeans among the dissatisfied faction of Anglo-Indians, availed themselves of the opportunity to connect the hapless Theosophists with "Native Volunteers," a movement with which the latter have not the least concern; and, as a result, they have under various and fanciful *noms de plume*, bravely insulted them in the Anglo-Indian papers. Of course the object is self-evident. Unable to hit Mr. A. O. Hume, like the Yankee boy, they made "faces at his sister" in the theosophical sense of the word. The first shot having been fired in the *Pioneer* by a "Bailey-Guard" (may the idea of finding out his real correct name by having the pseudonym *anagrammed* never cross the mind of the poor man's enemies!) who declined "to break lances with so doughty a champion of Vegetarianism, Theosophy and Blavatskyism"—a host of imitators followed suit. At the time we write, the controversy appears closed by "Psychologist," in the same paper. A correspondent of that name would make the credulous public believe that Mr. A. O. Hume, who, with him, is transformed into "the dainty Ariel of the realms of theosophy

opened by 'the dear old lady'—is now amusing himself by performing the bidding of Col. Olcott, the Yankee Prospero."

Alas, for the quips and cranks of Sydney Smith, that they should be thus outrivalled and eclipsed by an obscure "Psychologist!" Like the Foston of the reverend humorist, notwithstanding their intended sourness, his witticisms are really "twelve miles from a lemon." Mr. Hume, who is kind enough to characterise the clumsy missiles as "good natured fun," in his answer in the *Pioneer*, rectifies the absurd accusation, thus:—

I notice that "Psychologist," who very good naturedly makes fun of some of my many short comings, speaks of me as acting under the behests of Colonel Olcott and Madame Blavatsky. Now I have the greatest respect for these two earnest and self-devoted philanthropists, but though a staunch supporter of the Theosophical Society, which may yet effect the grandest moral and social reforms, I owe it, both to them and to myself, to make it clear that I am not speaking in these matters at the instigation of that very limited, if august, section of native thought which they alone represent.

We should hope not. It would be a most desirable thing were the "Bailey-Guards" and "Psychologists" of the *Pioneer* to concern themselves with people and things they know nothing about as little as "the dear old lady" and the "Yankee Prospero" concern themselves with the non-official Anglo-Indian mob and their undignified brawls sailing under the pompous name of—political agitation.

THE TRINITY OF RIGHTEOUSNESS.

THREE other victims "smelling sweet in the nostrils of the Lord!"

The names of Justice North, the Rev. Dr. S. Wainwright, and Mr. Alexander Scott, will go to posterity, if Christendom has any decent sense of gratitude left in it. The first named is the righteous Judge who has just sentenced Messrs. George W. Foote, the editor, W. T. Ramsey, the printer, and H. A. Kemp, the publisher, of the *Free-thinker*, to rather a long term of imprisonment, the "trinity of Unrighteousness," thus finding an avenging Nemesis in the "trinity of Righteousness."

To moderate the zeal of Torquemada, the great Inquisitor, Pope Alexander VI had to name four assistants to help and check at the same time the passion of that holy ogre for burnt human flesh. To moderate the zeal of the Justices North, the powers that be over them will have to repeal more than one law, eaten long since by rats, but still alive and cherished in the large magnanimous hearts of those who would call themselves the followers of Christ and the avengers of God, while full of the spirit of Torquemada, they are really but the humble servants of him—who tempted the Crucified. The parable about the "talents" in which,—Mr. Justice North personified the "Master," who "reaps where he sows not, and gathers where he has not strewed," was represented, with that difference only, that Mr. Foote, "the unprofitable servant," was not accused by him of hiding his Lord's "talent in the earth," but of "prostituting his talents to the work of the devil." Therefore—"thou wicked and slothful servant, be cast into the bottomless pit and outer darkness." There was also "weeping and gnashing of teeth"—only not in the bottomless pit, but on the gallery—and we hope, *higher*, if there be such an upper story. The words addressed to the righteous Judge by the prisoner after sentence was passed on him (the father of a family, we hear, whose forced absence, and inability to support them for one whole year, will tell on the poor home) are memorable and may yet become historical. "My Lord, I thank you, it is worthy of your creed,"—said Mr. Foote.

And thus, once more is the prophecy fulfilled: "For unto every one that hath shall be given, but from him that hath not, shall be taken away even that which he hath."

The trial was for blasphemy—an elastic word that, capable of being stretched out *ad infinitum*.* The Christmas Number of the *Free-thinker* contains the graphic, though, we must

* "What is blasphemy?" asks Col. R. Ingersoll in a recent lecture—"First, it is a geographical question. There was a time when it was blasphemy in Jerusalem to say that Christ was God. In this country it is now blasphemy to say that he is not. It is blasphemy in Constantinople to deny that Mahomet was the prophet of God; it is blasphemy here to say that he was. It is a geographical question, and you cannot tell whether you are a blasphemer or not without looking at the map. What is blasphemy? It is what the mistake says about the fact. It is what last year's leaf says about this year's bud. It is the last cry of the defeated priest. Blasphemy is the little breastwork behind which hypocrisy hides; behind which mental impotency feels safe. There is no blasphemy but the open avowal of your honest thought, and he who speaks as he thinks blasphemes."

say a little too plastic, illustration of the solemn view allowed by divine grace to Moses from within the "cleft of the rock" and described with such chastity of style in *Ætodus* xxxiii. v. 23. Failing to catch the spirit of the divine allegory, the defendants reproduced too faithfully the dead letter of the text, and thus could hardly fail to catch it this time. They were guilty of bad taste and vulgarity, and they certainly deserved to be tried and sentenced by a jury of—Æsthetics. The jury of Christians by declaring them "guilty" have only thrown dishonour and ridicule upon their own holy Bible. The sentence falls heavier upon the latter than upon the prisoners. We know a Christian gentleman in India who, little acquainted with the Old Testament, offered a sovereign for the Christmas Number of the *Free-thinker*, in order to compare the two, and who otherwise would have never heard of the publication.

Having done with No. 1 of the "Trinity of Righteousness," we have to speak of the second and third personages of the same. Rev. Dr. Wainwright and Mr. Scott are respectively the President and the Honorary Secretary of the newly established "Society for the Suppression of Blasphemous Literature," a body that bodes fair to revive the Holy Inquisition if, in the course of its evolution it is not made to come to grief.

Protestantism recognizing no saints—no statues, therefore, with glories around the heads can be erected to these three truly good men. Nor have they any chance of being canonized after passing through the usual process of beatification, the promoter of faith—popularly and legally known in Rome as "the devil's advocate," being sure to raise all possible objections against the beatification of the three Protestant gentlemen. It is a great pity though; for, if any "friends of God" have ever deserved such honours, it is surely they. Indeed, they have all the needed requisites demanded for it by the Holy See, *to viz* :—"a general reputation for sanctity, and supernatural gifts;" they having performed the two prescribed ostensible miracles—(a) that of resurrecting to life an old and obsolete law for blasphemy, dead as a door nail for over half a century; and (b) that other one—of forcing the proud, free born Briton, whose greatest boast is his absolute liberty from the shackles of mental and physical slavery, to permit its revival and forthwith to see it taken advantage of and abused. Again, the act of devotion shown to their Maker, by these three saintly characters, is far more meritorious than that of many a glorified saint. Surely the merit of allowing one's unwashed body to be devoured by vermin for fifty consecutive years, cannot bear for one moment comparison with that of abandoning one's fair name to the vultures—called Contempt and Ridicule—of the generations to come! Let only the Rev. Dr. Wainwright and his worthy Secretary Mr. A. Scott, carry out their threat, and the thundering peals of laughter that will convulse all the educated classes of Europe and America will deafen every bigot, and silence for a long time, if not for ever, the croaking sound of psalm-chanting, and nasal singing of every Sunday service and Mass. The astonished question, "What next?"—made by every sane man who had heard of the revival of an old law, of which decent people in England felt already ashamed 250 years ago, is answered by the self-constituted God's body-guard, Messrs. Wainwright and Scott, in the following lines published in several daily papers:—

"WE PROPOSE TO GET UP CASES, AS OUR FUNDS WILL ALLOW, AGAINST PROFESSOR HUXLEY, DR. TYNDALL, HERBERT SPENCER, SWINBURNE, THE AUTHOR OF 'SUPERNATURAL RELIGION,' THE PUBLISHERS OF MILL'S MORLEY, THE EDITOR OF THE *Jewish World*, DR. MARTINEAU, AND OTHERS, WHO BY THEIR WRITINGS HAVE SOWN WIDESPREAD UNBELIEF, AND, IN SOME CASES, RANK ATHEISM, IN CULTIVATED FAMILIES."

Are we dreaming, or awake? Is the above grotesque defiance of disgraceful obscurantism thrown into the face of science as of all the enlightened portion of mankind, something more serious than an indecent farce of pseudo-conservatism, and is it really intended as a *bonâ-fide* threat? The sentence passed on the editors and publishers of the *Free-thinker* gives it an air of probability undreamt of in this so-called age of progress and freedom of thought. In our bewilderment, we really do not know whether in penning these remarks we are crossing or not the (to us) forbidden boundaries of politics. In these days of sudden surprises, when no one knows what is what, which is which, and who is who, we would not wonder if, like Mr. Jourdain, who spoke all his life prose without

suspecting it, we were told that our reflections are "political" and also blasphemous to boot. It would, of course, be a profound honor to share prosecution in the distinguished company of Messrs. Huxley, Tyndall and Herbert Spencer. Yet—*proh pudor!* assuredly a subscription ought to be raised to secure for the said "body-guard" comfortable quarters in some pleasant but solitary place. For instance in one of those asylums which are giving lately hospitality to so many victims of religious frenzy—whenever they escape gallows—modern imitators of Abraham's sacrifice, the murderers of their sons and daughters who allege to receive divine commands from God to that effect. Already, another old law—against palmistry—having been dug out for the easier prosecution of Mr. Slade the medium, some six years since, with the revival of the law for blasphemy England may hope to become ere long the world's theatre re-enacting on its cultured and polished boards, and for the edification of all Europe, another series of those mediæval dramas and bloody tragedies of the palmy days that preceded King William's veto of the witchcraft act, such as witch-burning and Quaker-branding and flogging at the cart's tail. In our days of revivals of everything in general, and mouldy antiquities especially, it is not so very unreasonable to expect to see repeated the scenes that illustrated the reign of Francis I., a pleasant period during the lapse of which 100,000 witches were burned alive. And what more refreshing sight for the liberals of merry old England than the carrying out of this programme, for instance:—A whole army of mediums having been subjected to a close examination by Rev. Wainwright and Co., and found all marked by the devil's horn—(a sign that every candidate to sorcery bears during his novitiate) are sentenced by Mr. Justice North to public roasting on Charing Cross. Imposing spectacle and scenery! The huge piles of wood are surrounded and protected by a triple row of soldiers of the Salvation army—Mrs. General Booth, as Commander-in-Chief on the back of an elephant (trophy of India), her banner with its ominous words "Blood and Fire" unfurled, and her double-edged sword, in the shape of a crux-ansata and cross combined, ready to cut the ear of any Malchus who would dare to interfere. Orders rapidly passed through telephones. Huge electrical machines prepared, as the wood of the pyres is to be kindled by electric light, and, very huge phonographs in great supply,—the last words of mediums confessing to their allegiance to, and connection with old Harry, having to be recorded and preserved in the phonographs as evidence for the future generations of sceptics to come. Large band of "celestial musicians", gathered from the pagodas of India and converted by Major Tucker to Christianity, playing the March from Wagner's Opera the "Gaal" on the death of the Holy Swan. The motley crowd of mediums having been put to death and disposed of *for believing in*, and encouraging the devil; next comes a batch of the Fellows of the Royal Society headed by Messrs. Tyndall, Huxley, and Herbert Spencer, sentenced *for not believing in* the horny and cloven-footed gentleman. In consideration for their services and their scientific discoveries, they having furnished the modern Holy Inquisition with telephones, electric light, and phonographs, the sentence of death passed on the learned prisoners is commuted to one more worthy of this enlightened age. To prove that Religion has always proceeded hand in hand with Science and Progress, the erudite *blasphemers* are simply "flogged and branded at the cart's tail" and sent home with a paternal admonition from Comstock, invited for the occasion from America, his travelling expenses being paid from the Missionary funds, replenished by the voluntary contributions of all the poor servant girls in awe of eternal damnation. The gloomy scene closes with the "Death March of Saul".....

We confess our shortcomings. We prefer brutal sincerity and a frank avowal of despotism to sham protestations of liberty, and—pharisaism. We would a thousand times rather submit to the iron-bound limitations of the Russian press-laws, of censorship, and an honestly open system of autocratism, than risk to trust to the treacherous promises of the deceptive *fata morgana* of English social and religious liberty, as exercised at present. Why not be honest, and confess at once, that the freeborn Englishman is free, only so long as no old laws, *reliquie* of an age of barbarism, are dragged out to light as a weapon against him by the first Pecksniff-like scoundrel who chooses to satisfy his grudge and spite against his better ones? After which, this vaunted freedom may be snuffed out under the extinguisher left by law at the sweet will and pleasure of any prejudiced or bi-

goted judge. Freedom of thought, freedom of speech, and along with it social freedom, are simply delusions like all the rest; the will-o-the-wisps, the pit-falls prepared by the old generations to ensnare the new ones, the credulous and the innocent. "So far shalt thou go and no further!" says the terrible but honest genius of the Russian Press, pointing out with his finger to the boundaries prescribed by censorship; while the Englishman who sings so proudly.

"Britannia rules the waves,
The Britons never ne—ver, ne-e-ve-er, will be slaves!"

—finds himself before he has hardly time to draw the last note, in the tight embrace of Public Opinion, the boa-constrictor like Mrs. Grundy; who, after squeezing breath out of him, coolly throws him right into the clutches of some other such "Trinity of Righteousness," that may be watching its main chance from the top of some other pile of obsolete and long-forgotten, but still-existing laws.

Thus, it would appear that Protestant England who has rejected with the rest of the Roman Catholic dogmas, laws and usages, that of the *Index Librorum Prohibitorum* and *Expurgandorum*, and filled miles of columns in her newspapers with scornful remarks upon Russian censorship, allows after all her pious judges and clerical bigots to have the best of her in various underhanded ways. And why should they not, since there is no one to check their zeal? Adding cant to piety, and treachery to intolerance, by pouncing upon their chosen victims unawares, they could never serve in any more appropriate way the God *created by them in their own image*—the "Lord," who promised Moses "I will harden Pharaoh's heart," and who has hardened it about a dozen times, for the mere pleasure of multiplying his signs and wonders and then punish by putting his own victim to death.

Dies iræ!... Non omne licitum honestum. We prefer Mr. Foote's actual position to that of his severe Judge. Aye, and were we in his guilty skin, we would feel more proud, even in the poor editor's present position, than we would under the wig of Mr. Justice North, who, Solomon-like, sits in all his glory rendering judgments "after his own heart."

The Manager calls particular Notice to the fact that all Money-orders must now be sent payable at ADYAR P. O. (Madras), India.

SPECIAL NOTICE TO CORRESPONDENTS.

Adverting to articles and correspondence destined for the pages of the THEOSOPHIST, we would call the attention of intending contributors of the following instructions:—

(I.) *No anonymous documents will be accepted for insertion, even though they may be signed "A Theosophist."*

(II.) *Any contributor not desiring his name to be made public, should give the necessary intimation to the Editor when forwarding his contribution.*

(III.) *Contributors are requested to forward their articles, in the early part of the month, so as to allow the Editor plenty of time for correction and disposal in the pages of the THEOSOPHIST.*

(IV.) *All correspondence to be written on one side of the paper only, leaving clear spaces between lines and a wide margin.*

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

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SPECIAL NOTICES.

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TO SUBSCRIBERS.

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

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SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 4, No. 8.

MADRAS, MAY, 1883.

No. 44.

COLONEL OLCOTT AT DACCA.

We copy the following from the *Indian Mirror* of 24th March :—

[FROM OUR OWN CORRESPONDENT.]

DACCA, the 19th March 1883.

“COLONEL OLCOTT delivered his second lecture on Sunday, the 17th instant, at 3 P. M., in the Northbrook Hall of Dacca. As a matter of course, the Hall was filled to suffocation.

“A large number of the incurable invalids of our town assembled in Babu Parbatty Churn Roy's bungalow, waiting most anxiously to be relieved of their long-standing maladies by the influence of the mesmeric art. But the Colonel not having had sufficient time at his disposal to be able to devote his attention to curing their diseases they were dismissed.

“In course of his first lecture on Friday night, the learned Colonel said that mesmerism had the power of giving sight to the blind, hearing to the deaf, and speech to the dumb. People were, therefore, on the tiptoe of expectation to see some diseases cured which had baffled the persistent efforts of the surgeon and the physician to effect a recovery. It would have been worth while for our worthy Colonel to have continued for some time in the metropolis of Eastern Bengal, and practically demonstrated the efficacy of the healing art of mesmerism.

“A hysteric patient and one affected with a colic pain for years have been cured. A girl of four years, afflicted with hard paralysis, has been partially relieved. But diseases of the first named class have a tendency to renew their onslaughts upon the patients, and we have in these cases no guarantee of a certain immunity from their attacks for all time to come.

“Colonel Olcott assured his ailing visitors on Sunday morning that they should resort to the local doctors whom he would initiate in the healing secrets of the mesmeric art. Doctors Pores Nath and Kally Kumar have learnt from him the powers of healing for the benefit of their fellow-townsmen.

“About sixteen persons have been admitted to the membership of the Theosophical Society. The fees for admission, amounting to about rupees one hundred and sixty, as also the fifty rupees paid in behalf of the Bar Library of Dacca, have been left by him for the aid of the Sunday Schools which he wished to be established in Dacca for the instruction of Hindu children in the principles of the Aryan *Shastras*.

“What has caused Col. Olcott to be raised in universal estimation, is the high and exemplary tone of morality, taught by his learned discourse of Friday night and the earnest exhortation made by him to Hindu students to dive deep into the invaluable treasures of the classical literature and philosophy of their mother-land. He remarked upon the growing vice of intemperance, and facetiously observed that the first European ship, manned by Portuguese adventurers, that anchored off the island of Ceylon, had no distillery to plant on the soil of the old Aryans.”

COLONEL H. S. OLCOTT, the President Founder of the Theosophical Society, delivered, by request, a Lecture at the “DARJEELING TOWN HALL” on Saturday, the 24th March, at 4 P. M. Subject:—“THEOSOPHY, A TRUE SCIENCE, NOT A DELUSION.”

The Indian Mirror of April 4, says:—“COLONEL OLCOTT, President of the Theosophical Society, returned to Calcutta on Sunday last, after visiting Krishnagur, Dacca, Darjeeling, Jessore, and Narail. He will leave again on his presidential tour by the E. I. Railway this afternoon. We hear he is much prostrated by overwork and his fatiguing journey in this hot weather.”

Col. Olcott formed two more branches of our Society at Narail and Jessore. The official reports will be found in another column. He has of late been receiving so many invitations from different parts of Bengal to visit those stations and establish Branch Societies that he was obliged to alter his programme, published in our last issue. Instead of returning to Calcutta, therefore, on the 18th of April, he is expected back there on the 30th. Should no further alterations be made, we expect our President back at the headquarters by the time this number reaches our Subscribers. After taking the needed rest, he will leave for Ceylon on the 17th of May. Further particulars of his Bengal work and the programme of his Southern India tour will appear in our next.

COLONEL OLCOTT'S LECTURES ON THEOSOPHY AND ARCHAIC RELIGIONS.*

MADRAS seems destined to lead the van of the Theosophical movement in India. The Madras Theosophical Society can congratulate itself upon the collection by its Assistant Secretary of the valuable lectures of Colonel Olcott, which had hitherto been scattered over a multitude of publications, and been thus inaccessible to all but the patient student. This publication has supplied a long-felt want by bringing within the reach of all a vast mass of information about Theosophical matters, calculated to be of immense use to the Fellows of the Theosophical Society and other honest inquirers, whose numbers are daily on the increase. The “bill of fare” is very attractive; the present volume contains the following lectures of the Colonel:—

- The Theosophical Society and its Aims.
- The Fourth Anniversary Address.
- Theosophy and Buddhism.
- The Life of Buddha and its Lessons.
- The Occult Sciences.
- Spiritualism and Theosophy.
- India: Past, Present, and Future.
- Theosophy: Its Friends and Enemies.
- The Civilization that India needs.
- The Sixth Anniversary Address.
- The Spirit of the Zoroastrian Religion.
- Theosophy, the Scientific Basis of Religion.
- The common foundation of all Religions.
- An Address to Indian Graduates.

*A collection of Lectures on Theosophy and Archaic Religions delivered in India and Ceylon. By Colonel H. S. Olcott. Published by A. Theyaga Rajier, F. T. S. Madras; 1883.

The book also contains an excellent address to Lady Theosophists by an eminent Anglo-Indian Theosophist.

For Theosophists and their friends the collection is simply invaluable, and we have no hesitation in declaring no Theosophical library complete without it. As the book is very moderately priced, we venture to predict a large sale for it. (*Indian Mirror*).

PROGRAMME OF COLONEL OLCOTT'S BENGAL TOUR.

COLONEL OLCOTT left Calcutta on Wednesday last for Berhampore and other places on his Theosophical tour. A large number of Theosophists waited at the Howrah Railway station to see him off. In consequence of several new engagements, his return to Calcutta from East Bengal was delayed. This has necessitated a further alteration in the programme of his tour. The following is the present programme:—

Arrive.	Place.	Leave.
	Calcutta	4th April.
5th April	Berhampore	8th "
9th "	Bhaugulpore	11th "
11th "	Jamulpore	13th "
13th "	Dumraon	15th "
15th "	Arrah	17th "
17th "	Bankipore	20th "
20th "	Gya	22nd "
23rd "	Bankura	25th "
25th "	Burdwan	27th "
27th "	Chackdigi	29th "
29th "	Chinsurah	30th "
30th "	Calcutta	.....

COL. OLCOTT'S CURES IN BEHAR.

[TO THE EDITOR OF THE "INDIAN MIRROR."]

SIR,—The undersigned medical practitioner hereby certifies to have been present this day at the house of Babu Tej Narain, and witnessed the following cures by Col. Olcott:—

I. Mrs. Jones, wife of Mr. J. A. Jones, Pensioner and Fourth Master in the Government Zillah School, of a muscular rheumatism in the deltoid and scapular muscles from which she had suffered since August last.

II. Babu Kali Bur Mukerji, Head Clerk, Commissioner's Office, of chronic cephalalgia, and muscular rheumatism in the chest.

III. Mahomed Ali, Pleader in the Judge's Court, Midnapore, muscular rheumatism in the shoulder and right arm, from which he had suffered one year. (This case was cured almost instantaneously. Col. Olcott made only seven passes from shoulder to arm.)

IV. Janki:—Caste, Rajput; occupation, shopkeeper:—Of lumbago of 8 $\frac{3}{4}$ months' standing.

V. Probodh Bala, a girl of 11 years, who has suffered from hemiplegia since her first year. As her intelligence is obscured, and she could not give any help by intellectual co-operation, one treatment was not enough to make a complete cure. But after a few minutes' treatment, she was enabled to raise her arm to full length, and straightened her leg, and bore her weight upon that foot which had previously been bent under.

Yours, &c.,
LADDLE MOHUN GHOSE,
Medical Practitioner.

BANGALPORE, }
10th April 1883. }

CURES EFFECTED BY COLONEL OLCOTT AT DUMRAON AND ARRAH.

[TO THE EDITOR OF THE "INDIAN MIRROR."]

SIR,—The word wonderful is scarcely strong enough to characterise the cures that Colonel Olcott has been effecting while on his present tour. Though some people, who have not been eye-witnesses, may laugh, it is yet but the simple fact that cases, given up by learned European and Native physicians as hopeless and incurable, have been cured by him as if by magic. At Dumraon and Arrah, where I have been passing a few days, he has relieved and cured a good many patients under my own eye. There is nothing secret about his methods. On the contrary, he especially invites medical men to watch his processes and learn them, if so disposed, as scientific facts. He neither takes money, nor

desires fame, nor expects even thanks; but does all for the instruction of his Society members and the relief of suffering. The waste of vital energy he makes to cure incurable cases is something tremendous, and how a man of his advanced age can stand it seems marvellous. I have seen him treat, perhaps, thirty or forty patients, but a few examples will suffice to give you an idea of all.

Case No. I.—Sheubhanjan Lall, a middle-aged anæmic, thin man, came in a *palki* for the cure of a fixed pain just over his right nipple. This pain was the result of a kick from his horse four years ago, since which time it has been intense and constant. The poor man was so bad that he could not breathe freely, nor had he strength to stand up for treatment. He could not bear even the burden of a light stethoscope when I examined his chest. A few minutes' treatment cured him so radically and completely that he felt no pain even when the Colonel percussed over the injured part, and made him bend forward and backward several times and sit on his heels and raise himself quickly.

Case No. II.—Bishesar Doyal, aged 40, healthy looking man, but so deaf (since the last 27 years) that he could not hear anything without the aid of instruments. After a few minutes' treatment he regained his sense of hearing, so much that he could hear words in an ordinary voice from five yards' distance.

Case No. III.—Ushruff Ally, suffering from partial deafness, could hear from only a cubit's distance. After five minutes' treatment he began to hear from a distance of six yards.

Case No. IV.—A Mahomedan boy, suffering from chronic dysentery since the last two years. He has had a fixed and constant pain over the epigastric region. The pain entirely left the poor boy after a couple of minutes' treatment.

Case No. V.—A boy of sixteen suffering from epilepsy during the last four years. He looked deviated and vacant. When he was taken to the Colonel's room for treatment, he was just on the point of getting a fit—the well-known epileptic shiver was mounting his limbs and his eyes were becoming fixed. The fit was stopped then and there, and after a few minutes' treatment he looked intelligent and cheerful, and declared that he was all right, intelligence beaming in his face. It reminded one of sunlight breaking through a cloud. At first he could scarcely answer my questions or describe his desire, but speech now became fluent.

Case No. VI.—Boidya Nath Bannerji, an educated gentleman, a Pleader, Judge's Court, Bhaugulpore, had been suffering from glaucoma (chronic) and atrophy of both the optics diseased since the last 7 years. He was perfectly blind in the left eye, and with the right could barely see large objects near by. The pupils did not respond to the stimulus of the light. His case was declared incurable by two of the best oculists in India, *viz.*, Drs. Cayley and R. C. Saunders. Boidya Nath Babu possesses certificates from Dr. Cayley to this effect. He has had fourteen treatments only, and at intervals since February 25th last. He has perfectly regained sight in his left eye, the right one is also getting better. This morning he could even discern the color of flowers growing at a distance of 20 yards. I and my friend, Babu Bepin Behary Gupta, Assistant Surgeon, Dumraon, examined his eyes yesterday with an Ophthalmoscope. We found that the atrophied discs were becoming healthy, the shrivelled blood vessels admitting blood to circulate in and nourishing the discs. To all intents and purposes he is cured for ever, if left to himself, Nature will do the rest. He can easily walk about without any one's help and the glaucomic tension of the eye ball is all gone. I hope to send you the original certificate of Dr. Cayley, which is now in the Judge's Court of Bhaugulpore. Our medical books report no such case, and every Ophthalmic Surgeon among your readers will admit this cure to be unprecedented. I put it to my professional brethren whether the cure of this one case should not induce them to look into this subject of mesmerism which, on pure scientific principles, effects such staggering marvels of healing. Professor Huxley justly described, in the last International Medical Congress, held in London, the healing power of a scientific physician, when he compared him to a blind man with a stick in his hand to drive his antagonists by brandishing it right and left, but hitting only a few. I have mentioned the names of Drs. Cayley and Saunders in connection with this case, only because of my respect for the eminence of their authority, and the importance which their unfavorable official certificate gives to the cure which Col. Olcott has made in this instance.

I have written mainly for the eyes of my professional colleagues, and none know better than they how safe I am in challenging the Medical world to produce the record of a duplicate to this case.

Yours, &c.,

BROJENDRA NATH BANNERJI, L. M. S.,
Medical Practitioner, Allahabad.

ARRAH, 18th April 1883.

COL. OLCOTT'S WONDERFUL SUCCESS.

TO THE EDITOR OF THE "EAST."

SIR,

With high sentiments of pleasure and gratitude to Colonel Olcott, the President of the Theosophical Society, and the zealous champion of Hindu Philosophy, I beg to inform the public of the wonderful recovery of Babu Shoshi Mohan Dass, a relative of mine and a student of the Dacca College, and his wife, from the diseases which baffled all sorts of medical treatment hitherto resorted.

Babu Shoshi Mohan Dass had been suffering from an acute nervous pain on the back part of his head for the last six months, and had undergone Allopathic, Homœopathic and Electropathic treatments to no effect. His pain recurred every day at 12 A. M., and continued till 12 o'clock night; and his wife had been suffering from malarious fever, enlarged spleen, and a pain on the left side of her chest and on the back, consequent on the functional derangement of the heart, &c., &c., for upwards of two years, and only 18 days ago she had been attacked with hysteria, with all the violent symptoms of the disease. The fits recurred 6 or 7 times in the day and 4 or 5 times in the night, and lasted every time on the average more than 1½ hours or so. At the time of the fit she had spasms in all the muscles of her body, violent shaking of the head, tearing hair, biting her own arms, tongue, fingers, &c., and persons around her, screaming, howling, crying, &c. The fit was so strong that even chloroform failed to give relief even for a few minutes. She was put under the treatment of the Homœopathic doctors, whose treatment unfortunately produced very little effect; but yesterday Col. Olcott, the friend of the sufferer, compassionately visited them at nine and perfectly cured them within 20 minutes by his wonderful skilfulness in Mesmerism. The patients are now all right. Shoshi Babu's wife, who was almost confined to the bed so long, can now walk abroad as a perfectly healthy woman.

We have been, for some time, hearing from the newspapers of Col. Olcott's reputation and fame, of his wonderful ability, and this time we had the fortunate opportunity of seeing him in person and his wonderful skilfulness in curing diseases to the greatest astonishment of the beholders and to the heartfelt gratitude of the patients cured.

In conclusion we heartily offer our thanks to Col. Olcott and pray for his long life and sound health.

PURNA CHUNDRAS SEN,

DATED DACCA, } Practitioner of Homœopathic
the 18th March 1883. } Medicine and Surgery.

NOTE.—Surely our correspondent does not mean to say that miracles are possible even at this fag-end of the nineteenth century. If not, then why this attempt at ascribing these alleged cures to supernatural agencies?—*Ed. East.*

[*Mirabile dictu!* The esteemed editor of the *East* must surely have been labouring under a biological hallucination at the time of penning his—to say the least—ill humoured remark. What is there in Mr. Purna Chundra Sen's above quoted letter to make him suspect his correspondent of making an attempt to ascribe Col. Olcott's cures to "supernatural agencies?" Are the words—"wonderful recovery"—"skilfulness in Mesmerism," "ability," etc. etc. synonyms of "supernatural agencies?" The Theosophists do not, as a rule—least of all the Founders—believe in, or attribute, any thing whatsoever to "miracle" or *supernaturalism*; nor do they ever allow their members, if they can help it, to have any such superstitious ideas "at this fag-end of the nineteenth century." We do not find in the above quoted letter one word reminding in the remotest way of any "superstition." Had Mr. Purna Chundra Sen, or the President Founder, attributed his cures to the intervention of God or Divine Providence, then would the ill-humoured remark have indeed its *raison d'être*. But we suspect that it is just because of his letter being quite innocent of any such gushy allusion,—some people laying all and every thing at the door of that hypothetical providence—that the Editor

of the *East* went out of his way to send a thrust into his correspondent. Nor are Colonel Olcott's cures likely to ever become any less *bond-fide* and real, for their being called by all the editors the world over only—"alleged" cures.—*Editor Theosophist.*]

THE *Behar Herald*, of Bankipore, says:—"Colonel Olcott, who, we understand, on account of unavoidable circumstances, had to change his original programme, is expected here on or about the 22nd of the current month."

COLONEL OLCOTT AT BERHAMPORE.

[FROM OUR OWN CORRESPONDENT.]

BERHAMPORE, the 16th April 1883.

COLONEL H. S. OLCOTT, President-Founder of the Theosophical Society, arrived here on Thursday, the 5th instant, and delivered an eloquent lecture on the evening of the following day.

The arrangements for the lecture and the Colonel's reception were in a right royal style.

The meeting was an open-air meeting in the premises of Babu Sriram Dutt of Ghatbunda. The whole town attended, and the audience, which comprised men of all ranks and grades, numbered nearly 3,000.

The subject of the lecture was "The present Degeneration of India," and "Theosophy, the Sole Means of Regeneration." The lecture was so eloquent and impressive that it almost brought tears to the eyes of the audience. It is a great pity that there was no short-hand reporter present.

On the 7th, the Colonel initiated seven new members, and then left for the Murshidabad Palace en route to Bhaugulpore.

During his stay of two days and-a-half only, the Colonel demonstrated the efficacy of human magnetism as a curative agent by healing a case of local paralysis, a case of hysteria, a case of convulsions, and affording more or less relief to several others.

You are aware how reluctant the Colonel is to treat diseases brought on by the indulgence in inebriating drinks and drugs, and venereal disorders. We had practical demonstrations of the cause of it. Some of the patients cured had concealed the cause of their suffering; but though cured at the time, they have since had relapses, thus showing that to eradicate the lurking poison from the system in these cases requires time and lengthened treatment. Altogether the Colonel's visit to this station was a great success.—(*Indian Mirror*).

The 17th April 1883.

You are aware that this town was, for some time past, greatly disturbed with a disgraceful *daladali*. A reconciliation was effected yesterday, and all parties attended with friendly feelings the invitation last night at the Maharani's Palace on the occasion of the *Unnapurna Pujah*. Great credit is due to Nusu Babu, the Maharani's sister's son, who is said to be the secret spring of this move. Colonel Olcott's late visit to the station and the exertions of the Commissioner have had great influence in bringing about this desirable reconciliation.

COLONEL OLCOTT AT DUMRAON.

[FROM OUR OWN CORRESPONDENT.]

DUMRAON, the 18th April 1883.

COLONEL H. S. OLCOTT, President-Founder of the Theosophical Society, arrived here on Sunday, the 15th instant, by the evening passenger train, and was received enthusiastically. He was lodged in the palatial garden-house of the Maharajah of Dumraon. The next day he delivered an eloquent lecture on "the Objects of Theosophy," in the school compound. The meeting was largely attended, and the well-known Sadharam Nagabaeha was in the chair. The Colonel's eloquent appeal to the audience made such impression, and their heart swelled with the righteous pride of being Aryans, and descendants of such noble forefathers. The lecture over, the President rose, and publicly announced his devotion to the cause of Theosophy. He pithily said that it was a sad day for *Bharatvarsha* that a white man from the *palat* should entreat the Hindus to prize their own treasure, which has been spoiled, through their own negligence, by the foreigners.

The meeting broke up with an eulogistic speech by Rai Jai-prakash Lal Bahadur, the Dewan.

Colonel Olcott, successfully treated some cases of diabetes, rheumatism, deafness, and some other complicated cases, and gave instruction in mesmerism to the local Assistant Surgeon. On the 17th, Colonel Olcott formed a Branch of the Theosophical Society, and initiated fourteen Fellows, with Sadharam Nagabaeha as Acharya; Babu Devi Prasad, President; Dr. Bepin Behari Gupta, and Bukshi Narasinha Narayan, Vice-Presidents; and Babu Prayag Sinha, B. A., C. E., Secretary. After visiting his Highness the Maharajah, he left for Arrah by the evening passenger train.—(*Indian Mirror*).

WHAT ARE WE COMING TO?

[TO THE EDITOR OF THE "INDIAN MIRROR,"]

SIR,—That honest philanthropist, Colonel Henry S. Olcott urged upon us most earnestly, in the course of a public lecture, the necessity of imparting religious and moral instruction to the youth of our country—a necessity always pointed out to by the best friends of India, but nevertheless always overlooked and pooh-poohed. Will any body say there is no room here for new religious schools and religious books? Yet is there any active movement, even in Calcutta, towards carrying out the beautiful scheme so clearly laid down by the good American gentleman? High secular schools, learned god-less scholars, and brilliant irreligious novels, we have enough and to spare. What is most needed at the present moment is the setting up of institutions for moral training where men of spiritual enlightenment should impart instruction to young men and women out of approved moral text-books and religious catechisms. In this connection some would, perhaps, refer me to the Brahma Schools that we have in Calcutta and elsewhere. But useful as they are, these are too few and too sectarian. Indeed, I sometimes think the Brahmans have very wrongly made a sect of themselves. Their moral code does not contain a word that is not borrowed from the original and pure Hindu *Shastras*. The very father of the Brahma Somaj himself tells us most plainly:—"The ground which I took in all my controversies, was not of opposition to Brahmanism, but to a perversion of it; and I endeavoured to show that the idolatry of the Brahmans was contrary to the practice of their ancestors and the principles of the ancient books and authorities which they profess to revere and obey." (Article on Ram Mohun Roy in the *Calcutta Review*, Vol. IV., p. 375.) It would certainly have been very fortunate for India if the followers of Ram Mohun Roy, instead of making a vain attempt to start a new religion, had begun a reformation of the old one, calling themselves Protestant Hindus. The success of such a move would assuredly have been immense. But this is a digression, Young Hindus should be taught to look back to the past of India with greater respect than they do at present. Perhaps 'Young Bengal' will scout the idea,—“Young Hindus who read Byron and Voltaire, play at billiards, laugh at their priests, patronize missionaries and believe nothing” (Max Muller's Lectures on the Science of Language). “This is not worth reading to a young man of the 19th century”; “O, this is quite Shakesperian”:*—such are the remarks which these men would offer in speaking of the great master-piece of Kalidasa, a work so highly prized by the greatest linguist the world has ever produced. Men, such as these, are the greatest curse to our country, greater even than the most iniquitous of our foreign oppressors. No punishment would be too severe for them. In the generation that cometh, let their name be blotted out.

Rushing off to excesses in any direction is always fatal. While in one direction the field is quite choked up with lawyers, educationists, and medical practitioners, in another direction it remains wholly uncultivated and barren. This is hardly as it should be. It cannot be too often repeated that the time has come for young Indians to seek new spheres, and traverse fresh grounds. They may yet find ample scope to exercise their abilities in the vast field of agriculture, trade, commerce, and manufacture. A better plan to escape from the lordly frown of the haughty Anglo-Saxon, I cannot think of. We have been deservedly taunted with the name of idle theorists. Let us, therefore, endeavour to be practical men; and let our orators and public speakers talk less of politics, and more of the spiritual and physical re-generation of our country. Let an educational institution be set up on the best European model where as much importance should be attached to boat races, target-practices, and athletic sports as to a sound literary, scientific, and religious scholarship. Once established under able management, one such institution would produce more practical result than all the existing schools and colleges put together. A purely Native institution of the kind, I indicate, does not exist in any part of India; but a little thought would at once convince one of its usefulness.

Yours, &c.,
S. H.—F. T. S.

The 17th April 1883.

OFFICIAL REPORT.

THE ECLECTIC THEOSOPHICAL SOCIETY.

In the temporary absence from India of Mr. Sinnett, President of the Simla Eclectic Theosophical Society, all communications in reference to that branch should be addressed to Colonel W. Gordon (officiating President), Calcutta. It is probable that the Eclectic Society will drop the present geographical addition to its title before long, and make Calcutta its head-quarters. On many occasions already its growth has been unnecessarily cramped by the organisation which has confined its operations to the hill station in which it was originally founded; the time has now come for giving it a more expansive constitution.

New Branches.

THE HOWRAH THEOSOPHICAL SOCIETY.

(CALCUTTA).

DEAR SIR AND BROTHER.

I beg to forward the copy of the proceedings of the formation of a Branch Society held by the President Founder at Col. Gordon's Place, Howrah, on the 7th March 1883.

I have the honor to remain,

Sir,

Your most obedient servant,
WARMESH CHANDER KUR,

Hony. Secy. to H. B. S.

HOWRAH,
17th April 1883. }

At a meeting of the Theosophical Society, presided by the Founder President, Col. Henry S. Olcott—

1. It was moved by Baboo Ram Doss Maitra that a Branch Society at Howrah be formed; seconded by Baboo Annoda Prasad Chatterjee. Motion carried unanimously.

2. Moved by Baboo Beharylal Mitter that this Society be called Howrah Theosophical Society; seconded by Baboo Pramotha Nath Doss, M. B. Motion carried.

3. The Chairman then appointed Messrs. Warmesh Chandur Kur, Ram Dass Maitra, Pramotha Nath Doss, and Annoda Prasad Chatterjee to frame Bye-laws for the guidance of the Society.

4. Upon motion made by Baboo Ram Doss Maitra and seconded by Baboo Annoda Prasad Chatterjee, Baboo Beharylal Mitter was appointed temporary President, and Baboo Warmesh Chander Kur the Secretary.

5. The President Founder then declared that the Branch would be duly chartered.

Then the meeting adjourned subject to the call of the President elect.

HOWRAH,
COL. M. GORDON'S HOUSE, } (Sd.) H. S. OLCOTT,
Dated the 7th March 1883. } President-Founder.

THE DUMRAON THEOSOPHICAL SOCIETY.

We have just been informed by telegram of the formation of a new branch of our Society at Dumraon.

We learn from a telegram, just received, that His Highness the Maharaja Sahib of Durbhauga has sent an invitation by telegram to Col. Olcott to visit him. The result will be duly reported in this journal.

THE DACCA THEOSOPHICAL SOCIETY.

At a meeting of members of the Theosophical Society, held at the house of Babu Parbati Charun Roy, the President-Founder in the Chair, and Babu Gurn Charun Bhattacharya acting as Secretary, it was, upon motion of Babu Dinanath Sen, seconded by Babu Krishna Chandra Roy.

Resolved: That a branch of the Theosophical Society be formed at Dacca.

I. Unanimously adopted.

II. Moved by Babu Kali Kumar Das and seconded by Babu Purna Chandra Banerji:—That the branch shall be known as the Dacca Theosophical Society. Unanimously carried.

III. Moved by Babu Kailas Chandra Sen and seconded by Babu Anath Bandhu Mullik.—That a Committee consisting of the following gentlemen be appointed to draft bye-laws.

Babus Krishna Chandra Ray,
Kunja Behary Bhattacharya,
Purna Chandra Banerji,
Kali Kumar Das,

and that meanwhile the Bye-laws of the Parent Society be adopted.

IV. Moved by Babu Kunja Behary Bhattacharyya and seconded by Babu Poresch Nath Mukherji:—That Babu Krishna Chandra Roy be appointed as President, Babu Dina Nath Sen as Vice-President, Babu Kali Kumar Das as Secretary, Babu Gunicharan Bhattacharya as Assistant Secretary, and Babu Purna Chandra Banerji as Treasurer for the ensuing year.

V. Upon motion it was resolved; That Babu Parbati Charun Roy, Babu Krishna Chandra Roy, Babu Anath Bandha Mullick, Babu Purnachandra Banerji, Babu Poresch Nath Mukherji, be a Standing Committee on Library.

VI. Upon motion, it was resolved that a vote of thanks be given to Col. H. S. Olcott, the President-Founder of the Theosophical Society, for his taking the trouble of coming over to this city to organise this Society.

The meeting then adjourned.

GURU CHARAN BHATTACHARYA,

10th March 1883.

Secretary.

(Approved.)

(Charter issued.)

H. S. OLCOTT, Pt.-F., T. S.

THE JESSORE THEOSOPHICAL SOCIETY.

At a meeting of the members of the Theosophical Society held this evening, the President-Founder being in the chair, it was moved by Babu Jogendro Nath Bidyabhusan that a Branch of the Theosophical Society be formed at this place under the title of "Jessore Theosophical Society." This proposal was seconded by Babu Brojo Mohan Roy and carried unanimously. It was further proposed, seconded and carried that the Bengali name of "*Jessore Tatwa Gyan Sabha*" be given to it as descriptive of its aim and object.

Resolved, that Babus Jogendro Nath Bidyabhusan, Bhoirub Chunder Chatterjee Okhoy Coomar Chowdry and Pyari Mohan Guha be appointed a committee to frame bye-laws for this Branch Society, and that in the meantime the bye-laws of the Parent Society be temporarily adopted.

Resolved, that Babu Jogendro Nath Bidyabhusan be appointed President, and that Babus Pyari Mohan Guha and Haran Chunder Mukerji be appointed Secretary and Treasurer respectively.

Resolved, that a copy of these proceedings be sent to the Recording Secretary for publication in the *Theosophist*.

(Chartered.)

PYARI MOHAN GUHA, F. T. S.

Secretary to the Branch T. Society, Jessore.

29th March 1883.

Bengal.

THE NARRAIL THEOSOPHICAL SOCIETY.

1. At a meeting of members of the Theosophical Society held at Narrail, Bengal, on the 30th day of March 1883, the President-Founder, in the Chair, it was moved by Babu Purna Chandra Mookerjee and seconded by Babu Kali Nath Dheer that a branch be organized under the title of "Narrail Theosophical Society."

2. Upon motion of Babu Brojo Nath Bhattacharya and seconded by Babu Poolin Behary Roy, that a Committee consisting of three persons be appointed to draft bye-laws. The Chair appointed as members of such Committee Babus Brojo Bhattacharya, Kali Nath Dhur and Jogendra Chandra Mullick.

3. Upon motion of Babu Purna Chandra Basack and seconded by Babu Koilash Chandra Ghose, it was resolved that the bye-laws of the Parent Society be temporarily adopted.

4. The elections of officers being in order, the following gentlemen were unanimously elected:—President Babu Brij Nath Bhattacharya, Secretary, Babu Purna Chandra Basack.

There being no further business before the meeting the Society then adjourned to meet at the call of the President elect.

The President-Founder declared the Branch duly organized and ordered a Charter to be issued by the Parent Society.

(Signed) H. S. OLCOTT,

President.

(Charter issued.)

Attested.

(Signed) NIBARON CHUNDR MOOKERJEE,

Acting Secretary to the President-Founder.

(True Copy.)

PURNACHANDRA BOSAK,

Secretary.

4th April 1883.

THE CADDALORE THEOSOPHICAL SOCIETY.

The following rules and bye-laws were adopted at the meeting held on the 25th February 1883.

1. The Caddalore Theosophical Society is established with the following objects:—

(a) To cultivate the feeling of universal Brotherhood.

(b) To promote the moral well-being and the spiritual interests of our fellow-men.

(c) To encourage the study of Aryan and other Eastern Literature, Religions and Sciences.

(d) To co-operate with the Founders and Promoters of the Parent Society.

2. All persons approved by the Society can become members of the same and shall pay an initiation fee of Rupees ten unless exempted from payment on the recommendation of this Society.

3. Every member shall endeavour to live a life of temperance, morality, and brotherly love, and shall be bound by all the rules of the Parent Society.

4. Any member conducting himself in a manner inconsistent with the rules, objects, and the dignity of the Society, shall in the first instance, be warned by the Society, and if such warning be unheeded, be reported to the Parent Society.

5. The Society shall have for the present, a President and a Secretary, who will also be the Treasurer, and they shall be elected annually.

6. The ordinary meetings of the Society shall be held on the last Saturday of every month.

7. Five members shall form a quorum, and all questions shall be decided by a majority.

8. Every member shall pay a monthly subscription of eight annas.

9. The Society shall have power to add, to amend, or annul these and other rules that may from time to time be framed.

(Signed) M. NATARAJIER,

President.

(True copy)

A. RAMA RAO,

Secretary.

(Approved.)

S. H. OLCOTT,

President.

NELLORE THEOSOPHICAL SOCIETY.

The first anniversary of the Theosophical Society, Nellore, was held at the Hindu School premises in the afternoon of Sunday the 8th April 1883. The proceedings commenced with *Panchangasruvanam*, it being the Telugu New Year's day.

Mr. Kuppasami Sastrulu, Deputy Inspector of Schools, Nellore Range, having been voted to the Chair, the Secretary briefly addressed the meeting as to the objects of the Society and the work done in connexion with them, during the past year.

Mr. Aravamudu Ayyangar, B. A., F. T. S., then followed in a glowing speech in Telugu, clearly explaining the purposes of the Society, and contending the public misconceptions about them.

The address was preceded and followed by the chanting of Sanscrit slokas in praise of the Almighty.

The Chairman then briefly reviewed the operations of the Society, and while feeling himself disappointed as regards some matters, generally expressed his satisfaction as regards the work done. He specially complimented the Society on the just and by no means exaggerated account rendered by it to the public.

Flowers, &c., being distributed, the public meeting came to a close.

A meeting of the members of the Society was then held; and the President, in an able and instructive speech, addressed the meeting. Many occult suggestions were thrown out for the information and guidance of the members.

The Treasurer presented the financial account of the Society for the past year, which was approved.

The election of the office-bearers for the ensuing year was then proceeded with, of whom a complete list will be published afterwards.

P. SETHA AIYAR,

Secretary.

14th April 1883.

At a meeting of the members of the Theosophical Society held at "Garden" house of Maharaja of Dumraon, the President-Founder in the chair, on Tuesday the 17th April 1883.

It was unanimously resolved that a Branch of the Theosophical Society be formed under the name of Dumraon Theosophical Society or *Atma-ol-Kurshu Sadhini Sabha*.

Resolved: that the following gentlemen be a Committee to draft Bye-laws:—

Dr. Bepin Velhari Gupta,

Babu Devi Prasad,

„ Prayag Sinha,

Bukhshi Narasimha Narayan,

M. Omrao Ali,

and that meanwhile the Bye-laws of the Parent Society be enforced.

An election was then held for officers with the following result:—

President Babu Devi Prasad.
Vice-President..... Dr. Bepin Vehari Gupta.
Do. Bukhshi Narasimha Narayan.
Secretary Babu Prayag Sinha.
Asst. Secy. and Treasurer. M. Omrah Ali.
Acharja Sadhuram Nagahaba.

Some applicants being unavoidably absent, the President-Founder authorise the Branch to admit them without reference of papers to Head-quarter. This special commission expires at the end of 30 (thirty) days.

The President-Founder then declared the Branch duly organised, and ordered that a charter issue accordingly. The meeting then adjourned.

(Signed) H. S. OLCOTT,
President, Theosophical Society.
 OMRAH ALI,
Asst. Secretary and Treasurer.

As we are going to press, we have great pleasure in acknowledging receipt of a telegram from the President-Founder informing us of a kind donation of a hundred rupees to our Society, by His Highness the Maha Raja Saheb of Damraon. At a time when almost the entire burden of the Society, both pecuniarily and as regards its practical work, has devolved upon the two Founders who have put their shoulder incessantly to the wheel and are working without a murmur, the present mark of appreciation of the work done by them will be doubly welcome and cheering to our earnest and devoted members who have the willingness, but unfortunately neither the means nor the opportunities, to lighten the burden of the over-worked and the over-taxed leaders of our Society.

DAMODAR MAVALANKAR,
Manager, Theosophist.

THE DURBHUNGA THEOSOPHICAL SOCIETY.

WHILE going to press, we are just informed by telegram that His Highness the Maha Raja Saheb of Durbhunga has joined our Society and has kindly accepted a place on our General Council.

The Durbhunga Theosophical Society was organized on the 25th of April. Details will appear in our next.

Personal Items.

Through oversight, the name of M. R. Ry J. Purnayya Pantulu Garu, Secretary to the Krishna Theosophical Society at Guntur, was inserted in our Rules for 1883, as President. It is M. R. Ry M. Singaravelu Mudaliar Garu, B. A., who is the President of that Branch.

The President-Founder is pleased to nominate M. R. Ry. M. Singaravelu Mudaliar Garu, B. A., President of the Guntur Branch T. S., a Councillor of the Parent Theosophical Society.

Says the *Indian Mirror*:—The young Thakore Dajiraj of Wadhwan, F. T. S. in Kattywar, is, like the young Thakore of Morvi, preparing to visit England in imitation of his brother Chief of Morvi.

As we go to press, a telegram is received from His Highness by the Corresponding Secretary H. P. Blavatsky, notifying her of his departure by steamer on May 1st. We wish a happy voyage and every success to our illustrious brother.

"The Hong-Kong Daily Press discloses that Mr. A. P. Sinnett, late Editor of the *Pioneer*, was for some years editor of that paper." Mr. Sinnett never made a mystery of it we believe?

"A Chinese newspaper, entitled the *Chinese American*, published by Americans and edited by a Mr. Wiggehini Foo, has been started at New York. It is a weekly paper. When shall we see a Native of India, or rather a Bengali, editing a newspaper in New York like his Chinese brother?"—*Indian Mirror*.

[The paper is edited by Mr. Wang-Chin-Foo, an old friend and brother of ours, whom we know since 1877. The editor is a young man of remarkable intellectual and oratorical powers, who lectured with great success in the west of the United States for several years, and delivered a lecture or two in New York where he had gone to visit the Founders. Mr. Wang-Chin-Foo has a perfect mastery over the English language which he learned in an incredibly short time in California. His life and the reasons why he had to leave China are quite romantic.—*Ed.*]

While going to Press, we are sorry to learn that Mr. J. C. Williams, F. T. S., Magistrate of Etah, the pleasure of whose company we expected here for a few days before his departure to England, is unable to come to Madras. He writes to us that he has been suffering from the effects of concussion on the brain caused by a severe fall from his horse. The doctors advise him not to stop any where but be as long on the sea as possible. He intends going to Australia, America and Europe. We hope our members in all the places he may visit, will give him a hearty welcome and that he may soon recover from his illness.

Babu Baroda Kanta Majumdar, F. T. S. of Naldanga, writes that a Theosophical School has been opened at that place since May last, under his auspices. He further adds:—

"There are English, Bengali and Sanskrit classes up to the Matriculation standard of the Calcutta University. I have a Sunday School under my own tuition, where Hindu ethics are taught. I have already secured twenty boys and hope the number will be doubled in two or three weeks. My desire to impart religious training has not hitherto met with success for want of an elementary text-book, the idea of which was communicated by me to Col. Olcott when he visited Calcutta in 1882..."

This is the second example in Bengal of one of our Brother Theosophists undertaking the noble task of imparting moral instruction to the Hindoo children and teaching them the principles of their faith. We hope the difficulty in his way will be cleared by the early publication of an unsectarian Hindu Catechism, as the one under contemplation by our Madras Brothers. The Bengalis have actually begun the work of teaching, and the Madrasses will we trust be not slow in doing their duty and fulfilling their promise to Col. Olcott, made on the eve of his departure from this town, that the work would be ready against his return.

We read in the *Tribune* of Lahore:—

The party deputed by the Aryan Patriotic Association to visit the Maharajah of Cashmere arrived at Jammu on Friday evening before the last.

RAI BISHEN LAL, F. T. S., Pundit of Bareilly, who arrived in Jammu on the 7th instant, waited upon His Highness the Maharaja on Saturday evening last at the Temple of Rugho Nath Das, and, we are glad to hear, that His Highness took so much interest in the deputation that he was pleased to invite all the members at once to a private interview which lasted for an hour and a half, among those present being the Heir Apparent and the Princes. Dewan Anant Ram, Prime Master, and Pundit Ganesh Chowbey, spoke highly about Pundit Bishen Sahai's attainments, and as being one of the leading men in India devoted to the interests of the country, and His Highness, in order to signify the pleasure he felt in meeting the deputation—especially D. Nath Bawaji—offered the latter gentleman a seat higher than his own on account of his proficiency in the occult sciences. His Highness promised to co-operate heartily with all patriotic schemes tending towards the re-establishment of Aryavarta's ancient glory. The Princes were then introduced; after which ceremony His Highness narrated some of his personal experiences in occultism. His Highness, we are further informed, intends paying the deputation a return visit in some apartments close to the Palace, to which place His Highness desired them to remove from their lodgings in the European quarters.

Mrs. Anandbay Joshi, F. T. S., the well-known Mahratta Brahmin lady, sailed yesterday by S. S. *City of Calcutta* for New York. She goes to America with the object of studying medicine. We hope that profiting by the grand privileges and facilities afforded to women in America, our brave sister may achieve there the greatest success. May she return from

that ocean of Freedom an M. D., having meanwhile avoided its two most prominent sand-banks:—The Women's Right Society and the Young Men's Christian Association, both of which classes like the roaring lion in the desert seeking whom he may devour are ever on the watch to entice at their arrival the innocent and the unsuspecting. Noticing her departure, our contemporary of Lahore, *The Tribune*, makes the following extremely just remarks upon our courageous young sister:—

Mrs. Anandabay Joshi, the well-known Mahratta lady, who was the other day lecturing at the Serampore College, in Bengal, so eloquently in English, sailed on Friday before last, by one of the City Line Steamers for New York on her intended visit and stay there to study medicine. Besides being well-educated this Native lady is possessed of no ordinary amount of moral courage. She is not a Christian convert, as many of us may suppose, but a married Hindu lady whose husband is still living. But she goes alone beyond the seas on her mission, while her husband remains at home, being the only stay and support of his parents. Such courage is but very rare, considering that her mission is to remove a national want—that of Hindu lady doctors—and the sacrifices are almost dreadful to think of. Not a whit less, or perhaps more, than that of Pundita Rama Bai, her earnestness in such a patriotic cause should, it is to be hoped, commend itself strongly to the liberalism and conscientiousness of her fellow countrymen and society that she may not be declared an outcast by them on her return. Backward Punjab, alas, has not got one single member of her sex who is capable of even sympathising with her object as, we believe, many of her own Presidency will! So, while we sincerely wish her every success, we venture to think, that some of her sisters of her own Presidency, Mahratta and Parsee, who are far advanced in education and enlightenment than the most proficient better-half of the young Bengal, admittedly foremost in the ranks of educated India, will follow suit—and that, the sooner the better."

ED. NOTE.—It is with a well warranted pride that we say here that this act of courage—which can hardly be appreciated by Western people unacquainted with the merciless caste system and *Zenana* rules of India—is very much due to the influence of Mrs. Joshi's husband, one of the most liberal minded and intellectual Brahmins we know of, as one of the best friends and members of our society. We are proud indeed at the thought, that the first Brahmin lady, who thus becomes practically the pioneer of the great national movement now stirring public opinion in favour of the education and certain legitimate rights for the women of India,—is a Fellow of our society. We cannot recommend her too warmly to the sympathies and best fraternal feelings of all our American Theosophists, and hope and pray that they should render the poor and brave young exile every service and help her as much as it is within their power.

THE *Times of Ceylon* of Feb. 29, has the following:—"The expected Theosophist, the commander, M. D. A. Courmes, arrived here on the 15th instant, by the S. S. *Shamrock*. In the evening, it appears, he had an interview with the Priest, H. Samangala, and was also present at the festival in Kotahena. He was cordially received by the Colombo Theosophists, and there was a meeting, on the evening of the 16th instant, in the Theosophical Hall, which was tastefully decorated. An address in French was read by the President (of the Colombo Theosophical Society, Mr. Andrew Pereira). The distinguished visitor is expected to leave this for Saigon on this day."

[M. Courmes is worthy of every attention from our Theosophists in every part of the globe. Lieutenant of the French Navy on board of a Man-of-War, he yet finds time to work for our Society, and helps on the great movement by word and pen. He is now busy in translating the *Fragments of Occult Truth* into French, for the benefit of those of his brothers in France who do not understand English.—*Ed.*]

A STRANGE WORD COINED.

Dr. George Wild, Vice-President of the British T. S. writing to *Light* makes the following definition which he says ought to be adopted by every Spiritualist.

"SIR,—In your last impression there is a misprint in connection with your remarks on my paper on Clairvoyance.

The term clairvoyance signifies clear seeing, but that might signify clear mental, logical, or physical vision.

The term therefore conveys no idea as to what is generally understood by clairvoyance.

By that term is meant the power of the mind to see, independently of the physical organs of vision.

I therefore designate clairvoyance as the *Auto-Noetic*—that is independent or self-knowing action of the mind."

SPECIAL TELEGRAMS.

N. W. P. PATRIOTIC ASSOCIATION.

[FROM A CORRESPONDENT.]

LAHORE, 31st March.

Rai Bishen Lall, M. A., Pundit Gaidan Lall, B. A., and party, deputed by the N. W. P. Patriotic Association, arrived here this morning. Pundit Gopi Nath, Editor, *Mittravilasa*, joins the party to secure co-operation of the Native Chiefs for College, Vidyalas, journals, and other public projects set on foot in the North-Western Provinces. A Public meeting takes place in the Shalamar Gardens to establish a National Association. The party announces that twelve thousand and five hundred rupees have already been subscribed, and spontaneous offers received everywhere. An union is likely to take place between the Arya Samaj and the Theosophical Society. Proposals are under consideration—(*Indian Mirror*.)

ED. NOTE.—A "re-union" would be a more appropriate term to use, perhaps. But, since it takes two to quarrel, so it takes two to "re-unite" and or get reconciled, letting all by-gones be by-gones. We have not been consulted upon this subject. Therefore, and before feeling so assured that there will be no objection to such new union on the part of the Theosophical Society—the publication of such untrustworthy documents as the "*Reply to the extra Supplement of the July Theosophist*, by a Roorke Arya" being rather in the way of the re-union, than otherwise—it is premature to publish the news (quite false in this case) and with such a flourish of trumpets.—*Ed.*

THOUGHTS ON THE METAPHYSICS OF THEOSOPHY.*

[Not having had time yet to publish a review of our Brother Sundaram Iyer's remarkable work, we republish now the thoughtful selections from it by our Brother Babu Narendro Nath Sen, editor of the *Indian Mirror*. Since we approve of them entirely, we can do no better than reprint and give them here to our readers.—*Ed. Theos.*]

This is in every way a remarkable production. The author, we understand, is a humble school-master at Tinnevely, in the Madras Presidency; and it is a matter of surprise to find him handling the English language in a way which would have done credit to many of our ablest writers, and not to a few Europeans of education and culture. But the contents of the book are still more startling. "Although," as stated in the preface, "neither authoritative nor by any means the last word that has to be said on the vast question" dealt with, it furnishes very healthy food for the thoughtful. The author's object is nothing short of stating the broad outlines of the Vedantism of Sankaracharya in the language of modern science, and showing how it has attained the goal which the advanced guards of modern scientific thought are striving for. Mr. Sundaram Iyer's familiarity with the position of modern science is eminently testified by his rather unstinted quotations from Herbert Spencer, Stewart, Tait, Tyndall, Huxley, Ernest Hæckel, Jevons, and Stokes. This is how our author very correctly exhibits the dead wall which impedes the progress of modern science in various directions:—

"Now, gentlemen, this is the sum total of the knowledge as to the foundations of Nature possessed by the Modern West. Of the details of the superstructure, it knows much, and is fassily grand over its vast heap of insignificancies; but of first principles and first causes it is, and admits itself to be, profoundly ignorant. Yet it is with this baseless knowledge as a key that the Materialist boasts that he has unlocked and thrown open the portals of Nature's sanctuary. The name of this priceless key is Mystery. Propound any problem involving Cosmic Secrets, and the scientist at once, with calm self-satisfaction, makes a grand show of applying this dummy key, but as a fact leaves everything as

* *Theosophical Miscellanies. No. 1, Thoughts on the Metaphysics of Theosophy.* By S. Sundaram Iyer. No. 1. Issued under the authority of the Theosophical Society. Calcutta. Printed by the Calcutta Central Press Co., Limited, 5, Council House Street. 1883.

closely shut as it has ever been. Ask him what and how was our Universe during the Pre-Cosmic Period? He will at once answer: 'It is a *Mystery*.' How came the primal matter to be diffused through the cosmic space? '*Mystery*.' How comes matter to possess Inertia? '*Mystery*.' What is the cause of Gravitation? '*Mystery*.' Of Repulsion? '*Mystery*.' How is the simultaneous action of Attraction and Repulsion possible? '*Mystery*.' What is the genesis of Life? '*Mystery*.' Of mind? '*Mystery*.' Of Intelligence? '*Mystery*.' What? '*Mystery*.' here? '*Mystery*.' there? '*Mystery*.' everywhere? O! *Mystery*! Thou art truly Omnipresent and All-Sufficient in the Realm of Science."

That this is not merely upon the authority of our author will appear from the following extract from one of the intellectual Cæsars of modern Europe:—

"The passage from the physics of the brain to the corresponding facts of consciousness, is inconceivable as a result of mechanics. I do not think the Materialist is entitled to say that his molecular groupings and notions explain every thing. *In reality they explain nothing.* If you ask him whence is this matter, who or what divided it into molecules, who or what impressed upon them this necessity of running into organic forms—he has no answer. *Science is mute in reply to these questions.* . . . Let us lower our heads and acknowledge our ignorance, priest and philosopher, one and all."—*Fragments of Science, Vol. II., p. 86 et seq.*

The author then proceeds to supplement the teachings of science by the ancient philosophy of the Vedantists, we cannot say with uniform success. Amidst much that is really able and convincing we come across not infrequent instances of inaccuracy and crideness, and in some cases of misapprehension of the pure Monistic philosophy of Sankara. The author thus speaks of the Hindu and Buddhist doctrines of Karma leading to continued material existence, or re-birth as he calls it. We would draw for it the best attentions of the reader who may not endorse all the views set forth, but will surely find enough deserving more than a momentary acquaintance:—

"This Doctrine of Palingenesis teaches us that man must continue to be born and re-born so long as his mind is devoted to worldly affairs, that is, as long as it is affected by desires, feelings, thought, &c., having for their object the things of this transitory life. In our Philosophy these desires, feelings, &c., and the deeds to which they give rise, are summed up under the title of Karma, and the resultant re-births and the experiences (too full alas! of sorrows, disappointments, &c., &c.) attendant upon those re-births, are styled *Karmanubhavam*. Why must a man enter upon a future existence as a consequence of his Karma? Why, because, Karma is the sum of a series of material causes, *i. e.*, the actions of an internal material entity, called the Soul. Is Soul, then, a material existence? Yes; for it is a coalition or embodiment of the particles of Ether, which, I told you, are the units of Matter. The actions of a material entity can be and are produced by the motions of a portion, or the whole, of the constituents of that entity. The motions of constituents presupposes the disturbance of the constitutional equilibrium; and this disturbance again presupposes a disturber. The disturber in this case is the Will or Desire for existence or attachment to the objects or pleasures of earthly life. Under the influences of the Will the psychic particles move, and as these move, they do, according to the Law of Psychic Dynamics, attract Cosmic Matter from the surrounding space. The Cosmic Matter thus attracted gets assimilated in the Psychic or Soul; and the Psychic becomes denser and heavier in constitution as that Matter accumulates in and around it. When it is disembodied, *i. e.*, when it is rid of the gross carnal body by the Force of the Psycho-Physical Repulsion, popularly called death, it does, except in rare cases, gravitate, though not until it has received the reward of all its good deeds in a subjective world, towards the sympathetic Souls of some couple, whose offspring it becomes. Thus it enters upon another birth. If it again lives a worldly life in this birth, it will again be re-born for the same reasons.

"Thus the awful Wheel of Re-births and Re-deaths will revolve for it so long as its lives continue to be characterized by attachment to material and worldly objects, the good results of its Karma, being experienced in that subjective world or state in which it exists between death and re-birth, and the evil in its re-birth and the conditions attaching to that new life. I need not tell you that all earthly lives are inevitably attended with much of care, sorrow, and suffering. 'No scene

of Human Life, but teems with Human Woe!' To escape all this, our only resource is to put a stop to the recurrence of births. But re-births or re-incarnations are the unavoidable results of Psychic Attraction, and Psycho-Physical Evolution; this Attraction and this Evolution are the unavoidable results of psycho-physical existence; this existence is the unavoidable result of the attraction, accumulation, and assimilation of Cosmic Matter; this attraction, &c., &c., are the unavoidable results of the dynamic energies of the soul; and these dynamic energies are the unavoidable exercises or activities of the Will or Desire for Life. Thus we see that the Will of man is the cause of his re-births and re-deaths. Is not, then, the birth of man the product of mere circumstances? Is it really his Will that determines his birth? Insentient beings as well as sentient beings, from the lowest order up to man, are merely the creatures of circumstances; but when they evolve into mature, rational, responsible men, they need no longer remain simple toys or puppets of the surrounding influences and elements, for they become, to some extent, able to influence and modify circumstances and command and control the elements by their intellectual powers, (which are other and more intensified forms of the Will), exercised and utilized in the occult or mechanical way. This truth is amply exemplified by the various arts and manners of life of the civilized man, and the occult phenomena displayed by adepts.

"With the cessation of the Will, re-incarnation will also cease. But how to stop the Will? Will is the concomitant of the Desire for existence; and this Desire is the concomitant of Ignorance or *Avitya* of the real origin, and nature and destiny of being. The following quotation may be read with interest: 'What is evil that afflicts mankind?—Ignorance. Its essential concomitants were the conditions of sentient existence. The essential concomitant of this is personal consciousness, the essential concomitants of this are a name and a form. The essential concomitant of the sense of contact is sensation, the essential concomitant of which is desire, which invariably makes man cling to existence. The essential concomitant of existence is birth, the essential concomitants of which are old age, death, sorrow, lamentation, pain, melancholy, despair.'

"Though the world teems with evil and misery, though its weary ways, fanned only by sighs, watered only with tears, lead alike over the burning sands of suffering, and the fetid swamps of sin, yet by far the majority of humanity, so far from growing disgusted with mundane life, cling to it with an irrepressible desire to live on. They are wallowing in the mire of carnality, avarice, and what not; are born again and again in consequence of their earth-tending Karmas; and are fated to taste and re-taste the bitter fruits of life."

We cannot do better than close this somewhat meagre notice of a book, which none but a true Hindoo could have written and none but a true Hindu will fully appreciate, with the author's patriotic exhortation to his countrymen, which we earnestly recommend them all to lay to heart:—

"It is useless to pile up quotations, or I might cite authority after authority in proof of the ancient grandeur of India, but the facts are now too well known, and ignorance alone can dispute her proud position, as Mother not only of nations, but of all those Truths, all those Sciences and Arts that embellish life, alleviate its sufferings, and guide the Soul to 'where beyond these voices there is Peace!' The Ancient Aryavarta is now unveiled: Come dear Brothers, and gaze upon the dazzling splendour of our beloved Mother! Which Aryan of India can contemplate her ancient glory and renown without feeling proud of his ancestry; reverencing the memory of his forefathers; and striving, thenceforth, to prove, in thought, word and deed, true and loyal to the country, the religion, the philosophy, and the morality of his great ancestors? Alas! there are things that may still lacerate our hearts brimming over though these now be with joy, patriotism, filial love and gratitude, at the sight of our beloved Native land, in all her unveiled glories. How, ah! how can we avoid feeling keenly and bitterly, the denationalization, demoralization, and growing contempt for all things spiritual of our Modern Youth? With but a smattering of English, with a keen scent and fancy for everything foreign, and with no more or better knowledge of the Spencers, Tyndalls, Bains, Hæckels, and the like, whose disciples they profess to be, than their mere names; or with at most a parrot-like acquisition of a few phrases and definitions culled from their works, imperfectly understood, and as imperfectly remembered, the young Aryan of to-day exults in adopting foreign

costume, manners, vices, &c., and seems proud of proving himself a renegade, and of professing himself a renegade, and of professing himself a sceptic or an atheist! Alas! English education in India has now degenerated into a synonym for boots, hats, trowsers, beefsteaks and brandy-bottles, agnosticism and vice, atheism and intolerance! And these miserable creatures are its truly characteristic fruits! Is this to continue? Let us hope for better things. Let us league together and devote ourselves to a life-long crusade against the growing demoralization and materialism of the age. If you ask what we, a mere handful, a single drop in the human ocean of this vast realm, we, unknown and feeble, can possibly achieve, I reply that no man is so weak or so humble as to be unable to aid both directly and indirectly the cause of truth and progress, and that even if I stood alone—I, a nothing, and a no one—I should yet by no means despair of accomplishing *some* good. But I do *not* stand alone,—nay I am surrounded by a crowd of you, my Brothers bound by the sacred obligations of our Brotherhood to battle side by side, for the right, and further *we* (handful as you phrase it) we even do not stand alone, but supported by, and linked together with the great and growing power of the Theosophical Society, the latest and best gift to mankind of that illustrious Brotherhood of Adepts already so often referred to. For great as is the debt that we owe to our dear friends, Madame Blavatsky and Colonel Olcott, the self-denying and devoted Apostles of this holy cause, we must never forget that it is our own illustrious countrymen, the Mahatmas, mostly sprung from this sacred Mother-land, who are the real originators of Theosophy, which designed and guided by them, must year by year, develop till not only all India but all mankind have been made participators in the Truth."

THE SHYLOCKS OF LAHORE.

(TO ALL OUR MEMBERS THE WORLD OVER.)

"MANY are called, but few chosen"—is a saying, that, to our great regret, applies to our Society collectively, and to a certain number of its members individually, to perfection. Numerous are the Branches sprung from the Parent trunk, and still more numerous the Fellows who have been admitted within its fold. Every member had, upon entering it, declared himself over his own signature—as "being in sympathy with the objects of the Theosophical Society and acquainted with its rules," represented by his two sponsors—"fellows in good standing") as an individual who would be "a worthy member" of the Society, and had pledged his solemn word of honor, to "abstain from doing anything that may bring discredit upon the Society or its officers." The above quoted sentences, as every one knows, stand printed in the forms of the *Application* and the *Obligation* of the "Rules" of the Society. Besides these promises made in the presence of witnesses, there are other obligations as sacred, to which the candidate binds himself during his initiation, such, for instance, as the recognition of the right of every other Theosophist to every privilege he would have for himself, promising that the belief of other members will enjoy so far as he is concerned, that toleration and respect "which he desires, each and of all his brother-members to exhibit in regard to his own faith" (*Objects of the Society*, pp. 5—6). These obligations, and many others, are carefully explained to each candidate, either by the President initiator himself, his delegate, or by letters in the correspondence that generally precedes the formal acceptance of, and admittance to fellowship of every proposing member. No Theosophist has the right to plead ignorance of these rules, or to show disappointment and complain after he has once joined the Society—since every point is carefully explained to him and he is expressly told every thing that he has, and what he has not, to expect. One of the points insisted upon the most is, that no man who joins the Theosophical body, simply out of curiosity or in the hope of penetrating its alleged mysteries, and satisfy his thirst for phenomena, need join it at all; and the candidate is expressly told that if he seeks admittance in the expectation of being taught by the Founders the occult sciences, or of seeing them perform for his benefit "miracles" and wonders, he can do no better than withdraw his application and renounce fellowship at once, since nine times out of ten he will find himself disappointed.

If in the course of time, and after a certain period of probation he is found really as worthy as he is willing, then he may be put in the way of coming into closer relations with the MASTERS; and, the latter willing, he may even hope to be accepted as *chela*, *i. e.*, received, as either a "lay," a "probationary," and later on a

"regular" or *accepted chela*; all this depending upon his family duties, social status, and his mental and physical fitness. The latter chance being very rarely given, and most men showing no proper requisites for it—the *strongest desire, unless prompted by utterly UNSELFISH motives being of little if any use*—the Society takes the greatest care to have all this clearly explained beforehand, lest the Fellow after joining should feel disappointed and repent. Even in this latter emergency a chance is given to him. He may resign; and, when a poor man (the usual fee in this case as in some others, being very often remitted to the applicant,) who has nevertheless complied with the rule and paid his Rs. 10, if he can prove that for one cause or another he was wittingly or unwittingly led into error by some too zealous theosophist,—his fee is returned to him. The only thing that remains binding upon, and is certainly expected from him, is that he shall not reveal the "signs and passwords" of the Society (Rules, p. 6, para. 2) nor give out "whatsoever information connected with the legitimate work or researches of the Society, was communicated to him, as a member of that Society, in confidence" (*Obligation*), to keep which, secret and inviolable he has pledged his "most solemn and sacred PROMISE" over his own signature, and repeated it verbally during his initiation. All this, of course, he has to "faithfully keep secret" under the penalty of being proclaimed by every honest man—a *dishonest scoundrel*.

Such being the case, all the Fellows duly warned and the limits to their expectations clearly drawn for them, a dissatisfied member of our Society has the right to quietly withdraw from the Association by resigning his fellowship. In no case has he any excuse for publicly complaining; least of all has he any right to criticize the policy of the Founders, and council, or to denounce them whether orally or in print. By so doing he breaks the Rules and his solemn pledge, and has to expect to be proclaimed as a dishonest man to all his Fellow Brothers,—the Society having to be warned in good time of its traitors and traducers. Art. XV (page 22) of the *Rules* is explicit upon this point.

"Any Fellow, who may be proved, to the satisfaction of the Council, to have slandered any Brother or Sister Theosophist, or to have written or uttered any words calculated to injure such in any way, will be required to substantiate the charges involved, or failing to do so, in the opinion of the majority of the Council, will be invited to resign, or will be expelled, as may seem good to the President in Council, and the name of the person so resigning or expelled shall be published in the *Journal of the Society*, and thereafter all Branches will be required to refuse fellowship to the person thus excluded from the Society."

Now our Society, as was explained even to the outside public repeatedly, has one general, and several—if not minor, at least less prominent aims. The earnest pursuit of one of the latter—occult science in this case—far from being regarded as the common duty and the work of all, is limited for the reasons given above to a very small faction of the Society, its pursuit resting with the personal tastes and aspirations of the members. As to the former—the chief aims of the Theosophical Fraternity—it is hardly necessary to remind any Fellow of what it is. Our fundamental object is *Universal Brotherhood*, kind feelings and moral help proffered to all and every Brother, whatever his creed and views. Based upon the conviction, that a Brotherhood of all faith, and denominations composed of Theists and Atheists, Christians and Gentiles throughout the world, might without any one surrendering his particular opinion be united into one strong Society or Fraternity for mutual help, and having one and same purpose in view—*i. e.*, the relentless, though at the same time calm and judicious pursuit of Truth wherever found especially in Religion and Science—it is the first duty of our Society as a united body to extirpate every weed that overgrows and stifles that truth which only can be one and entire. The best recognized way to make both the Psychological and Physical sciences as all sectarian and dogmatic religions yield their respective verities, is in construing them to take the middle path between the extremes of opinion. The men of science—especially the extreme materialists—being often as bigoted in their denial, and as intolerant of contradiction as the theologians are in their self-assertions and assumed infallibility, there is not much choice left in the treatment of, or the attitude to be chosen toward both. Nevertheless, there being an abyss between the methods and claims of science and religion, the former being based upon close observation, experiment and the mathematical demonstration of what it does know and

the latter resting merely upon *faith* or anti-empirical observations and personal emotional deductions therefrom, very naturally—and though they have to be tolerated and outwardly respected on the principles of mutual indulgence for our respective shortcomings and fallibility of human opinion—the religious and various personal and sectarian beliefs of our Fellows cannot yet be always taken into consideration or exalted above plain facts and scientific demonstrations. In other words, ready as we all may and must be to avoid hurting the religious feelings and even the prejudices of our brothers, we cannot promise to be ever foregoing what in our honest convictions is truth, lest we should inadvertently expose the error of a brother, much as it may appear to him also the truth.*

The greatest, as the most mischievous feature of fanaticism—the synonym in most cases of insane conceit and a selfish reverence for one's personal conclusions and self-assertions regarded as infallible—is the fanatical persecution of opinions and persons holding them whenever they clash with the preconceived views of the persecutors. And, since the latter have always proved an impediment to both progress and truth, hence—the Theosophical Society is pledged collectively to wage incessant war, combat and denounce every such outburst of bigotry and intolerance—the most fiendish, injurious and degrading of all feelings. Thus only can the jealousy, hatred and mutual persecution among sects, which to the distraction of undetermined yet serious-minded people, and the scandal of those who accept only facts upon a scientific basis now so plentifully abound—be gradually destroyed and, perhaps, extinguished for ever.

Has the above programme been carried out as originally intended by either our Branches or individual members? With the exception of a few self-sacrificing devoted Fellows, it certainly has not even been attempted, since our best "active" fellows while carrying out one part of the prescribed programme, on the principle of "live and let live" they yet keep silent (even the editors of dailies and weeklies) before the manifestations of individual and sectarian fanaticism, allowing even such violent religious riots as that which took recently place at Colombo, between the Buddhists and the Roman Catholics to pass unnoticed. Indeed, the Biblical

* Thus to our Brother, Brahmabadi S. N. Agnihotri, who complained that his article "Personal and Impersonal God and the Founders of the T. S." directed against us was not published in our magazine, though it was written in no "spirit of hostility or malice," we would say the following: "Were you not a member of the Theosophical Society, but a simple religious opponent, your article would have been published. But since you break in the latter every prescribed rule of your Society, which you have pledged yourself on your solemn word of honour to protect, abstaining from doing anything that may be prejudicial to it; and since, besides being sectarian and intolerant, it is as dogmatic and opposed to our policy as it can be, so long as you are a Fellow you have no right to demand its insertion in its present form. What right have you, for instance, to instigate one half of the population (or even of the Brotherhood) against the other half? Who gave you as a Theosophist permission or commission to traduce, denounce and accuse your Brother Members—the Buddhists, the Pantheists, the Adwaites, and the Free-thinkers and Atheists whose convictions are as honest and as sincere as your own in the following strains:

"So far as their (the Founders) teachings are calculated to awake the minds of our countrymen towards the greatness of their forefathers, and their old literature, so far as it proves to rouse in them the necessity and culture of moral principles.....so far, I say, let the whole India, from Himalaya to Cape Comorin, appreciate and rejoice in, and be thankful for, their teachings. But should they in their zeal, or rather over-zeal, attempt, as the attempt is already being made, to uproot our faith from the very Being whom our Aryan forefathers, the adepts of the science of Religion, declared the "Life of Life" and Being of Beings," a person (?) the source of all morality and goodness, let them be cried down by the whole people of this vast Peninsula."

The "whole people" will not heed the *untheosophical* instigation for the simple reason that most of them, with the exception of the two handfuls of Brahmans and Aryas are either Polytheists, Pantheists, Jains, or Adwaites, none of these believing in one "Iswar" and in most cases as in that of the Jains and Adwaites—in no "Iswar" at all. But what right—we say—has the writer to force upon or preach his own sectarian views and beliefs, deprecating their religion or religions to other members and Fellows (Art VI of Rules) if he wants to believe that the "Life of Life" is a "person" he has every right to, and no one interferes with, his belief. Why then should he interfere with that of others? If the belief of many of his brother fellows conflicts with his—and he knew it before hand—why should he have joined at all? And once he has voluntarily joined he has to conform to the regulations and rules or—resign. Unless he makes his choice, and abstains in future from such letters, he will have no one to blame if the Council "after due warnings" punishes him for the violation of this clause "by suspension or expulsion at the discretion of the President-Founder and General Council." (Rules, Art. VI.) Our rules must be and they shall be respected.—Ed.

parable of the sower and the seeds applies perfectly in the case in hand. Sown broadcast, the seeds of membership fell in some (happily few) cases into queer places and brought forth as queer fruits.—"Some seeds fell by the way-side and the fowls (our opponents) came and devoured them up"; ...some "fell upon stony places," and having not deepness of earth, forthwith they sprung with promise and enthusiasm, and as they had no root in them, "they withered away."

Nevertheless, and we may say they are in the majority, some of the "seeds" falling into really good ground, they brought forth fruit "some thirty-fold, some sixty-fold and some hundred-fold." Such members are the pride and glory of the Society. And because they are true and honest, unflinchingly devoted and ready to die for that which they know to be truth,—though as real Theosophists they neither force nor proclaim to unwilling ears their faith and knowledge, they are hated and persecuted by their own brother-members who have remained as bigoted as before they joined our Society. These are the members born from the seeds that "fell among thorns, and the thorns sprung up and choked them"—THE THORNS OF BITTER SECTARIANISM AND BIGOTRY.

Thus, some of the Lahore members of the local Theosophical Society—we do not either call or consider them as Theosophists—those of them at any rate, who are attached to, or connected with, the Arya-Samaj, even before the rupture of their body with the Theosophical Society, have shown unmistakable signs of steady and active opposition not only toward the Founders, but toward every fellow of another creed, whether he was orthodox Hindu, a Brahma, a Buddhist, or a free-thinker. Why they have joined us at all is still a mystery. If we are told that it was done in ignorance of the true religious views of the Founders—who are, if any thing, esoteric Buddhists or Adwaites which is all one—then they will be answered *that it is not true*, and on their own confessions and accusations. They knew it then, as they do now, that the Founders discarded every idea of a *personal* god, precisely on the principle enunciated by our Brahma Brother, S. H. Agnihotri,—who says in his letter that if the idea of the *personality* of god "goes against your (our) conviction, you (we) are not only justified in doing so, (rejecting and denouncing it) but in duty bound to crush it, altogether." The Theosophists of the Arya Samaj knew it we say, because the proof is here before us in the foot-note (page 3) of the *Reply to Extra Supplement of the "Theosophist,"* which states comically enough that "In September 1880, when at Meerut, Mme. Blavatsky, in the presence of...Theosophists and a large number of Arya gentlemen, positively denied the existence of (a *personal*, if you please) god, or any blind force (!) as she pleased to name it, and declared herself a *nastic*..." &c. Passing unnoticed this rather confused and jumbled statement (of denying in one breath a personal God and a blind Force) that fact that the Arya Samajists of Lahore joined in November of the same year, *i. e.*, two months after the said declaration, proves conclusively that they knew what they were about. As also that other fact, that since the rupture only two out of nearly 20 Samajists have so far resigned, showing plainly enough that they do not much mind the personal opinions of the Founders (as every Theosophist is in duty bound) so long as that belief interferes in no way with their theistic creed. Yet, remaining Theosophists in name, they have constantly vilified and traduced the Society, the MASTERS and those who believed and recognized the latter—first behind their backs, and now openly and defiantly at public meetings and assemblies. Now since Theosophist is asked to believe in anything believed in, or professed by other members; and since the Theists would be in far greater difficulties to prove conclusively the existence and powers of their personal God than the occultists would if asked to demonstrate the actual existence and powers of their Mahatmas,—it becomes evident that such a course of action, besides being against the rules and policy of the Society, shows the presence of a malicious spirit of intolerance and hatred found but in sectarian bodies. This *odium theologicum* culminated recently in the following pretty exhibition, we hear.

The President of the Bareilly, Rohilund Theosophical Society, Rai Bishen Lall, who was passing through Lahore on his way to the north on Society's business, stopped there for a few days. He was accompanied by a young chela, who is a recognized pupil of one of our Masters, and who lived with him for several years. Hearing of this the Arya Samajists,

who will hear of no other God save their Iswar, and of no other prophet save their Maharishi Swami Dayanund, conspired to defeat the several Theosophists, of whom one at least, not only believes in but personally knows his Mahatma. The minor details of the event we do not know, nor do we care to learn them. Whoever was the first to entertain the brilliant idea of challenging to chop off, or even cut his finger to prove the existence and powers of the Mahatmas, has only proved his utter inability to perceive the fitness of things. If—a true Theosophist, his first duty was to support and protect the dignity of his Society, by never permitting that such an absurd *tamasha* should publicly take place; and if one of the *bogus* Theosophists of the Arya Samaj, however great his personal incredulity in the reality of the belief of his brothers—the devotees of the Mahatmas,—he had no more right to propose such an experiment than would an *anti*-Aryan Theosophist to demand that an Arya Samajist should allow the experiment of having his head cut off, to prove the existence of his “Iswar” and the powers of his “Mahatma”—Dyanund Swami. In short, as our rules forbid the preaching of one’s special creed, so they prohibit any challenge of one religionist to another. Notwithstanding this, and to our disgust and surprise we read the following telegram that appeared in the *Amrita Bazar Patrica* of April 5th.

(From the *Amrita Bazar Patrica*, April 5th, 1883.)

We have received the following Telegram, dated Lahore, April 3rd:—

Rai Bishen Lall, F. A. S., F. T. S., delivered a public address in Sikhasabha Anjani, Punjab premises. Monster attendance. About one thousand, perhaps more. Subject national union on basis of Aryan philosophy and national interests. An advanced Chela from the north narrated personal experiences in Yogavidya occultism and consented to show one test phenomenon. None succeeded in cutting off his finger wearing an occult ring, though one tried hard with a knife. Doctor’s examination showed natural blood and bones. Greatest enthusiasm and rush. Meeting ended disorderly, for all anxious seeing more miracles. Representatives from different societies attended meeting. Union likely among all under theosophic banner.* Further particulars hereafter.

We have reasons to know how, and *why* it was done by the “advanced Chela.” Knowing the aversion of his venerated Masters for all such exhibitions of *Hatta yoga* phenomena, especially when made publicly, he would have never consented to it had not another person, a brother Theosophist, devoted and true, but rather too enthusiastic, risked to have his own finger chopped off for the greater glory of the Mahatmas, who, as he believed, “would never allow a true follower of theirs to suffer.” Expecting, and fully confident that no man would succeed to cut him while he was under the protection of his MASTER, he very imprudently volunteered his own finger. Seeing the danger eminent, the “Chela” who had better reasons than him to know that while he himself would and could not be hurt *the first time*, his fellow brother would, for he had as yet but little claim upon the MASTERS and was even ignorant of their dislike to such exhibitions—permitted the test phenomenon as described in the telegram. But the unbelievers and scoffers would not rest satisfied with the one experiment. As stated in the dispatch they became disorderly . . . “anxious to see more miracles.” They insisted upon making a second experiment and perhaps a third, if the Chela would only let them. The result was, that at a private house the same Brother having once more volunteered his finger, and defied his opponents to cut off a piece and carry it away, the “Chela” determined that if any one’s blood was to be spilt, it would not be that of his friend, since this fact would neither change his belief in, or knowledge of, the powers of the Mahatmas, while his friend’s hand might have been crippled for life. Therefore he placed his hand upon the cover of a pamphlet, and sure of what was in store for him, invited the Lahore Shylocks to cut. They did so and carried away a small piece of the finger in triumph!

The Council and President will of course have the matter investigated. If any member of the Theosophical Society will be found to have sided with those theistic butchers, he will be expelled and his name published in this *Supplement*. To take advantage of the enthusiasm and confidence placed in either God or mortal by any fellow man—let alone a brother Theosophist—to cut and lame him—is disgusting in the extreme. Besides which it is absurd, not to use a still less mild

expression, since the experiment proves nothing whatever. Were its success or non-success to prove any thing in such an experiment, then the world would have to turn all *duggas*, shamans and sorcerers; since it is a recognized fact that some Red-cap Lamas publicly rip their bowels open, take them out, and then having replaced them, make a few mesmeric passes over the wound and not even a trace of the cut is left. This they do in the name of their “Devil-God,” a hideous monster with hundred legs and a pig’s head. We invite the Arya Samajists to believe in the latter on the same principle. Moreover, we regret that the idea of just reprisals has not occurred to our Brothers. They ought to have offered their opponents who boast so loudly of their absolute faith in the powers and knowledge of God, to prove the actuality and powers of their Iswar and Swami Dayanund’s teachings on the same practical and experimental demonstration. When, either a Brahmo or a Samajist who boasts of producing miraculous cures in the name of, and “through” the power of God, consents to allow us the experiment with a razor and defies us to cut open his wind-pipe; and that every effort to draw even a drop of blood fails, then we promise solemnly to become a theist and recant and abjure all our past heresies. No *crime* is thereby offered. Neither the throat, nor the hand or foot of the theistic devotee will run the slightest risk, we pledge our life and honour to it. No true Theosophist would ever think of availing himself of the advantage that has been so eagerly sought for and taken at Lahore. No true Theosophist would ever have the cruelty of carrying, Merchant-of-Venice-like, not only a pound but even an atom off, *human flesh taken away in a piece of paper*. No, what we offer is neither cruel, nor dangerous. Let any theist, whether Brahmo or Arya, publicly submit himself to the above said experiment; let him allow and defy any *Nastica* to draw *one drop*, only one single drop out of any fleshy part of his body he will himself choose. If no blood can be drawn—of course after due medical examination—then we will confess ourselves beaten. Who of them is willing to stake his belief in God and His miraculous intervention, upon the appearance or non-appearance of a drop of blood? Until then we proclaim publicly the Lahore experimenter’s—blood-thirsty Shylocks, unworthy of the name of men, least of all of Theosophists. Such are the fruits of sectarianism and bigotry. We conclude by reminding the members of the Theosophical Society residing at Lahore—of course with several honourable exceptions—of the following rule—

XI. The Parent Society, through the President-Founder, has the right to nullify any Charter when such may appear to it expedient, and to decree the expulsion of any Fellow, of whatever Branch, for disgraceful conduct, or the violation of the bye-laws or rules. The name of the expelled person and the circumstances of his offence being reported to all the Branches, fellowship with him as to Society matters shall cease. Provided, nevertheless, that no Fellow shall be expelled without an opportunity having been given him for an explanation and defence. *

To

COLONEL H. S. OLCOTT,

P.-F., T. S.

WE, the Members of the Behar Theosophical Society, beg to accord you a most hearty welcome to the chief town of Behar.

In the midst of various vicissitudes of fortune, India was always looked with pride and consolation upon her national literature. The first rays of Western science seemed for a time to cover our *Shastra* with the hue of deception and untruth. But they have now stood the trial of Western scrutiny and Western criticism, and are destined once more to take a lead in human thought and researches. India will never forget that not a little of this revolutionary movement is due to the active exertions of yourself and your noble colleague.

The elaborate rules laid down in the *Yog* philosophy, the minutest details about the practice and results of *Yog* are either a deliberate hoax, unexcelled in magnitude by any other deception in the world, or there is a nucleus of truth in them, though inaccessible by the light

* The answer to this last sentence please see in Editor’s note following “*Special Telegram*,” N. W. P. Patriotic Association.

* After the above was in type we received the official order of the President, founded in connection with the Lahore Branch, which will be found on the last column of this *Supplement*.—Ed.

of Western science. Slowly and reluctantly, the Hindus were being driven to the first conclusion; but your timely advent has, by turning the current of national thought, saved them from such a national disaster.

Spiritual culture being at its lowest ebb, in this age of materialism, its wonderful results were lost to the world, till psychic development was sought after, in that land of light and liberty, to which you have the honor to belong. The results achieved there are, however, crude and imperfect as compared with those attained in this ancient land. But their striking similarity has been pointed out by yourself and your noble colleague. Nothing can give greater satisfaction to the Indian mind than to know that the modern sciences of Mesmerism, Spiritualism, Thought-Reading, Psychometry, and others of an alloyed nature are but imperfect forms of Indian Occultism, which is the highest generalisation of all psychic sciences. This has made a strong appeal to our national instincts, and has induced us, more than anything else, to become members of the Theosophical Society. Bankipore is the centre of intelligence in Behar, and the outside educated community have shewn their willingness to become convinced of the truths of Theosophy. We now once more, as Brothers, embrace you and most gladly offer ourselves to our brother's service.

We are, dear Brother, fraternally yours,

Members of the Behar Theosophical Society.

(Follow signatures.)

THE LAHORE BRANCH AND OTHER MATTERS.

The President-Founder has issued the following official order:—

THEOSOPHICAL SOCIETY, PRESIDENT'S OFFICE.

Camp Bankipur, 21-4-83.

I. It having become apparent that the interests of the cause to which the Theosophical Society is devoted, will not be promoted by the further continuance of the Branch known as the Punjab Universal Brotherhood and Theosophical Society (Lahore), the Charter of the said Branch is, by virtue of the authority conferred upon the undersigned in Section IX of the Bye-Laws of 1883, hereby nullified, and the Branch ceases to exist as such.

II. The officers of the late Branch will be expected to forward all official papers to the Recording Secretary and Treasurer, at Head-quarters, and the resignations of all members who may wish to retire will be accepted upon return of their diplomas. Other members will be classed for the present as "Fellows Unattached."

III. The President-Founder, for the Parent Society, repudiates all unauthorized attempts, by whomsoever made, to implicate the Society, its Officers or General Council, in any negotiations for alliances with any Somaj, Society or other organisation, or to pledge it to any terms or conditions whatsoever, which have not been officially ratified by the President-Founder in writing.

IV. The President-Founder is also in duty compelled to deprecate as ill-advised, derogatory to the dignity of the Society, and disrespectful to the revered MASTER of Theosophical Science, every challenge or acceptance of a challenge to exhibit psychical phenomena before promiscuous audiences. He can but regard such as a serious violation of the traditional law of secrecy and of the sacredness of the relation between Guru and Chela.

V. And, lastly, members are strictly forbidden to involve the name of the Society as in support of or opposition to any political movement whatever, in any country or under any form of Government; the sphere of the Society's activity lying wholly outside that of political agitation.

H. S. OLCOTT,
President, Theosophical Society.

Attest:—

NIVABAN CHANDRA MOOKERJI,
Acting Private Secretary.

COLONEL OLCOTT UPON THE LATE RIOTS.

TO THE EDITOR OF THE EXAMINER.

SIR,—Though I cannot count upon your friendliness, I can—or ought—upon your fairness, and I therefore ask permission to reply to a recent article of yours upon the causes of the Kotahena riots. You trace the present ill-feeling between the Buddhists and Roman Catholics to the Panadure controversy between Migittuwatte and the Rev. David Silva some years ago, forgetting that the latter was a Protestant Minister and almost as much opposed to the Catholics as Migittuwatte himself. That that and other public debates of the time inspired the Buddhists with a new ardour for their religion, and stirred up a hostile feeling between them as a body and the Christians as a body, is no doubt the fact. But if I may judge from the editorial utterances of the *Catholic Messenger* at the time when my "Buddhist Catechism" appeared, that antagonism had totally died away, and there was the kindest and most tolerant disposition between them. As the *Messenger* is the Catholic Bishop's organ, your surmise would seem scarcely correct. The same organ, in speaking of my labours to found Buddhist schools, express the entire good wishes of the Catholics for the movement as, if I should succeed, it would antagonize not their interests, but those of the Protestant missionaries, whom it charged with fishing after Government aid to help their sectarian propagandism and not to spread education for its own sake. What I did or said did not, therefore, in the least tend to awaken an angry feeling between Catholics and Buddhists. You say that "the chief opposition came from the Catholic side, and also that the chief attack upon Col. Olcott was conducted in a Catholic newspaper." You are wrong: the most abusive attacks, original and selected, upon me appeared in your Protestant evening contemporary, and were ignored as sedulously as those from every other quarter.

I have now been lecturing in Ceylon three seasons, and I challenge any body to cite one word ever by me uttered that is calculated to provoke reprisals by the Buddhists against those who have been doing their utmost to undermine their ancestral religion and pervert their children to another. On the contrary I have every where shown the peaceable and tolerant spirit of Buddhism, and urged my hearers to live up to the same in every particular. I have urged them to create a national fund for the support of schools under Buddhistic auspices, where their children might have instruction under teachers of their own faith. No fair-minded man can object to this, certainly, no sectarian, for unless he be a fanatical bigot he must realize that people of other religions would naturally prefer their children brought up in them, as he does his own children in his.

No, Sir: the antagonism that is now showing itself must be traced back to the times of the Portuguese and Dutch rules, when—History tells us—the cruelest, most unjust enactments were made against the poor, unoffending Buddhists, their priests were driven out, their shrines destroyed, the legitimacy of their children, unless baptized, denied, and their tenure of property made dependent upon their mock acquiescence in the paramount religion. From father to son was thus handed down, the conviction that the Christian people were an unjust people, and nothing but the spread of Education can ever eradicate the feeling of hostility. My work in Ceylon will help in that direction, and to say, as you hastily did, that it tended to provoke any such religious conflict as that at Kotahena, is a grave injustice.

I see in the Ceylon papers that a certain fanatical Buddhist priest at Balangoda has been preaching against Christianity in the most violent, even obscure, language. I believe I know the person, and I also believe that he is the only one in the whole Island of the sort. He is regarded by the Buddhists themselves as a lunatic, and I have personally rebuked him in the strongest terms at my command for his disreputable behaviour. I would rather see Buddhism collapse tomorrow than survive at the expense of such a gross perversion of the whole teaching of its founder, and such a wretched contrast with His stainless life.

A very careful examination of the newspaper accounts of the Kotahena riots and of the testimony at the inquest, has convinced me that the Buddhists were not the aggressors; and I think all will agree that it was most unfortunate that the Catholic priests should not have used their boundless influence with their ignorant and fanatical parishioners to prevent the attack upon a body of men, women and children marching in religious procession. If you, Sir, and the clergy of all Christian denominations will set the example of a generous tolerance of other beliefs than your own, and concede to the Buddhists that peaceful enjoyment of their ancient religious privileges, which was guaranteed them in the Kandyan Conventions of 1815 and 1817 (?), I think we shall hear no more of such bloody ementes as that which has just disgraced Colombo. And whatever little influence I or the Theosophical Society may possess, you may count upon as pledged in advance to such a policy.

I am, Sir,

Your obedient servant,

HENRY S. OLCOTT,

BANKIPUR, BEHAR, INDIA,
April 21st, 1883.

THE THEOSOPHIST

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

VOL. 4. No. 9.

MADRAS, JUNE, 1883.

No. 45.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

ELECTROSCOPE AND "ASTRAL DOUBLES."

SOME Australian and American papers are very much exercised with a new invention made by a Dr. Gnedra (?) of Victoria (Australia), called the Electroscope. The extraordinary achievements of the telephone ought to have, by this time, familiarized people with the possibility of every miraculous-like discovery and invention. Nevertheless, this new appliance of electricity, if it proves true to its promises, as—unless the whole story is a sale,—it has already proved itself—will be reckoned as one among the many, if not the most, marvellous inventions of the age. It is claimed to be possible to convey by means of electricity vibrations of light to not only hold converse with one's most distant friends,—as already done by means of the telephone,—but actually to see them. We are told by the *R. P. Journal*, which is responsible for the story that:—

"The trial of this wonderful instrument took place at Melbourne on the 31st of October last, in the presence of some forty scientific and public men, and was a great success. Sitting in a dark room, they saw projected on a large disk of white burnished metal the race-course at Flemington, with its myriad hosts of active beings. Each minute detail stood out with perfect fidelity to the original, and as they looked at the wonderful picture through binocular glasses, it was difficult to imagine that they were not actually on the course itself and moving among those whose actions they could so completely scan."

We are not told how many miles distant is Flemington from Melbourne; but were one in the moon and the other on earth, it would astonish us as little and would seem as natural as though Flemington were in the same street where the experiment is said to have taken place. Not being informed so far of the principles of electricity acted upon in this particular instance, we cannot compare the means adopted for the projection of the *astral* "hosts of active beings" on the disk of burnished metal, with those used by the adepts and high Chelas to project the reflections of themselves upon any given point of space. If one is purely electrical, the other is magneto-electrical; but we suppose that, perhaps, with the exception of the magnetic currents of the earth, the principles must be the same. If the invention, and its experiment are no fiction—and we do not see why they should be—then science is, indeed, on the verge of a partial discovery of adept powers: we say advisably "partial" for, of course, physical science can never discover the part played in the adept's self-projection by her psychological sister WILL, even though she were inclined to verify the actuality of such powers. And yet having found out and admitted that space and even time could be annihilated by physical apparatuses, we really do not see the great difficulty of taking a step further and admitting at least the possibility of psychological potencies in man; potencies capable of replacing successfully physical forces and using these but as a basis of, and a complement for, objective manifes-

tations. The most serious impediment in the way of such recognition is the complete ignorance of physical science of all the potentialities contained in the astral light or akasa. She admits the existence of ether, hypothetical though it still remains for her, simply because were its actuality to be rejected, the theories of light, heat and so many other things would be nowhere, and that her most scientific expositions would be upset. Why not admit on the same principle the possibility of spectral apparitions, of the materializations of the spiritualists, of the *double* or the "döppelgangers" of living persons, &c., rather than encounter the tremendous difficulty of setting to naught the collective evidence of the ages, and that of 20 millions of modern spiritualists, all eye-witnesses to various phenomena who certify to their actuality. We would be glad to learn whether the spectral appearances upon the disk, cast any shadows? This is a great point with the occultists, many of whom can testify that the astral bodies of living men—do not.

WILL.

BY L. A. SANDERS, F. T. S.

"Sors de l'enfance ami, reveilles toi."

Rousseau.

(Schopenhauer's Motto.)

It is with the greatest interest that I read the profound article by T. Subba Row, "A Personal and an Impersonal God," (to be continued, in the *Theosophist* of February A. C.)—logically arriving at a condition of unconsciousness, though containing the potentiality of every condition of "Pragna," the only permanent state in the universe.

The theory of the Idealistic thinker John Stuart Mill is mentioned in connection, who is certainly the type of Western Idealistic philosophy.

But, there is another Idealist, another Western thinker, who has expressed the same long before J. S. Mill in other words, but with a candid reference to Asiatic philosophy, and given these ideas at the same time a far more palpable objectivity, as far as regards our conscious world.

Perhaps for the latter reason your readers may find an interest in his thoughts, which I allow myself to render as follows:—

"The world is my mental perception,"—this is a self-evident truth for every living and discerning being, although man alone can bring it into a reflecting abstract consciousness, and when he does do so, in fact, then philosophical reflection has begun in him. Then also it becomes a clear certainty to him, that what he knows is no Sun, no Earth, but only an eye that sees a Sun, a hand that touches an Earth, that the surrounding world is there only as a mental representation, *i. e.*, absolutely in relation to something else, which something else is himself. If any truth can be pronounced *a priori*, then it is this one, the statement of that form of all possible and thinkable experiences, more universal than all others, more so than time, space and causality. All these, in fact, presuppose already the former; it is only the division in object and subject that makes possible and imaginable phenomena of whatsoever kind, abstract or intuitive, pure or empirical. Therefore, no truth is more certain, more independent of all others, or requiring less proof than that everything that exists in our perception is only Object in

relation to Subject, the perception of that which perceives: in a word,—our own mental representation.

"And this applies as much to all Past as to the Present, and all Future; to what is most distant, and to what is most near, because it applies to time and space themselves, in which alone the relations can exist.

"This is by no means a new truth. It was already contained in the sceptical premises from which Descartes proceeded. Berkeley, however, was the first to give it an absolute form, and has thereby deserved much of philosophy, though his other doctrines cannot bear criticism. The principal mistake of Kant was his neglect of this axiom.

"How long ago, however, this fundamental truth has been acknowledged by the Sages of India, appearing as the fundamental principle of the Vedanta philosophy, ascribed to Vyasa, is demonstrated by Sir W. Jones, in his work "On the Philosophy of the Asiatics," (*Asiatic Researches*, Vol. IV, p.164). The fundamental tenet of the Vedanta school consisted not in denying the existence of matter, that is of solidity, impenetrability, and figure (to deny which would be lunacy), but in correcting the popular notion of it, and in contending that it has no essence independent of mental perception: that existence and perceptibility are convertible terms."

"These words express sufficiently the co-existence of empirical reality with transcendental Idealism.

"Thus only and from this aspect of the world as mental perception, can we begin to contemplate it. That such a contemplation, however, without any detriment to its truth, is one-sided, and therefore, the result of some arbitrary abstraction, is nevertheless felt by everybody and proved by that internal revolt, with which one accepts the world as one's mere mental perception, and of which, on the other hand, one can yet never entirely rid himself. Later on, however, we will make up for the one-sidedness of this consideration, by the enunciation of a truth, not so directly certain as that one from which we now proceed, but the only one to which a profounder inquiry can lead; still more difficult as an abstraction, the division of what is different, and the union of that which is identical; a most important truth, which, if not dismaying, yet must appear critical to every one, the following one in fact; that we can as well say, and must say:—

'THE WORLD IS MY WILL.'**

We must begin to consider not only the world, but even our own body as mere perception. That from which we are now abstracting shall presently clearly show itself as Will, of which alone the world in its other aspect consists, for that aspect is in one respect exclusively **mental perception**, but on the other absolutely **will**!†

BORNEO, 18th March 1883.

EDITOR'S NOTE.—For the benefit of those of our readers in India, who, although excellent Vedantic scholars, may have never heard of Arthur Schopenhauer and his philosophy, it will be useful to say a few words regarding this German Metaphysician, who is ranked by many among the world's great philosophers. Otherwise, the above translated fragment, picked out by our brother, Mr. Sanders, for the sole purpose of showing the great identity of view, between the Vedanta system—the archaic philosophy (we beg Professor Max Müller's pardon) and the comparatively modern school of thought founded by Schopenhauer,—may appear unintelligible in its isolated form. A student of the Göttingen and Berlin Universities, a friend of Goethe and his disciple initiated by him into the mysteries of colour (See A. Schopenhauer's *Essay Ueber Sehen und Farben*, 1816,) he evolved, so to say, into a profoundly original thinker without any seeming transaction, and brought his philosophical views into a full system before he was thirty. Possessed of a large private fortune, which enabled him to pursue and develop his ideas uninterrupted, he remained an independent thinker and soon won for himself, on account of his strangely pessimistic view of the world, the name of the "misanthropic sage." The idea that the present world is radically evil, is the only important point in his system that differs from the teachings of the Vedanta. According to his philosophical doctrines, the only thing truly real, original, metaphysical and absolute, is WILL. The world of objects consists simply of appearances; of *Maya* or illusion—as the Vedantins have it. It lies entirely in, and depends on, our representation. Will is the "thing in itself" of the Kantian philosophy, "the substratum of all appearances and of nature herself. It is totally different from, and wholly independent of, cognition, can exist and manifest itself without it, and actually does so in all nature from animal beings downward." Not only the voluntary actions of animated beings, but also the organic frame of their bodies, its form and quality, the vegetation of plants, and

* See Schopenhauer's chief work *Die Welt als Wille und Vorstellung*. *Isis Unveiled*, II. pp. 169 and 261.—L. A. S.

† An entity, however, that would be none of either, but an Object for itself, to which Kant's "*Ding an sich*" degenerated under his treatment, is a phantasm, and its recognition a will-o-the-wisp in "philosophy". Arthur Schopenhauer (Vol. I, p. 3-5,) edited in 1818, at a period when the knowledge of Sanscrit in Europe was very meagre. Schopenhauer's "Objectivation of Will" throws light upon the other side of the universe.—L. A. S.

in the inorganic kingdom of nature, crystallization and every other original power which manifests itself in physical and chemical phenomena, as well as gravity, are something outside of appearance and identical with, what we find in ourselves and call—WILL. An intuitive recognition of the identity of will in all the phenomena separated by individuation is the source of justice, benevolence, and love; while from a non-recognition of its identity spring egotism, malice, evil and ignorance. This is the doctrine of the Vedantic *avidya* (ignorance) that makes of *Self* an object distinct from Parabrahm, or Universal Will. Individual soul, physical self, are only imagined by ignorance and have no more reality and existence than the objects seen in a dream. With Schopenhauer it also results from this original identity of will in all its phenomena, that the reward of the good and the punishment of the bad are not reserved to a future heaven or a future hell, but are ever present (the doctrine of *Karma*, when philosophically considered and from its esoteric aspect). Of course the philosophy of Schopenhauer was radically at variance with the systems of Schelling, Hegel, Herbert and other contemporaries, and even with that of Fichte, for a time his master, and whose philosophical system while studying under him, he openly treated with the greatest contempt. But this detracts in nothing from his own original and profoundly philosophical though often too pessimistic views. His doctrines are mostly interesting when compared with those of the Vedanta of "Sunkaracharya's" school, inasmuch they show the great identity of thought arriving at the same conclusions between men of two quite different epochs, and with over two milleniums between them. When some of the mightiest and most puzzling problems of being are thus approximately solved at different ages and by men entirely independent of one another, and that the most philosophically profound propositions, premises and conclusions arrived at by our best modern thinkers are found on comparison nearly, and very often entirely, identical with those of older philosophers as enunciated by them thousands of years back, we may be justified in regarding "the heathen" systems as the primal and most pure sources of every subsequent philosophical development of thought.

✦ ESOTERIC SPIRITUALISM THE LAW OF "INFLUX" AND "EFFLUX."

BY WILLIAM YEATES,

Fellow of "The British Theosophical Society."

[In giving room to the following clever paper, it is but just that its several points should be answered by Mr. T. Subba Row, against whom it is directed, now and here, and without having to postpone the reply for another month. Most of the foot-notes, therefore, are his.—Ed.]

The October number of the *Theosophist* for 1882 contains strictures on Mr. William Oxley's article (in the September number) by a respected Eastern Brother, Mr. T. Subba Row. In the latter, quoting from the former's words to the effect "that there cannot be any difficulty or objection 'to accepting as a possibility, that the actual author of the Mahabharata should put in, not an objective, but a subjective appearance in London, or elsewhere, if he chose so to do.'" Mr. Subba Row remarks:—"Quite true; but he will never choose to do so."

After making the admission of the possibility is there not an inconsistency in adding the latter clause, coming as it does from a defender of the true faith in Orthodox Brahminism? It sounds like a claim on Mr. Row's part, to a perfect knowledge of the motives which actuate the exalted one. On what grounds does Mr. Row claim his right to the knowledge as to what the real author of the Mahabharata "chooses to do"??

From the Bhagavat Gita, I learn that the one who (in a certain state) is described as the "Lord of all created beings," used this language, "Having command over my nature, I am made manifest by my own power: and as often as there is a decline of virtue, and an insurrection of vice and injustice in the world, I make myself manifest: and thus I appear from age to age." Through thus taking command over his own nature, and all men, I hold that for all practical purposes, he does choose "a *chela* in human form:" i. e., one who takes on the clothing of *The Sun*, by means of the divine ray in which he makes Himself evident: and more, that there are *chelas* in human form, through whom the powers of The Grand Spirit's Identity will be unfolded in due order; even as it has been in past ages. What is true in regard to the Great One, is true in regard to spirits of lesser degree; who also can have *chelas* of a degree corresponding with them.

* Our esteemed correspondent and brother is wrong here. We say again—Mr. T. Subba Row is no "defender of the true faith in orthodox Brahminism," for the present "orthodox Brahminism" is rather heterodox than orthodox. Our brother Mr. T. Subba Row is a true Vedantic Adwaitee of the esoteric, hence genuine Brahman faith and—an occultist.—Ed.

† On the grounds of the genuine and authentic teachings of the true "exalted one" himself, as correctly understood, on the grounds of the esoteric teaching of the "real author of the Mahabharata," rightly comprehended by the initiated Brahmins alone.—T. S. B.

According to *The Theosophist*, a Raja Yogee Brother has the power to assume whatever form he pleases, and to communicate with spirits either in, or out of the body. Why then should it be deemed incredible that one, such as undoubtedly was Vyasa, can take command of his own life and nature in the forms beneath him, and assume the name of "Busiris," in order to make himself manifest through a medium.* Does not the greater include the less?

If I pass "entirely under the dominion of my highest, or seventh principle," I can, while in that state, receive a communication from spirits of that degree, and translate the substance to others; just as a *chela* in human form would do with a message, or communication received from the Brothers. The modes of manifestation may be diverse, but the same law is operative in both instances; surely, then, Mr. Subba Row must be mistaken in his assertion that "Busiris has no *chela* in human form." For most certainly, He, who has ascended to such an altitude, has command over his own nature in all those who subsist in the atomic life of his Spiritual Body: for it is only such that he can command, or "control." Likewise the Brothers themselves, they are able to command the unseen atoms who subsist within, or beneath, their own order; but can they so command the interior lives of life atoms which form the Spiritual Body of another or different order, and it may be, superior to their own? Herein lies the difficulty of any attempt to mould the new order of the modern Spiritualistic Movement, according to the genius of the order of Eastern Occultism. Before this can be accomplished, command over the invisible heads of the Spirit Bands must first be obtained.

The inner Voice of the Angel of God speaks through the intuitions to all men and women who belong to this order of life, and who form the Body, Church, or system, telling each one in their own order, the way to the Resurrection of the life: (some partake of the life of more than one order) and every one who perceives a ray of light, should follow it, for it will lead them to the summit of the Mount to which they are called, whether it be that of a Planetary or Solar order of Adeptship.†

As matter is within matter: spirit within spirit: atom within atom: and as Influx is within Efflux: even so there are orders within orders of Intelligences, both of a Planetary and Solar nature. From these we derive our life, and from them (mediately,) we receive that which form the higher qualities of our life. It matters little how the life quality is divided in its descent, or ascent to the atom from whence it came and returns; the line may be extended until the atom becomes invisible to the external man; but invisibility becomes visible in the lives of the whole body of atoms who came out from that ONE which can never be divided into less than one. Even so, it is possible for us to be inducted into a perceptive knowledge of the direct presence of the Angelic parents who gave us birth into the inmost quality of their life, and in which we live, and move, and have our being. By means of such outbirths, we partake of the differentiations of every Father and Mother through whom we came, besides that of our own, and these augmented qualities will take eternity to unfold themselves; and in view of such a truth, there can be no place found for annihilation; inasmuch as the annihilation of one atomic quality in the child's life would be the annihilation of him who gave it birth.‡ Can a part of God be destroyed?¶

* For the simple reason that the alleged teachings and esoteric interpretations of "Busiris" clash entirely with the teachings and interpretations of both Vyasa and the initiates of the esoteric school. The "Spirit" of Vyasa cannot well contradict and without giving any reasons for it, the teachings of the latter when alive.—T. S. R.

† I confess to my inability to distinguish between the two kinds of adeptship, called "Solar" and "Planetary," since the terminology is not in vogue among Asiatic Occultists, but belongs, most likely, to the new Western "hierosophy."—T. S. R.

‡ Eastern esoteric philosophy denies the theistic idea that "the whole body of atoms" came out from some "one atom," and teaches that there is no difference between the 7th principle of man and that of universal nature. "Hence a child may be annihilated as a personality, whereas his 6th and 7th principles, the one *divine monad* remain unaffected by this disintegration of freed atoms of still *particled* matter known as "Soul."—T. S. R.

¶ "A part of God!" Before we venture to talk of a *part*, we ought to make sure of the existence of the *whole*; or at least learn to know something more than we do of the Essence of that "God" people are so freely discussing about. The Adwaita philosophy teaches to believe in one universal Principle it calls Parabrahm and to eschew *idols*. Hence it rejects the idea of a personal God, whether called by the latter name or that of ONE ATOM the Father and Creator of all other atoms.—T. S. R.

In the universal life, I maintain, that not one single atom can be lost.*

Creation is infinite, with an endless capacity for growth and development. But if only the Law of Efflux were operative there could be no improvement. Like produces Like, and although there might be an endless procession of variations—they would be but a mere repetition of the series of like to like again, and no improvement in the forms evolved from the parent stock.† But with the Law of Influx in operation, the forms are receptive of new and higher qualities, which when evolved produce new and living forms of a higher and more interior order. It is only the recognition of this that can account for the development and manifestation of new forms of life of all kinds. To produce these, it must be evident that the germs of this new order of life were begotten from above within the transformed soul; and in no case is it a repetition from the "old seed after its kind." Hence it is, that the new order of spiritual life appearing in the West so diverse in its manifestation to that of the East, is scarcely comprehended by the latter, in the light as I have shown it. In the Hebrew Record we read that the young Sampson "as yet, knew not his strength." Neither, as yet, is the spiritual power of the child of the Occident known or comprehended by his elder Brother of the Orient. Will the Brothers of the Orient take kindly to the stripling, by recognising him as the "Heir of the Inheritance," and send down a little of the hoarded stores to nurture the new-born life in the valley below?

The *Theosophist* admits that notwithstanding the vantage ground of the possession of ancient stores of occult knowledge, the Oriental system has, from time to time, declined: and in spite of repeated revivals at different epochs, every effort to restore it to the traditional pristine glory of the Golden Age has failed.‡

Now assuming that one section of the Brothers succeed in resuscitating their order on the old lines, what security can we have that, at best, it would be but a sprouting out from the decaying trunk of the old tree of knowledge: as is proved by the history of the past.

The ancient Hindu, Brahminical, Buddhistic, Egyptian, Hebrew or Arabic, Christian and Mahomedan systems are mere variations from the same stock, and all of which were best at their beginnings. How comes it, that notwithstanding the more immediate presence, influence, and tutelage of the Brothers to the Indian populations, that these confessedly have become degraded, and have lost their own spirituality and power.¶

* "Atom lost?" No atom is ever lost, but atoms combine in transitory groups which are entities, which are atomic congeries. So that if one personality is "annihilated," this is but a breaking up of an atomic group, and the freed atoms are drawn into new combinations—the 6th and the 7th principle being of course excluded.—T. S. R.

† "Creation infinite." For "creation" read *universe*, and then the "endless capacity for growth and development" would fit in better, and there would be no contradiction to comment upon. As here written it reads—like a theological paradox. For if the whole creation is "infinite" and there is still in it an endless capacity for growth and development," then it becomes the antithesis of "creation." And if the writer means that cosmic matter was created and infused with a law of "growth and development," then cosmic matter must have been created out of nothing which is scientifically absurd. "Efflux" and "Influx" sound here like words without meaning. It is *Influx* that brings into being everything, and it is *Efflux* that changes conditions and obliterates all temporary forms, to evolve out of them the one *Eternal Reality*.—T. S. R.

‡ We beg to be permitted to emphatically deny the statement. Neither the *Theosophist*—i.e., its editor nor any one of the Founders, has ever admitted anything of the sort about the "Oriental System" whatever some of its contributors may have remarked upon the subject. If it has degenerated among its votaries in India (a fact due entirely to the cunning of its dead letter interpretation by the modern orthodox Brahmin who has lost the key to it) it flourishes as high as ever in the Himalayan retreats, in the ashram of the initiated Brahmin, and in all the "pristine glory of the Golden Age."—Ed.

¶ The "tutelage of the Brothers to the Indian populations" is a fancy based on a misconception. Ever since Buddhism with its esoteric interpretations of the *Vedas* and other sacred books was driven out of the country by the ambition and jealousy of the Brahmins, the *truths* of esotericism began to fade out of the memory of those populations until there now remains hardly one Brahmin in ten thousand who understands the *Shastras* at all. Hindus were degraded for the same reason that life and spirit have gone out of Christianity. The increase of wealth-bred sensuality, quenched spiritual aspiration and intuition, plugged the ears that once listened and shut the eyes that once saw the teachers. And at last by gradual deterioration of species, multiplications of war, and increased scarcity of food-supply, the prime question became that of a struggle for life to the obliteration of spiritual yearnings.—T. S. R.

What other fate can befall us, as a Theosophical Society, if the very roots of our life, as such, draw their vitality from a decaying Tree, whose fruits, leaves, and branches are of "efflux" growth, and that of a descending order; inasmuch as it ignores the inmost "Law of Influx" from the Tree of Life of an inner causation? All outgrowths in that direction must, of necessity, sooner or later exhaust their vitality.

It is the new Influx from the Grand Central Sun of all existences, that causes the soul to rise to higher states and forms of consciousness; and by means of this, the newly evolved states therefrom, from a new series of a system—on an ascending scale which will never retrograde, as have done and do, the grades of a purely Planetary Cycle of incarnations, whose occultations shut out the direct light of the Grand Eternal Sun.

The teachings of 'Theosophy' appear to imply that there is latent power possessed of self-sufficient energy, sufficient in itself for the evolution of a new species, without the intervention of a still higher power.

For instance, can this alleged self-sufficient energy form an object without existing materials? Can it create a thought or an idea of a new form, absolutely independent of that which comes into the mind from the ideal realm of being from whence all germs are derived?*

If it were possible to sever the lines of the subtile—but externally invisible—thread of life which extends from the Parent Tree of life in the midst of the universal Garden to the external circumference of its physical manifestation; and to maintain such severed lives in vitality: then, I admit, the Law of Efflux would be an all-sufficient cause for the appearance and perpetuation of those new and higher forms of life which have been evolved and manifested at different epochs.

If any order,—dependent solely on the traditional observances of those who ages ago derived their light at first and second hand from the fountain of all light,—should deny us the privilege of using their stores of ancient experimental knowledge, by interposing impractical barriers; yet no order can prevent our access to the Grand Fountain of Light and Love, where we may drink freely of the waters of Life.† Is not this better than being confined to partake of a descending stream of wisdom, which silts up its outlets with the sands of ages,—leaving a portion of its strength and power at every stage of its descent, until, at length, it is lost in the desert waste, where so many famish; and who cannot reach the purer water higher up the stream? Nor is it so with those systems which are on the ascending plane and order. By virtue of their being ever subject to the direct energy of the Divine Solar ray, they have power to do that which other systems never could accomplish.

How can a system impart that which it admits it does not possess, viz., the dual states of adeptship? Where there are no feminine adepts in the order, it must ultimately yield to that dual power which is able to polarise and prepare both male and female atoms, for the state in which they are fitted to be drawn up into the 'Celestial Marriage.' When introduced into this state these wedded atoms act and re-act until every quality of their united being rotates and vibrates up and down the seven sides of the ray, until becoming all radiant with light and heat in themselves, they are able to project the newborn germs of a higher and purer life into the souls of those beneath them, who are drawn into the same state, and who, in their turn, may give out their several degrees of light and heat, and life to all around; and so on *ad infinitum*.‡

* Most assuredly not. But this neither proves the existence of the one Atom, separated from and differentiated by, its unity from all other atoms, nor does it point to the necessity of one. At any rate, even our English Brother's "one atom" or God can hardly create "an object" without existent materials or matter.—T. S. R.

† The "Grand Fountain of Light and Love" is a very poetical metaphor—and no more, when applied to an unproved abstraction. We admit of such a fountain but not outside of, or independent from, past, present and future humanity, (the crown of the evolution on our globe) every individual atom of which is a drop of that "Water of Life" the agglomeration of the drops of which forms that "one Fountain."—T. S. R.

‡ Again an unwarranted assertion whichever way we see it. There are "female" adepts in the Brotherhood, and of a very high order. Therefore, there being such, in fact, the deductions drawn from a mistaken premiss fall. And if our opponent had in mind in writing the above sentence, something more abstract and vague than a mere physical difference of sexes, then he will allow me perhaps, to tell him that our esoteric philosophy proves that outside of the world of gross matter there is no such difference, the latter itself occurring (even on our earth) as an accident due to gestation and not as a result of such

By these intermediates the mass of mankind receive the new order of life *unconsciously* according to their respective deeds, but the dual adepts will receive it consciously by direct influx. In order that new life-forms may be generated, the new life-force of a higher and purer order, must inflow into prepared atoms to receive the same both on this and other earths.

How, except through the Divine Solar state of a wedded pair, can this higher and purer life be generated? With this in view, it can be seen that the 'Brothers'—with their celibate conditions of adeptship—cannot possibly beget a higher, or purer, order of life than their own; hence it follows that a system, based on such a principle, cannot perpetuate itself.*

It is at the culmination of a seventh cycle—a symbol of the Celestial Sun-day—that another Ray is shot forth across the universal Earth, and those who are prepared to receive its influence, and give birth, or ultimatum, to higher forms of life, upon the respective earths they inhabit, according to its degree of development in the series; for as so ably shown by the writer of "Fragments of Occult Truth," the varied earths of a system, all differ as to states of mental and spiritual development: and yet not one could suffer deprivation of this 'Cyclic action from the 'Grand Sun,' without all the rest suffering from such loss to any specific member of the Solar family. Here comes in the distinction and difference between the guidance and teaching of the Planetary and Solar *Guru*. The one is the Forerunner, and prepares the way for the other; and it is the later one who leads his Chelas—both masculine and feminine beyond the Tree of Knowledge, even to the Tree of Life itself.†

It is the leaves of this Tree—the life-giving power, which are to be given for the "healing of the nations," and by this means, the long lost, and neglected ones, which the Occult system would hopelessly consign to annihilation, are to be gathered up and utilised by the Great Economiser; so that there shall be nothing lost; and thus the fragments of the (apparently) long Lost Orb shall be collected and form a shining Sun to enlighten the still denser darkness of the nether realms.

In the above few hints, (for your space would not permit of more) I have shown a use for the elementals, *reliquiæ*, etc., etc., which Occult science does appear to recognise; and did your space permit, I should be glad to show the necessity for these in the formation of earths, and sustenance of life-forms thereon, and the position they occupy in the Kosmos; but I content myself with this bare outline.

Modern spiritualism, when viewed as an entirely new and diverse (from all that preceded) order of life,—which instead of being the best at its beginning, commences at Zero,—is a factor which is overlooked in this respect by the *Theosophist* in its response to Mr. Terry, of Australia—(who is a personal acquaintance of my own) and is hardly satisfactory to those who accept the higher aspects of a more advanced spiritualism. Occultists say that the only safe and right way in dealing with unseem forces, entities, intelligences, or whatever else, is according to *their* method: and that to seek for or allow 'Controls' to use the human organism is wrong, if not positively dangerous to the morals of those who permit it; but to my view, the right or wrong of this depends upon the use we make of it, and we must not be forgetful, that this "Controlling power and influence" some-

or another male or female germ. Even the Christian Bible, the youngest of the many attempts to religious philosophy, teaches him that in the resurrection the people "neither marry nor are given in marriage." So that "Celestial marriage," whatever this may mean in modern Esoterism, appears to be but a figure of speech. Our readers might also be benefited were they explained what is meant by a "Dual Adept."—T. S. R.

* Not necessarily. Our critic seems to forget,—or perchance never knew,—that an adept has means of *inbreathing*, into his chosen "chela" besides his own "high order of life," to use his own expression, that of one still higher than himself, i. e., of the highest Bhodisatwa living or dead, provided the purity of his own life permits to him the performance of the mysterious assimilation. But we can assure our brother, that without that "celibate" mode of life, against which he seems to protest so strongly, no adept could ever reach such a degree of power. Souls as well as spirits are sexless, and it is a great mistake to say that no "male monad" (?) can incarnate in a female body or *vice versa*. Mental and moral characteristics or idiosyncracies as met daily in life contradict the statement. It is owing to previous Karmas that we discover so often masculine traits in weak female bodies and feminine tenderness and nervousness in strong men.—T. S. R.

† Does our Brother, who speaks so often of the "Tree of Life" know its real esoteric significance? Let him prove it, by hinting at the grand mystery, and if he does show his knowledge—then verily will our Mahatmas be at his orders!—T. S. R.

times comes with a resistless force and the sensitives are completely helpless to withstand.*

Even the 'invocation' of spiritual beings, if the modern practice of Seance holding can be so called, which affords conditions for spiritual manifestations,—is quite in conformity with the rituals and ceremonials of the ancient Indian system; as, for instance, the *Sama Veda* says, "Come, O Father, along with the spirits of our fathers."† If this practice was observed, and formed an integral part of religious worship,—and if this was done under the ægis of the Church itself in far back ages; surely with our increase of knowledge, and, we may hope, with improved morals, we may now safely engage in it with safety to both sides, provided the motives are pure and worthy. Are there not any adept "Brothers" of British or European extraction in sufficient sympathy with the efforts of their own countrymen to open up a direct correspondence with those who are striving to attain to a higher order of Life?‡

EDITOR'S NOTE.—Mr. T. Subba Row's full reply is left over for next month.

THE MAHABHARATA IN ENGLISH.

[We have received a letter from Calcutta, asking us to publish the following. We do so with pleasure. Nothing more beneficent or more needed at present than the publication of such priceless works.—Ed.]

SEVERAL persons of note, and personages even in high rank, sympathising with the objects of the "Datavya Bharat Karyalya," have from time to time recommended to me that the Mahabharata, if translated into English, would, to quote the sentiments of the Right Honorable the Marquis of Hartington, as conveyed to me in Mr. Rost's letter of the 6th of October, 1882, "supply a want long felt and be a real boon to the ever increasing band of students of Indian history and archæology." These recommendations exactly falling in with the views entertained by me from some time past, have been taken into earnest consideration. The ancient literature of India is our glorious inheritance. In his letter to me Prof. Max Müller remarks, "I expect the time will come when every educated native will be as proud of his Mahabharata and Ramayana as Germans are of their Nibelunge, and Greeks, even modern Greeks, of their Homer." The vanity is excusable, if it were only vanity, that persuades a Hindu to seek the means of placing this splendid inheritance of his before the eyes of foreign nations, of foreigners particularly, who from their culture are capable of appreciating and understanding it. But such an endeavour, if successful, may not satisfy vanity alone. It is really fraught with results of the utmost importance to the cause of historical and philological research, in fact, to the cause of knowledge in all her principal departments.

I am fully persuaded that the usefulness of such a translation and its gratuitous distribution in Europe and America, and in India also, chiefly in presidencies other than Bengal, would recommend itself to the patriotism of my countrymen without the need of any eloquent elaboration. It is impossible to suppose that the liberality of my countrymen could have been exhausted by supporting the "Bharat Karyalya" for a period of seven years only. The English translation will cost, at a rough estimate, Rs. 1,00,000. After my experience of the liberality of my countrymen, this sum apparently large though it be, seems to me to be a trifle. I purpose therefore to publish an English translation of the Mahabharata in monthly parts of 10 forms each, octavo, demy, from April next.

* Exactly; and since in this mad inrush of controls the poor sensitive may at any time be knocked off his moral feet down the precipice of spiritual degradation, why tamper with so dangerous a gift? Adepts never encounter a "resistless force," since adeptship means self-control first and then control over all forces of nature external to himself.—T. S. R.

† We invite our brother's attention, in reference to this quotation, to what Manu says (IV. 123, &c.) of this practice. The *Sama Veda* dealing with the Spirits of the dead, he says that "even the sound of it (the *Sama Veda*) is impure."—T. S. R.

‡ This seems hardly a fair question. Our correspondent first assumes that our adepts are of an inferior order, and neither living nor capable of showing a way to "a higher order of Life," and then despairingly asks if there are no adepts to teach him. What talented beings there may be in the "Solar" and "Planetary" orders—we cannot say, our experience having been confined to human adepts. But among these, we should certainly say that on the terms stated there is not one among our Brothers, whether of British or Asiatic extraction, who would volunteer for the service.—T. S. R.

The present edition shall consist of 1,250 copies. 250 copies are intended for distribution in India free of all charges, among the gentry, the aristocracy, and reigning chiefs; 300 among Indian officials of the higher ranks; 250 for distribution out of India, chiefly among the *savants* of Europe and America, 200 copies must be reserved (as experience has taught me) for making up losses caused to recipients by negligence and transit. The remaining 250 copies shall be charged for at Rs. 50 and Rs. 65 per copy (*) inclusive of postal costs, Rs. 50 being payable by persons in India and Rs. 65 by those in Europe and America. It is needless to say that the selection of recipients shall, in regard to the present publication, rest entirely with the Karyalya. Any person desirous of taking a copy, but whose name may not be entered in the free list, may, if he likes, have his name registered in the list of those to whom the aforesaid 250 copies are to be supplied for Rs. 50 or 65 a copy. In case, however, of sheer inability on the part of these, copies may even be supplied, as long as available, at Rs. 12 or Rs. 25 according as the address is Indian or foreign.

Since the foundation of the "Datavya Bharat Karyalya," not a single copy of any of its publications has ever been parted with for price. The present departure, therefore, from the Karyalya's uniform practice, in regard to at least 250 copies of the projected publication, requires a word of explanation. During the last seven years I have found a few gentlemen evincing some reluctance in accepting in gift the publications of the "Bharata Karyalya," although this latter is no institution belonging to any private individual but is rather a national concern supported by a nation's patriotism. Many of the persons evincing such delicacy are too important to be overlooked in the distribution of our publications. It is to meet their case especially that 250 copies of the proposed translation are reserved. These gentlemen might easily accept copies now, on payment which, as stated above, is Rs. 50 in India and Rs. 65 out of India. So far as the "Bharata Karyalya," however, is concerned, gentlemen taking copies on payment of the above sums, without being looked upon as purchasers, will be regarded as donors to the Karyalya.

With reference to the literary execution of the translation, I have received promises of help from several respectable quarters. Professor Max Müller has already been kind enough to transmit to me a manuscript translation of a considerable portion of the '*Adi parva*.' He has further kindly consented to revise and look over the translations I may be enabled to forward to him. If it were open to me to criticise my own wares, I could have unhesitatingly said that the literary execution of the projected work would not be found fault with by the public. The writers who have promised me assistance are not unknown even in advanced literary circles in the metropolis. But a specimen of their work when placed before the public, would, I am assured, be more convincing than any puffs I could skilfully put. The first part will be issued by the beginning of April following.

(BABU) PRATAB CHANDRA ROY.

A FEW THOUGHTS ON SOME WISE WORDS FROM A WISE MAN.

In an article, in the *Tatwa Bodhini Patrika* "The Essential Religion," Babu Rajnarain Bose, the well known Brahmo, prefacing it with a quotation from Ramohun Roy's Trust Deed of the *Adi Brahmo Somaj*, "which is an injunction, with regard to *Strengthening the bonds of union between men of all religious persuasions, and creeds*"—makes the following wise remarks.

"We should regulate our conduct by keeping a constant eye upon the essentials of religion. We are apt to lose sight of them in the mists of sectarian prejudice, partiality and passion. We are apt to forget them in the heat of religious discussion, in the distraction of philosophical speculation, in the excitement of religious delight and in the engrossment of ceremonial observances.... We are so bent upon thrusting our own particular opinions on non-essential points of religion on others that we consider them to be essentially necessary for salvation. We are apt to forget that we ourselves are not infallible, that our own opinions on all subjects of human interest were not exactly the same twenty years ago as they are now, nor will they be exactly the same twenty years afterwards as they are now. We are apt to forget that all the members of our own sect or party, if they frankly reveal their

* These sums may be paid in two instalments during one year, the first instalment being payable before names can be registered.—P. C. R.

whole minds, do not hold exactly the same opinions on all subjects concerning religion as we do. We are apt to forget that the religious opinions of man are subject to progress and they will not be the same a century afterwards as they are now. We, Theists, have as much right to say that men of other religions, less advanced in religious knowledge than we are, will not be saved, as Theists who will live centuries hence will have of saying that we, the present Theists, will not have been saved on account of our errors. Fallible man cannot with good grace be a dogmatist. We should be more mindful of performing our religious and moral duties and drawing men's attention to those duties than dogmatically thrusting our particular opinions on particular points of religious doctrine upon others.

Learned dissertations on theology and controversies on the subject of religion are useful in their own way, but true religion before the Lord does not consist in them. It consists in a man's "Visiting the fatherless and the widow in their affliction and keeping himself unspotted from the world," that is, from vice.... Some people consider processions, festivals and religious music as the be-all and end-all of religion. They are no doubt useful in their own way, but they are not the be-all and end-all of religion. Life is the be-all and end-all of religion....

We should not only regulate our own conduct by an eye to the essentials of religion, but, while propagating the religion we profess, we should draw men's attention more to love of God and love of man than doctrinal points. We are morally culpable before God if we lay greater stress on the husk instead of the kernel of religion.

The Essential Religion does not admit of church organization. There can be no such sect as the Essential Religionists. The Essential Religion is not the exclusive property of any particular sect or church. It is the common property of all sects and churches. The members of all sects and churches should regulate their conduct according to its dictates. . . . Besides, a number of men, banded together and calling themselves Essential Religionists, must have particular conception of the Deity and future state and follow a particular mode of worship: This particular conception and particular mode of worship would at once determine them as a sect. These particular conceptions of God and future state and modes of worship give rise to religious sects among mankind. Every individual man cannot avoid joining a sect according to his own particular convictions.

Differences of religion must always exist in the world.* To quote Parker . . . "As many men so many theologies." As it is impossible to obliterate differences of face and make all faces exactly resemble each other, so it is difficult to obliterate distinctions of religion. Differences of religion have always existed in the world and will exist as long as it lasts. It is impossible to bring over men to one and the same religion. A certain king remarked: "It is impossible to make all watches go exactly alike. How is it possible to bring over all men to my own opinion?" Various flowers would always exist in the garden of religion, each having a peculiar fragrance of its own, Theism being the most fragrant of them all. Bearing this in mind, we should tolerate all religions, though at the same time propagating the religion which we consider to be true by means of argument and gentle persuasion. We should tolerate even such agnostic religions as Vedantism and Buddhism as they inculcate the doctrine of the existence of God, though the followers of those religions believe Him to be impersonal, the doctrine of *Yoga* or communion with Him to which men must be impelled by love of God, and the doctrine of love of man or morality. Some people speak of Buddhism as an atheistical religion. Even if it were true that Buddhism is a system of pure atheism, which it is not, the phrase "atheistical religion" cannot apply to it. The expression "atheistical religion" is a contradiction in terms. There can be no religion if divorced from God. Later researches have proved that Buddhism is not without the idea of a God as was formerly supposed.† We should tolerate all religions. We should look upon all religions, every one of which contains greater or less truth, as God himself looks upon them, rejoicing in the truth which each contains and attributing its errors to human imperfection.....

These are as noble and as conciliating words as were ever pronounced among the Brahmos of India. They would be calculated to do a world of good, but for the common doom of words of wisdom to become the "voice crying in the desert." Yet even in these kindly uttered sentences, so full of benevolence and good will to all men, we cannot help discerning (we fervently hope, that Babu Rajnarain Bose will pardon our honest sincerity) a ring of a certain sectarian, hence selfish feeling, one against which our Society is forced to fight so desperately.

"We should tolerate all religions, though at the same time propagating the religion which we consider to be true"—we are told. It is our painful duty to analyze these words, and we begin by asking *why* should we? Where is the necessity for imposing our own *personal* views, our beliefs *pro tem*, if we may use the expression, upon other persons who, each and all must be allowed to possess—until the contrary is shown—as good a faculty of discrimination and judgment as we believe ourselves to be endowed with? We say belief *pro tem* basing the expression upon the writer's own confession. "We are apt to forget," he tells his readers, "that we ourselves are not infallible, that our opinions. . . were not exactly the same twenty years ago as they are now, nor will they be exactly the same twenty years hence," and "that all the members of our own sect or party. . . do not hold exactly the same opinions on all subjects concerning religion as we do." Precisely. Then why not leave the mind of our brothers of other religions and creeds to pursue its own natural course instead of forcibly diverting it—however gentle the persuasion—into a groove we may ourselves abandon twenty years hence? But, we may be perhaps reminded by the esteemed writer that in penning those sentences which we have underlined, he referred but to the "non-essential points"—or sectarian dogmas, and not to what he is pleased to call the "essential" points of religion, viz.,—belief in God or theism. We answer by enquiring again, whether the latter tenet—a tenet being something which has to rest upon its own intrinsic value and undeniable evidence—whether notwithstanding, until very lately its *quasi*-universal acceptance,—this tenet is any better proven, or rests upon any firmer foundation than any of the existing dogmas which are admitted by none but those who accept the authority they proceed from? Are not in this case, both tenet and dogmas, the "essentials" as the "non-essentials," simply the respective conclusions and the outcome of "fallible minds?" And can it be maintained that theism itself with its present crude ideas about an intelligent personal deity a little better than a superhumanly conscious big man—will not 20 years hence have reached not only a broader and more noble aspect, but even a decided turning point which will lead humanity to a far higher ideal in consequence of the scientific truths it acquires daily and almost hourly? It is from a strictly agnostic platform that we are now arguing, basing what we say merely upon the writer's own words. And we maintain that the major premiss of his general proposition which may be thus formulated—"a personal God is,—while dogmas may 'or may not be true'"—being simply admitted, never *proven*, since the existence of God in general was, is, and ever will remain an *unprovable* proposition, his conclusions however correctly derived from the minor or second premiss do not cover the whole ground. The syllogism is regular and the reasoning: valid—only *in the opinion of the theists*. The atheist as the agnostic will protest, having logic as well as reason on his side. He will say: Why not accord to others that which you claim for yourselves? However weighty our arguments and *gentle* our persuasion, no theist would fail to feel hurt were we to try our hand in persuading him to throw away his theism and accept the religion or philosophy "which we consider to be true"—namely, "godless" Buddhism, or highly philosophical and logical agnosticism. As our esteemed contemporary puts it,— "it is impossible to obliterate differences of face and make all faces exactly resemble each other." Has the idea ever struck him that it is as difficult to entirely obliterate innate differences of mental perceptions and faculties; let alone to reconcile by bringing them under one standard the endless varieties of human nature and thought? The latter may be forced from its natural into an artificial channel. But like a mask however securely stuck on one's face, and which is liable to be torn off by the first strong gust of wind that blows under, the convictions thus artificially inoculated are liable at any day to resume their natural course—the new cloth put upon the old garment

* We beg to differ from this opinion of our kind friend.—Ed.

† We believe it's a great mistake due to the one-sided inferences and precipitate conclusions of some Orientalists like Mr. Lillie, the author of "Buddha and Early Buddhism." An eternal, all-pervading principle is not what is vulgarly called "God."—Ed. *Theosi*

torn out, and—"the rent made worse." We are with those who think that as nature has never intended the process known in horticulture as engrafting, so she has never meant that the ideas of *one* man should be inoculated with those of any other man, since were it so she would have—if really guided by intelligence—created all the faculties of human mind as all plants homogeneous, which is not the case. Hence, as no kind of plant can be induced to grow and thrive artificially upon another plant which does not belong to the same natural order, so no attempt toward engrafting our views and beliefs on individuals whose mental and intellectual capacities differ from ours as one variety or species of plants differs from another variety—will ever be successful. The missionary efforts directed for several hundred years toward christianizing the natives of India, is a good instance in hand and illustrates the inevitable failure following every such fallacious attempt. Very few among those natives upon whom the process of engrafting succeeded, have any real merit; while the tendency of the great majority is to return to its original specific types, that of a true born pantheistic Hindu, clinging to his forefather's caste and gods as a plant clings to its original genera. "Love of God and love of man is the essence of religion," says Babu Rajnarain Bose elsewhere, inviting men to withdraw their attention from the husk of religion—"the non-essentials" and concentrate it upon the kernel—its essentials. We doubt whether we will ever prove our love to man by depriving him of a fundamental and essential prerogative, that of an untrammelled and entire liberty of his thoughts and conscience. Moreover in saying, as the author does further on—

"Nothing has done so much mischief to the world as religious bigotry and dogmatism on non-essential points of religion; nothing has led so much to bloody wars and fiery persecutions as the same....."

—he turns the weapon of logic and fact against his own argument. What religion, for instance, ever claimed more than Christianity "love of God and love of man"—aye, "love of all men as our brothers;" and yet where is that creed that has ever surpassed it in blood-thirstiness and cruelty, in intolerance to the damnation of all other religions! "What crimes has it (Religion in general) not committed?" exclaims Prof. Huxley quoting from Lucretius, and—"what cruelties," he adds, referring to Christianity—"have been perpetrated in the name of Him who said "Love your enemies; blessed are the peacemakers," and so many other noble things." Truly this religion of Love and Charity is now built upon the most gigantic holocaust of victims, the fruits of the unlawful, sinful desire to bring over all men to one mode of thinking, at any rate to one "essential" point in their religion—belief in Christ. We admit and recognize fully that it is the duty of every honest man to try to bring round by "argument and gentle persuasion" every man who errs with respect to the "essentials" of Universal ethics, and the usually recognized standard of morality. But the latter is the common property of *all* religions, as of *all* the honest men, irrespective of their beliefs. The principles of the true moral code, tried by the standard of right and justice, are recognized as fully, and followed just as much by the honest atheist as by the honest theist, religion and piety having, as can be proved by statistics, very little to do with the repression of vice and crime. A broad line has to be drawn between the external practice of one's moral and social duties, and that of the real intrinsic virtue practised but for its own sake. Genuine morality does not rest with the profession of any particular creed or faith, least of all with belief in gods or a God; but it rather depends upon the degree of our own individual perceptions of its direct bearing upon human happiness in general; hence—upon our own personal weal. But even this is surely not all. "So long as man is taught and allowed to believe that he must be just, that the strong hand of law may not punish him, or

his neighbour take his revenge;" that he must be enduring because complaint is useless and weakness can only bring contempt; that he must be temperate, that *his* health may keep good and all his appetites retain their acuteness; and, he is told that, if he serves *his* friends, his friends may serve him, if he defends his country, he defends himself, and that by serving his God he prepares for himself an eternal life of happiness hereafter—so long, we say, as he acts on such principles virtue is *no* *virtue*, but verily the culmination of SELFISHNESS. However sincere and ardent the faith of a theist, unless, while conforming his life to what he pleases to term *divine* laws, he gives precedence in his thoughts first to the benefit that accrues from such a moral course of actions *to his brother*, and then only thinks of himself—he will remain at best—a pious egotist; and we do claim that belief in, and fear of God in man, is chiefly based upon, develops and grows in exact proportion to his selfishness, his fear of punishment and bad results only for himself, without the least concern for his brother. We see daily that the theist, although defining morality as the conformity of human actions to *divine* laws, is not a tittle more moral than the average atheist or infidel who regards a moral life simply the duty of every honest right-thinking man without giving a thought to any reward for it in after-life. The apparently discrepant fact that one who disbelieves in his survival after death should, nevertheless, frame in most cases his life in accordance with the highest rules of morality, is not as abnormal as it seems at first. The atheist, knowing of but one existence is anxious to leave the memory of his life as unsullied as possible in the after-remembrances of his family and posterity, and *in honour even with those yet unborn*. In the words of the Greek Stoic—"though all our fellow-men were swept away, and not a mortal *nor immortal* eye were left to approve or condemn, should we not here, within our breast, have a judge to dread, and a friend to conciliate?" No more than theism is atheism congenite with man. Both grow and develop in him together with his reasoning powers, and become either fortified or weakened by reflection and deduction of evidence from facts. In short both are entirely due to the degree of his emotional nature, and man is no more responsible for being an atheist than he is for becoming a theist. Both terms are entirely misunderstood. Many are called impious not for having a worse but a different religion, from their neighbour says Epicurus. Mahomedans are stronger theists than the Christians, yet they are called "infidels" by the latter, and many are the theosophists regarded as atheists, not for the denying of the Deity but for thinking somewhat peculiarly concerning this ever-to-be unknown Principle. As a living contrast to the atheist, stands the theist believing in other lives or a life to come. Taught by his creed that prayer, repentance and offerings are capable of obliterating sin in the sight of the "all-forgiving, loving and merciful Father in Heaven," he is given every hope—the strength of which grows in proportion to the sincerity of his faith—that his sins will be remitted to him. Thus, the moral obstacle between the believer and sin is very weak, if we view it from the standpoint of human nature. The more a child feels sure of his parents love for him, the easier he feels it to break his father's commands. Who will dare to deny that the chief, if not the only cause of half the misery with which Christendom is afflicted—especially in Europe, the stronghold of sin and crime—lies not so much with human depravity as with its belief in the goodness and infinite mercy of "our Father in Heaven," and especially in the vicarious atonement? Why should not men imagine that they can drink of the cup of vice with impunity—at any rate, in its results in the hereafter—when one half of the population is offered to purchase absolution for its sins for a certain paltry sum of money, and the other has but to have faith in, and place reliance upon, Christ to secure a place in paradise—though he be a murderer, starting for it right from the gallows! The public sale of indulgences for the perpetration of

crime on the one hand, and the assurance made by the ministers of God that the consequences of the worst of sins may be obliterated by God at his will and pleasure, on the other, are quite sufficient, we believe, to keep crime and sin at the highest figure. He, who loves not virtue and good for their own sake and shuns not vice as vice, is sure to court the latter as a direct result of his pernicious belief. One ought to despise that virtue which prudence and fear alone direct.

We firmly believe, in the actuality, and the philosophical necessity of "Karma," *i. e.*, in that law of unavoidable retribution, the not-to-be diverted effect of every cause produced by us, reward as punishment in strict conformity with our actions; and we maintain that since no one can be made responsible for another man's religious beliefs with whom, and with which, he is not in the least concerned—that perpetual craving for the conversion of all men we meet to our own modes of thinking and respective creeds becomes a highly reprehensible action. With the exception of those abovementioned cases of the universally recognized code of morality, the furtherance or neglect of which has a direct bearing upon human weal or woe, we have no right to be influencing our neighbours' opinions upon purely transcendental and unprovable questions, the speculations of our emotional nature. Not because any of these respective beliefs are in any way injurious or bad *per se*; on the contrary, for every ideal that serves us as a point of departure and a guiding star in the path of goodness and purity, is to be eagerly sought for, and as unswervingly followed; but precisely on account of those differences and endless variety of human temperaments, so ably pointed out to us by the respected Brahmo gentleman in the lines as above quoted. For if, as he truly points out—none of us is infallible, and that "the religious opinions of men are subject to progress" (and change, as he adds), that progress being endless and quite likely to upset on any day our strongest convictions of the day previous; and that as historically and daily proved "nothing has done so much mischief" as the great variety of conflicting creeds and sects which have led but to bloody wars and persecutions, and the slaughter of one portion of mankind by the other, it becomes an evident and an undeniable fact that, by adding converts to those sects, we add but so many antagonists to fight and tear themselves to pieces, if not now then at no distant future. And in this case we do become responsible for their actions. Propagandism and conversion are the fruitful seeds sown for the perpetration of future crimes, the *odium theologium* stirring up religious hatreds—which relate as much to the "Essentials" as to the non-essentials of any religion—being the most fruitful as the most dangerous for the peace of mankind. In Christendom, where at each street-corner starvation cries for help: where pauperism, and its direct result vice and crime, fill the land with desolation—millions upon millions are annually spent upon this unprofitable and sinful work of proselytism. With that charming inconsistency which was ever the characteristics of the Christian churches, the same Bishops who have opposed but a few decades back the building of railways, on the ground that it was an act of rebellion against God who willed that man should not go quite as quick as the wind; and had opposed the introduction of the telegraphy, saying that it was a tempting of Providence; and even the application of anæsthetics in obstetrical cases, "under the pretence," Prof. Draper tells us "that it was an impious attempt to escape from the curse denounced against all women in Genesis iii. 16," those same Bishops do not hesitate to meddle with the work of Providence when the "heathen" are concerned. Surely if Providence hath so decreed that women should be left to suffer for the sin of Eve, then it must have also willed that a man boru a heathen should be left one as—pre-ordained. Are the missionaries wiser they think than their God, that they should try to correct his mistakes; and do they not also rebel against Providence, and its mysterious ways?

But leaving aside things as dark to them as they are to us, and viewing "conversion" so called, but from its practical aspect, we say that he, who under the dubious pretext that because something *is truth to him* it must be truth also for every one else labours at the conversion of his neighbours, is simply engaged in the unholy work of breeding and raising future Cains.

Indeed, our "love of man" ought to be strong enough and sufficiently intuitional to stifle in us that spark of selfishness which is the chief motor in our desire to force upon our brother and neighbour our own religious opinions and views which *we* may "consider (for the time being) to be true." It is a grand thing to have a worthy Ideal, but a still greater one to live up to it; and where is that wise and infallible man who can show without fear of being mistaken to another man what or who should be his ideal? If, as the theist assures us—"God is all in all"—then must he be in every ideal—whatever its nature, if it neither clashes with recognized morality, nor can it be shown productive of bad results. Thus, whether this Ideal be God, the pursuit of Truth, humanity collectively, or, as John Stuart Mill has so eloquently proved, simply our own country; and that in the name of that ideal man not only works for it, but becomes better himself, creating thereby an example of morality and goodness for others to follow, what matters it to his neighbour whether this ideal be a chimerical utopia, an abstraction, or even an inanimate object in the shape of an idol, or a piece of clay?

Let us not meddle with the natural bent of man's religious or irreligious thought, any more than we should think of meddling with his private thoughts, lest, by so doing we should create more mischief than benefit, and deserve thereby his curses. Were religions as harmless and as innocent as the flowers with which the author compares them, we would not have one word to say against them. Let every "gardener" attend but his own plants without forcing unasked his own variety upon those of other people, and all will remain satisfied. As popularly understood, Theism has, doubtless, its own peculiar beauty, and may well seem "the most fragrant of flowers in the garden of religions"—to the ardent theist. To the atheist, however, it may possibly appear no better than a prickly thistle; and the theist has no more right to take him to task for his opinion, than the atheist has to blame him for his horror of atheism. For all its beauty it is an ungrateful task to seek to engraft the rose upon the thistle, since in nine cases out of ten the rose will lose its fragrance, and both plants their shapes to become a monstrous hybrid. In the economy of nature everything is in its right place, has its special purpose, and the same potentiality for good as for evil in various degrees—if we will but leave it to its natural course. The most fragrant rose has often the sharpest thorns; and it is the flowers of the thistle when pounded and made up into an ointment that will cure the wounds made by her cruel thorns the best.

In our humble opinion, the only "Essentials" in the Religion of Humanity are—virtue, morality, brotherly love, and kind sympathy with every living creature, whether human or animal. This is the common platform that our Society offers to all to stand upon; the most fundamental differences between religions and sects sinking into insignificance before the mighty problem of reconciling humanity, of gathering all the various races into one family, and of bringing them all to a conviction of the utmost necessity in this world of sorrow to cultivate feelings of brotherly sympathy and tolerance, if not actually of love. Having taken for our motto—"In these Fundamentals—unity; in non-essentials—full liberty; in all things—charity," we say to all collectively and to every one individually—"keep to your forefather's religion, whatever it may be—if you feel attached to it, Brother; think with your own brains—if you have any; be by all means *yourself*—whatever you are, unless you

are really a bad man. And remember above all, that a wolf in his own skin is immeasurably more honest than the same animal—under a sheep's clothing."

SUGGESTIVE COMPARISONS.

EXAMINING a few statistics to see how the morals of the Infidels compare with those of the Christians—who would, if they could, see the terms "infidelity" and "immorality" adopted as synonyms—Mr. C. D. Wallace in the *Truth-seeker* brings forward the following proofs which corroborate our assertions in the article that directly precedes this one.

"In an official parliamentary report, in 1873, of the criminals in England and Wales, we find 146,146. Of the different religions of the people of those countries we find :

Church of England.....	6,932,935
Dissenters.....	7,235,159
Catholics.....	1,500,000
Jews.....	67,850
Infidels.....	7,000,000

Crimes to the 100,000 of population :—

Catholics.....	2,500
Church of England.....	1,400
Dissenters.....	150
Infidels.....	5

This needs no comment.

A "History of Prostitution," by William W. Sanger, M.D., New York City, gives the following questions and answers. put to the fallen women of that city :—

Question.—Were your parents Protestants, Catholics, or non-professors ?

A.—Protestant.....	960
Catholics.....	970
Non-professors.....	63

Q.—Were you trained in any religion ? If so, was it Protestant or Catholic ?

A.—Protestant.....	972
Catholic.....	977
No religious training.....	51

Q.—Do you profess the same religion now ?

A.—Profess religion as educated.....	1,909
Non-professors.....	91

How much good has religion done these women ?

Ex-Governor Robinson read a paper last year at the State Liberal League meeting at Ottawa, as follows :—

Convicts in the Kansas penitentiary.....	640
Number of those having Christian education and attending Sunday-school.....	440
Not having Christian parents but attending Sunday-school.....	127
Without Sunday-school training but believing in the Bible inspiration and the dogmas of the Christian church.....	37
Unbelievers.....	36

I worked one year in the penitentiary of the State of Ohio (not as a convict, though), where there were, I think, some fifteen hundred prisoners at that time. I found no Infidels, but many good praying Christians who would steal everything they could get their hands on, even the things out of my pockets."

The above criminal statistics of America need no more comment than those of England. Figures are hard things to deal with.—*Ed. Theos.*

ORMAZD AND AHRIMAN AND THE ALLEGORICAL WRITINGS OF THE ANCIENTS.

BY N. M. P., A PARSÍ F. T. S.

THAT the learned men of the East in times of old wrote allegorically is beyond question, and no proofs of it are needed at this late stage of inquiry. The religious books of the Parsis, Hindus, Christians and many other nations contain passages upon passages which have one meaning for the profane and quite another for the initiate. Such mode of writing was a necessity in those days, and the stubborn opposition which the occultists met with from the ignorant masses, required that it should be so. The learned in the antiquity were few, and their first care was to guard their knowledge from the vulgar gaze of the brutal and the ignorant. Hence—the method, so well suited for the purpose of hiding precious truths under the garb of childish tales, or allegories: As Mohsan Fani, the author of *Dabistan*, has it : "the

writings attributed to the Magi are all allegories, for it is only under the garb of fable that wisdom is safe in the hands of the ignorant, and easily attainable to the learned."

Now and then we find such passages quoted from the Hindu and Christian scriptures and explained in the *Theosophist*. To show that the writings of the Zoroastrian faith are no exception to this rule, I can do no better than select the simple allegory of Ormazd and Ahriman, explained so ably and clearly by the great Mahomedan writer just mentioned. Says Mohsan Fani :—

"It is well known that they (the Magi) used to teach that the world had two architects, *Yazdan* and *Ahriman*; that in the beginning the former was alone in the world, but the thought of evil springing up in him, it gave birth to *Ahriman*; (i. e. Spirit manifested itself in, and through matter. *Ed.*) that, when *Ahriman* saw out of his hiding place the splendour and dignity of *Yazdan*, he envied him and began to sow seeds of discord and confusion in the world; that hereupon *Yazdan* created an army of angels to fight with *Ahriman*, and though he was able to overpower the latter, he could not drive him entirely out of the world; and that their struggle ended in a sort of truce at the time, on condition that *Ahriman* may be allowed to remain in the world for a fixed period, after which he should have to vacate it, when the world would become the seat of unalloyed goodness and happiness."

The same writer goes on :—

"The great philosopher *Jamasp* explains the above fable by saying that the world is the man in the universe, the microcosm within the macrocosm; * that *Yazdan* is the *Ruh* or *Rawán*, the spirit (the 6th and 7th principles); and *Ahriman*,—the animal soul of the passions (or the 5th and 4th *Tabiat-e-únsari*); that the thought of evil springing up in the mind of *Yazdan* denotes the tendency of man's spirit to matter; that the discord and tumult originated by *Ahriman* means the struggle of passions for supremacy over the spirit in man—the struggle which dragged down the spirit to this, its physical state; that the creation of the host of angels to oppose *Ahriman* denotes the attainment of purity by the practice of virtue and the subjugation of the passions (animal spirit) by abstinence; that by the temporary peace between *Yazdan* and *Ahriman* is meant to show that the passions (animal soul) cannot be altogether eradicated at first from man, though they can be subdued by abstaining from extremes and turning to the path of moderation; that the fixed period allowed to *Ahriman* in the world is the predominance of passions in human beings, in all cases in infancy and before maturity, and in some even in advanced age; and finally that the departure of *Ahriman* from the world shows the total destruction of passions, brought on either by voluntary death produced upon oneself by *salúk*, *yogism* or by natural death, (or by the temporary and periodical destruction of the physical universe) after which the purified spirit obtains perfect goodness and happiness."

The whole may be summed up briefly thus. In the beginning the spirit of man was free and untrammelled by any physical desire. As the material tendency grew and expanded, it was dragged down from its spiritual state of purity to the physical state in this world. With the latter sprang up the thousand and one human desires. These desires raged within the physical man and struggled to overcome the spirit in its first embodied state when its power was yet too feeble to ascertain itself. This was the period of the infancy of the world and before its maturity. By degrees the spirit owing to the practice of virtue and abstinence and a life of temperance succeeded in subduing its animal passions and rising superior to them, until it grew so strong as to be able to free itself completely (to drive away the *Ahriman*) by either of the two ways, viz., by the practice of *yogism* or by natural death.†

The *Dabistan* contains many other passages similarly explained. In one place it is written that Zoroaster used to say that in the higher world there is a boundless and unfathomable ocean, from the vapours of which is produced a great mirage in this lower world; so that there is in this lower world nothing, which does not depend for its existence upon that ocean in the higher world. This is interpreted by the author as follows : "The

* This is why *Ahura Mazda*, in the *Vendidad* is constantly addressed by *Zaratusht* as "Thou Holy one, maker of the *Material World*" or man.—*Ed.*

† The allegory will become still more clear if the reader studies with attention the latest *Fragments of Occult Truth*—the esoteric Buddhist cosmogony, the evolution of man through the septenary chain of worlds, his gradual progress through "Rounds" and Races, the latter performing their cyclic course within the great cycle and getting more and more purified as the turning point of the latter is passed. These are all so many explanations of the great truths hidden under so many various allegories in the World-Scriptures of the older races.—*Ed.*

boundless ocean is the all-pervading essence,* the one only thing in the universe, that is, and that is known to the general masses by the word God. The mirage reflects on earth the things (which are no better than a *maya*, a delusion,) ideated in this ocean, and these things have no true reality, or existence of their own, but appear to exist by the potency of the only REALITY, the one all-pervading element.

Again, a story is told of Zoroaster by Prince Behman, of Asfandiar, the son of the great King Gushtasp. Zoroaster has said: "I was given by my father and mother in the care of nurses to be brought up in a land far remote from my home. Here I passed many years till I forgot my parents and my home, when of a sudden the recollection of both flashed across my memory. So I tried to get back, by the same route I had come, and returned naked to my native country, where I saw my home and parents. But from there I came back to this country of my adoption, for I had the coat of humanity on me, and had to do so, lest it may be said that being unable to make any progress here I abandoned my duty and fled. I shall, therefore, stay here (in the country of my adoption) until the coat is worn out, when I will again join my parents in my native home." Behman of Asfandiar explains that these words of Zoroaster are allegorical. The home is the spiritual world. The father is the manifestation of the spirit; and the mother, the form taken by the manifestation, i. e., eternal indestructible matter. The nurses represent the material elements in man. The giving in the care of denotes birth upon the earth. The forgetting of home and parents is the result of incipient human life in its very commencement on earth. The sudden recollection of these is the attraction which always exists between man and the ONE ELEMENT, between spirit as the isolated spark in man, and the fountain head the universal spirit. The path by which he had come down and by which he returned is meditation. The idea of nakedness is the separation of spirit from its physical prison by the help of knowledge or occultism. (This is called *khalâ-e-talaqât-e-badani*, that is, freeing the spirit from the bonds of matter). The coming back to the country of adoption shows the return of spirit into the body after its spiritual flight, and its remaining there till its period of earthly life is accomplished. By progress is meant the acquirement of knowledge and the practice of virtue. Lastly, the wearing out of the coat of humanity is the dissolution of the physical elements, caused by death, after which event the pure spirit returns to its parents and real home.

From what has been said above it would appear that there is no lack of material to ponder over for the zealous and ardent student of Zoroastrianism. No doubt it may be urged as well as deplored, that the larger and, by far, the more important portion of the Zend literature is lost or destroyed. Yet even the few books that have been spared to us by our iconoclastic enemies and that great destroyer of things—Time, may be studied with advantage. As time has buried them in oblivion, time will also bring them back to light. The only thing wanted is an earnest search into what remains of the once great religion. The study of its philosophy will in its turn open wider fields for speculation and may give the clue to some other works that are now unknown. But the present mental state of the Parsis is diametrically opposed to any such sort of investigation into religious questions. It is to be the more lamented as the rising generation of Parsis shows with every year more a greater lack of interest and faith in the old writings bearing upon their religion. Books like the *Desâtir* and *Dabistân* are left neglected, simply because there are so few who can understand and appreciate them at their true value. In the face of such statements as made by

* "Brahma satyam jagam mithya jivo brahmaiva naparat" (Chandogya Upanishad, p. 41.)

some writers, for example, by the celebrated author of *Dabistân*, who says at the end of his chapter on the Parsi religion, "Such is the history of the beliefs of the Parsis related in the commencement of this famous book. In this account nothing has been inserted, which has not been read from their authentic books or heard from the lips of the members of the community itself, for many are the groundless things attributed to them by their enemies;"—in the face of such statements, I say, made by men of a different faith, these books are yet condemned as the repositories of fabulous myths, of unscientific facts, and absurd exaggerations. Their prejudiced minds prevent our Parsis from studying patiently and carefully the true meaning of the texts. Failing to perceive the kernel at first sight, they throw away the shell as worthless, without examining its contents. Then again they have grown thoroughly materialistic and worldly, their efforts being solely directed towards leading a comfortable and easy life. Wordly enjoyments engross their whole attention and hardly leave any time for mental and spiritual development. With every day they deviate more and more from the path of spirituality, and yield to the fatal attraction which drags them down deeper and deeper into the vortex of materialism. May heavenly truth enlighten them and be their guide to lead them out from this perilous abyss!

To those of my Parsi brethren who, like your correspondent in the March number of the *Theosophist*, are earnest to do something for themselves and their religion, I would venture to make a few suggestions. They should, in my opinion, unite together without any loss of time. A society may be formed, composed exclusively of Parsi Theosophists under the supervision and guidance of our Parent Society. The object of this group should be, for the present, the study of all the surviving books of the Zoroastrian faith and of those of other nations bearing upon it. A few members of our Society ought, if they can do so without any inconvenience to others, to disregard all earthly benefits and devote themselves entirely to the study of Zoroastrianism in the light of occultism. For it is certain that if any thing can be done to revive the now altogether dead forms of our Religion, it must be done by means of the secret science. I am reminded of a book called *Bâg-e-Pârsâ* published some years ago in Gujerati. It was written by one of the descendants of the *Dasturs* of Broach. From a perusal of the book—though I must confess the language is neither lucid nor clear—it appears that the writer was a student of occultism. He is of opinion that Zoroastrianism as now understood and believed by the Parsis is altogether different from the true spirit of the old religion, and that the study and practice of occultism alone can remove the dark veil which has fallen over its old writings. He has also pointed out the means by which Zoroastrianism can be restored to its former glory.

I may add that I shall be the first man to join any such Society as above suggested, and to add all my humble efforts in furthering its object. I shall be very glad to communicate on the subject with any one desirous of doing so when letters can be sent to the care of this journal.

SHOULD MEN CUT THEIR HAIR?

BY PROFESSOR ALEXANDER WILDER, M. D., F. T. S.

WHETHER the hair should be cut I could never quite satisfy myself. As a physiological practice, I seriously doubt the propriety. Every cutting is a wounding, and there is some sort of bleeding in consequence, and waste of vital force. I think that it will be found that long-lived persons most frequently wear their hair long. The cutting of hair stimulates to a new growth, to supply the waste. Thus the energy required to maintain the vigor of the body is drawn off to make good the wanton destruction. It is said, I know, that after the hair has grown

to a certain length it loses its vitality at the extremity and splits or "booms up;" whether this would be so if the hair should never be cut, I would like to know. When it is cut a fluid exudes, and forms a scar or cicatrix at each wounded extremity, indicating that there has been injury. Women and priests have generally worn long hair. I never could imagine why this distinction was made. The ancient priest was very often unsexed or devoted to a vow of celibacy, but I cannot surmise whether that had anything to do with it. Kings wore their hair long in imitation of Samson and the golden sun-god Mithras. I suspect from this that the first men shorn were slaves and laborers; that freedmen wore their hair uncut, as the crown of perfect manhood and manliness. If this be correct, the new era of freedom, when it ever shall dawn, will be characterized by men unshorn as well as women unperverted.

I wish that our science and our civilization had better devices for preserving the integrity of the hair. Baldness is a deformity, and premature whiteness a defect. If the head was in health, and the body in proper vigor, I am confident that this would not be. I am apprehensive that our dietetic habits occasion the bleaching of the hair; the stiff, arsenic-prepared hat is responsible for much of the baldness. Our hats are unhealthy, from the tricks of the hatters. I suppose there are other causes, however. Heredity has its influence. Certain diseases wither the hair at its roots; others lower the vitality of the skin, and so depilate the body. I acknowledge that the shingled head disgusts me. It cannot be wholesome. The most sensitive part of the head is at the back where the neck joins. That place exposed to unusual heat or cold is liable to receive an injury that will be permanent, if not fatal, in a short period. The whole head wants protection; and the hair affords this as no other protection can. Men have beards because they need them, and it is wicked to cut them off. No growth or part of the body is superfluous, and we ought, as candidates for health and long life, to preserve ourselves from violence or mutilation. Integrity is the true manly standard.—(*Phrenol. Journal.*)

Editor's Note.—Fashion—which has somehow succeeded in making "respectability" its queer ally—forbids christian civilized society wearing their hair long at this period of our century. In this the so-called christian civilization is guilty of inconsistency, and its clergy of disrespect, since Jesus and his Apostles are shown to have worn long hair—every one of them except Paul. The Nazars of the Old Testament never allowed the razor to touch their head. The Aryan *Rishis*, the *Yogis*, the *Sadhoos* of every kind wore and still wear their hair long. The initiates of Tibet do the same. In Europe, the Greek and Russian clergy alone, along with their Monks, have preserved the wise habit, and the longevity of some of the last named is proverbial.

HOMEOPATHY AND HARMONY.

By KRISHNADHAN MUKERJI, F. T. S.

THE writer of the article in the *Theosophist* of April 1883, "The Bugbears of Science," treating of Homeopathy and Mesmerism "very truly says that the foremost and the most important factor for the discovery and clear understanding of some given secret of nature is—analogy."

I had formerly no faith in the effects produced by Homeopathic treatment, and consequently never thought it worth while to try experiments according to that method. But one day some three years ago when thinking of the interference of light and sound waves, it struck me that there is some analogy, though a very distant one between, such physical phenomena with the principle of Homeopathy. When we see that two similar lights under certain (?) circumstances produce darkness, it is no wonder that the combined action of two similar symptoms of uneasiness may destroy each other. This thought led me to search for more facts analogous to the facts in Homeopathic treatment.

When a beam of electric light is allowed to pass through a prism, a spectrum of seven continuous colors is thrown on the screen. The beam from a sodium flame throws a yellow spectrum on the screen. Therefore it may be first of all expected that when a sodium flame is interposed between the electric flame and the prism; the yellow part of the spec-

trum will be increased in intensity. But such is not the case in fact. The intensity of the yellow part instead of being increased, there appears a dark band in the place of yellow on the screen. Let us now draw out the analogy between this experimental fact and the principle of homeopathic cures.

A certain drug when introduced into our system produces a certain symptom of uneasiness; as a sodium flame throws the yellow spectrum. So in order to diminish the intensity of the yellow band of the spectrum of electric light, we will succeed if we interpose the sodium flame between the electric light and the prism. So in order to diminish the effect of a particular symptom of a disease, we may expect to be successful if we introduce drug which produces a similar symptom of uneasiness.

I must confess that this analogy is not such a one as to suggest explanation of all the facts connected with the homeopathic principle of curing a disease. But this and the phenomenon of interference of sound and light waves suggested in my mind a wave theory of diseases, as the above analogous phenomena in physics are all explained by the help of the wave theory of light and sound.

Any manifestation of our nervous or other organic actions, I think, is of the nature of a musical tone. The rhythms manifested in our nervous and organic actions support this view. A single musical tone is composed of a fundamental tone and its various harmonics. The numbers of vibrations in the harmonic tones bear to number of vibrations of the fundamental tone the ratio of 2,3,4,5, &c. The tone of a musical note seems jarring when these number of harmonics are very great, as it generally happens that some of the harmonic tones are not in concord with the fundamental tone or with each other.

It can be mathematically proved that when a particle, through which a wave passes moving along a line returns to its former position, the wave may be resolved into several waves, i. e., harmonics whose number of vibrations are in the ratio of 1, 2, 3, 4, &c., no fractional number being allowed. And also, that when the simpler is the form of the figure along which the particle moves, the less is the number of the harmonics. The more zigzag the course of any particle through which the wave passes, the greater the number of harmonics.

We all know that symmetry and simplicity are two ingredient factors of beauty, and so when the motion of any particle of a string strung to produce a note is along a symmetric and simple figure the ear is pleased.

Now suppose that two notes are strung. To find whether they are in concord or discord, I think it may be found by tracing the motion of any particle under the combined action of the two waves, if the figure thus traced is not symmetrical the two notes are not in concord.

From what I have said before I am of opinion that the cause of the pleasant and unpleasant sensation in musical notes is the number of harmonics in the wave that reaches our ear, which wave may be a simple or compound wave of several musical notes.

Such is the case with our nervous or other organic action. The rhythms of any such organic action may be either simple or complex. When we find that a peculiar symptom produces uneasy sensation, we may say then that the numbers of harmonics in the wave which is the cause of that particular symptom, are very great, and are such as are not in harmony with each other. Wine, for instance, first of all produces a pleasant sensation, but a big dose produces an uneasy sensation. I may explain this by saying that in both cases the fundamental wave produced by wine is the same, but in the first case the wave is not full of a very great number of harmonics, and are not in discord with each other; but in the second case the number of harmonics are great and are discordant. Just as when a person sings a note in mild tone it appears sweet, but the same note sung in a very shrill voice is not pleasing. The string of an instrument strung violently generally produces unpleasant notes.

Diseases, I think, are the effects of a sudden jerk in our system, producing a wave full of discordant harmonics. Now how to select a drug to cure a disease.

From the principle of synchronous vibrations it is clear that no wave that is not synchronous with the period of vibration of a note produced by a given pipe can affect the mass of the air within the pipe to make it vibrate. Similarly

no medicine that can produce a wave in our system synchronous with the fundamental wave that is manifested in the symptoms of a disease, can directly act on such a wave.

When I came to this conclusion, I became a firm adherent of homeopathic principles.

Here I must mention another analogy to support the administration of homeopathic medicines in minute doses.

The photographic effect of the radiation, on the salts of silver, is very feeble in the red rays but becomes very powerful in the violet rays. Now the energy of radiation of red rays is much greater than the energy of violet rays. This shows that the photographic effect is in no way proportional to the energy of radiation when different kinds of radiation are concerned. Maxwell supposes that it is probable that when radiation produces photographic effects, it is not by its energy doing work on the chemical compound, but rather by a well timed vibration of the molecules dislodging them from the position of almost indifferent equilibrium into which they had been thrown by previous chemical manipulations and enabling them to rush together according to this more permanent affinities so as to form stabler compounds. In case of this kind the effect is no more a dynamical measure of the cause than the effect of the fall of a tree is a measure of the energy of the wind which uprooted it.

A drop of a strong tincture may have a greater energy of chemical action than the drop of a diluted medicine, but in administering homeopathic medicines we have not so much to do with the energy of the medicine as with the character of the medicine. What we must see is that the medicine can produce a wave synchronous with the fundamental wave of the disease; so that by setting well timed waves the medicine would give well timed impulses. If a drug can produce certain symptoms of derangements similar to the symptoms of the disease, it is expected that the same drug would produce a wave synchronous with the fundamental wave of the disease, and as such is the proper remedy of the disease.

The more free the motion of the molecules of the drug is, that is the more diluted the medicine is, the less is its possibility of producing jarring effects, and so it is better to use medicines in a dilute form. The intensity of a single wave produced by a diluted medicine may be very feeble, and consequently the momentum of a single impulse produced by the wave may be very small, but we must remember that the effect produced by well-timed undulations is cumulative, and that to which the impulse is given, however small the momentum of a single impulse is, acquires a momentum made up of countless small momenta. The well timed footsteps of soldiers is known to be able to throw down a suspension bridge, over which the soldiers pass. In theory, therefore, better effects are expected to be found when highly diluted medicines are used instead of strong ones. But in practice it is a matter of experiment how far a medicine ought to be diluted in the case of particular diseases.

The study of the functions of our nervous system and its control over every other organism, will show that if we can keep that system healthy all the other systems will necessarily be healthy; for the nervous system being the finest structure, it is the principal system of adjusting rapidly the internal relations to the external. It is to the action of our nervous system that a disease, even an organic derangement, is generally cured even without the aid of medicines. Such cures are known by the name 'cures by nature.' And it is very truly said that the action of homeopathic medicines is to aid nature in its efforts to cure.

The study of the functions of the nervous system is expected to throw light on the principle of homeopathic cures.

As in the physical kingdom so in the moral, the intellectual and the social kingdoms.

Man is an individual particle through which the moral, social and intellectual wave passes. Man is happy when he moves in a simple symmetric figure, and is unhappy when zigzag is the course traced by his cyclic movements.

Now suppose it is required to smooth the zigzag course; find out the fundamental course and give timed impulses along that line of motion, and then there will be no longer any jarring effect. To do otherwise would be a mere unnecessary waste of energy. By chance in some cases we may be successful, and in some may do more harm than good.

BEAULIA,
The 9th of April 1883.

THE RELIGION OF A GREAT STATESMAN.

WE copy the concluding portion of the magnificent lecture delivered on Sunday, February 4, by Mr. Frederick Harrison; on "Leon Gambetta," the greatest of the modern Frenchmen. It is not however, anything in his political life—however remarkable the latter, that we are concerned with at present, but rather the information furnished to the world by one who was a personal friend of the late statesman—that interests us. This point is made doubly suggestive by the remarks of the able lecturer, and merits certainly to be quoted for the benefit of our readers. We give the concluding sentences;

Lastly, Gambetta was the one European statesman of this century, who systematically and formally repudiated any kind of acceptance of theology. His idea of a State Church was wrong in principle; his persecution of the Catholic orders was wrong in principle and in practice; but about his formal rejection of all theology there could be no doubt whatever. His life, his death, and his burial, all alike bore witness of that. They saw here in Gambetta a new thing. They saw a statesman of the first rank in Europe who formally repudiated theology in every shape; the first ruler of France in this century who had chosen to rest his right to rule on purely human sanctions. But the soul of Gambetta was not the soul of the scoffer. He had a religion in his soul, though he had neither God nor saint, and that religion was France. His religious life like his political life, remains but a fragment and a hope. Both have closed at the age of forty-four. What a future he might have had if he had lived to the age of a Thiers or a Guizot! Referring to his funeral, the lecturer said it was one such as no Emperor ever had—a day when all France helped to bury the one Frenchman who had stood before Europe as Bismark and Gladstone alone of living men stand before Europe to-day. From first to last in that vast throng there was no emblem of Christ; no priest of God; not one mutter of heaven; no hollow appeal to the mockery of the resurrection; no thought but for the great human loss and human sorrow. Surely this was something to think over. It was the first time in the history of Europe for a foremost man to be laid to his rest by a nation in grief without priest or church prayer or hymn. "Shall any one," concluded the lecturer, "say after this that theology is still a living thing? SHALL ANY ONE DOUBT BUT THAT THE RELIGION OF HUMANITY IS AT HAND?"

A MODE OF DIVINATION AMONG THE PARSIS.

By J. N. UNWALA, F. T. S.

Now that our widely circulated journal, *The Theosophist*, has firmly established itself as a record of Aryan lore in all its phases—esoteric, exoteric, ethnological, antiquarian and historical, I beg to suggest that some of its numerous readers of all castes and creeds should take up the subject of divination and describe the modes thereof to which their attention may have been directed in their experiences or may be their studies. The subject in all its numerous ramifications is so interesting to the student of Theosophy and Occultism, that a record of these attempts of humanity, howsoever elaborate or rude to penetrate the veil of Isis and to dive into futurity, cannot but be suggestive as well as provocative of sublime thoughts with reference to the infinite capabilities of the human soul, at least in that active phase of it called the Will or Will-power. I am aware that on two or three occasions some modes of Divination have been described by contributors, but I am sure in this vast continent of Aryavarta alone there are innumerable such modes untouched and undescribed, and a little effort on the part of observers in this virgin field of research, I venture to say, cannot but be crowned with success. Some there may be who perhaps are deterred from entering this field because they think that some of these modes are extremely rude and perhaps childish. Others there may be who perhaps shrink back from this labour, because the methods adopted are highly elaborate and unmeaning with all their paraphernalia of ceremonials and ritualistic mummeries. But as I have already remarked, to a student imbued with the desire of Theosophic pursuits, they are not only interesting but suggestive, and cannot but afford materials for speculation and incentives which too, as we know, are encouraged and fostered by our immortal Gurus.

As my first contribution on this subject, I will describe a certain mode of Divination practised for ages amongst our Zoroastrian brothers, and shown me lately by a Parsi lady and her husband in all its simple details.

In the first place a copy of the Khordeh Avesta, the small book of Avesta prayers; a *Kusti* used or unused, the sacred woollen woven cord of 72 threads, which every Parsi has round his waist as one of the distinguishing badges of his faith; a long key; a small censer or *dhupdan* with a few hot cinders in it; and a few pinches of frankincense—these

are the only materials required by those that consult this simple oracle. The Khordeh Avesta book is first of all opened about midway, the key is placed across it in the middle with the tube lying parallel to the lines, and the book is closed. The ring or handle of the key is the only portion of it that is left outside—say about an inch or half an inch, and so placed that its plane is parallel to the planes of the leaves of the book but not at right angles to them. The sacred cord is now wound round and round the book midway, twice or thrice going even through the ring to make the book hold the key tight and firm between its pages. The persons consulting the oracle—always two—sitting face to face opposite to each other, and placing themselves in as devout and pious a frame of mind as possible, support and suspend the book between them with the tips of the index fingers of their right hands, the nails on the under side, and the tips almost touching the angles formed by the circumference of the ring and the shaft of the key. Either of them takes a pinch of the incense, and whilst he is throwing it into the censer he or his vis-a-vis puts the suspended book a question in such a manner as to elicit a 'yes' or a 'no.' Thus, suppose an article is stolen. The question put may be of this form:—Is that stolen by some one in the house or by an outsider, if an outsider, fall, if not remain where you are. If it falls it will turn round a quarter of a circle between the tips of the fingers, which remain fixed in the same position in a straight line, and the ring with the book having nothing to support it, falls down. It is again placed in its former position, and other questions are asked as many as the consulters or even their friends, that are near them, choose. The only precaution is that each question must be accompanied with a pinch of incense thrown into the fire. It is always to be remembered that the questions are of this general form. "If it is so and so, fall, if not, remain where you are;" or if it is not so and so, fall, but if so and so remain where you are." Of course after these questionings the cord is unwound and the key is taken out of the book.

The lady and her husband tell me that this oracle has always proved itself infallible, and they have been able to find out by its means their stolen articles, &c. I was present when the oracle was once consulted as to their ability to get back a five-Rupce-note that the husband had lost. The oracle said "no" to it, and the note was never afterwards found, although they were strenuous in their efforts to find it out.

About this time I had accidentally found out that this mode of divination was not unknown in Europe. On looking over a book on parlour magic belonging to a friend of mine, called *The Magician's Own Book*, 999 "Startling Tricks," edited by W. H. Cremer, I discovered almost the same method illustrated in a wood-cut. The book consulted was any book, and the key was placed with the shaft or tube not parallel to the lines as above but across at right angles to them and parallel to the back of the book, and there was no incense; the sacred cord was in this case a piece of common string or thread.

I therefore availed myself of the opportunity and requested the lady to ask the oracle whether this mode of divination was purely Zoroastrian or European. Its answer, given without any equivocation, was that this method was in origin purely Zoroastrian.

I have given the above details for what they are worth, and I trust that any one of your readers may try it if he chooses, if not seriously, then for curiosity's sake. I have no doubt that many will credit it to that meaningless agency called "unconscious cerebration," one of those verbal subterfuges which serve as a cloak to the ignorance of scoffers ridiculing the inexplicable in occult phenomena.

THE EFFICACY OF FUNERAL CEREMONIES.

To

THE WRITER OF THE "OCCULT FRAGMENTS."

DEAR SIR AND BROTHER,

In your article on "Devachan" you have explained at length the enjoyment that the Spiritual Ego in combination with the higher essence of the fifth principle, feels in a sort of rosy sleep extending over an enormous period. The Ego that takes its birth in Devachan, after the period of gestation, is unconscious of what passes here on earth to which it cannot be attracted. It is only the shell formed of the fourth and the lower remnant of the fifth principle that remains wander-

ing in *Kama Loka*, and it is this *reliquiæ* that often makes its appearance under certain conditions in the *Seance* room of the Spiritualist. All this has been clearly taught in the "Fragments" which will help to dispel many a doubt. The information however that could be gathered from the "Fragments" does not explain how far the shell made up of the 4th and lower 5th is conscious of its past existence, and whether it consciously suffers for its past misdeeds in any shape. To the Hindus and Parsees again it is of the highest importance to know whether any obsequial ceremonies are of any the least benefit to this shell or to the Ego resting in Devachan. Enlightened reason rejects the idea that the blundering ceremonial acts performed mechanically could be of any avail to the disembodied portion of man, and yet the Parsees and the Hindus have to spend large sums of money from year to year to allay a superstitious dread lest they might unconsciously do injury to the departed soul. The funeral ceremonies are a real curse to the Parsee, and the middle classes are ground down by needless expenses which lie heavy upon them. Their civilization has been greatly retarded by this crushing superstition. It will therefore be no small boon to learn the opinion of the Occultists as to how far men on earth can—if at all—benefit the four remaining principles of a deceased person. At page 179 of the 4th volume of the *Theosophist* Mr. Chidambaram Iyer quotes a Shastra which says that "he who omits to perform Sradha on the anniversary of the day of death will be born a chandala a crore of times."* This is evidently the writing of an uninitiated priest† who scarcely knew anything about the true doctrine of rebirths. But sentences like these sway the populace, and thoughtful persons for want of a correct knowledge of the occult teaching on this point are themselves troubled with doubts.

This subject very conveniently falls in with the subject of "Devachan" and the promised article on "Avitchi," and I sincerely trust you will be good enough to enlarge upon this point as it is of the highest moment to the Asiatic races to know what their funeral ceremonies are really worth.

Yours fraternally,

"N. D. K.," F. T. S.

Editor's Note.—The writer of the "Fragments" having gone to England, sometime has to elapse of course before he can answer the questions. Until then as a student of the same School we may, perhaps, be permitted to say a few words upon the subject.

In every country, as among all the peoples of the world from the beginning of history, we see that some kind of burial is performed—but that very few among the so-called savage primitive races had or have any funeral rites or ceremonies. The well-meaning tenderness felt by us for the dead bodies of those whom we loved or respected, may have suggested, apart from the expression of natural grief, some additional marks of family respect for them who had left us for ever. But rites and ceremonies as prescribed by our respective Churches and their theologians, are an afterthought of the priest, an outgrowth of theological and clerical ambition, seeking to impress upon the laity a superstition, a well-paying awe and dread of a punishment of which the priest himself knows nothing beyond mere speculative and often very illogical hypotheses. The Brahmin, the Mobed, the Augur, the Rabbi, the Moollah and the Priest, impressed with the fact that their physical welfare depended far more upon his parishioners, whether dead or alive, than the spiritual welfare of the latter on his alleged mediatorship between men and God, found the device expedient and good, and ever since worked on this line. Funeral rites have originated among the theocratically governed nations, such as the ancient Egyptians, Aryans, and Jews. Interwoven with, and consecrated by the ceremonies of theology, these rites have been adopted by the respective religions of nearly all the nations, and are preserved by them to this day; for while religions differ considerably among themselves, the rites often surviving the people as the religion to which they owed their origin have passed from one people to another. Thus, for instance, the threefold sprinkling with earth with which the christian is consigned to the tomb, is handed down to the westerners from the Pagan, Greeks and Romans; and modern Parseism owes a considerable portion of its prescribed funeral rites, we

* The punishment, even if true, would not be so dreadful after all in this our age of enlightenment, when social equality and education is levelling all the castes.—*Ed.*

† Most assuredly the threat does not come from an initiated Rishi.—*Ed.*

believe, to the Hindus, much in their present mode of worship being due to grafts of Hinduism. Abraham and other Patriarchs were buried without any rites, and even in Leviticus (Chap. xix. v. 28) the Israelites are forbidden to "make any cuttings in the flesh, for the dead, nor print any marks" upon themselves. In the same manner the oldest Zoroastrian books, the old and the new *Desatir*, with the exception of a few acts of charity (to the poor, not to the Mobeds) and the reading of sacred books, prescribe no special ceremonies. We find in the Book of the Prophet Abad (*Desatir*) simply the following:—

"154. A corpse you may place in a vase of aqua-fortis, or consign it to the fire, or to the earth, (when cleansed of its *Nasu* or dead matter.)"

And again:—

"At the birth of a child or the death of a relative, read the *Nosk*, and give something in the road of Mazdam (for Ormuzd's sake, or in charity.)"

That's all, and nowhere will one find in the oldest books the injunction of the ceremonies now in use, least of all that of spending large sums of money which often entails ruin upon the survivors.

Nor, from the occult stand-point, do such rites benefit in the least the departed soul. The correct comprehension of the law of Karma is entirely opposed to the idea. As no person's karma can be either lightened or overburdened with the good or bad actions of the next of kin of the departed one, every man having his Karma independent and distinct from that of his neighbour—no more can the departed soul be made responsible for the doings of those it left behind. As some make the credulous believe that the four principles may be made to suffer from colics, if the survivors ate immoderately of some fruit. Zoroastrianism and Hinduism have wise laws—far wiser than those of the Christians—for the disposal of their dead, but their superstitions are still very great. For while the idea that the presence of the dead brings pollution to the living is no better than a superstition, unworthy of the enlightened age we live in, the real cause of the religious prohibition to handle too closely the dead and to bury them without first subjecting the bodies to the disinfectant process of either fire, vultures or *aqua-fortis* (the latter the prevailing method of the Parsis in days of old) was as beneficent in its results as it was wise, since it was the best and most necessary sanitary precaution against epidemics. The Christians might do worse than borrow that law from the "Pagans," since no further than a few years back, a whole province of Russia was nearly depopulated, in consequence of the crowded condition of its burial grounds. Too numerous interments within a limited space and a comparatively short time saturate the earth with the products of decomposition to such a degree, as to make it incapable of further absorbing them, and the decomposition under such a condition being retarded its products escape directly into the atmosphere, bringing on epidemic diseases and plagues. "Let the dead bury their dead"—were wise words though to this day no theologian seems to have understood their real and profound meaning. There were no funeral rites or ceremonies at the death of either Zoroaster, Moses or Buddha, beyond the simple putting out of the way of the living the corpses of them who had gone before.

Though neither the *Dabistan* or the *Desatir* can, strictly speaking, be included in the number of orthodox Parsi books—the contents of both of these if not the works themselves antedating by several milleniums the ordinances in the *Avesta* as we have now good reasons to know—we yet find the first command repudiated but the second corroborated in the latter. In Fargard VIII (Verse "74" 233 of *Vendidad*) Ahura Mazda's command: "They shall kill the man that burns the corpse," &c., is thus commented upon—"He who burns *Nasú* (dead matter) must be killed.... Burning *Nasú* from the dead is a capital crime [Fargard I, 17 (63)] for... "Thereupon came Angra Mainyu, who created by his witchcraft a sin for which there is no atonement, the (*immediate*) burning of corpses."* Ahriman being man's own ignorance and selfishness.

* Twelve hours at least had to elapse between the death of the person and the burning or the destruction by any other means of the corpse of the dead. This old law was equally forgotten by the Brahmins as by the Zoroastrians. It was not the act of burning that was forbidden, but the burning before the corpse was empty, viz., before the inner principles had that time to get entirely liberated. As the *aqua fortis* was thought possessed of an occult property to that effect, hence the preliminary burning of the flesh by this means—with the Fersendajians.

But as regards the rites observed after the funeral of the corpse, we find no more than this—a repetition of the injunction given in the *Book of Abad* (*Desatir*). "An Athravan... shall say aloud these fiend-smiting words;—*Yathá alíu vairyô*—the riches of Vohu-manô (paradise; *vohu-mano* or Good Thought being the doorkeeper of heaven—see *Farg.* XIX, 31)—shall be given to him who works in this world for Mazda and wields agreeably to the will of Ahura the power he gave to him to relieve the poor (*Farg.* VIII, v. 19-49).

Thus while abrogating the Fersendajian usage of burning the dead among the devotees of Mah-Abad, Zerdusht the 13th (of the Persian prophets) who introduces many improvements and reforms yet, he commands no other rites than charity.

GAMBETTA'S EYE AND BRAIN.

SCIENCE in the face of her Parisian representatives was very much exercised, if not offended, lately, by what is viewed as an unpardonable freak of nature—we are not sure that we ought not to say disrespect—to the Academy of Sciences. It had been repeatedly declared that men of great intellectual powers were always possessed of large brains. The brain of Cuvier, the great French naturalist, weighed 1,829 gram—(over 60 oz.) that of Napoleon an ounce or two less, that of Byron 1,400, and that of General Skobelev—1,427 grammes. Why should Gambetta's brain then, which had manifested one of the greatest intellects of the day—weigh less than 39 ounces, or 1,100 grammes! The great authority Dr. Broca, was so disgusted that he is reported to have viciously remarked that had he been shown the cerebral organ of Gambetta, without knowing to whom it had belonged, he should have declared it to have filled the cranial cavity of a woman of extremely ordinary capacities. This impolite fling at the fair sex by the by, was uncalled for, since the quality of the brain is more important than its quantity, and that Tiedemann and other anthropologists have shewn, that the female brain, though smaller than that of the male, is far larger when compared with the size of the body. Any how there lay before the men of science the brain-matter of one of the greatest orators living, of a genius among the modern statesmen and—it weighed 42 grammes less than that of his female cook!

Doctor Ivanofsky, of St. Petersburg, undertakes to solve the mystery.

It is evident, he says in a letter to the *Novoyé Vremya* that the weight of the brain, in its normal condition, *i. e.*, free from organic pathological changes—has its importance and meaning. But—as Professor Sytchenoff has it in his work on "The Reflex Actions of the Brain"—even while admitting that the soul is not the product of the activity of the brain, yet, since in every case, the brain is the organ of the soul," that organ must change its quantity and even quality in accordance to the use and misuse it had been subjected to by the soul. Indeed when viewed in this light the men of science will find that relatively speaking Gambetta's brain was not as light as it seemed to them, when weighed on their scales. The doctor goes further, and asserts that it can be proved that the said brain weighed no less than that of Byron and nearly equalled the brain of Skobelev.

To prove his assertion, Dr. Ivanofsky reminds the gentlemen of the science and the profane public that to begin with Gambetta had but one eye (the left one); and that as a direct consequence the nervous apparatus of the right missing eye, designed by nature for the reception, the transmission and the concentration of the rays of light and their projection into space—remained inactive for long years. Now this eye apparatus is composed, as every one knows, of a *retina*, of the *optic nerve* and the *optic centre in the brain*. Its prolonged inactivity, that covered a period of thirty years in his case, must have unavoidably produced an atrophy of the cerebral optical centre, which atrophy has naturally influenced greatly the subsequent weight of the brain-matter.

Leaving aside the retina and that portion of the optic nerve which had to be severed during the withdrawal of the brain from the cranial cavity, this atrophy of the optic cerebral centre of the right side alone, taking into consideration its long duration, must have shown a deficit of 120 grammes at the least in the weight of the brain. Besides this fact giving us already as the absolute weight of Gambetta's brain 1,220 instead of 1,100 grammes, we have to consider likewise the deteriorating process of the illness that ended so fatally. As a well-known anatomist well remarks: "until more attention is paid to the condition of the blood vessels and to the quantity of the freely circulating serous liquid, which soaks through the brain or its vesicles—the weighing of the brain matter will prove itself of very little importance." Thus taking into serious consideration Gambetta's long illness and the localization of the disease; as also his long abstinence from food, or rather the regular starvation he suffered from, for days before his end, it will be found that his brain must have necessarily exhibited the symptoms of the greatest want of blood in it. This then, if we remember still further that the quantity of blood and serous liquid that had filled the brain and vesicles, was neither ascertained nor weighed, would show an

extra deficit of 200 grammes, which, accounting for its abnormal lightness, will give us as the absolute weight of Gambetta's brain 1,420 grammes, viz., a few grammes more than that of Byron's and a few grammes less than the weight of Skoboleff's brain.

The decision upon the worth of this scientific explanation is left with those who have made the study of the human brain and eye their speciality. We simply publish the hypothesis.

BY "BELL, BOOK AND CANDLE."

LEAVES FROM THE NOTE BOOK OF A MISSIONARY PRIEST.

(Continued from the last number.)

I then returned to—, and wrote to the Archbishop, informing him of the facts in the case. He replied that he had already heard of the girl, and that he had not the least doubt but that it was a genuine case of Satanio possession, giving me at the same time full faculties to exorcise her, and advising me to fast some time, to hear her confession, and admit her to the reception of the Eucharist; he also appointed Rev. Father—, a well-known missionary, to assist me.*

On the sixth of April, having closed my mission in—, I returned to— to open another. I first directed my steps to the house of the girl.

I had written to Father— to be there on the same day, but as he had not arrived, I proceeded, at 7 o'clock in the evening; to begin a preliminary exorcism; therefore, following the Ritual, I put on my surplice and stole, and began the interrogatories as follows:

"Now thou knowest that I have regular faculties, and therefore full power over thee; I command thee in the name of Jesus Christ to tell me when, where, how and why thou hast taken possession of this girl?"

"I will not answer," said he.

"Why?"

"Thou hast not properly commanded me."

"I command thee," said I, "to respect the priest who speaks to thee in the name of God, and not to say *thou* but *you*."†

"If thou dost not like it," answered the evil one, "thou mayest go away; I have nothing to lose or to gain," and the girl turned her face to the wall. I then commanded him in the name of the Blessed Virgin; the girl shook her head negatively; of several saints, but in vain. "Thou must command me by the only word that can force me to obey."

"What is that?" I asked.

"Guess it."

"If thou dost not tell me, I will curse thee!"

"Oh, don't! Must I speak? then it is in the name of the Catholic Church" (growling.‡)

"I command thee, then, in the name of the Catholic Church, to tell me all things connected with this possession; and bear in mind that thou speakest to God, and thou must tell naught but the truth." He spoke as follows:

"It was on the third Sunday of May, in the afternoon, twelve years ago, at three o'clock, she was then three years of age; she was playing with the child of the—, who was jealous of—, the sister of— [the possessed girl], because she was more sought after than her own child, and she gave her something to eat which was bewitched; immediately on her eating it, we possessed her, which we could not have done, however, had the Sign of the Cross been made either on the child or on the food.¶ We are twenty: I am the second, and the only one that has a right to speak; my name is Belemotli; the first one is Isacaron, he is here to watch me; and the third one is to report to Satan what is going on, his name is Astoro; the 4th, Aburo; 5th, Abaro; 6th, Jonas; 7th, Lusco; 8th, Asaro; 9th, Astaro; 10th, Disacuro; 11th, Dabuno; 12th, Discario; 13th, Incario; 14th, Beelzebub;||

* We have seen this communication of the Archbishop's.—Ed. C. M.

† The use of "thou" in French, the language in which the answers were made—the interrogatories being, of course, in Latin—expresses familiarity or contempt.

‡ The "Catholic Church," then, we are given to understand, is more powerful, and more to be dreaded by the Devil than God Himself!—Ed. Theosophist.

¶ The custom of making the sign of the cross before taking food, which is as old as the Church—Tertullian mentions that it was never omitted by the early Christians—ought to be more generally observed than it is. The motive of this pious act is evident.—Ed. C. M.

|| This was the devil speaking in the well known case of Nicola Aubry. Some of these names will not be new to those familiar with the Old Testament.—Ed. C. M.

(Oh, poor and silly devil!—A very suggestive fact, indeed, that none of the names of the demons and devils accepted by Christian theology have any other than a Jewish ring about them. All the devils in the Christian Hell seem to be Jews. This is rather flattering for the Heathen,—Hindu; Buddhist and Parsi. Notwithstanding the countless myriads, that agreeably to the Christian Churches must by this time, have gone to Hell, we do not find a single "Babu" or "Bboy" among the obsessing devils, while here we have even a "Jonas." Will the good *pádris*, please explain?—Ed. Theosophist.

15th, Dasader; 16th, Basabel; 17th, Dasalder; 18th, Balsacaber. Now, thou must ask me," said he, "the sign of my going out; under the exorcisms I am obliged to acquaint the exorcists with everything that concerns the possession, and to tell the truth; but beyond that, I say what I please, viz., *lies*. We hate exorcisms, for we are compelled to speak against ourselves, and to reveal all."

I was then shown into the next room, where she was in bed. At my entrance, she looked at me sideways with cross eyes; I approached and said: "Good-day—; I am a Catholic priest; as you are ill, your father has brought me to see you. How do you do my child?" No answer. She continued looking in the same way. "Are you not glad to see a priest?" In answer, I heard a growling like that of a dog. Just then the father entered: "—," said he, "speak to the priest."

"It is not she who is here: it is I," was the reply. Then, struck by the frightful glance of the girl, I determined to ascertain if it was really the devil, by questioning him. Speaking in Latin, I said: "I command thee in the name of Jesus Christ to tell me who thou art!" I received no reply, but the same cross look continued. I repeated my question, whereupon a deep, hoarse voice replied in French: "I am the devil."

"Then I command thee to tell me who I am!" He growled again, and said: "Thou art a black beast, a priest, coming to torment me."

"Then if thou knowest that I am a priest, thou must obey me."

"Not at all," he replied; "thou hast no faculties."

"I have," I replied, taking them from my pocket.

"Thou dost not understand," said he; "thou must have special faculties from the Archbishop."*

Questioning him again, he said he would not answer me anything more.

"Then," said I, "what is the sign of thy going out?"

"Thou must command me," was the reply.

"Then I command thee to give the sign of thy going out."

"It is vomiting: I must go out as I came in."

"Thou I command thee to go out."

"Dost thou believe that I shall go out at once? far from it; thou must fight hard and pray; thou art not yet at the end; I shall stay as long as I can, and go out only when compelled to."

"When, then, shalt thou go out?"

"I don't know—but stop! I will not say any more tonight."

The girl then turned away, as if to sleep.† As I was expecting Father—, I discontinued the exorcism till the following day. In the course of the evening, while I was conversing with the family in the same room, the devil said to me suddenly: "Tomorrow thou wilt go to the church to hear confessions, my good friends will go also; and I warn thee," &c. I replied that I had no advice to receive from him, and asked him what he meant by his "good friends;" but I was obliged to put a stop to what he went on to say.

The next morning I went to the church, about a mile distant, to open the mission; it was nearly full. I heard confessions, said Mass, preached, administered Holy Communion, and then returned to the house. When drawing near I heard the girl singing in a very loud voice, and her mother told me that during Mass she had been very much excited, singing all the time in a loud, hoarse voice, and at the top of her head. I entered the room where the girl was, and as soon as she saw me she said something that filled me with surprise and horror.‡ I told him to stop, but he continued speaking for some time. Father—having now arrived, we proceeded to a regular exorcism.

While we were preparing the girl became furious; she slapped her mother, and struck me also. As I was putting the stole about her neck, according to the Ritual, something very remarkable took place. The devil suddenly interrupted the prayers, saying to me: "Tell him to stop," pointing at Father—, who was standing looking on.

"What is the matter?" I asked.

* Exorcisms do require special faculties in this as well as most other countries. Although there is an order in the Church—that of exorcist, the third of the minor orders—the special office of which in the early ages, when possessions were common, was to exorcise those possessed, the power is now restricted to priests. It is not exercised, however, without special sanction from the Bishop. It was to express contempt for the evil one that the power of exercising was conferred upon inferior ministers.—Ed. C. M.

† The Ritual warns the exorcist against the simulation of sleep as one of the subterfuges of the demon.—Ed. C. M.

‡ The demon, or rather hysterical girl being a *clairvoyante* repeated to him what he had heard at confession.—Ed. T.

"He is acting against me," was the reply. Father—was only praying *interiorly*.* The Father of the girl looked frightened, and pointing to an upper corner of the room, exclaimed: "Oh!" We all turned towards the point indicated; then, "Ha! ha! ha!" said he, laughing. I asked him why he did that. "To give you distractions," was the reply; "we always do that with those who are praying, to prevent them from praying well." Forbidding him to do this any more I continued. "Thou must not believe that thou shalt expel me by such prayers," said he; "thou thinkest of something else. Thou must pray better than that." Then I experienced how hard it is to exorcise. One must pray without distractions, pronouncing the words with recollection and devotion, and not in a recitative manner, that they may be effective of what they express. Here is a good lesson on prayer, if it does come from the evil one.

At the end of the exorcism I commanded him to go out. "Yes," he said, "I am willing to go: I must vomit." A basin was brought, and

THE GIRL TRIED TO VOMIT,

but without success. "No, I will not go! I am as strong as thou." Then he gave a reason for not doing so.

"If it be so," I said, "a curse be upon thee! But I know thee for a liar: obey and go!"

"No; thou shalt fight hard first," he said.

The girl though she was quiet at times, still the devil was there speaking by himself, muttering things such as only an enemy of God could utter. The blasphemies and obscenities uttered by the lips of the innocent child, for she was nothing else, are too horrible even to be hinted at; they were echoes from hell that would be astounding to the most unrestrained debauchee.

The best comparison of her countenance and manner, when moved by the evil one, would be to that of a wild beast looking at you and swaying his head to and fro, yet not being able to touch you. The devil is very fond of talking. He said that it was he who, with fifteen legions, tempted St. Macarius, but failed in his undertaking; also that he was in possession of Loudun, etc.

"What is thy likeness?" was asked.

"We have horns on our heads, our hands are like paws, our feet like oxen's, and our hair like a hedgehog's . . . ; we are all black, and are always quarrelling; we report to Satan against each other; we would wish to make another hell."

In reply to the question as to whether many priests were damned, he said, "No: not very many."

"But there are some who give public scandal, and St. Chrysostom says that he believes that there is scarcely one saved."

He answered: "That was the personal conviction of Saint Chrysostom."

(To be continued.)

SWAMI DAYANUND—A FREETHINKER.

"Oh Lord, protect me from my friends, and I will myself take care of my enemies!"—was the daily prayer of a philosopher. We do not know whether our irascible ex-ally will repeat the exclamation upon reading the laudatory quotation of himself in *The Arya* for May (page 63). Probably not, for he does not read English. But we feel ready to wager a good deal, that were the Swami as learned in the Queen's English as he is in Sanskrit—there would be a libel-suit brought by this uncompromising theist against our indiscreet contemporary—the *Arya*. So eager are our good friends of the Lahore *Samaj* to jump at the smallest straw that trembles threateningly in the air in our direction, that, rather than miss an opportunity of making ugly faces at the Theosophists, they will re-publish equivocal compliments to the address of their Founder, and compromise their own work and its leader. We offer a specimen.

The Madras—has the following about our Swamiji:—"We are glad to learn that Swami Dayanand Saraswati is busily engaged in exposing the misleading and degrading mythology and the mischief of the hereditary Brahmins. In spite of our disagreement with Dayanand Saraswati, we think that he will do more good to India than the pandering Theosophists can ever hope to do. If India had more of such men, Freethought would very easily spread over all India."

* We are informed by the writer that the Father was subsequently told by the demon that he should not be without a reward for his pains—that he would make him "as black as a crow." From a letter received from this priest a short time ago and which was among the documents placed in our hands with the MS. of this narration, we make the following extract: "Ever since, and up to this hour, slander, persecution and malignancies have been the even tenor of my life. The unfortunate C— has caused me much suffering by his lectures against my missions and myself, and another poor wretch has been doing likewise—going over the same ground. Then the Protestant papers here have attacked me outrageously.—Ed. C. M.

We have underlined the sentence republished with such an unsophisticated *naiveté* by the Swami's chelas, who do not seem to entertain the remotest conception that they have thereby introduced their Guru in a new light before the public—that of a Freethinker. We agree, however, entirely with the remark. Reaction from crude anthropomorphism, is sure to bring in the long run among the educated youth of India disgust, and finally freethought. But there is something too charmingly ludicrous in the idea that for the pleasure of throwing into our teeth the epithet of "pandering Theosophists," they should thus be dishonouring in their own organ the work of their "Swamijee" and virtually admitting that his efforts are breeding no better than freethought. Verily, foolish must be that bird that soils its own nest!

Dear child of the Vedic lore; the uninitiated public may now well wonder, whether you are an organ of the theistic *Aryas*, or simply the servile copyist and advertiser of the Madras Freethought. Now, really, we can never show ourselves sufficiently thankful to the dear little innocent, for the amusement it has afforded us with its unconscious self-immolation. We propose that Mr. Bradlaugh's Secular Societies should call for a vote of thanks to the editors of *the Arya*.

ZOROASTRIANISM.

IN THE LIGHT OF OCCULT PHILOSOPHY.

[THE following letter having been sent to us from a Parsi gentleman, we publish the paragraphs containing his queries *seriatim* as in the original, but separating them with a view of making our answers more comprehensible. This arrangement, we hope, will always simplify the work, and help the reader to a far clearer understanding of both the questions asked and the answers given, than it would, had we published the letter without any break whatever, or answered the queries as usually done, by referring the readers to foot-notes.—Ed.]

Will you or any of your contributors tell me whether Zoroastrianism, regarded from the stand-point of Occult philosophy, is in itself monotheism, pantheism, polytheism or atheism? I have not been able to ascertain it from the learned lecture of Col. Olcott on the "Spirit of Zoroastrianism."

The answer depends upon how the question is put. If we are asked what is Zoroastrianism,—loosely and indifferently referred to as Magianism, Mazdaism, Fire-worship and Parseism, then we answer—"it is all that which you say." It is "monotheism, pantheism, polytheism," and even—"atheism," when placed in contradistinction to modern theism—its respective qualifications depending upon the epoch named. Thus, if we had to describe broadly the origin of this religion from the stand-point, and upon the authority of the Occult teachings, we would call it by its original, primitive name, that of Magianism. Locating its first development in those vast regions which would have to be described as the whole area between the Persian Gulf and the Sea of Okhotsk in its length, and that which stretches through the unexplored deserts between the Altai and the Himalayan mountains in its breadth, we would place it back at an epoch, undreamt of by modern science and, therefore, rejected by all but the most speculative and daring anthropologists. We have no right to give out in this journal the correct number of years or rather of ages upon ages, since—according to the doctrines of the Secret Science—the first seeds of Magianism were sown by the hand of the BEING to whose duty it falls to rear, nurse and guide the tottering steps of the renaissant human races, that awake anew to life on every planet in its turn, after its periodical "obscuriation." It goes as far back as the days of our local *Manvantara*, so that the seeds sown among the first "root-race" began sprouting in its infant brain, grew up, and commencing to bear fruit toward the latter part of the second race, developed fully during the

third* into what is known among Occultists as the "Tree of Knowledge" and the "Tree of Life"—the real meaning of both having been, later on, so sadly disfigured and misinterpreted by both Zoroastrians and Christians. But we can inform our correspondent of the following; Magianism, in the days of its full maturity and practice,† and long ages before the first of the 12 great religions, its direct offshoots—mentioned and feebly described by Mohsan Fani in the *Dabistan*,—ever saw light; and even much anterior to the appearance of the first devotees of the religion of Hush-ang, which, according to Sir W. Jones, "was long anterior to that of Zeratusht (See *Asiat. Res.*, vol. ii, pp. 48—49), the prophet of the modern Parsis—that religion, as we can undeniably prove, was, "ATHEISM." At any rate, it would be so regarded now, by those who call Kapila and Spinoza, BUDDHA and our MAHATMAS, Brihaspati (of the Charvack) and the modern Adwaites, all alike, *nastikas* or atheists. Assuredly no doctrine about a *personal* God, a gigantic man and no more—(though a number of so-called *divine beings* were and are still recognised)—was ever taught by the true Magi.‡ Hence Zoroaster—the *seventh* prophet (according to the *Desatir*, whose compilers mixed up and confused the 14 "Zaro-Ishtars,§ the high priests and initiates of the Chaldean worship or Magian Hierophants—the 13th)—would be regarded as an *atheist* in the modern sense of the word. All the Orientalists with Haug at their head agree to say that in the oldest, or the second part of the *Yasna*, nothing is said or fixed of the doctrine regarding God, nor of any theology.

The lecture has elucidated many obscurities and absurdities in the Avesta, from the stand-point of Occult philosophy. But they are so few that the youths whom the Colonel took to task, have, I am convinced, become no wiser. Can any one tell me whether the Colonel meant that in order to understand their religion, the Parsee youths should study Yogism and Occultism?

* One who has studied *The Fragments of Occult Truth* knows that our present race is the *fifth*, and that we have two more to pass through before we reach our end—on this planet.—Ed.

† "Throughout the Middle Ages nothing was known of Mazdianism, but the name of its founder, who from a Magus was converted into a Magician, a master of the hidden sciences," says James Darmesteter, who knows as much as his exoteric science will permit him of the former; but being wholly ignorant of *esoteric* sciences, knows nothing of the latter at all and therefore blunders greatly. One could not be a *Magha*, a Magus-priest, without being, at the same time, what is now known under the vulgar term of "Magician." But of this later on.—Ed.

‡ Let it not be understood that we here speak of the "Magi" in general, whether we view them as one of the Medean tribes (?) as some Orientalists, (Darmesteter for one) relying upon a vague statement of Herodotus believe, or a sacerdotal caste like the Brahmans—as we maintain. We refer but to their initiates. The origin of the Brahmans and Magi in the night of time—is 'one, the secret doctrine teaches us. First, they were a hierarchy of adepts, of men profoundly versed in physical and spiritual sciences and occult knowledge, of various nationalities, all celibates, and enlarging their numbers by the transmission of their knowledge to voluntary neophytes. Then when their numbers became too large to be contained in the "Airyânâm vaejô," the adepts scattered far and wide, and we can trace them establishing other hierarchies on the model of the first in every part of the globe, each hierarchy increasing, and finally becoming so large, as to have to restrict admission; the "half adepts" going back to the world, marrying and laying the first foundation of the "left-hand" science or sorcery, the misuse of the Holy Knowledge. In the third stage—the members of the *True ones* become with every age more limited and secret, the admissions being beset now with new difficulties. We begin to see the origin of the Temple Mysteries. The hierarchy divides into two parts. The chosen few, the hierophants,—the *imperium in imperio*—remaining celibates, the *esoteric* priests make of marriage a law, an attempt to perpetuate adepts by hereditary descent, and fail sadly in it. Thus we find Brahmans and Magi, Egyptian priests and Roman hierarchs and Augurs enjoining married life and inventing religious clauses to prove its necessity. No need repeating and reminding the reader of that which is left to his own knowledge of history, and his intuitions. In our day we find the descendants, the heirs to the old wisdom scattered all over the globe in small isolated and unknown communities, whose objects are misunderstood, and whose origin has been forgotten; and only two religions, the result of the teaching of those priests and hierophants of old. The latter are found in the sorry remains called respectively—Brahmans and Dastars or Mobeds. But there is still the nucleus left, albeit it be so strenuously denied, of the heirs of the primitive Magi, of the Vedic *Magha* and the Greek *Magos*—the priests and gods of old, the last of whom manifested openly and defiantly during the Christian era in the person of Apollonius of Tyana.—Ed.

§ See *Isis Unveiled*, Vol. II, p. 1289.

Our President never meant that they should *practise* "Yogism." All that he urged upon them was, that before they scoffed at their own religion, of which they knew so little, and became either modern agnostics or out-and-out corporealists, they should study Zoroastrianism as a philosophy, and in the light of esoteric sciences—which alone could teach them the truth by giving the correct version of the meaning of the various emblems and symbolisms.

The learned Colonel said the Parsees are the heirs of the Chaldean lore, and that the Chaldean and the Hebrew Kabala would throw considerable light on the meaning of the Avesta. Can any one tell me where and in what language these books are to be found, and whether these works are not also so much allegorical as to require the aid of Occult philosophy to understand their true meaning?

The Lecturer stated a fact. More even than the Brahmans, are the Parsees heirs to Chaldean wisdom, since they are the direct, though the latest, offshoots of Aryan Magianism. The Occultists are very little concerned with that apparent difficulty that the Magian "Chaldees" with all their priests and initiates, whether of the Medes, the Scythians, or the Babylonians are regarded by the Orientalists as of Semitic origin, while the ancient Iranians are Aryans. The classification of those nations into Turanians, Akkadians, Semites and what not, is at best arbitrary. The word "Chaldean" does not refer merely to a native or an inhabitant of Chaldea, but to "Chaldeism," the oldest science of astrology and occultism. And in that sense the Zoroastrians are the true heirs to Chaldean wisdom, "the light which shineth in darkness," though (modern) "darkness comprehended it not," and the Parsees themselves know nothing of it now. The Hebrew Kabala is but the loud echo of the Chaldean; an echo which passing through the corridors of Time picked up in its transit all kinds of alien sounds that got mixed up with the original key-notes struck beyond the epochs known to the present profane generations; and thus it reached the later student of Hebrew lore as a confused and somewhat distorted voice. Yet, there is much to learn in it, for him who has the patience and the perseverance required, since first of all he would have to learn the *Gemantria*, *Notaricon* and *Themura*.* When speaking of the Kabala, the Lecturer meant by it, the *universal*, not any special, esoteric system, already adapted to a later exoteric creed as is at present the Jewish secret science. The word "Kabala" is derived from a Hebrew root meaning reception of knowledge; and practically speaking it refers to all the old systems handed down by oral transmission, and is very nearly allied to the Sanscrit "Smriti" and "Shruti," and the Chaldaic "Zend."† There would be little use for the Parsee or Hindu beginner to study only the Hebrew or even the Chaldean Kabala, since those works upon them which are now extant are written either in Hebrew or Latin. But there would be a great deal of truth unearthed were both to apply themselves to the study of the identical knowledge veiled under the exoteric symbolisms of both the Zend-Avesta and the Brahmanical books. And this they can do by forming themselves into a small society of intelligent earnest students of symbolism, especially the Zend and Sanscrit scholars. They could get the esoteric meanings and the names of the works needed from some advanced chelas of our Society.

* The Jewish methods of examining the Scriptures for their hidden meaning.—Ed.

† Of course, as found out by the Orientalists, the word "Zend" does not apply to any language whether dead or living, and never belonged to any of the languages or dialects of ancient Persia (See *Farhang-i-Jehangiri*, the Persian dictionary). It means as in one sense correctly stated "a commentary or explanation," but it also means that which the Orientalists do not seem to have any idea about, viz., the "rendering of the esoteric into exoteric sentences," the veil used to conceal the correct meaning of the *Zen(d)-zar* texts, the sacerdotal language in use among the initiates of archaic India. Found now in several undecipherable inscriptions it is still used and studied unto this day in the secret communities of the Eastern adepts, and called by them—according to the locality—*Zend-zar* and *Brahma* or *Deva-Bashya*.—Ed.

The Colonel recommends the translating of prayers. Does he mean that the translations of prayers in their present state, will better enlighten the youths? If not, then does he imply that the meaning of the whole Zend-Avesta can be made intelligible and philosophical by the aid of a thorough Occultist?

It is precisely what he meant. By a correct translation or rather a correct explanation of their liturgical prayers, and a preliminary knowledge of the true meaning of even a few of the most important symbolisms—generally those that appear the most meaningless and absurd in the sight of the modern Zend scholars, as the dog, *e. g.*, which plays such an important part in Parsee ceremonies*—the “Parsee youths” would acquire thereby the key to the true philosophy that underlies their “wretched superstitions and myths,” as they are called by the missionaries who would fain force upon the world their own instead.

Prayer is repugnant to the principles of atheists. How then does the learned Colonel reconcile his advice to the Parsees to throw better heart into their prayers? Does he also mean that Occult philosophy will justify the prayers in Zend Avesta, offered to the sun, the moon and almost all the supposed pure things of the creation? If he thinks that the fixing of attention upon such objects is conducive to being freed from worldly desires and thoughts, does he think also that these views or prayers will be believed in, or acted upon, by the present generation?

Colonel Olcott was never an atheist “to our knowledge,” but an esoteric Buddhist, rejecting a *personal* God. Nor was *genuine* prayer—*i. e.*, the exercise of one’s intense will over events (commonly brought about by blind chance) to determine their direction—ever repugnant to him. Even prayers as commonly understood, are not “repugnant” in his sight, but simply useless, when not absurd and ridiculous as in the case of prayers to either stop or bring about rain, etc. By “prayer” he means—WILL, the desire or command *magnetically expressed* that such and such a thing beneficent to ourselves or others should come to pass. The Sun, the moon and the stars in the *Avesta* are all emblematical representations—the Sun, especially—the latter being the concrete and most appropriate emblem of the one universal life-giving principle, while the stars are part and parcel of the Occult sciences. Yima never “prayed” but went to “meet the sun” in the vast space of heavens, and bringing down with him “the science of the stars, pressed the earth with his golden ring and forced (thereby) the ‘Spenta Armaiti’—(the genius of the earth) to stretch asunder and to bear flocks and herds and men” (*Farg.* II, 10).

But since not every one knows in our day, “the science of the stars,” nor are there many Zend scholars, the best course to be pursued is to make at least a beginning by having the “prayers” translated. The Lecturer, as far as we are aware, did not mean to advise any one to believe in, or “act upon,” the *modern* prayers in their present liturgic, exoteric form. But it is just

*Compare the so called “Akkadian formulæ of exorcism” of the earliest periods known to the Orientalists to which the collection of charms and amulets belong—in truth very late periods—with most of the injunctions found in *Vendidad* (*Fargard* XIII) concerning the dog. It seems almost incredible that even the dullest among the Zend scholars should not perceive that verso 163, for instance (same *Fargard*) which says, “For no house could subsist on the earth made by Ahura, (in this case the “house”—not the earth—made by Ahura) but for those two dogs of mine, the shepherd’s dog and the house dog”—cannot refer really to these animals. The commentary made in it (*Saddar* 31, *Hyde* 35) is absurd and ridiculous. It is not, as it says, that “not a single head of cattle would remain in existence but for the dogs,”—but that all humanity, endowed as it is with the highest intellect among the intelligences of the animal kingdom, would, under the leadership of Angramainyu, mutually destroy themselves physically and spiritually, but for the presence of the “dogs”—the two highest spiritual principles. The dog Vanghâpara, (the hedge hog, says the commentator!) “the good creature that from midnight (our time of ignorance) till the sun is up (spiritual enlightenment) goes and kills thousands of the creatures of the evil spirit” (*Farg.* XIII. 1) is our spiritual conscience. He who “kills it” (stiles its voice within himself) shall not find his way over the Chinvat bridge (leading to paradise). Then compare these Symbolisms with those of the Akkadian talismans. Even as translated by G. Smith, distorted as they are, still the seven dogs described—as the “blue,” the “yellow,” the “spotted,” &c., can be shown to have all of them reference to the same seven human principles as classified by Occultism. The whole collection of the “formulæ of exorcism” so called, of the Akkadians is full of references to the 7 evil and the 7 good spirits which are our principles in their dual aspect.—*Ed.*

because they are now muttered parrot-like, remaining incomprehensible to the great majority, that they have to be either correctly rendered, or, bringing on finally indifference and disgust, that they have to be abandoned very soon to utter oblivion. The word “prayer” received its modern significance of a supplication to a Supreme or some inferior divine being, only when its once widely known and real esoteric meaning had already become clouded with an exoteric veil; after which it soon disappeared enshrouded beneath the impenetrable shell of a badly digested anthropomorphism. The Magian knew not of any *Supreme* “personal” individuality. He recognized but Ahura—the “lord”—the 7th Principle in man,—and “prayed,” *i. e.*, made efforts during the hours of meditation, to assimilate with, and merge, his other principles—that are dependent on the physical body and ever under the sway of Angra Mainyu (or matter)—into the only pure, holy and *eternal* principle in him, his divine monad. To whom else could he pray? Who was “Ormuzd” if not the chief *Spenta Mainyu*, the monad, our own god-principle in us? How can Parsees consider him now in the light of the “one Supreme God” independent of man, since even in the sorry remnants of the sacred books of Mazdianism there is enough to show that he was never so considered. They are full of his shortcomings, lack of power (during his dependent individuality in connection with man), and his frequent failings. He is addressed as the “maker of the *material* world” in every question put to him by Zaratushttra. He invokes Vâyu (the Holy ghost of the Mazdeans), “the god-conqueror of light (or true knowledge and spiritual enlightenment), the smiter of the fiends (passions) all made of light,”* for help against Angra Mainyu; and, at the birth of Zaratushttra he entreats Ardi-Sura Anâhita† that the newly born should not abandon but stand by him in his eternal struggles with Abriman.

(To be continued.)

THE TANTRAS.‡

By T. S.

THE word Tantra literally signifies science. There are three kinds of Tantras; the Sakta, the Vaishnava, and the Bôndha. Ordinarily a Tantrica means a Sakta; and the present note will deal with some of the beliefs of this sect.

The “Maha Nirvana Tantra” is the earliest, and is regarded by the *Tantrikas* as the most important of all. All Tantric works are supposed to be the record of conversations held between Shiva and his consort Parvati. The word Shiva literally signifies “Peace,” and Parvati that which is generated in the mountains, generally the seat of meditation of Shiva, or *Yoga*.

One of the chief names of Shiva is Maha-Yogee, and therefore we can easily infer what and who his consort is.

This Maha-yogee’s names are innumerable. He is called “Bhoot Nath” (the lord of the ghosts), “Mrittunjoy” (conqueror of death), “Mahal-kala” (great Time or Eternity), “Maha Deva” (the great God), &c. &c.

Parvati too has as many corresponding female names, such as Mahakali, Mahadevi (great goddess), Prakriti (Nature), Maha Maya (the great illusion), Sakti (Force or energy), &c. &c. &c.

The *Tantrikas* (the name of those who study the Tantras,) worshippers of this energy or Sakti, the highest deity,—are also called *Saktyas*.

* Yast. XV., 3.

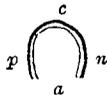
† Begging the pardon of our European Sanskritists and Zend scholars, we would ask them to tell, if they know, who was the Mazdean goddess Ardi-Sura Anâhita? We maintain and can prove what we say, that the said personage implored by Ahura, and Saraswati (the Brahminical goddess of Secret or Occult wisdom) are identical. Where is the philosophy of the Supreme God, “the omnipotent and omniscient-ALL,” seeking for the help of his own creature?—*Ed.*

‡ For reasons of their own, the Aryas or the “reformers,” as they and the Brahmos call themselves, regard all the *Tantras* as the most abominable works on sorcery that inculcate immorality. Some of the Tantric works and commentaries are certainly prohibited on account of their dealing with *necromancy* (modern Spiritualism). But the meaning in the real old *Tantras* remaining a dead letter to the uninitiated Hindus, very few can appreciate their worth. Some of the “White” *Tantras*, especially the one treated upon in the present article, contain extremely important information for the Occultists.—*Ed.*

In their conversations neither Mahadeva nor Pârvati describe themselves as the Parabrahm, but simply as travellers bound for that goal. Parabrahm is always spoken of in the Tantras as the indescribable Absolute One,—beyond all attributes and therefore, having no attributes; while Mahadeva and Sakti represent the Purusha (Spirit and Man), and Prakriti (Woman or Universal Nature). This I conceive is clear enough to give us an insight into the real meaning of the allegory.

If we place the four letters *c*, *p*, *n*, *a*,—in a diagram-like way, thus—

and draw a horse-shoe magnet in the middle, and in which *p* will represent the positive Purusha, *n* the Prakriti, *c* Parabrahm, and *a* the Yoga Maya (the illusion which connects Man with Woman, or spirit with matter.)



pole, *n* the negative, *c* the centre and *a* the armature; then *p* would represent the

The centre *c* has neither attraction nor repulsion, it being the point where all forces are equilibrated and at rest, while both the positive and negative poles become more and more differentiated, and the further they are removed from the centre, the stronger they become in their attraction and repulsion, being the strongest at the extreme ends. Correctly speaking neither the positive nor the negative pole is the magnet. They are merely the conditions of the differential particular points. In the same way neither matter nor spirit are substances, but conditions of the cosmic Total (Parabrahm) at its two extremities—the manifested and unmanifested universes.

As in reference to non-magnetised substance both the positive and negative poles act as attractives (positive), so Purusha and Prakriti occupy the same position with regard to man, and are, therefore, constantly interchanging. Thus: in the ordinary representation we see Kali standing on the corpse of Shiva—signifying Time domineering over space. This is the inverted Egyptian *Tau*, and is ordinarily represented by one slab of stone standing perpendicularly on another placed vertically thus **⊥**. In the tragedy of Daksha Yajna the reverse of this is seen in Shiva, who bears on his head the corpse of his consort and then the *Tau* stands thus **⊥**, and represents Shiva's Trident. One thing, however, is worthy of note. Shiva is said to never actually die, though he sometimes becomes corpse-like; while Kali often dies, is reborn, and wedded each time to Shiva, the latter representing the immutability of spirit, and the progress through various correlations and changes of matter. Ultimately they become intermingled into one and remain so after many a quarrel and temporary alienation. The number of births assigned to Kali-Prakriti is given at 108.* This is very suggestive to the students of Occultism. It should also be noticed that the final union takes place after the Female-power has passed through the house of Daksha—one of the ten Prajapatis known to Buddhists as the 10 Dhyana Chohans—while Shiva is engaged in profound Yoga for the recovery of his lost consort.

The union does not take place at the point of the illusive armature (Yoga Maya) which is dispersed long before, *i. e.*, it disperses gradually with the growth of enlightenment) but through the absolute knowledge of *Yoga* which is at the centre, the highest point where both the positive and negative forces are equilibrated, and thus lose their respective special qualities, becoming finally devoid of all attributes. The armature being non-magnetic, it is insensible to both the positive and the negative poles. Hence this negativeness is often confounded with that of the negative pole which stands for illusion.†

The latter, it will be seen, depend entirely on the neutral centre which is without any attributes and without which

they would not exist. Thus we get a solution of the mystery of consciousness being produced by, and from, unconsciousness, intelligence from non-intelligence, and quality from non-quality, condition in the centre becomes *nirvana* or cessation of all disturbances arising from connection with matter.

Another view of the Tantrikas is that the generation of everything is due to the action of two principles, *i. e.*, a positive and a negative, a father and a mother, or a male and a female element. This is a well known law of Occultism and admitted, in other terms, by modern science.

It is not always easy to discover the real Father; but not so, in the case of the Mother, as the connection can easily be traced and even testimony obtained. Again, from the mother the father can be often ascertained.

Thus the first question to offer is—in whose or in what matrix are we born? The reply will be: in the womb of Prakriti, Nature, or the spirit-matter of space—also called the life-principle. Prakriti is the Universal Mother in whose matrix everything is conceived, in whose arms all things and beings are reared, and with whose milk they all were fed and nursed.

The father or male element though of the same species with the mother, is yet in his attributes the contrary of many of her qualities, but, at the same time, is inseparable from her—"the twain being one flesh." This clue leads us to the spirit of time and death. Hence the husband of Prakriti is named "Maha Kala" (the great time), "Bhootnath" (lord of the disembodied spirits); "Mrittyunjoy" (conqueror of death), &c. &c. These words are synonymous with death, which is inseparable from life.

I need hardly observe that these are exoteric expressions. Esoterically life and death, growth and decay, &c., are different phases of one and the same thing or principle. That time and space are one and the same thing, is ably shown in the *Theosophist* for March 1883. Hence, traced to their constituents or ultimate essence, Shiva and Shivani his consort become one. Hence also while they hold in the allegory converse with each other—something which implies subsequent separation and duality—Shiva always points to Brahmaloaka (the condition of Parabrahm) as the one final goal to which all tends and in which all become—ONE ABSOLUTE.

The Tantric works deal greatly, in addition to Brahma Yoga and others with what is called "Mantra Yoga." The latter is divided into six branches, viz.,—Maran, Uchatan, Stumbhan, Vasikaran, Saumohan, and Santikarman. With the exception of the last, the first five are what is known as black magic, and as such are included in the *Manava Dharma* (the old Law) of Manu and the works of other sages in the list of prohibitions, the practice of which, under the names of *Abhisar* and *Mulakarmas* is classed with capital sins (*Upapatakas*).

The Santi Karman (literally that which procures peace) incantations are the only ones recommended. The votaries using them have to lead pure and virtuous lives, to abstain from inflicting the slightest injury or suffering upon any animated being, and never to touch a single drop of spirituous drink, or of a particle of any intoxicating drugs.

The *Brahma Yoga* is essentially the same as the *Raja Yoga* and is strongly recommended to all Tantrikas.

It is said that some of the TANTRAS sanction drinking to a certain extent in the performance of certain rites. The facts are these. There are 64 principal *Tantras* which deal chiefly with the worship of Sakti, the universal (female) Life-power, in some form or other. There are other *Tantras* which deal but with the worship of Parabrahm. "Maha Nirvana Tantra" is the chief work among the latter class. All *Tantras* divide its votaries into four classes according to their behaviour. These four are, Pasvachar, Vamachar, Virachar and Dibyachar. The Acharbheda Tantra describes fully everything connected with these Acharees. Sufficient to say here, that Pasvacharees and Dibyacharees have nothing to do with any kind of wine, spirit or drug. Vamacharees and Viracharees probably were permitted in days of old some kind of drink named as spirit or wine, but nothing like the wines, &c., sold in the excise shops. Besides, the articles mentioned as substitutes for these drinks clearly show that they could not be intoxicating beverages. Thus: cows' milk in a copper vessel, or molasses and ginger in a copper vessel, or cocoanut water in a pewter vessel, &c. &c.

Again, the same Acharbheda Tantra says, that Pasvachar is the only achar consonant with the Vedas, and the Maha Nirvan distinctly says that man can attain Siddhis (spiritual powers) by the Pasvachar only in this Kali Yug.

* The Hindus reckon *Sapta Loka* (seven spheres) and fourteen *Mans* (races) of men (seven physical and seven spiritual) on each. Taking one birth to each it gives $7 \times 14 = 98$. If to this be added the nine grades of initiation (seven preliminary, two final, and the *tenth* the consummation and the culmination of all, in which re-union of the unit soul with the All-Soul takes place) we get 108. The obligatory number of grains of the rosaries used by the ascetics of all the creeds and sects of India refers to this calculation.

† The above explanation of the allegory, and its secret meaning being found in the oldest works treating upon Aryan occultism, goes far to prove that the ancient Aryas know as much as we, if not more, of the physical sciences as taught to-day; western science having reached the present knowledge herself but very recently, comparatively speaking.—Ed.

Before a devotee can take to any of the Acharas he has to be baptised either with water or with some kind of spirit, according to the Achar to which he is to be initiated. This baptism ceremony is known by the name of Abhisheka, and is probably the original of the Christian baptism.

The well known Tantra saying:—"Pancha Makar" (literally the five M's) which is cited to show that Madya (one of the M's) means wines and spirits is carefully explained in the Kularnava Tantra (V part, 17 ullas)—the very book which the Kools (the votaries of drink) cite in their support—to signify quite different and higher things. The enquirers in this matter will do well to look for the real meaning in the work indicated.

BERHAMPORE, April, 1883.

VISISHTADWAITA PHILOSOPHY.

BY A. GOVINDA CHARLU, F. T. S.

I WISH the Sanscrit text had been given along with the English translation of the Visishtadwaita Philosophy published in your May number, page 196, that our brothers may be in a position to detect any mistranslations by me of the Sanscrit dialogue. I already confessed that I was only the translator, and am not responsible for the opinions expressed in the original text, the authors of which are named in my last article. While the Catechism was being prepared, I raised many questions myself, but the authors assured me that all my objections as also various others had all been satisfactorily answered in the Visishtadwaita works, and in Sri Ramanujacharyar's *Veda-Bhashya*, and that the object of the present Catechism was to give the public a concise idea of this philosophy.

Although I am a Visishtadwaiter, I know very little of that philosophy myself. I have this day requested our brother Sriraman Parthasaradhy Iyengar, F. T. S., to devote some leisure to enlightening his brothers on the subject. Meanwhile, I briefly answer the objections raised from what I was able to make out from a hurried explanation given to me by the authors at Melkote:—

(1.) *Parabrahma* being an All-pervading principle, itself being the All, is still considered as a separate substance from *Jivan*, although the former contains the latter, in the same manner that we talk of a part as separate from the whole of which it is a part.* A part is therefore of the same nature as the whole, yet its distinguishing qualification is the fact of its being a part, viz., the individualization, and dependence on the whole. In this way is *Jivan* considered in relation with, and distinct from, *Parabrahm*.† My own inference is that *Adwaita* and this coincide, the former considering that *Jivan* is *Parabrahma*, modified by the latter into "*Jivan is a part only of Parabrahma*."‡ Considered in this manner, there is one Infinite, made up of numberless infinites.¶

* We cannot conceive of an "All-pervading whole," being separate from its part. The idea put forward by our learned brother is of course the theistic, but not very philosophical doctrine which teaches the relation of man to God as that between father and child.—Ed.

† Would it not be better and far more philosophical to resort; in such a case, to the oft-repeated simile of the ocean? If we suppose, for a moment, infinity to be a vast and an all-pervading ocean, we can conceive of the individual existence of each of the drops composing that sea. All are alike in essence, but their manifestations may and do differ according to their surrounding conditions. In the same manner, all human individualities, although alike in nature, yet differ in manifestations according to the vehicles and the conditions through which they have to act. The *Yogi*, therefore, so far elevates his other principles, or let us call them vehicles, if preferred, as to facilitate the manifestation of his individuality in its original nature.—Ed.

‡ We believe not. A true esoteric Vedantic Adwaiter would say: *Aham eva Parambrahm*, "I am also Parabrahma." In its external manifestation *Jivan* may be regarded as a distinct individuality—the latter a *maya*—in its essence or nature *Jivan* is—*Parabrahm*, the consciousness of the *Paramatma* manifesting through, and existing solely in, the aggregated *Jivans* viewed collectively. A creek in the shore of the ocean is one, so long only as the land it stretches upon is not redeemed. Forced back, its water rebecomes the ocean.—Ed.

¶ We are at a loss to know what our learned brother can mean by *Jivan* being "dependent" on the whole, unless "inseparable from" is meant. If the whole is "all-pervading" and "infinite," all its parts must be indivisibly linked together. The idea of separation involves the possibility of a vacuum—a portion of space or time where the whole is supposed to be absent from some given point. Hence the absurdity of speaking of the parts of one Infinite being also infinite. To illustrate geometrically, suppose there is an infinite line, which has neither a beginning nor end. Its parts cannot also be infinite, for when you say "parts," they must have a beginning and end; or, in other words, they must be finite, either at one or the other end, which is as evident a fallacy as to speak of an immortal soul which was at some time created—thus implying a beginning to that which, if the word has any sense, is eternal.—Ed.

(2.) Good and bad are relative ideas. Whether we recognize anything as good or bad, it is indisputable that both must be in the All-pervading—the *Parabrahma*. If bad is then considered to be ignorance proceeding from *Ahankaram*, i. e., conscious individuality (*Jiva*)—the part of the whole (see above)—then good comes to be applied to the whole, the *Parabrahma*, in the same manner that all consciousness may be said to proceed from unconsciousness by reason of its differentiation.

(3.) *Jiva*, *Iswara* and *Maya* are considered to be real, all the three in this light, i. e., as long as anything has existence, it is real or true, although that existence may not last for ever. The *Adwaiter* says that only that which is immutable is true, and all things temporary and liable to change are illusionary; whereas the *Visishtadwaiter* says that as immutability is real in the eternity, so mutability is also real for the time being, and so long as there is no change. My own inference is that all the difficulty here lies in the words, but that the idea is one.*

(4.) *Jivan* is said to be dependent and independent, in the same sense that a minister, a *dewan*, is independent in exercising authority, and dependent on his king for the best-wood of that authority.† This apparent contradiction, man's *Svatantrya* and *Paratantrya* was anticipated in number 26, and was answered in the 29th art. of the Catechism. Nos. 24 to 28 certainly seem full of mystery, incomprehensible and contradictory. I myself thought that the whole argument was moving in a circle, and begging; and No. 29 was therefore intended to clear up the mystery. A subtle distinction is made between *Iswara's* will and *Jiva's* Karma; *Iswara's* will or Karma being the ever-active state of the whole—the *Parabrahma*;‡ and the *Jiva's* Karma being the particularisation;—the outer circle moving, and setting its inner circles in motion, each particular circle having with the general motion, its own individual whirl within the parent circle.

(5.) "*Iswara dwelling in his heart*" has its own specific meaning; but the statement is not to be understood to mean that *Iswara dwells nowhere else*. Question 30 begins with "*Iswara being omnipresent*." Answer to Question 30 therefore does not in any way imply shaking off *Iswara*. *Jivan* becoming *Mukta* is described as passing from one state to another and living with *Iswara* in the state of *Mukti* in his (*Iswara's*) condition called *Bhagavibhuti*, (read note on *Vaikuntha Loka* No. 21.

(6.) Please insert the following corrections:—

For:—	Read:—
" <i>Sativa</i> ,"	" <i>Satva</i> "
" <i>Gana</i> "	" <i>Guna</i> "
" <i>Prithur</i> "	" <i>Prithvi</i> "
" <i>Bhoggjatnea</i> "	" <i>Bhoggatva</i> "
" <i>Brahmaivachavat</i> "	" <i>Brahmaivabhavati</i> "
" <i>Bhürmadi Marga</i> "	" <i>Dhürmadi Marga</i> "
" <i>Bhogavibhuti</i> "	" <i>Bhogavibhuti</i> "
"final state. <i>Moksha</i> "	"final state, <i>Moksha</i> ."
"Genuine state. <i>Vaikunta</i> "	"Genuine state, <i>Vaikunta</i> "
" <i>Sprakrita Loka</i> "	" <i>Aprakrita Loka</i> "

(7.) I perfectly agree with the editor in saying that truth stands as the one white ray of light decomposed into several colours in the spectrum; and I add that the one white ray is true as well as the decomposed colors. This is the Theosophic view.

Ed. Note.—Not quite so, we are afraid. The eye-deceiving colours of the spectrum being dismembered and only illusionary reflections of the one and only ray—cannot be true. At best, they rest upon a substratum of truth for which one has often to dig too deeply to ever hope to reach it without the help of the esoteric key.—Ed.

* We would like our learned brother to point out to us one thing in the whole universe, from the sun and stars, down to man and the smallest atom, that is not undergoing some change, whether visible or invisible, at every smallest fraction of time. Is it "man's personal individuality"—that which the Buddhists call *atavada*—"delusion of self"—that is a reality elsewhere than in our own *Maya*?—Ed.

† The comparison of the king and the *dewan* is meaningless with reference to the subject illustrated. The power of conferring authority is a finite attribute, inapplicable to infinity. A better explanation of the contradiction is therefore necessary, and we trust our brother will get it from his inspirers.—Ed.

‡ This is indeed a "subtle distinction." How can *Parabrahma* be "the ever-active state of the whole" when the only attribute—an absolutely negative one—of *Parabrahma* is passivity, unconsciousness, etc., and how can *Parabrahma*, the one principle, the universal Essence or the *TOTALITY* be only a "state of the whole" when it is itself the whole, and when even the Vedantic *Dwaites* assert that *Iswara* is but a mere manifestation of, and secondary to, *Parabrahma* which is the "All-Pervading" *TOTAL*?—Ed.

THE VISISHTHADWAITA CATECHISM
DISSECTED.*

BY AN ADWAITEE, F. T. S.

In the latest (May) number of this Journal, I find a very interesting article headed "Visishthadwaita Philosophy" (by Mr. A. Govinda Charlu, F. T. S.). It deserves the most cordial welcome and its author our warmest thanks, because it opens an avenue to some of the noblest speculations in philosophy. Indeed it is not improbable that the article will enlist the sympathies of many of your educated readers, and as it now stands, it will be provocative of elaborate discussion. Deeply interested in the development of the debates until the ultimate truth of the philosophy advocated is arrived at, and intensely desirous of seeing the Catechism duly appreciated by the public, I feel irresistably tempted to point out to our respected brother the Author, those portions of his Catechism and Introduction that are calculated to raise doubts with regard to their meaning, as well as to notice the *lacune* and little inaccuracies in the rendering I find in it. Hence, I would venture to suggest a fresh article more complete and consistent with itself and more comprehensible. Further, it need hardly be said that, unless propositions are clearly enunciated, their demonstrations and inferences must always appear unsatisfactory and confusing. I have noticed most of the points requiring revision, and request that this article be kindly published in an early issue of the Journal, so that Mr. Govinda Charlu, F. T. S., or Sriinan S. Parthasarathy Aiyengar, F. T. S., named in the article in question, or any other educated brothers and gentlemen sharing in their views may, whenever prepared, publish their explanations.

(1.) In his preliminary remarks Mr. Govinda Charlu says:—"It (*Visishtha Advaita*) stands between the two extreme philosophies respectively known as *Advaita* and *Dvaita*." This expression is very defective, and is, at the very outset, apt to puzzle the reader. For the author does not explain why he calls the *Advaita* and the *Dvaita* "extreme philosophies," or why it is that he assigns an intermediate place to the *Visishtha Advaita* doctrines.

(2.) In the 2nd and 21st answers of the Catechism, *Moksha* is said to be the "enjoyment of *Brahma*" after dis severance from all material connection. But in a treatise on the enjoyment of *Brahma* (*Moksha*), such as his article claims to be, a full explanation as to how *Brahma* is enjoyed by the *Jivan* is not only essential but indispensable; and its omission is highly deplorable.

(3.) The answer to the 4th question is:—*Gnana* [knowledge or wisdom (?)] of *Iswara*, is continuous, full of love, and commingling with no other than *Brahma*." Here I assure the Catechist that both the *Advaites* and the *Dvaites*, would view it as a great favor if kindly explained by illustrations or otherwise, how man's "knowledge or wisdom of *Iswara*" can commingle with *Brahma*. For, without such an explanation, the word "commingling" cannot possibly convey to the reader's mind the author's meaning,—if any.

(4.) The Catechist, who asserts (in the sixth answer) that *Jivan* partakes of the nature of *Brahma*, should have clearly stated whether *Jivan* is as infinite as *Iswara*. This omission on his part seems to have led the learned Editor to suppose that he meant that each *Jivan* was infinite. For my part, on reading answers 6 and 23 together, and considering the whole context, I think his doctrine is that *Jivans* are not infinite in essence. However, to make us comprehend the said answer more clearly, we are in need of his interpretation of the word "form" as by him used, and if that interpretation does not vary from that of the lexicographers, then I ask for an illustration showing that the numberless *Jivans*, though spiritual and formless, can yet be distinct from one another and from *Iswara*, and (according to answer No. 17) can also constitute the body of *Iswara*.

(5.) The expression "infinite forms" in answer No. 8 is ambiguous. Mr. Govinda Charlu will oblige his readers (of whom I am one) by stating whether he thereby means infinite number of forms, or forms of infinite extent and quantity?

Again, Mr. Govinda Charlu interprets *Satwa Sinya* (alluded to in that answer) as "Zero"-matter, and in the 21st answer he asserts that *Jivan* when travelling to *Vaikuntha*

Loka "breaks through the circle of matter." I have therefore to ask him whether "Zero-matter" is also broken through by the *Jivan*, and if so, how it is that the existence of the four-faced *Brahma* whom the *Jivan* meets after passing the circle of matter, is computed by days and years? And if Mr. Govinda Charlu says that Time exists even beyond the circle of matter, why should he call it Zero matter? Further, the Catechist in the same answer represents that *Suddha Satwa* is an aspect of *Achit* or matter, but in answer 9 he treats of it as a portion of matter, and places that portion in the *Vaikuntha Loka*: he is called upon to reconcile this (at any rate, seeming) contradiction.

(6.) The 9th answer is—"Suddha Satwa is entirely composed of *Satwa Guna* (quality of goodness); is of permanent nature; subject to *Iswara's* will; and is found in *Vaikuntha Loka*." This answer is not quite intelligible and gives rise to the following doubts:—

(a) A quality is universally known as being always dependent upon some entity; and that the author of the Catechism holds the same opinion is apparent from his answer No. 7, wherein he says, "It (*Iswara*) has no bad but only good qualities." Then, the expression "it is entirely composed of quality of goodness," excludes the notion of the existence of any other than the quality in the composition, and is therefore meaningless.

(b) If it be granted that qualities can have an independent existence, and that they alone can form a compound entity, then this supposition contradicts Mr. Govinda Charlu's explanation in his note to answer No. 8 that *Suddha Satwa* is pure matter.

(c) If it can be supposed that by the expression in question the Catechist meant that *Suddha Satwa* is composed of matter possessing only good qualities, then to say (as is done in the answer under consideration) that it (such matter) is found in *Vaikuntha Loka*, is tantamount to teaching the public that *Vaikuntha Loka* is a region or space occupied by the matter of good qualities. But Mr. Govinda Charlu appends to the 21st answer the note "*Vaikuntha Loka*—*Iswara's* *Nityavibhuti* called *Bogavibhuti*, *Nityavibhuti*—Permanent, lasting, final state. * * * * *." The description of *Vaikuntha Loka* as a space or region in one part of his article, and as a state in another part, shows that a full and accurate definition of the *Vaikuntha Loka* which is no less important than the definition of *Moksha* already alluded to, is not even attempted. I would therefore request Mr. Govinda Charlu to state clearly whether *Vaikuntha Loka* is a region or a state, and if so where it is situated, whether *Iswara* is moving about in that region or state, or has therein a particular seat dedicated to Him, and how He occupies such a seat. If *Vaikuntha Loka* is neither a region nor a state, what else is it?

If my surmises from the context would be of any help to Mr. Govinda Charlu or Sriinan Parthasarathy Aiyengar in furnishing the requisite explanation, I would say that from the 22nd question "Is *Mukta Jivan* able to dwell in *Vaikuntha* only, or can it go elsewhere?" and from the answer thereto, "It can do both under *Iswara Itcha* (will of *Iswara*)", I presume that the Catechist assigns a distinct region to *Vaikuntha Loka*.

(7.) In the elaborate reply to question 10 there are words which, though elegant, are almost meaningless to all others save perhaps the *Visishthadwaites*, unless illustrations are offered in explanation. Such are the words: "illusionary or false knowledge" and "playthings." Further, to render the answer thoroughly satisfactory, an explanation is necessary as to why the cosmos (produced by *maya*) is said to be objective, and whether there exists any, and if so, what cosmos of the opposite character, according to the teachings of the *Visishthadwaita*. To facilitate the explanation and save the Author the trouble of offering a lengthy explanation, I would point out that if he says *Vaikuntha Loka* is of the opposite character, he would be in error according to his own philosophy. For *Jivan* after breaking through the circle of matter is welcomed by the four-faced *Brahma*, enters the *Vaikuntha Loka*, and there assumes the same form as *Iswara* (vide answer 21); and from this, no other difference is perceptible than that our cosmos is the object of the senses of the enthralled man, and *Vaikuntha Loka* is the object of the senses of the disenthralled ones. Thus both are objective. If it be said that objective cosmos means simply illusion of what does not really exist, then on this point the Catechist is a pure *Advaitee*, if I rightly understand the teachings of *Advaitee* philosophy in respect of the character of our cosmos.

* Having invited our Dwaites and Advaites Brothers in our May number to answer Mr. Govinda Charlu's Catechism, we received this first shot from the camp of the *Advaites*. We would have preferred, however, to see it signed with its writer's full name. It is not fair to have one of the combatants masked, while the other shows honestly his face.—Ed.

(8.) In Mr. Govinda Charlu's note to the 11th answer, *Ahankaram* is interpreted as "conscious individualization." The well known usual acceptation of the terms "conscious" and "individualization," if applied to the philosophy in question, would occasion a horrible confusion in the study of the lessons contained in the Catechism, for the following reasons:—

(a.) According to that acceptation "conscious individualization" must signify that the distinct individual entity possesses the power of knowing, or at any rate it implies the existence of intelligence in the "individualization." Then, as the consciousness is (according to the Catechist's own showing) confined to cosmic matter, and as *Jivan* breaks through the circle of matter when travelling to *Vaikuntha*, the said *Jivan* must be stripped of the consciousness or power of knowing as soon as it oversteps the boundary of matter, and is thereby disabled to perform the acts referred to in answer 21, viz., appreciation of its welcome by the four-faced *Brahma*, shaking off the *Lingasavira*, entering *Vaikuntha Loka*, assuming some form there, and enjoying *Parabrahma*.

(b.) In the answer to the 8th question, matter (*Achit*) is represented as being non-intelligent; but *Misra satwa* (in the same answer) is said to be a form of that matter, while *Tama* is a component part of *Misra satwa* (vide answer 10) and *Mula Prakriti*, which (see answer 12) is another name for *Tamas*, and the primordial cosmic matter, which in the evolutionary process swells into *Mahat* and produces *Ahankaram* or conscious individualization; or, in other words, conscious individualization which, according to its usual construction above alluded to, is no other than *intelligence*, exists in matter (*Achit*), while that matter is alleged to be *non-intelligent*. Thus, the argument on this point is self-contradictory.

I would therefore suggest that the Author's special meaning, if any, of the expression "conscious individualization" be given in the explanatory article now solicited.

Further, with a view to obviate unnecessary correspondence, it here becomes incumbent upon me to remark that should Mr. Govinda Charlu or any of his co-religionists attempt to meet the above stated reason by asserting that as soon as *Jivan* breaks through the circle of matter *Jivan's* own wisdom, referred to in the 6th answer helps it in doing the acts of "enjoying," &c. &c. above alluded to, then the readers would ask (1) whether that wisdom had existed in *Jivan* even before it broke through the circle of matter? (2) If so, what is the proof of such existence? (3) Is that "wisdom" quite distinct from the consciousness mentioned in Mr. Govinda Charlu's note to answer 11? (4) If so, can there be "wisdom" without consciousness? and how? (5) If *Jivans*, wherein the consciousness exists, are *naturally* distinct individuals according to the *Visishthadwaita* philosophy, why then should "conscious individualization" be held as the condition of a certain stage of the evolutionary process of *Mulaprakriti*.

(9.) In answer 12 *Mulaprakriti* or *Tamas* is said to dwell in unison with *Paramatma*. This assertion is alleged in answer No. 13 to mean "that *Tamas* lies in *Iswara*, in *Sukshmanasta* (undeveloped cause), undistinguishable by name, form or division." Both the said assertion and its explanation (above given), considered together or separately contain the following three flaws:—

Firstly, they are lamentably inadequate to convey any clear and definite idea to the reader's mind, since *Paramatma* is admitted to be omnipresent (vide answer 7). Then to say simply that *Mulaprakriti* dwells in unison with *Paramatma*, might mean that both are of the same substance, quantity and quality, in which case the assertion is suicidal, because *Mulaprakriti* and *Paramatma* must be held to be identical—a position opposed to *Visishthadwaita*; or if harmony is meant by "unison," it is impossible to conceive in what respect *Mulaprakriti* (which is inanimate) can be in harmony with *Paramatma*!

Secondly, the 12th and the 13th answers show that the Catechist has aimed at nothing like system, without which justice cannot be done to a subject so important as the one under consideration. For, those answers are apparently intended to inform the public of the methods of *Laya* which is interpreted as "the disappearance of all effects into the ultimate cause." But the Catechist in describing that method does not go beyond "*Tamas*" given as a synonym of *Mulaprakriti*, and this *Tamas* is confined to *Misra satwa* (see answer 10). But this *Misra satwa* is only one of the three "aspects" of matter (vide answer 8); and without attempting an explanation as to what becomes of the other two

"aspects," viz., *Suddha satwa* and *Satwa sunya*, he contents himself with affirming that the *Tamas* lies in *Iswara*.

Thirdly.—In the 13th aforesaid answer the Catechist says that *Tamas* lies in *Iswara*. Then external *Iswara* must here be considered as the body of its "in-dweller" *Tamas*, while, in the 7th and 17th answers *Jiva* and *Prakriti* (which latter admittedly contains *Tamas*) are said to be the body of *Iswara*. Thus there is a new contradiction calling for an explanation. If it be attempted to explain that *Iswara* exists within and without *Jiva* and *Prakriti*, then the teaching that *Iswara* has a body is not quite warranted, especially because all the three are permanent according to the *Visishthadwaita* philosophy. Moreover, notice that the 17th answer, considered by itself, would mean that *Iswara* is only co-extensive and co-present with *Jiva* and *Prakriti*.

I would therefore expect a rectification of the above flaws from Mr. Govinda Charlu.

(10.) Certainly, the 14th answer is almost an arbitrary assertion, and the reasons and arguments supporting it ought to have been stated (as observed by the respected editor).

(11.) The answer and explanation numbered 16, would only show that a whole can consist of several parts of different colors and qualities; but there is nothing in it to prove that *Jivans* must necessarily be distinct from *Paramatma* (if "*Iswara*" means *Paramatma*). The explanation therefore is of little or of no service here. Further, in connection with this example and the other portions of the article, wherein the word *Iswara* is used, I have to remark that unless the author shows by cogent reasons and admitted facts that "*Iswara*" cannot but be synonymous with *Paramatma*, he has no right to ask the readers to treat those terms as synonymous and accept the *Visishthadwaita* doctrines based on that supposition.

(12.) The example No. 19 has been introduced into the dialogue apparently to show that the aphorisms (*a, b, c, d, e, and f*) quoted under the 20th question denote the *real* existence of the objects named (with their "in-dweller" *Iswara*). But without expressing my own opinion upon the accuracy or otherwise of that doctrine (as it is not the object of my present article to do so), I have to observe that the example of a "cow" is by no means adapted to the purpose. For the aphorism (*a*) "*Ayamatma Brahma*," which means, *this atma* or *Jivatma* is *Brahma* is not fully represented by the utterance of the single word "cow" as proposed by the Catechist; and the demonstrative sense of "*Ayam*" is entirely ignored. A better simile constructed of his own words would be "this cow is a living entity," which would be totally unfavorable to *Visishthadwaita*. Similar objections arise as to the other aphorisms quoted. Therefore to illustrate the *Visishthadwaitic* meanings a suitable example (significant of the aforesaid demonstrative term "*Ayam*") should be selected.

13. The want of an explanation of the words *Linga sarira* and "enjoys" is a great defect in answer 21. Further, in that answer the Catechist sets forth that the *Jiva* after entering *Vaikuntha Loka* assumes the same form as *Iswara*. This statement, it is needless to say, necessarily implies that *Iswara* has a form; and in answer No. 10 he says, "*Prakriti*, because it has form and is therefore changeable," which assertion as necessarily implies that all things that have forms are changeable. Then the above two implications thoroughly justify the syllogism—All things that have forms are changeable; *Iswara* has a form; therefore *Iswara* is changeable. This anomaly ought to be set aright if the Catechist still maintains that *Iswara*, a term used by him as a synonym of *Paramatma*, has any form.

Again, if by saying "after travelling by the paths of light (*Archiradi*), breaking through the circle of matter," in answer No. 21, he means that *Jivan* extricates itself from the matter before reaching *Vaikuntha Loka*, then there arises a contradiction between answers 9 and 21, one asserting that *Suddha Satma*, an "aspect" of matter, exists in *Vaikuntha Loka*, the other, that that *Loka* lies *beyond all matter*.

(14.) Answer 30 would not be of any great service to the readers unless the Catechist gave out his own opinions as to what the *Sukshma Sarira*, the *Sprakrita Loka*, and the heart of *Jivan* are respectively composed of.

(15.) I must ask for another favor—a most important one—on behalf of the educated world. Instructions are attempted in the Catechism (specially in the third answer) as to the means of attaining *Moksha*, "Man's greatest aspiration." But that attempt would be fruitless if the doubt expressed below be left unsolved. For, though the Catechist teaches that divine contemplation is the means of the obtaining of *Moksha*

(answer 3), that divine contemplation is "knowledge or wisdom" of *Iswara*, continuous, full of love, and commingling with no other than *Brahma*: (answer 4),—"yet the Catechist has not been pleased to state what are the means of attaining that *knowledge*. Do these means consist in simply reciting or remembering the words of the answers 3 and 4, or of any similar passages? or are they also effected by any other mental exertions than the mere remembering of the said words? If mental exertions besides remembrance are needed, what are the details and modes of those exertions?"

(16.) We should not lose sight of the River *Viraja* which is so conspicuously mentioned in the philosophy under discussion. Its current seems rather too forcible to be even arrested by the Catechist's dams, nevertheless, it ought to be made to flow more easily into the reader's brain. I hope Mr. Govinda Charlu or any of his co-religionists will make up the defect by adding to the next Catechism the following questions and answers):—

- Q. 33. What is *Viraja Nadhi*?
 „ 34. Of what substance or substances is it composed?
 „ 35. In which direction does it flow?
 „ 36. Is it situated on this side, or that side of *Vaikuntha Loka*?

When Mr. Govinda Charlu will have published an explanatory article or a supplementary Catechism,* answering to the above remarks, then the Advaites will be in a position to discuss more closely the *Visishtadvaita* Philosophy, especially if like the Catechism under review and correction the fresh article expected from him or his co-religionists leaves room for as much discussion as this one.

COSMICAL RINGS AND ROUNDS. X

By A STUDENT OF OCCULTISM.

No. VII of the Fragments raises a difficulty for me and others, which we should be glad to have explained.

A Lay Disciple says—

"This fact is that while the earth, for example, is inhabited as at present, by Fourth Round Humanity..... there may be present among us some few persons..... who, properly speaking, belong to the Fifth Round. Now in the sense of the term at present employed, it must not be supposed that by any miraculous process, any individual unit has actually travelled round the whole chain of worlds once more often than his compeers.....this is impossible. Humanity has not yet paid its 5th visit even to the Planet next in advance of our own;" and he then proceeds to explain that these 5th Round men, are really only 4th Round ones, who either through an abnormal number of incarnations, or by processes of Occult Training have reached the status, that humanity *en bloc*, can only attain in its 5th Round.

No doubt his last sentence is obscure. It is not clear from the sentence itself what he means by the "planet next in advance of our own," but it is presumably the one to which we pass after leaving this earth, and if so—"5th visit" is probably a misprint for *fourth* visit. If so his view is clear enough. If not, and if he really means 5th visit, and refers to the Planet next before, ours in the cycle, then this is inconsistent with his entire explanation, which represents the whole of humanity, running its entire local cycle of root races, with their races and minor races on each Planet, on which obscuration begins to set in as soon as humanity has left for the next, and he clearly says the human life-wave can be on only one Planet at a time, and that when it reaches the 7th all the other 6 must be in obscuration.

As I said, if 5th visit is a misprint for 4th, and "next in advance" means as it certainly ought to mean that Planet next higher up in the scale than Earth and to which we next proceed after quitting Earth, then the whole of "Lay Chela's" exposition is intelligible and consistent with itself.

But then it is not consistent with other teachings of the Brothers themselves. For instance one of these writing to me says—

"And now as man when completing his 7th ring" (*i. e.*, having worked through his 7th Root race) "upon Planet A" (*i. e.*, the first of the cycle series) "has but begun his first on Planet Z; (*i. e.*, the last of the series) and as globe A. dies, when he leaves it for B, and so on, each Planet—Z, included—falling into inertion after his passage; and as he must also remain in the intercycle sphere after Z, (as he has to do between every two Planets) until the impulse again

thrills the chain of worlds into renewed life for the next Round—the conclusion is clear; the differentiated individual however swift his evolution, can therefore be but one Round a head of his kind * * * * * We have now men of the 5th Round among us, because we are in the latter half of our septenary earth ring (*i. e.* in the latter part of the 5th Root race). Were we in the first half this could not have happened. The countless myriads of our 4th Round Humanity who have outrun us and completed their seven rings on Z have had time to pass their intercycle period, begin their new Round, re-appear on globes A, B, C, and reach the earth (D)".

From this it is quite clear, 1st, That the wave of humanity may just when reaching Z, be on all the Planets at the same time; and 2nd, that some at any rate of the 5th Round men on earth are normal 5th Rounders, who have outstripped us here, by a whole round of the cycle; and 3rd, that Lay Chela who says the globe immediately preceding ours is in obscuration is wrong, since 5th Round men are there as well as on the two preceding ones.

Again, in another passage, the same brother says:—

"The obscuration of the Planet on which are *now evolving* the races of the 5th Round men, will of course be behind the few avant couriers that are now here."*

Showing clearly that the 5th Round *has* already commenced, which would not be possible under Lay Chela's explanations.

It is quite true that another brother writing says of men:

"On their 5th Round after a partial Nirvana, when the grand cycle is reached they will be held responsible henceforth in their descents from sphere to sphere, as they will have to appear on this earth as a still more perfect and intellectual race. *This downward course has not yet begun, but will soon.*"

According to him, therefore, the 5th Round has *not* yet begun, but as it *soon* will, humanity of the 4th Round must, at any rate some of it, be in its partial Nirvana, after passing the last planet of the cycle; which is still equally impossible under Lay Chela's explanations.

I conclude that Lay Chela must have misconceived the instructions he received, and we who have studied carefully the original letters from some of which I have quoted, shall be grateful if you will clear up the question for us.

As to the apparent discrepancy between the statements of the two brothers, I do not think we need attach much importance to it, for the brother last quoted is no English scholar and has to use imperfect implements for the transmission in English of his views, and is moreover not inclined (if I may be permitted to say so) to take the trouble to see that his enunciations reach us in a perfectly accurate form, but the brother first quoted is as good an English scholar as any of us, and scrupulously careful in his enunciation, and where Lay Chela's statements are distinctly at variance with these, as they seem to be in the present case, Lay Chela, I conclude, must be wrong.†

But there may be (there often is in Occult Philosophy) a mode of reconciling these apparently distinctly contradictory statements, and it is chiefly in the hope of eliciting this, if there be such and so getting a really firm hold on this fundamental question of evolution that I write on my own behalf and that of others.

* We hope we will not be accused of attempting to reconcile entirely the difficulty between the early and later teaching, by suggesting, in this particular instance, that the word *full* inserted between—"The" and "Obscuration"—might perhaps remove a portion of the apparent contradiction. Having been taught that the earliest and latest races of humanity, evolved and died out during, and with, the dawn (or end) and the twilight (or beginning) of every Obscuration, we see no contradiction in this particular sentence, as quoted.—Ed.

† We believe not; only that the 5 Rounders have several significances. The "Student of Occultism" is only fairly entering upon the path of difficulties and most tremendous problems and need not as yet complain. Difficulty (1): the *CHELA* who instructed the writer or "LAY CHELA"—last, and gave him the new version about the 5th Rounders, is a regular and "accepted Chela" of several years standing of the "Brother" who "is no English scholar." On the other hand the latter is the very *guru* who taught us the doctrine, and it coincides certainly more with that of "a student of occultism," and as he understands it than with its version as given now by "Lay Chela." Speaking but for ourselves *we know* that (new version notwithstanding,) THERE ARE "normal" 5th Rounders, and we told so repeatedly. But, since the instructor chosen to explain the doctrine would *not* give out the key to the problem, all we could do was to submit. Evidently our MASTERS do not choose to give out all.—Ed.

Editor's Note.—"Lay Chela" received from a regular and "accepted Chela" the explanations and instructions that led him to develop in *Fragment VII* the last theory objected to, and most decidedly it seems to clash with previous notions. Under these circumstances we do not feel justified in stepping in to make the two theories agree. Nevertheless, we have no doubt that both, however discrepant they may seem now, would be found to agree charmingly together, were the "Student of Occultism" and the "Lay Chela" given the *whole* doctrine and explained the great differences between the seven Rounds instead of being taught so spasmodically, and receiving small stray bits at a time. But such is the will and pleasure of those who know better than we do as to what it is fit to reveal, and what has to be kept back for a time. As much as (or perchance, from the little) we know of the doctrine, the two statements show neither a gap nor a flaw in it, however conflicting they may seem. The "apparent, distinctly contradictory statements" are no more so than would be a description of a human being emanating from two different sources, supposing one teacher would say that "the being called man crawls on all fours,"...and the other that "man walks erect on his two feet" and later on, that—"he walks supported on three legs;" all these statements, however conflicting for a blind man, would nevertheless be perfectly consistent with truth, and would not require an *Œdipus* to solve the riddle. Who of the "Lay Chelas" can say, whether there is not as much danger for our MASTERS in giving out at once the whole doctrine as there was for the Sphinx who had to pay for her imprudence with death? However it may be, it is not for us to give the desired explanations, nor would we accept the responsibility even if permitted. Having, therefore, submitted the above article to another regular and high Chela, we append hereto his answer. Unfortunately, instead of clearing the horizon, it overclouds it with fresh and far more tremendous difficulties.

In reply to the aforesaid note, I beg to state that it is impossible for me to give any satisfactory explanation of the difficulties pointed out therein, until the "BROTHERS" are pleased to give a complete statement of the whole doctrine regarding the progress of the human life-wave on our planetary Chain. The MASTERS have as yet but indicated the general outlines of their theory as regards the subject in question; and it is not their intention to explain the whole teaching in all its details at present. Those who are not their Regular Chelas cannot reasonably expect such explanations from them as have close connection with the secrets of initiation, especially as these explanations are to be given out to the world. Those to whom the information embodied in the *Fragments* has been given, are expected to use their own intuitional powers and determine with more or less definiteness the details of the theory which are not communicated to them.

It will not be easy to understand the doctrine under consideration completely, until the nature of the Obscurations and the periods of duration of the different races of the planets are clearly ascertained; and inasmuch as I am not in a position to divulge any thing about these questions unless so ordered, I cannot offer any solution of the difficulty pointed out. Nevertheless, I can state here that a planet may be said to be in a state of Obscuration when a small portion of it is inhabited. I will now proceed to notice the objections raised by your correspondent and the difficulties pointed out.

I. I agree with the "Student of Occultism" in supposing that the "5th visit" is a misprint for "4th visit" in the *Fragment VII*. This is evident and needs no explanation. Again, the general theory about the progress of the human life-wave indicated in the said article is, no doubt, *apparently* inconsistent with what is contained in the passages cited from the letters received from the two MASTERS. Probably other passages contained in the letters received by "Lay Chela" produced a different impression on his mind. Let us suppose, however, that neither theory contains the *whole truth* about the esoteric doctrine in question. It is certainly much more complicated in its details than is generally supposed. The law of human progress is not as simple as is made to appear in "Lay Chela's" "Essay," and the passages quoted by your correspondent. All that is yet to be thoroughly comprehended and digested by the lay students of Occult Science with the help of the facts which the Brothers have revealed, before they are pleased to reveal more.

In support of the foregoing remarks I shall suggest certain difficulties in connection even with the theory accepted by your correspondent submitting them for his careful consideration.

(a.) According to this theory (see his quotation No. I.) the progress of the human life is precisely similar to that of the other kingdoms. This theory may be briefly stated as follows: suppose A, B, C, D, E, F, G are the 7 planets of our chain in their natural order. Human life first manifests itself as the 1st race on planet A. When the 2nd race commences on A, the 1st race commences on B, and so on; and lastly, when the 7th race begins to evolve on A, the 6th, 5th, 4th, 3rd, 2nd and 1st commence their life on the planets B, C, D, E, F, G, respectively. Now it may be easily seen from the general character of the process of evolution, that nature provides a definite number of stages for the descent of spirit into matter and an equal number of steps for its gradual re-ascent and purification.

The various number of incarnations in the successive races of each planet are so many stages of descent or ascent which the nature of that particular planet admits: and the nature of the law of evolution seems to imply that every differentiated spiritual monad should, save under exceptional and extraordinary circumstances (which again are very numerous in their turn) incarnate itself in all the races. The first differentiation of the spiritual monad seems to take place on the first planet of the chain; for, by its very constitution, it supplies conditions for the first descent of spirit into matter. The theory under consideration supposes that when the 2nd race of the first round begins to evolve on A, the first race commences its career on B. Now two suppositions are possible regarding the monads that begin to incarnate in the first Race on B. *First*. They are the monads that have already incarnated on A in its first race, or they are newly evolved from the original source on B. It will easily be seen that the same alternatives are presented in the case of the other planets and the other rounds. If the first supposition is accepted, the inference *seems* to be inevitable that a particular number of monads incarnate themselves only in the first races of all the planets in all the rounds. If all the races in all the planets have the same characteristics this inference is proper; but such is not the case, and the difference in races must serve, though in a minor degree, the same purpose which is intended to be accomplished by the difference in the material constitution of the various planets of the chain. And besides, there is another difficulty to be encountered on this supposition. If, as is supposed, the monads that have incarnated themselves on the first planet moved on to B, the monads that begin their incarnations on the 1st planet in its second race, must necessarily be such monads as are newly evolved. If the 1st race on the first planet has a definite use and purpose in the scheme, this conclusion must clearly be wrong. And moreover, nothing is really gained by supposing that some monads begin to incarnate themselves in the 2nd race of planet A, and that the remainder migrate to B.

We shall arrive at conclusions equally unsatisfactory if the 2nd supposition above stated is accepted. Looking at the general nature of the scheme, it will be unreasonable to suppose that a monad may commence its career as a human being on any planet. And besides it will follow from this supposition that certain monads incarnate themselves on planet A only, some on B only, and so on. On either supposition, a portion of the machinery provided by nature becomes superfluous or useless. These difficulties are not to be met with in "Lay Chela's" theory, but however after reading it with the greatest care—I am not prepared to say that the said theory is *quite* correct; least of all is it complete: the Chela though, my colleague, could give only *as far as permitted*, and ought not to be blamed for it.

(b.) Just as a planet has its period of obscurity or sleep, and as the whole solar system has its period

of rest, the planetary chain also must, by analogy, have its time of inactivity. This supposition is strengthened by the words contained in the passage quoted by your correspondent to the effect that "the impulse again thrills the chain of worlds into renewed life for the next round." And, moreover, the words above referred to seem to imply that this period of inactivity or sleep of the whole planetary chain would occur *when a round is completed*. If this supposition is correct, it will be seen, by tracing the progress of the human "life wave" (which expression seems again to have been misunderstood by "Lay Chela") from its commencement up to the present time according to the theory under consideration, that planet A is now in a state of *obscur-ation* as its 7th race of the 4th Round has completed its course when the 4th race of our planet has completed its course; and it will be further seen that the 7th, 6th, 5th, 4th, 3rd, and 2nd races of the 4th Round are running their courses on planets B, C, D, E, F, G, respectively. Thus, having seen that the 5th Round has not even commenced on the first planet, we are forced into the conclusion that the 5th Rounders now appearing on this planet are not *normal* 5th rounders. Even if the planet A had passed through its period of obscur-ation, still there would be no 5th rounders on planets B, C, D according to this theory. Consequently the conclusions to be drawn from this theory are as much opposed to the facts stated by the MASTERS as the theory expounded by their "Lay Chelas." But, it would not be quite clear according to their theory whether planet A has passed through its period of obscur-ation. The 7th race of the present Round was running its course on planet A when the 4th race was flourishing on this planet. If A had passed through its period of obscur-ation, it must have done so in the interval between the commencement of the 5th race on this planet and the present time. If so, there could not have been a period of obscur-ation for the whole chain before the commencement of the 5th Round, as is implied in the words cited above.

(c.) There is another difficulty in the theory under review, to which I beg to invite your correspondent's attention, and one that I am permitted by my Master to suggest to him. According to this theory the condition of the planets will be as follows, when the last planet of the chain has the 7th race of the 4th round on it. The 6th, 5th, 4th, 3rd, 2nd and 1st races of the 5th round will be running their courses on A, B, C, D, E, F. Now if the teaching was *correctly understood*, it is difficult to see what becomes of those that constitute the 7th race on planet G at the end of its period of activity. If they move on to A they must incarnate themselves in its 7th race of the 5th round without the necessity of going through the other races of the said round; or if they begin incarnating themselves in the 1st race of the 5th round, we shall have to suppose that the 1st race of the 6th round will commence a second time on A when it has the 7th race of the said round.

If they were to remain on G, it will be easily seen that they will have to remain there till Mahapralaya, as the same difficulty will have to be encountered at the end of every race they get through.

The other difficulties connected with the theory in question may be easily noticed by our "Lay Chelas" if they would only trace the progress of the current of human life on the basis of the said theory. I merely point out these difficulties to your correspondent in order to show that the complete theory regarding the subject under discussion is not yet explained by our MASTERS, and that it would be premature to draw definite inferences from stray passages contained in the letters received from them. It is in my opinion wrong to do so before all the facts given to him by the "Brothers" are thoroughly examined and sifted. No Lay Chela can ever hope to have the whole secret doctrine revealed to him. Debarred from regular initiation, he has either to get at the whole truth through his own intuitions or content himself

with waiting. We do not think that "Lay Chela" is completely wrong in saying that planet C is now in a state of obscur-ation. We beg to inform our correspondent that, in fact, the whole theory regarding the present subject is very complicated. The law of evolution in any one Round is never altogether similar to that of the next Round; the periods of activity of the different rounds and races on different planets vary, and the periods of obscur-ation on different planets are likewise different; consequently it will be unwise to set up some particular theory as the correct one before the whole subject is carefully scrutinized. As I have already stated, the MASTERS cannot reveal to the public the whole truth as regards these rings and rounds, and your readers must feel grateful to them for what little has already been given for their guidance. They will always be prepared to give such help and information as they can without infringing the rules of secrecy, to those who are anxious to study the subject with earnest care and attention, but they can do more. I cannot but think that the "Lay Chela" is rather imprudent in having made certain too sweeping statements regarding the present subject as if they were final and authoritative, knowing as he well does that the MASTERS have not yet given him the whole doctrine. The doubts and difficulties herein noticed can of course be satisfactorily explained by the light of the real esoteric doctrine on the subject, and every advanced Chela has it. But inasmuch as the sacred numbers and figures are not to be given except to Regular Chelas under initiation, we can help your correspondent only by telling him wherein he is wrong, not by giving out that which he has to find out for himself. Even "Lay Chela" must try to discover as much as can for himself by using his intuitional and intellectual faculties.

S. T. K * * * CHARY.

PONDICHERY, May 17th.

Letters to the Editor.

SUBHUTI'S SOPARA RELIC.

As promised I pen a few lines about the Sopara relic of our Lord Buddha received by Subhuti Terunnanse. It was carried about a fortnight ago from the Fort to Wellawatta Temple in a procession, the number of men that accompanied being over 10,000. It is supposed that there never occurred such a pinkama in Ceylon. The long line of Buddhist priests all in silken togas followed the procession under a white canopy, and really made a splendid appearance. The relic is being exhibited to the public now; it is placed on a lotus flower made of gold; beside it are placed several images of Buddha, presents from the Kings of Siam and Burmah to this educated priest.

Apart from these is a large number of books arranged on a table, whose authors, the leading savants of Theosophy, have presented them to Subhuti.

PETER D'ABREW.

COLOMBO, }
20th March 1883. }

THE NADIGRANDHAMS.

MYLAPORE, 13th April 1883.

I am now getting letters from Europeans from various places—from Ootacamund, from Agra, from Gwalior, &c. One gentleman wishes to know "whether there is any practical advantage to be gained from having one's horoscope drawn—whether astrology teaches one what difficulties and dangers to avoid and what to follow after." Another sends to me a copy of his horoscope (which must necessarily be a wrong one) and wishes to be furnished with "any particulars connected with his past, present, and future that I might be able to discover." A third gentleman gives the time and place of his birth—but he does not mention whether the time is local (if not, of what place), apparent, or mean; nor does he give the latitude and longitude of the place, and, wishes to have sent to him "a short sketch of his life—past,

present and future." Hardly a day passes without my getting some letter or other on the subject from men in high position. The letters are all written in a really good and sincere spirit. I am indeed happy to find that through the columns of your valuable journal so much interest has been awakened on the subject of Astrology. Both to save others the trouble of addressing to me similar questions on the subject, and myself of returning almost the same reply to each, I request you that will please publish the following extract from my answer to the Ooty gentleman.

"Dear Sir.

"I am in receipt of your letter of the 3rd instant. The question asked is an important one. In replying to it I have only to rely on our Shastras for my support. Varaha Al-hira says ;

"Astrology (horoscopy) treats of the fruits of one's good and bad deeds (Karma) in his previous birth." Karma is of two kinds—the strong and the weak. The former cannot be escaped while the latter can, just as the course of a Ganges or an Amazon cannot be arrested while that of a small rivulet can. But how? Here is what the Shastras say :

"Some by medicine, some by gift, some by Mantra, some by fire ceremony (Homa) and some by worship of Deva (God?)." Of these only the first is being followed by the majority of mankind ; and we know that while medicine proves effective in some cases, it fails in others—perhaps according as the Karma is of the one sort or the other. In such cases it is worth while to try some of the other remedies above enumerated, all of which have an occult meaning and not less effective than the first. For it must be borne in mind that the ancient Rishis had a far deeper insight into human nature—the fate and fortunes of the human soul—than the modern men of science. In the Nadigrandhams it is clearly stated what particular remedy one is to follow in particular cases. If the case should be an irremediable one the fact is also stated in equally clear terms. While the Nadigrandhams give a detailed description of the medicine or the ceremonies to be resorted to in certain cases, in others they simply refer us to such and such ceremonies, naming them by their well-known technical denominations. Here we have to follow the directions given in what is known to all us Hindus as the Karmavipaka Grandham. This work consists of two parts : part I contains a catalogue of bad deeds (Karma) with the resulting human suffering given opposite to each ; and part II treats of the remedies to be followed to their minutest details.

"If you wish to have your horoscope drawn correctly you will have to let me know the precise time and place of your birth—the year, month, date (and week day if convenient, to test the accuracy of the given date), hour and minute (stating whether the time given is local*—if not what?—apparent or mean), and the latitude and longitude of the place. The latter with reference to some meridian, say that at Greenwich. As regards the Nadigrandhams I hope to be able to secure one before long for use at my convenience. * * *

Yours, &c."

When I do get the Nadigrandhams, especially the Dhruva-Nadi, which contains the Nirayana sputam of the sun and planets at the moment of birth of each individual, I shall notify it in your Journal, and I will then be in a position to satisfy the curiosity of all persons. I therefore earnestly ask the public to wait for a few months. I may refer them to the persons who possess the Nadigrandhams ; but as these persons are generally ignorant men possessing no index to the work, I am afraid they might commit mistakes in hitting correctly at the life required and thus bring discredit on the work itself.

If, in the meanwhile anybody, European or Native, born in any part of the globe, should like to have simply his horoscope correctly drawn, that is, the exact positions of the planets ascertained and the diagrams, &c., I am prepared to do so as soon as I go to my station, Trivadi, Tanjore District (which will be in about a fortnight), where I have the Tables &c., required for the purpose. The work takes in the case of each horoscope nearly a day's time. If applications should continue to come to me as they do at present, I fear I shall have hardly time left for anything else, unless I ask my colleagues Venkatesvara Deckshitar and Sundaresvara

* This point must be carefully kept in mind. The Madras Observatory is the only Observatory in India. Its time is observed in all the Railway Stations, at least in the Madras Presidency. This will not do for astrological purposes except in Madras.

Shrouty, who are Founders, equally with me of the Trivadi Jatistantra Sabha to assist me on the matter. In which case the applicant will have to pay a small fee of five Rupees for each horoscope.

I beg to remain,
Your most obedient servant,
N. CHEDUMBURAM IYER, F. T. S.

EXPLANATION WANTED.

I SHALL feel highly obliged if you will kindly insert in the columns of *The Theosophist* the meanings and history of the two following names :—

1. *Runic* and 2. *Arne Saknussemm*.

I guess the meanings of the first to be—the name of a language. Of the second the name of a Professor or a learned man of the 16th century, a great alchemist of the day.

I want a regular history of the second expression.

"A JUNIOR STUDENT."

TREVANDRUM, 8th April 1883.

EDITOR'S NOTE.—"A Junior Student" makes a right guess in one instance. There is not much mystery in the adjective "runic," though its noun "Rune" or *Rân* (an Anglo-Saxon word) stood in days of old for "mystery," and related to magical letters—as any *Encyclopædia* might have told him. The word *runic* relates both to the language and the peculiar alphabet of the ancient Norsemen ; and "runes" was the name used to indicate the sixteen letters or characters of which the latter was composed. It is of the remotest antiquity, and the few who were acquainted with the use of those peculiar marks—some old stones bearing yet inscriptions in the Runic character—were considered as great enchanters and magicians, until the *runes* began to be used in communication by writing and thus—their sacred and mystic character was lost by becoming vulgarized. Nevertheless, in some Occult books it is distinctly stated that those letters received in their subsequent usage a significance quite distinct from the original one, the latter remaining to this day a mystery and a secret with which the initiated descendants of the Norsemen will not part. The various talismans and charms used occasionally by the modern so-called "wizards" and "witches" in Iceland supposed to have inherited the secret science of old—are covered generally with runic marks and may be easily deciphered by those students to whom no ancient mystery is one, they studying Occultism in its general or universal aspect.

As to the other word or rather name of which "Junior Student" wants "a regular history"—it will be more difficult to satisfy him since no such name is to be found either in the catalogue of mediæval Alchemists and Rosicrucians, or in the long list of Occultists in general, since Apollonius of Tyana and down to the days of Eliphas Levi.

It is most certainly not a European name, in its second half at any rate ; and if the name of Arne is to be occasionally met with, that of "Saknussemm" has an Egyptian rather than a Western ring in it. There was an "Arne" (Thomas Augustine), an English runical composer and the author of "Rule Britannia" in the 18th century, and two men of the name of Socinus—in the 16th and 17th. But these were no alchemists but great theologians, or rather we should say anti-theologians and infidels. Lelins Socinus—the first—was the friend of both Melancthon and Calvin, though he denied the fundamental doctrines of popular Christianity and made away with the Trinity. Then came Faustus Socinus—his nephew, and a great sceptic, the protégé of F. deMedici, grand duke of Tuscany. This one openly maintained that the Trinity is a pagan doctrine ; that Christ was a created an inferior being, and that there was neither personal God nor devil. His followers were called the Socinians, but even this name answers very little to Saknussemm.

Having thus confessed our ignorance, we can suggest to "Junior Student" but one plan ; and that is, to seek for his "Saknussemm" among the Egyptian deities. "Arne Baskenis" was the Greek name of Aroeris the elder Horus. "Sakanaka" is the mystical appellation of a great fire, which is mentioned in CLXVth Chapter of the Ritual of the Dead—and may have, perchance, something to do with the alchemist fire of Saknussemm. Then we have Sakasutu—the "Eldst-born of the Sun God," one of the names of the planet Saturn in Chaldean Astronomy ; and finally Samoulsamonken, the name of the rebel king of Babylon, the brother of Assurbanipal, king of Assyria. Having done our best, we can but advise our correspondent to let us know in what work he met with the name, as also his reasons for believing that "Saknussemm" was an alchemist, or a learned man of the 16th century.—Ed.

LIGHT'S VELOCITY.

I see in an article in the *Theosophist* of December 1882, page 70, the following statement, having reference to the velocity of light.

"The sun being 92½ millions of miles distant, has risen eight minutes before it becomes visible to us."

Is it not more correct to state that the light of the sun having already reached the earth, its light has only to travel the distance of the horizon to the spectator at sunrise ?

I always understood that owing to refraction of light the figure of the sun was apparent above the horizon before it actually became exposed by the revolution of the earth.

Yours faithfully,
D. M. S.

PERTINENT QUESTIONS.

Will you or any of your readers enlighten me on the following points:—

1. What is a Yogi?
2. Can he be classed with a Mahatma?
3. Can Visvamitra, Valmiki, Vasistha and other Rishis be classed with the Yogis and the Mahatmas?
4. Or with the Mahatmas only?
5. Or with the Yogis only?
6. Did the Yogis know Occult Science?
7. Is vegetarianism necessary for the study and development of Occult Science?
8. Did our Rishis know Occult sciences?

By throwing some light on the above questions you will oblige.

Yours truly,

BOMBAY, 30th April 1883.
161, MALABAR HILL,

H. N. VAKIL.

WE REPLY.

1. A Yogi in India is a very elastic word. It now serves generally to designate a very dirty, dung-covered and naked individual, who never cuts nor combs his hair, covers himself from forehead to heels with wet ashes, performs *Pranayam*, without realizing its true meaning, and lives upon alms. It is only occasionally that the name is applied to one who is worthy of the appellation. The real meaning however, of the word when analysed etymologically, will show that its root is "yug"—to join—and thus will yield its real significance. A real Yogi is a person who, having entirely divorced himself from the world, its attractions and pleasures, has succeeded after a more or less long period of training, to re-unite his soul with the "Universal Soul" or to "join" with Parabrahm. If by the word "Yogi" our correspondent means the latter individual, viz., one who has linked his 7th and 6th principles or Atman and Boddhi and placed thereby his lower principles or Manas (the animal soul and the *personal ego*) *en rapport* with the Universal Principle, then—

2. He may be classed with the Mahatmas, since this word means simply a "great soul." Therefore query—

3—is an idle question to make. The Rishis—at any rate those who can be proved to have actually lived (since many of those who are mentioned under the above designation are more or less mythical) were of course "Mahatmas," in the broad sense of the word. The three Rishis named by our questioner were historical personages and were very high adepts entitled to be called Mahatmas.

4. They may be *Mahatmas* (whenever worthy of the appellation), and whether married or celibates, while they can be called—

5. "Yogis"—only when remaining single, viz., after devoting their lives to religious contemplation, asceticism and—celibacy.

6. Theoretically every *real* Yogi knows more or less the Occult sciences; that is to say, he must understand the secret and symbolical meaning of every prescribed rite, as the correct significance of the allegories contained in the *Vedas* and other sacred books. Practically, now-a-days very few, if any, of those Yogis whom one meets with occasionally are familiar with occultism. It depends upon their degree of intellectual development and religious bigotry. A very saintly, sincere, yet ignorantly pious ascetic, who has not penetrated far beyond the husks of his philosophical doctrine would tell you that no one in *Kali-Yug* is permitted to become a *practical* occultist; while an initiated Yogi has to be an occultist; at any rate, he has to be sufficiently powerful to produce all the *minor* phenomena (the ignorant would still call even such *minor* manifestation—"miracles") of adeptship. The real Yogis, the heirs to the wisdom of the Aryan Rishis, are not to be met, however, in the world mixing with the profane and allowing themselves to be known as Yogis. Happy are they to whom the whole world is open, and who know it from their inaccessible *ashrams*; while the world (with the exception of a very few) knowing them not, denies their very existence. But, it really is not a matter of great concern with them whether people at large believe in, or even know of them.

7. The exposition of "Occultism" in these columns has been clear enough to show that it is the Science by

the study and practice of which the student can become a MAHATMA. The articles "The Elixir of Life" and the *Hints on Esoteric Theosophy* are clear enough on this point. They also explain scientifically the necessity of being a vegetarian for the purposes of psychic development. Read and study, and you will find why Vegetarianism, Celibacy, and especially total abstinence from wine and spirituous drink are strictly necessary for "the development of Occult knowledge"—see "Hints on Esoteric Theosophy," No. 2. Question 8th being unnecessary in view of the aforesaid, we close the explanation.

HOW A MAN BECOMES A HINDU AND A BRAHMAN.

I GLADLY answer the question of K. C. Chatterjee, D. P. W., published in the May *Theosophist*. The primary object of the Hindu Sabha is in his words "to arouse a healthy competition among our people and serve a good purpose." Any man may be a Hindu by respecting the Hindu social organisation and joining any caste who would take him or by forming a caste of his own. The progress from caste to caste depends upon the habits and culture of the man assimilating him with the caste into which he seeks admission. Indeed very low caste men have risen above all castes and been recognized as gods (Mahatmas) to be worshipped by Brahmans too. Vidura, born of a Sudra was taught the Vedas along with the Kshatriya-born Pandu and Dhritarashtra. The difficulties in the way of admission as Fellows of any castes for meals and intermarriage are two: (a) the caste people must be convinced that the new member will faithfully respect the rules and observances of the caste; (b) the Priests and Lay Heads of the caste must hold organised sessions to discuss and dispose of applications. I hope the Hindu Sabha and the United Hindu Church will be supported by all.

A. SANKARIAH, F. T. S.,

President-Founder Hindu Sabha.

PSYCHOMETRY AND ARCHÆOLOGY.

READING in the last *Theosophist*, that the application of a writer from America in the cause of local Archæology, has been favourably received, I feel emboldened to ask from you a similar help.

You must have observed, that very few of my countrymen study, much less try to discover, the hidden facts of antiquarian interest. I, who take great interest in such matters, have been encouraged by local Government to conduct a series of archæological researches throughout the province of Oudh; and during the last camping season, I have seen some portion of it, and have gathered a great deal of information and sketches. I am now writing my report.

But great difficulties present themselves in my path. Of the many ancient mounds, the remains of towns or buildings of a bygone age, I could not get any information, not even their names. Sometimes I discover a fragment of an inscription, which I cannot read, nor can I have means to complete. Occasionally mason's marks are found.

The antiquarian remains in Oudh may be divided into four classes: I. Mounds composed of broken bricks; II. Foundation walls of old buildings; III. Broken sculptures, which are of far superior workmanship to those of modern days; and IV. Coins, fragmentary inscription, and old trees, chiefly banian and peepal.

Now the great problem is to find out who built the structures, what their relation was to our continental history, contemporaneous events and chronology; and what was their local history, political, social, religious, and their position as to the fine arts.

The utmost we can infer, where tradition is lost, is their religious and æsthetic attainments and a partial knowledge of their architecture as evident from exhumed foundation-walls. Beyond that unassisted intellect cannot penetrate.

Now are there no data, by which we can find out the age of ancient trees, or some occult sympathy, by which we can read and complete fragmentary inscription, or again psychometrical means, by which we can discover archæological relics or records, that are hidden under the ancient mounds?

I hear, psychometry is a great aid to the archæologists. If so, how can I cultivate it?

If required, I shall be happy to send copies or rather rough pencil impressions of fragmentary inscriptions, &c., to you.

The great object of my archæological investigation will be to find out the geography and history—social, political, religi-

ous and æsthetic, of our ancestors, in the Mahabhárat, Ramáyan, Buddhistic, and subsequent dark ages.

POORNA CHUNDRÁ MOOKHERJÍ, F. T. S.

EDITOR'S NOTE.—If our correspondent were but to read carefully Professor Denton's *Soul of Things*, he would realise the importance of the science of Psychometry and learn at the same time the mode of procedure. Its usefulness in archæological discoveries and pursuits is immense. That work describes many cases in which the psychometer had but to hold against the forehead the fragment of a stone or any other object and he could accurately describe the building and its inhabitants if the fragment of stone had been connected with one; of the animal if the fragment was that of a bone of some fossil animal, etc., etc. The object is but the medium which puts the psychometer *en rapport* with the magnetic aura of its surroundings. Once landed in the world of Akasic impressions, the book of Nature is opened at every page and the images of all that was, being as though photographed on the etheric waves, they become plainly visible to the psychometer. Like many other faculties, this one is also inherent and must be developed by practice and study. But it is easy.

WHAT IS A "PERAHERA" ?

It is a general idea among the non-Buddhistic people that a Perahera is nothing but a "farce" or "mere nonsense" as they call it, and they seem to think that the Buddhists are quite ignorant and uncivilized in carrying on such "nonsense !" Which is a great mistake. A Perahera has a twofold aspect :—

a. During the time that our Lord Buddha preached his doctrine, various classes of people travelling thousands of miles from different quarters of India came to hear His most excellent teachings. From the richest lord down to the beggar, all gave an eager ear to him ; so grand was His doctrine, that even enemies went together peaceably without the least notion of ill-feeling. This undoubtedly being the primitive idea of a Perahera, the Singhalese Buddhists are observing that custom, in representing the different nations and classes of men, in a Perahera (procession), with the accompaniment of music.

The dancing-girls, soldiers, veddahs, state officers, &c., are represented in a Perahera ; the two enemies are represented by a cobra and a " Gurulla," the one being the prey of the other.

b. A gathering of the representatives of the men in different ranks of life, serves as an incentive to the uneducated to hear the doctrine of our Lord Buddha, and thus to lead a good life and obtain better birth hereafter.

A CEYLON BUDDHIST.

HOW TO BECOME A BRAHMIN.

IN the *Theosophist* for May, page 201, a correspondent (K. C. Chatterjee) writes to ask how a man can raise himself from a low caste to become a Brahmin. He insinuates that in the *Sarmans* it is laid down that caste " was not meant to be hereditary," but omits to add—unless the descendants kept up the distinction by practice of the rules laid down in the Shastras quoted by Gudhisthur to the serpent, mentioned in the same letter.

It is a scientific fact that heredity transmits qualities to descendants which, if kept up, will continue to any length of time, but if not kept up and allowed to die away, will disappear after a few generations. The untaught pup of a well bred hound will reject bird flesh intuitively for perhaps a couple of generations, after which, if the breeding is neglected, it will make no distinction of meat. The institution of caste was founded upon this scientific principle and not upon the fact of wearing the thread, which is simply an outward sign and talisman. The original practice or breeding has long been neglected, and it is a question how much of it is still left.

I do not quite understand what K. C. C. means by asking how a low caste can become a Brahmin. Does he mean modern Clerk Brahmin, Pleader Brahmin, Christian Brahmin ? &c. &c., or the ancient Rishi Brahmin ? If the former, the Shastras cannot give a reply, but, if the latter, which is the Brahmin talked of in the Vedas and Shastras, the answer to K. C. C. is to search in the Shastras how Veda Vyasa, Visiva Mithra and others of low caste origin had become Brahmin-Rishis, and he will know the process.

Berhampore.

T. SARMAN.

P. S.—If K. C. C. likes to take the trouble he should enquire and ascertain how Parasurama, and after him Sankaracharya, raised hundreds of men from lower castes to that of Brahmins in the Central and southern India, whose descendants now number legion.—T. S.

THE SUMMUM BONUM OF HINDUISM AND BUDDHISM.

THE first point of criticism of the pamphlet entitled " A Lecture on the Peculiarities of Hindu Literature," in a certain number of the *Theosophist*, is " We believe the lecturer labours under a misconception, though, when he seeks to show on the authority of Professor Max Müller that *Nirvana*, as conceived by Buddha, corresponds to the state of *Iswara*." That the state of *Nirvana*, as conceived by Buddha, corresponds to the state of *Iswara* may be proved thus : (1). After the four stages of meditation are passed, Buddha entered into the *infinity of space* (*Virattu* of Samarasa Vedhanta Sidhanthum, including psychical magnetism and electricity), then into the *infinity of Intelligence* (*Eraniakarupam*), then into the *region of nothing* (*Avviakirutham*), then into complete rest (*Iswara*), so that *Nirvana* or complete rest corresponds to *Iswara* ; (2). That *Thatheras* (classified phenomena) emanate from the Absolute Noumenon, is a doctrine common to the Hindu and the Buddhist philosophies, so that *Nirvana* would logically denote the annihilation of the *Thathwas* ; now, they are blown out in *Iswara*, therefore, *Nirvana* corresponds to *Iswara*.

The second point of criticism is " Buddhism proper ought never to be classified with the groups of Theistic religions, since it is a philosophy entirely apart from, and opposed to other religious systems." To this we would reply : (1). That, in addition to the doctrines common to Hinduism and Buddhism enumerated by Professor Max Müller in page 226 of Vol. I of " The Chips from a German Workshop," we have shewn that *Nirvana* corresponds to the state of *Iswara* ; (2). That the differences developed in the later forms of Buddhism are due to the heat of religious controversy in uninspired men, in accordance with the comprehensive law of *Yuga Dhurma*, generating intellectual and spiritual degeneracy, so that the mental faculties of the *Kali-yuga* individual souls, as a general manifestation, are unable to *generalize* and *experience* the sublime truths common to the Vedas, too often buried under the repulsive garb of unique technicality and beneath the superficial layer of figurative materialistic phraseology ; (3). That the discrimination of the Karma, Bhakthi and Gnana Khandas alone would enable us to institute a fair comparison between religious systems.

We avail ourselves of this opportunity to express the grand conclusion at which we have arrived regarding the fundamental truths common to the Vedas after a study and esoteric contemplation of five years—that the Vedas reveal two modes of obtaining Mukthi, viz., (1) *Siddhantam* consisting in the *successive* experience of *Thathwas* and *Noumenon*, (2). *Vedhantism* consisting in the *simultaneous* experience of *Thathwas* and *Noumenon*, and that experiencing the *Ego* of *Brahm* is elucidated by the illustration of the king awakening to the consciousness of *self* from a dream in which he identified himself with a beggar. " The depths of Satan " of the Jewish Veda corresponding to the former mode.

S. M.

MADRAS, 5th May 1883.

PROFESSOR MAX MULLER'S OPINION WANTED.

The *Psychometric Circular* is responsible for the following :—

" One of the most interesting facts stated by the learned Dr. Le Rangoon in his narrative of his investigations in the country of the Mayas, both interesting and startling to Christians, is his statement that the last words of Jesus when expiring on the cross, " Eloi, Eloi, lama sabachthani "—are pure Maya vocables, having a very different meaning to that attributed to them by the Evangelists, " My God, My God, why hast thou forsaken me ?"—who have thus done him an injustice, representing him in his last moments as despairing and cowardly, traits altogether foreign to his life. He evidently did not speak Hebrew when dying, since the people around him did not understand what he said. The true meaning of the Maya vocables,—Helo, Helo, Lamah, Zabac. Ta, Ni"—is " Now, Now, I am sinking ; darkness covers my face." Dr. Le Rangoon states that these vocables are so familiar to the Mayas of Yucatan at the present day, that they are in daily use amongst them, and that should any one use these words in their presence, they would at once show solicitude, and inquire what was the matter. This discovery also gives something of a clue to his education. Where could he have become instructed in this language, not spoken in his day by any nation in the continent of Asia ? We find a hint towards an answer when we come to examine the traces of this language in Egypt, in which country he is stated to have spent the earliest years of his life. It is a well known fact that persons who have disused for many years a language acquired in youth have uttered their dying words in the language thus familiar to their youthful mind, though so long disused."

Simon e vero, e ben trovato !

AN ATTEMPT AT A NEW CALENDAR.

WE received from the United States "The Paine Hall Calendar," dated 283 A. S. (*Anno Scientiæ*). It is an original but quite justifiable attempt from the standpoint of the men of Science and Freethinkers to introduce a new chronological era. The whole world of Science followed by the present and future generations of graduates, our Indian "B. A.'s." and "M. A.'s." included—ought under the penalty of inconsistency to lend themselves to its successful introduction and general acceptance. It would be likewise useful to those countless millions of the steadily civilizing though still unre-generated "Heathens" who are made to adopt the method of writing B. C. and A. D. while recognizing quite other *Domini* than the one virtually enforced upon them in their correspondence. Consistency is not quite the chief characteristics of our age, and it is something to see the Freethinkers make a real beginning. We publish here the proposed Calendar.

THE PAINE HALL CALENDAR.

(IT BEING FIRST UTTERED THERE.)

A Liberal, or Free Thought Calendar.

YEAR OF SCIENCE

(*Anno Scientiæ*)

283.

1883.	Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.	1883.	Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
Jan ...	1	2	3	4	5	6	7	July ...	1	2	3	4	5	6	7
	7	8	9	10	11	12	13		8	9	10	11	12	13	14
	14	15	16	17	18	19	20		15	16	17	18	19	20	21
	21	22	23	24	25	26	27		22	23	24	25	26	27	28
	28	29	30	31					29	30	31				
Feb ...					1	2	3	Aug ...	1	2	3	4			
	4	5	6	7	8	9	10		5	6	7	8	9	10	11
	11	12	13	14	15	16	17		12	13	14	15	16	17	18
	18	19	20	21	22	23	24		19	20	21	22	23	24	25
	25	26	27	28					26	27	28	29	30	31	
Mar ...					1	2	3	Sep ...							1
	4	5	6	7	8	9	10		2	3	4	5	6	7	8
	11	12	13	14	15	16	17		9	10	11	12	13	14	15
	18	19	20	21	22	23	24		16	17	18	19	20	21	22
	25	26	27	28	29	30	31		23	24	25	26	27	28	29
Apr ...								Oct ...							
	1	2	3	4	5	6	7		1	2	3	4	5	6	
	8	9	10	11	12	13	14		7	8	9	10	11	12	
	15	16	17	18	19	20	21		14	15	16	17	18	19	
	22	23	24	25	26	27	28		21	22	23	24	25	26	
	29	30							28	29	30	31			
May ...								Nov ...							
	1	2	3	4	5				4	5	6	7	8	9	
	6	7	8	9	10	11	12		11	12	13	14	15	16	
	13	14	15	16	17	18	19		18	19	20	21	22	23	
	20	21	22	23	24	25	26		25	26	27	28	29	30	
	27	28	29	30	31										
June ...								Dec ...							
	1	2							1	2	3	4	5	6	
	3	4	5	6	7	8	9		2	3	4	5	6	7	
	10	11	12	13	14	15	16		9	10	11	12	13	14	
	17	18	19	20	21	22	23		16	17	18	19	20	21	
	24	25	26	27	28	29	30		23	24	25	26	27	28	
									30	31					

Origin of this Calendar.

In an article in the *N. Y. Truth Seeker* of Oct. 29th, 1881, Mr. T. B. Wakeman, of New York, in referring to the remark of Dr. Draper—in the Doctor's famous book, "The Conflict between Religion and Science"—that possibly posterity may unveil a statue of Bruno "under the dome of St. Peter's at Rome," was moved to say, "But would it not be a surer and a nobler monument than any 'enduring bronze' could ever be, to date the calendar of the New Era of Science and Man from the year 1600 as its year One!"

This and other words in connection, in their turn moved Mr. G. N. Hill, of Boston, to offer in the Paine Memorial, on the 29th of January 1882, a resolution, of which the following is an amended copy:

Resolved: That in everlasting commemoration of that rise of Science and Free Thought—the two best friends humanity has ever had—which began during the 16th century of the superstitious "Year of our Lord;" and in perpetual honor, also, of the heroism of that glorious teacher of Reason and noble Martyr for Science and Man, Giordano Bruno of Italy—so inhumanly burned at the stake by the Christians, at Rome, on the 16th day of February, 1600, for proclaiming scientific facts—therefore, in future, all records and other official documents of the Investigator Free Thought Society, of Boston, Mass., shall bear date from a Calendar, beginning on the 1st day of January, A. D., 1600; thereby placing our Society,—and all persons also adopting it,—entirely out of the bedeviling fog of the age of Bible faith with its "Year of Grace 1882," and into the human light of the "Age of Reason" and YEAR OF SCIENCE 282.

The following is an amended and otherwise improved copy of the Preamble with which the Resolution, on the front side of this Calendar, was offered to the Society therein mentioned:

WHEREAS, The Christian "Year of our Lord 1600" marks very nearly the time when the Copernican—our present scientific—system of Astronomy became established, and which system fully "proves the so-called "divine authority" of the Bible to be FALSE, because that book declares—among other untruths—that the Sun stood still for a time at the command of Joshua,* when Science shows plainly that the Sun never appreciably MOVES AT ALL, it being the Earth that does the moving; and,

WHEREAS, The year 1600 is especially consecrated for all time to Science and Liberalism, by its being the date whereon that noble martyr, Bruno, so heroically met a most dreadful death at the hands of the Christians, in defence of the Freethinker's Great Teacher, that greatest of ALL Great Teachers, viz., Science; and,

WHEREAS, Science is undoubtedly the greatest benefactor that mankind has ever known, and is consequently entitled to the utmost honor that can—in reason—be bestowed upon it, both for its own worth and for the sake of him, who first RESISTED TO THE DEATH the Christian efforts to suppress it, and in whose sublime devotion we have, as Mr. Wakeman has so admirably suggested, an eminently worthy basis upon which to found the Free Thought Calendar. Be it therefore Resolved: (See the Resolution above.)

The following is the Platform of the Investigator Free Thought Society, and the means it uses to further these ends are Free Debates on all subjects, Lectures, &c.:

The objects of this Society are to advocate the use of Reason as the Supreme Guide and Standard for mankind in ALL THINGS, to inculcate the doing of Right for the Right's sake ALONE, and to labor to teach people to believe in goodness enough to search out and follow it because of its INHERENT WORTH AND BEAUTY, and not because of rewards or punishments either in this world or any other; in brief, to work for the Ennoblement of Humanity, and their salvation from the hells of ignorance, superstition, bigotry and all other evils.

NOTICE.

INDUSTRIÆ NIHIŁ IMPOSSIBILE.

"I held it ever, Virtue and knowledge were endowments greater Than nobleness and riches."—*Shakespeare.*

"In faith and hope, the world will disagree, But all mankind's concern is Charity."—*Pope.*

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MADRAS, } V. RAMA RAO, }
26th March 1883. } Honorary Secretary.

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* Joshua x—13.

[Established on the 15th February, 1883.]

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(II.) Any contributor not desiring his name to be made public, should give the necessary intimation to the Editor when forwarding his contribution.

(III.) Contributors are requested to forward their articles, in the early part of the month, so as to allow the Editor plenty of time for correction and disposal in the pages of the THEOSOPHIST.

(IV.) All correspondence to be written on one side of the paper only, leaving clear spaces between lines and a wide margin.

Proper names and foreign words should be written with greatest care.

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

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SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 4, No. 9.

MADRAS, JUNE, 1883.

No. 45.

A LEVY OF ARMS AGAINST THEOSOPHY.

As nearly everywhere else, we have a Branch Society in Paris: a handful or so of members lost among thousands of spiritists and spiritualists. Strictly adhering to our rule of non-interference, whether in the religious or social opinions of our Fellows, the Parent Society has hitherto lived for five years on the best of terms with her French progeny, the sweetest accord reigning among all the sister Societies. Well aware of the strict adherence of our Parisian members to the doctrines of the Allan Kardec school, and respecting, as usual, the private opinions of our brethren, we have never given cause, by word or deed, to our French Branch for the least dissatisfaction. We have been often asked by some of them to explain the doctrines of occultism, for few, too few of them, understanding English, they could not learn our views, by reading the *Theosophist*. But we had invariably and prudently abstained. They had their doctrines, as highly philosophical—from their standpoint—as were ours, and it was useless to seek to supersede these with a teaching that it takes years even for a born Hindu to assimilate correctly. To enter fully into the subtle spirit of the esoteric teaching of Sakyamuni Buddha, Sankaracharya, and other sages, requires almost a life of study. But some of our French Brothers insisted, and there were those among them who, speaking English and reading the *Theosophist*, appreciated our doctrines and determined to have some of the *Fragments* translated. Unfortunately our Brother, the translator, selected for his first experiment, No. 1 of the series of the *Fragments of Occult Truth*. Though the theory concerning the nature of the “returning spirits” is given therein correctly on the whole, and the article itself is admirably written, yet this Fragment is very incomplete and quite likely to give erroneous impressions to one entirely unacquainted with the Occult Philosophy. Some portions of it, moreover, —two sentences at any rate—are capable of leading the uninitiated to very mistaken conclusions. This, we hasten to say, is wholly due to the carelessness, probably to the ignorance of the English language, and perchance to an unwillingness on the part of the “inspirers” of that particular *Fragment* to give out more of the doctrine than was strictly necessary—rather than to any fault of the scribe. It was a first attempt to acquaint the public at large with a philosophy which had been for long centuries hidden in the fastnesses of the Himalayan mountains and in the southern Ashrams, and it was not settled at that time that *Fragment* No. 1 should be followed by a regular series of other *Fragments*. Thus it was, that the second or vital Principle in man (*Life*) is therein named *Jivatma* instead of *Jiva*, and left to stand without the explanation that the esoteric Buddhists or Arhats, recognizing but one life, ubiquitous and omnipresent, call by the name of “Jiv,” the *manifested* life, the 2nd principle; and by *Atman* or *Jivatman*, the 7th principle or *unmanifested* life; whereas the Vedantees give the name but to the 7th and identify it with *Paramatma* or *Parabrahm*.*

* See Rik-veda Mantra (I. 161,20.) Sayanacharya, explaining it, says:—“*Dra suparna sayuja sakhaya samanam vriksham parishasvajate, Taylor, anyah pippalam svade atyan-as'naan anyo abhicakasite,*” the two birds seated on the same peepal tree, one enjoying its fruit and the other passively looking on, are *Jivatman* and *Paramatman*, or the de-luded individual soul and the Supreme soul, the individual being identical with the Supreme soul.

Such phrases also, as the following (see page 19, col. 2, *Theosophist* of Oct. 1881) have been left un-commented: “the spiritual ego or *consciousness*immediately on the severance of spirit is dissipated and ceases to exist.....the spiritual ego disappears.” For an Occultist this would simply be a sin of omission, not of commission. It ought to have been said that “immediately on the severance of “spirit” and “Spiritual soul” (its vehicle) from *Manas* and *Kama Rupa* (5th and 4th Principles), the spiritual consciousness (when left without its leaven or cement of *personal* consciousness abstracted by it from the *Manas*).....*ceases to exist* until a new rebirth in a new personality, since *pure Spirit* can have no consciousness *per se*.* It would have been absurd upon its face to say that anything immortal and purely spiritual, anything that is identical with, and of the same essence as the *Paramatman* or the one *Life* can “disappear” or *perish*. The Occultist and the Vedantee—especially the highly philosophical Adwaitee—know that the neutral, sexless and passive *Paramatman* and its ray the *Jivatman* which can be manifested only through its connection with object and form, does not, nor can it “disappear” or “perish” as a totality; but that both the words relating to the *Manas* or *antah-karana*, those organs of *personal* conscious sense which belonging only to the body are quite distinct from the spiritual soul—mean no more than the temporary withdrawal of the *ray* from the manifested, back into the unmanifested, world; and that this soul in short, which is said to have disappeared and perished, is not the eternal total Individuality, but the temporary personality, one of the numberless beads strung on the rosary, the long thread of the manifested lives.† The only essential and really misleading mistake in the *Fragment* (none at all for the spiritualists who do not believe in re-incarnation, but an important one for the Spiritists, who do) is the one that occurs on page 19, column 1, para. 4, where it is said that the new (*personal*) Ego is reborn from its gestation “in the next higher world of causes similar to this present world of ours,” thus implying that the *Individual* or one *Eternal Ego* is born on our earth but once, which is not the case and quite the reverse; for it is the *personal* Ego—wrongly believed by the Spiritists to be reincarnated with its *personal* consciousness a number of times, that appears upon this earth but once, while the *Individual Spiritual* monad which—like an actor who, although appearing in, and personating every night a new character, is ever the same man,—is that which appears on earth throughout the cycle in various personalities, the latter, except in the case of infants and idiots, never being born twice. Such is the belief of the Occultists. It is thus this sentence alone which, putting a wrong colour on the doctrine, could give the Spiritists a handle against us, in the question of re-incarnations; and they were justified in thinking that we did not believe at all in re-birth on this earth.

* It is the late *personality* of the spiritual Ego that disappears for the time being, since separated from the self-consciousness residing in *Manas* there is neither Devachan nor A Vitchi for the “Spiritual Individuality.”

† The esotericisms of the Buddhists and Vedantees, though one and identical, sometimes differ in their expressions. Thus what we call *Linga-sarira*, the interior subtle body of the gross or the *sukshma* of the *Sthula-sarira*, is called by the Vedantees the *Karana sarira* or *causal* ybod, the inner rudiment $\frac{2}{3}$ y or ethereal embryo of the body.

However it may be, this one *Fragment* having been translated as an isolated specimen of the Occult doctrine, and the others which explain and thus complete it, remaining unread and unknown when it appeared published by the *Société Scientifique d'Etudes Psychologiques* connected with the *Revue Spirite* and the Paris Theosophical Society, it produced the effect of a bomb bursting in the camp of the Spiritists and Re-incarnationists.

To begin with, our friends attributed the *Fragment* to the pen of a "Savant Sannyasi," an Adept of Occultism, whereas it was written by a private English gentleman who, however learned he may have become in the esoteric doctrine since, was at that time hearing of it for the first time. Then they called "conferences" to debate the dreadful heresy. The March number of the *Bulletin*, the organ of the *Société Scientifique* announced the opening of the controversy within the sacred precincts of the "Society of Psychological Studies." As its April number declares very correctly, the two "Conferences" upon this subject "have not quite (?) attained the object aimed at. They were not controversial, since the defenders of Spiritism were the only ones present." Theosophy was represented, it seems, by Dr. Thurman, F. T. S., alone, who very reasonably declined to take any part in it, by saying that "it would be impossible to make any one, unprepared for it by a long study, to understand correctly the theories of Occultism" (which our French friends persist in calling Theosophism, thus confounding the whole with one of its parts). Every other member of the Parisian group of the Theosophical Society, having equally refused by analogous verbal replies or letters to take any part in its proceedings, the only gentleman who offered himself, as a representative of our Society, was M. Tremeschini, described as "an astronomer, a civil engineer, and an erudite orientalist, member of the Parisian Theosophical Society." And verily, never was Theosophy better disfigured.

There is a mystery in this, which, nevertheless, having the key to it, we shall solve for the benefit of all our members and Occultists especially. The facts are simply these: M. Tremeschini believes he has discovered the *genuine*, historically authentic, and only divine Theosophy in existence. Confusing Occultism with Theosophy, he denounces our doctrines as "a philosophy born out of simple affirmations, lacking any scientific sanction, and founded not on any ancient documents.but upon degenerated theories which go back no further than the Middle Ages;" our "theosophy" (occultism he means) does not emanate from ancient Buddhism at all, but from the "hybrid doctrine issued from the Chaldeans." How indeed, asks the orator, can any one ever regard as either humanitarian or scientific a work which preaches "despairing nihilism.....telling us that the basis of all morality—that of the immortality of the *conscient I* is essentially false. (!?).....that affirms to us that the *Spiritual Ego* which was debarred from reaching its goal by too material tendencies, disappears without carrying along with it one single particle of its individual consciousness* and ends by falling back into the region of primeval cosmic matter !.....a doctrine, that aims at *void*.....and annihilation, can only have its foundation resting on emptiness," etc.

Now these may be very eloquent and profound words, but they are something more than this:—they are very misleading and false. We have shown upon what the errors (about our doctrines) of the Spiritists—who are ignorant of English—rested. But such is not the case of M. Tremeschini. He knows the English language, reads the *Theosophist*, and has had ample time to perceive how erroneous were his first conclusions. And if he has, and persists, nevertheless, in his efforts to prove our system *false*, and to proclaim his own the only *divine* and the only *true* one; and assures the public that he possesses *authentic* and *historical* documents to that effect, then we are bound to examine his documentary proofs and see how far they are entitled to be accepted as such.

Having demolished to his own satisfaction the esoteric philosophy of the Adwaites and Buddhist Arhats, he proceeds to acquaint the Spiritists with his own "Theosophy." Inviting the audience to follow him "to a little excursion on the domain of history," he acquaints them with the following *historical facts*. We preserve his spelling.

* No such thing was ever said even in *Fragment No. I*, in which *Personal consciousness* is the only one concerned; the "*Spiritual Ego*" or monad neither *disappearing* nor falling back into cosmic matter, which can be said of *Mañas*, *Chitta*, personal *Ahankara*, never of *Atman* and *Bodhi*.—Ed.

"Toward the end of the Tretâ Yougô (the *third age* according to the Hindu chronology") ?!.....an "age that goes back to 28,000 years"*.....lived in India a personage who by his genius, profundity of thought, etc. etc. had few equals among the philosophers of the subsequent ages..... The name of this personage is Gôtomo. As the *sacred books of India demonstrate* (!?) Gôtomo (of the Tretâ Yougô) descended from a line of sages which goes back to the Vedic period, and counts among its direct descendants the famous Gôtomo Sakiamouni the Buddha, who is wrongly confounded by some persons with him (the Gôtomo of Tretâ Yougô). Out of all the works left to posterity by this personage of the Tretâ Yougô, the most remarkable are the *Nyayas* (!?) which is a treatise upon logic and the Hieratic Code or "Institutes Divine," the divine science which represents the synthesis of human knowledge, *the collection of all the truths* gathered in during a long series of centuries by the *contemplative sages* the *Moharshy* (Maharishis, probably ?) etc. etc. etc. "This work (the *Hieratic Code* of *Golomô*) forbidden to the profane by the express command of its author, was entrusted to the care of the initiates of the two superior Brahminical classes"but....."all this jealous care has not prevented some cunning profanes to penetrate into the *sanctum sanctorum* and abstract from this famous code a few *particles*,"—as the lecturer describes it. The *particles* must have grown in the hands of our Brother into a *whole* code, since he tells us that it is "the synthesis of all the world's learning."

Such is the narrative copied and translated *verbatim*, from M. Tremeschini's printed speech, and such the powerful foe of our esoteric Aryan-Arhat Doctrine. And now we will leave to our Brahmin Fellows—Shastrees and Sanskritists—to judge of, and decide upon, the historical value and authenticity claimed for the code in possession of M. Tremeschini; we beg to draw their particular attention to the following points:—

(1.) The duration of Dwapara Yug is shown as but 28,000 years "according to Hindu Chronology."

(2.) Gautama Rishi, the writer of the Dharma Sastra, of the Treta-yug, the contemporary of Rama, is made identical with Gautama of the *Nyayas*.

(3.) It is claimed for the former that he has written a complete Esoteric Code whose "divine doctrines" agree with, and corroborate those of the Spiritists who believe in, and encourage communication with *bhûts* and *pisachas* and call them "immortal spirits," of the ancestors.†

(4.) Gautama Buddha is made the direct descendant of Gautama Rishi; and he who, disregarding "his ancestor's prohibition, made public the doctrines of his Master" (*sic*). He "did not hesitate to submit this hitherto respected work to interpolations and adaptations which he found necessary," which amounts to saying that Buddhism is but the disfigured code of Gautama Rishi.

We leave the above to be pondered by the Brahmin Vedantes and the esoteric Buddhists. In our humble opinion this "Gôtomo" of the "Tretâ Yougô" of M. Tremeschini is possibly but a monstrous fiction of his brain.

The Corresponding Secretary of the Theosophical Society and Editor of this Journal has already sent a long reply to the President of the *Société Scientifique d'Etudes Psychologiques*, M. Fancty, in refutation of the ungracious remarks, painful misrepresentations, and inaccuracies of "M. Tremeschini, a member of the Theosophical Society of Paris." All the other speakers who had a fling at Theosophy at these conferences, being no members of our Society and being

* We invite the attention of our Brahmin Adwaites and other Hindu members to this new chronology. The Treta Yug has become through such an historical handling the *third* instead of the *second* age and Dwapara Yug has dwindled down from 864,000 years to 28,000!!—Ed.

† And so were the Vedas and all other sacred books of the Brahmins. But where is this Code? Who has ever heard of it? Except a code of law preserved among 20 other codes beginning with that of Manu and ending with Parasara, no other Dharma-Sastra written by Gautama Rishi was ever heard of. And this small code though "written in a clear style" has nothing occult or very mysterious in it, and is regarded as very inferior not only to that of Manu, but of several others. They are all extant, and have all been printed at Calcutta. Colebrook and others treat of them and the Orientalists ascribe them to "various mythical sages." But whoever their authors may be, there is nothing contained in them about Occultism.—Ed.

‡ The reader will please consult what Mann says of the communication with the dead (IV, 123 *et seq*) and his opinion that even the sound of the Sama Veda is "impure," *a-suci*—since, as Kulluka explains it, it associates with deceased persons.—Ed.

ignorant of our doctrines, are more excusable, although we have never called meetings to discuss and ridicule *their* doctrines.

Our warmest acknowledgments are due to the highly talented and learned President, M. Ch. Fauvety for the complimentary way in which he spoke of the humble efforts of the Founders of our Society, and for the moderation of tone that pervades the whole of his discourse while summing up the discussions at the second conference.

From the above remarks let it not be understood that we in any way deprecate honest enquiries and discussions, for bigotry is surely no more a part of our creed than her twin-sister—Infallibility. But when misrepresentations, inaccuracies, and perversion of facts, are used against us, we venture to submit to the consideration of all our intelligent members, whether even the proverbial patience of Harischandra himself or his Jewish copy, Job, would not be required to enable us to bear without urgent protest such a travesty of the ancient Aryan Science.

(From our Contemporaries.)

NOTES ON OUR PRESIDENT'S BENGAL TOUR.

If Theosophy has its roots in the rich subsoil of Aryan Science, one would say it finds abundant nutriment there, for the vine is fast enwrapping the trunk of the tree of Anglo-Indian Empire. Up through the various grades of public servants it has made its way, winning over one high official after another, and turning them into interested allies and friends. The tendrils of the vine are now in the Council Chamber of the Viceroy, and the child may already be born who shall see even a Governor-General wearing the palms of "Universal Brotherhood," and a majority of his Councillors enjoying the honorific title of "F. T. S." Colonel Olcott's visit to Durbhanga, of which an account has just reached us, was the greatest success of his present tour, since, besides, forming a new branch of his Society, he accepted and admitted as a Fellow no less a personage than H. H. the Maharajah of Durbhanga himself. The Society thus gains at one stroke a representative in the Viceregal Council, one of the largest and wealthiest Zemindars of Bengal, and the acknowledged chief of the Maithal Brahmins. As for the Maharajah, he gains what money could not buy nor social *prestige* secure of themselves, the privilege of being an early sharer in the merit of a work incomparably important to our country, and pregnant with blessings to a spiritually anæmic world. To Native Chiefs like this India has the clearest right to look for leadership in every movement that promises anything for the moral and spiritual regeneration of her people. Alas! that so many are blind to their duty, and waste on vulgar pleasures the money that should be applied to the revival of Sanskrit literature, the purification of Hindu religion, and a systematised enquiry into Aryan Science and Philosophy.—*Indian Mirror*, April 29.

COLONEL OLCOTT AT JAMALPORE.

[TO THE EDITOR OF THE "INDIAN MIRROR."]

Sir,—On Thursday, the 19th instant, Colonel Olcott, the President-Founder of the Theosophical Society of India, delivered an address at the Mechanics' Institute Hall, Jamalpore, before a crowded audience, among whom were the *élite* of Jamalpore, Monghyr, and Bhaugulpore, including the local Europeans and Eurasians.

The address was deeply interesting, and it was fully appreciated by all who had the power and will to do it.

Colonel Olcott dwelt at large on the importance of Universal Brotherhood, and preached the great virtues of tolerance, kindness, and love of humanity, irrespective of caste, creed, and color. He pointed out to us the degradation of the modern Indians, the paramount importance of studying our own national literature, and of devoting our lives to the culture of Oriental science, philosophy, and religion. There was not an eye that was not wet with tears—not a heart that was not heavy with sorrow when the venerable lecturer laid before us a sad picture of our present condition, and contrasted it with the splendid one of our forefathers.

From the beginning to the end, the audience seemed all attention, and listened in profound silence to every word that dropped from his lips. To us it seemed that there was not a syllable uttered in vain, not a word that seemed discordant with the rest. In short, our expectations were fully realized, and we would have departed with feelings of joy and satis-

faction, had not an unforeseen and unlucky incident occurred which outraged the feelings of all present, and to which I advert in the next paragraph.

A European, serving, perhaps, in one of the local offices attached to the East Indian Railway Company, a square-built diminutive creature, already conspicuous for his littleness, stepped forth without any ceremony in the most interesting part of the discourse, and asked a question on a subject having no connection whatever with the lecture of the day. To this the Colonel answered that his views and opinions had been fully explained in the foregoing part of his address, and if the gentleman had heard and understood what had gone before, he might have been spared the necessity of putting the same question again. This either he did not understand or did not choose to understand, and so put the same question once more amid the hisses of those who understand better. But this intermeddler was as unreasonable as any of the clowns of Shakespeare. The Queen's English forsook him more than once; he stammered, he staggered, and at a great cost maintained his equilibrium. Seeing that even his vanity could not hold him up any longer in vain, he tried to muster all his *mechanical* knowledge to help him, at least to leave some sort of favorable impression on the minds of the audience. Fain would he envy the position of those around him who pitied his condition.

At last, he resolved to draw the Colonel into a dialogue, feeling his own weakness in point of language, in logic, and sense. But the Colonel cast him off as a giant shakes off a dwarf struggling to be his equal in size and strength.

The discussion assumed a ludicrous character as the Colonel stood upright like a tower of strength, and his crowing antagonist stood on tip toe, a veritable type of weakness. Verily, no contest could be more unequal, nothing more disgusting to an enlightened audience. Had he stood on the vantage of his own ground, had he chosen to discuss something about the philosophy of engine-driving or carriage-examining, his more natural element, had he sought to display his courage and eloquence before his inferior gods within the precincts of his office-room, he might have succeeded; but as it was, he met with ignominious discomfiture.

Yours, &c.,

X.

Note.—Another eye-witness tells us that Colonel Olcott bore the infliction of his low-bred interlocutor with the utmost patience and suavity until the latter used an offensive word in connection with Theosophy, when turning suddenly upon him he said, with flashing eye: "Until this moment, Sir, I have treated you as though I had to do with a gentleman; but if you wish me to regard you as something else, you will find I shall know how to act." That sufficed.—*Ed.*

THE STIR MADE IN BEHAR BY COLONEL OLCOTT'S VISIT TO THAT PROVINCE.

(Behar Herald.)

THE advent of Colonel Olcott amongst us, which was eagerly looked forward to for sometime past, has tended to break the dull monotony of this little Peddlington of ours, and thrown the place into a state of unwonted excitement. That event has come and gone, but not so the consequences of the visit. Even weeks before his arrival, people were anxiously awaiting the expected visit and earnestly conversing about it, and nothing was more disappointing to their feelings than the several occasions on which it was put off on account of unavoidable causes. His sayings and doings elsewhere were eagerly read and freely commented upon days before his coming. When the event actually took place, the excitement became intense and general, and the feelings of the educated classes came to be shared even by the mass of the people. The *Saithu Sahab* became an object of general curiosity and wonder, and the doors of the house in which the Colonel was staying came to be invaded, at all hours of the day, by men of all ranks and classes of society, in such numbers that even his imperturbable equanimity was somewhat ruffled. Even now nothing is so much uppermost in men's thoughts as Colonel Olcott and Theosophy, mesmeric cures, and occult powers. Even the burning question of the day, the all-engrossing subject of the Criminal Procedure Amendment Bill, has been somewhat thrown into the background by the events of the last week. Nor is this excitement confined to this city alone. A reference to the local columns of the several local journals of Behar will show that it has been shared more or less by the whole province, at least by the places visited by the gallant Colonel on his present proselytising tour.

COLONEL OLCOTT AT SEARSOLE.

[FROM OUR OWN CORRESPONDENT.]

RANIGUNGE, the 29th April 1883.

COLONEL OLCOTT was in our midst the other day, and was the guest of the Maharani of Searsole. He came here directly from Durbhanga at the invitation of Kumar Dakhinessar Mali, the youngest son of the Maharani, who telegraphed to the Colonel intimating his willingness to establish a Branch Society at Searsole in connection with the Theosophical Society, of which the Colonel is the worthy founder. Every arrangement was made to accord him a reception, befitting his position. During his short stay here, which extended over two days only, people from different parts of the country came in throngs to avail themselves of the benefit of his healing powers, for which he has become well-known. Here he had barely any time to take in hand more than two cases, in one of which he was to a certain extent successful. In the other, he said the disease being long-standing, will only yield to continued treatment.

He delivered an address at the *Nat Mandir* compound of the Searsole *Rajbati*, where arrangements were made by the Manager of the Searsole Estate for the large meeting, which was composed mainly of the *elite* of the community of both Searsole and Ranigunge.

The speech, which lasted for an hour in delivery, was listened to with great attention, and the exhortations of the Colonel for the revival of the study of the sacred writings of this country provoked enthusiasm. At the conclusion of the speech, Babu Troylakya Nath Bannerji, Pleader, Munsiff's Court, Ranigunge, rendered the substance of the address into Bengali for the benefit of those who were ignorant of English.

After the lecture was over, the worthy lecturer established a Branch of the Theosophical Society at this station.—*Indian Mirror*, 5-5-83.

COLONEL OLCOTT AT BANKURA.

[TO THE EDITOR OF THE "INDIAN MIRROR."]

SIR,—Colonel Olcott, the President-Founder of the Theosophical Society, reached Bankura on the morning of the 29th April 1883. That day noon, there was a meeting of the members of the Bankura branch at the premises of Babu Protap Narayan Singh, at which Colonel Olcott presided.

Colonel Olcott instructed the Society how to proceed, and prescribed a course of study for learning mesmerism and the occult science. He advised the members to divide into several sub-committees, and each take up a special subject for study experiment, and then to report the result to the general meeting at the end of every month. On the evening of the same day, an address was given to the public by Colonel Olcott at about 7. P. M. There was a large gathering of the gentlemen of the station. Next morning there was the healing of the sick and invalid from morning to noon. In some cases he was successful; in others not. In the afternoon the members of the Society again assembled, and Colonel Olcott undertook to magnetize the rings and pipes* that were presented to him by many of the members. He also magnetized several jars and vessels of water. He then talked about the *Mahatmas*, and then explained the way how to mesmerise others. Three new members were initiated that evening.

Yours, &c.,

X.

BANKURA, 2nd May 1883.

The *Indian Mirror* says:—

WE are glad to learn that a Hindu Sunday School, like the one established at Calcutta to impart moral instruction to the boys, has been established at Bhagnulpore.

COLONEL OLCOTT AT BANKIPORE.

As announced in our last, though not quite punctual to the date, Colonel Olcott arrived here on the 19th from Arrah and was received by a number of his friends and admirers at the Railway station. He put up with Mr. Shurff-ud-din, Barrister-at-Law. From the next morning, we could see a stream of people pouring into the premises. Many were attracted by mere curiosity, but a large number of men,

* Bamboo tubes to be used for mesmerising water.—Ed.

suffering from almost all the ills that flesh is heir to, went for the purpose of being mesmerically cured. Many were, of course, disappointed, but a few had no reason to be otherwise than grateful to the Colonel, and the report of the case published below, is really wonderful, and proves that there is some magnetic power in man which is capable of being conducted, by means of certain passes of the hand to the body of another man, to heal any malady that has its origin in the decrease of the vital forces. On the evening of the 20th the Colonel delivered a very interesting lecture to a very large audience on the origin and scope of Theosophy. For two succeeding evenings he was engaged in initiating new members, to the number of some thirty, impressing upon them the excellences of Theosophy as an organisation for the universal good of mankind, and demonstrating by experiment the truth of the mesmeric system of treatment. The Colonel left yesterday for Durbhanga.—*Indian Chronicle* 23rd April, 1883.

COL. OLCOTT AT BANKIPORE.

(*Behar Herald*.)

Col. Olcott, the President-Founder of the Theosophical Society, delivered a very interesting address to the residents of this city on the "Relations of Hinduism to Theosophy," at the premises of the Patna College, at 7 P. M., on Friday, the 26th Instant. The large Hall of the College was crowded to suffocation, and many had to keep standing for want of seats. There was a loud and continued cheering as the lecturer was ushered in, and none present could fail to be struck by his imposing appearance and his simple and unostentatious Native dress, which combined to give him the air of a venerable *Rishi* of old. If Brother Kut Hoomi does really exist, we have an idea that he would look very much like what Col. Olcott did on the evening in question. Mr. Prothero, one of the Professors of the College, presided on the occasion. We hope to be able to publish a brief abstract of the lecture, which occupied about three quarters of an hour, in our next issue.

On the day following, that is the 21st instant, there was a meeting of the students of the College to receive certain practical advice and moral instructions which the gallant Colonel gave them. Later on in the evening there was a special meeting of the Bankipore Branch of the Theosophical Society. We are also given to understand that the venerable gentleman has been also trying his hand at certain mesmeric cures, but with what success has not yet transpired.—*The Indian Mirror*, Friday, April 27, 1883.

COL. OLCOTT AT BHAGULPORE.

(*Behar Herald*.)

Col. Olcott, the Founder of the Theosophical Society, was, we understand on the same authority, at Bhagnulpore lately. He was the guest of Babu Tej Narain. The natives of the Town gave him a hearty reception. On Monday evening he delivered an address. On Tuesday evening he visited the *Saniti Saucharini Sabha*. It is an institution for the moral training of boys in connection with the local *Arya Sabha*. During his stay he received three addresses, one from the local Theosophical Society, another from the Members of the ARYA SABHA, and a third from the Members of the "*Saniti Saucharini Sabha*."

His replies to the addresses were very encouraging. He uniformly exhorted the people to study Arya Philosophy and the Hindu Shastras, maintaining that they were the very best of their kind.

Note.—We, last month, copied from the Calcutta papers a report by Babu Ladli Mohan Ghose, Medical Practitioner, of the cures made by Colonel Olcott on the first day of his visit at Bhagnulpore. That of the second day, and last, from the same competent observer is now sub-joined. The almost instantaneous cure of Dr. Ladli Babu's own blindness in one eye is among the most striking psychopathic phenomena on record. No wonder the simple Hindus are beginning to regard our President as a miracle-worker despite his vigorous denials.—Ed.

MORE CURES AT BHAUGALPORE.

THE following cures have been effected this day in my presence and that of others by Col. Olcott:—

I. A lady member of the family of Babu Pronoth Nath Mookerjea, School Master—of rheumatic pains in the ciatic spleens. A cure was completely effected within a few minutes.

II. A lady member of my own family—of gastric pain resulting from inflammation.

III. Babu Shib Churn Lall, Auctioneer—of deafness: this was a surprising case; within a few minutes the patient was made to hear words spoken in an ordinary tone at a distance of 18 feet, though a few minutes before he could not hear at the shortest distance without an elevation of the speaker's voice.

IV. Babu Badya Nath Tarafdar, a School Master—of rheumatic pains in the supracostal and femoral regions.

V. Babu Tora Podo Ghossal, M. A., 2nd Master Government School—of rheumatism in both the knees.

VI. Babu Girish Chandra Roy, Head Master, Modhepoorah—of stiffness of the joint.

VII. My little daughter of a pain in the jaw.

VIII. The aged mother of Babu Tej Narayen—of dimness of sight and neuralgic pain of the leg.

IX. The son of Hakeem Gudda Hosien—of floating specks before the sight. This was a very pretty case, the cure being gradual, but the whole not occupying more than five or ten minutes.

X. And finally, myself of blindness in the left eye. My closest friends could not have suspected this infirmity for there was no apparent difference between the two eyes, yet from boy-hood one of them has been useless to me. The disease was *Hypermetropia*, and Drs. Cayley and Maenamara, the famous oculists of Calcutta, were of opinion, after examination, that it was congenital and certainly incurable. But to-day, after a few minutes of simple mesmeric treatment—by breathings through a small silver tube, Col. Olcott has restored my sight. He has made me close the right eye, and with my hitherto useless left one, read ordinary print! My feelings may be better imagined than described.

BHAUGALPORE, } LADLI MOHUN GHOSE,
Dated 11th April, 1883. } Medical Practitioner.

COLONEL OLCOTT AT BANKIPORE.

(TO THE EDITOR OF THE "INDIAN MIRROR.")

SIR,—Colonel Olcott's short stay at Bankipore was the occasion of great commotion among all classes of men. streams of people poured in from all sides, attracted by the miraculous cures he wrought, and thronged in hundreds at his door. During three days, the Colonel treated some twenty cases, and in many instances made an almost instantaneous cure. Cases of rheumatic pain, hemiparalysis, pain in the shoulders and other local affections even of a very long standing, were invariably cured. But the most marvellous instances were offered by a case of deafness and a complicated case of guttural paralysis. Babu Kunja Behary Ghose, a contractor, had, for years past, lost all power of hearing in his left ear. After a few mesmeric passes, the Babu could hear low whispers, at a distance of twenty feet. But the next case was still more wonderful, and deserves the name of a miracle. The subject, late a Mohurrir in the Fourjdari Court, and a distant relation of the Judge's Sheristadar, had in March last year, been afflicted with guttural paralysis, and could utter only inarticulate sounds. He had also lost use of his right arm, which could not raise any weight, however slight. In five minutes, the man got cured, and could give vent to his feelings, which he did, in a most affecting manner. No one among the spectators could fail to be deeply affected with the successful struggles of Ram Kishen Lal to speak once more in his life, and when the Colonel asked him to raise a chair, which he did to the height of his breast, the spectators burst forth into spontaneous cheers, and beams of joy shot through the eyes of the Colonel himself. This scene was witnessed by some of the most respectable men of the station, who have since borne testimony to the marvellous cure in the local papers.

The mesmeric cures were supplemented by a most eloquent address from the College platform in which the Colonel very ably stated the objects of the Theosophical Society, and the educated community, to a man, responded to his eloquent appeal. There is quite a stir among the educated class, and though many have not yet joined the Society, all feel deeply interested in the psychic sciences which now form their general topic of conversation. I beg leave to ask the gentlemen, who have thought proper to stand aloof from our Society, whether it is possible for them to keep alive their present interest in psychic researches, without joining some organised movement for the purpose. I do not mean to say that they should join the Theosophical Society. Let them organise themselves into a separate Society for psychic researches.

Certainly, it does not speak well for their prudence to let go such a golden opportunity, without moving themselves to some practical end.

In the meetings of the Society, the Colonel performed some very interesting experiments, and enlightened the members about the principles of mesmeric treatment and about the Occult Sciences in general. Twenty-one new members were admitted into the Society.

Yours, &c.

PURNENDRA NARAYAN SINHA.

BANKIPORE, the 24th April 1883.

The following certificate of a cure by Col. Olcott in the presence of a number of gentlemen, has been sent to the *Indian Chronicle* for insertion:—

The undersigned certifies that he has just been restored to speech by Col. Olcott after a mesmeric treatment of not more than five minutes, and also had strength restored to his right arm, which then was so powerless that he could not lift a pound's weight. He lost the power of articulating words in the month of March 1882.

(Sd.) RAM KISTEN LALL,

And witnessed by the cousin of the patient.

This wonderful cure was wrought in our presence as described above.

(Sd.) Soghi Bhusan Maitro, Amjad Ali, Jogesh Chander Bannarji, Govinda Charan, M. A., B. L., Amir Haidar, Pleader, Mohes Narayan Gajadher Prasad, Pleader, Judge's Court, Sagivan Lal, Lal Vihari Bose, Haran Chandra Mittra, M. A., Bama Chunder Mukerji, Bani Nath Banerji, Giriya Sekhur Bannerji, Hem Chander Singh, Annada Charan Mukerji, Ishwar Chander Ghose, Baldeo Lal, B. A., Purnendra Narain Singh, M. A., B. L.

Our New Branches.

THE SEARSOLE THEOSOPHICAL SOCIETY.

After our forms of the last issue were struck off, we were informed by telegram of the formation of a Branch of our Society at Searsole. The following is the official report now received:—

At a meeting of Members of the Theosophical Society held at Searsole, Rajbati, on the 28th of April 1883, the President-Founder in the Chair, it was resolved that a Branch of the Society, formed at Searsole under the name of the Searsole Theosophical Society.

Upon motion, the Rules and Bye-laws of the Parent Society were temporarily adopted.

Upon motion, the following gentlemen were elected officers for the ensuing year.

President Kumar Dakshinesaer Malia.

Vice-President Babu Chandra Mohun Das.

Secretary and Treasurer ... Babu Kedar Nath Deb.

The following gentlemen were appointed a committee to draft Bye-laws. Babus Radharaman Ghose, Obhoy Churn Mukerjea and Gokul Behari Mitra.

Approved:—H. S. OLCOTT.

SEARSOLE, RAJBATI,
the 28th April 1883.

THE BURDWAN THEOSOPHICAL SOCIETY.

We have been informed by telegram of the formation of a new Branch of the Theosophical Society at Burdwan, with His Excellency the Dewan Saheb of the State as its President. The following is the official report:—

At a Meeting of Members of the Theosophical Society held at Burdwan on the 3rd of May 1883, the President-Founder in the Chair, it was moved by Babu Mohendro Lal Gupta and seconded by Babu Nalinaksha Basu, that a local branch be formed under the title of Burdwan Theosophical Society. Unanimously carried.

Upon motion it was resolved that the Bye-laws of the Parent Society be provisionally adopted, and that Lala Ban Behari Karpur, Babus Sattya Kinkar Sen, Ramnarayan Dutt, and Nalinaksha Basu, be a Committee to prepare Bye-laws.

Upon motion the following Members were selected to act as Office-bearers.

President—Lala Ban Behari Karpur; *Vice-President*—Babu Mohendro Lall Gupta; *Secretary and Treasurer*—Babu Ramnarayan Dutta.

There being no further business, the Society then adjourned.

Approved :—H. S. OLCOTT.

Attest :—NIVARAN CHANDRA MUKERJI.

THE MIDNAPORE THEOSOPHICAL SOCIETY.

At the time of our going to press, we are informed, by telegram, of the formation of a Branch of our Society at Midnapore. The following is the official report :—

1. At a meeting of members of the Theosophical Society held at Midnapore at the house of Rajah Kally Prosanna Gujendra Mohapatra of Toorka on the 17th day of May 1883, the President-Founder in the Chair, it was moved by Baboo Bepin Behary Dutt and seconded by Baboo Atal Behary Moitra, that a branch be organised under the title of the Midnapore Theosophical Society.

2. Upon motion of Baboo Kally Prosanna Mookerjca, seconded by Baboo Girish Chunder Mitter, a committee consisting of the following members was appointed to draft the Bye-laws.

Baboo Hurry Churn Roy, Rajendro Nath Mookerjca, Girish Chunder Mitter, Atal Behary Moitra, Kally Prosanna Mookerjca, Gosto Behary Dutt, Sharodaprasad Chatterjca.

3. Upon motion of Baboo Sharodaprasad Chatterjca, seconded by Baboo Umes Chunder Dutt; it was resolved that the Bye-laws of the Parent Society be temporarily adopted.

4. The elections of officers being in order, the following gentlemen were unanimously elected.

President..... Baboo Kally Prosanna Mookerjca.

Vice-President..... „ Girish Chunder Mitter.

Secy. and Treasurer, Rajendra Nath Mookerjca.

There being no further business before the meeting, the Society then adjourned to meet at the call of the President elect.

The President-Founder declared the Branch duly organised and ordered a Charter to be issued by the Parent Society.

Approved.

H. S. OLCOTT,

President-Founder.

Attest :—J. GHOSAL,

Acting Secretary.

THE MORADABAD THEOSOPHICAL SOCIETY.

With pleasure and satisfaction we have to communicate to our Brother Theosophists the fact that, while going to press, we are informed by telegram of the establishment of a Sanskrit school by our Brothers at Moradabad. With the progress of our work, the number of schools is increasing and we have to look forward to the day when every one of our fifty-nine Branches in India alone can point to at least one school started by itself. The reformation and regeneration of a country depends largely if not solely upon the education of the people. The greater, therefore, the number of such institutions where the descendants of the Aryans shall be taught a language which at present conceals from the uneducated the sublimest teachings of the ancient Aryan lore, philosophy, religions, and sciences, the brighter will be the future of India and the nearer will approach the day of her regeneration. We cannot allow this opportunity to pass by, without remarking that it is only those of our Branches which are composed of very few members and in towns of secondary importance, that our Brothers are showing vigour and activity. Our big Branches, which boast of larger numbers would do well to pluck a leaf out of the book of those upon which they look as of very little importance, owing to the members of the latter being few and the places of very little consequence. It is *work* that India expects from her sons, and not *words*. We hope to have the pleasure of giving in our next number the particulars of the Sanskrit school now started at Moradabad.

THE CHAKDIGHI THEOSOPHICAL SOCIETY.

The latest telegraphic intelligence informs us of the formation of a Branch Theosophical Society at Chakdighi under the Presidentship of Babu Lalit Mohun Sinha Roy. Follows the official report :

At a meeting of members of the Theosophical Society held at Chakdighi on the 4th of May 1883, the President-Founder in the Chair, it was moved by Babu Omes Chandra Ghosh and seconded by Babu Hurrish Chandra Rai that a local branch of the Society be formed at Chakdighi under the name of the Chakdighi Theosophical Society. Unanimously carried.

Upon motion it was resolved that the Bye-laws of the Parent Society be temporarily adopted and Babus Lalit Mohun Roy Sinha, Ram Ram, Chandra Chattopadhyay, Hridaya Nath Chakravarti and Kali Das Mukerji be a Committee to prepare Bye-laws.

Upon motion the following members were elected as Office-bearers :—

President—Babu Lalit Mohun Roy Sinha.

Vice-President—Babu Hridaya Nath Chakravarti.

Secretary and Treasurer—Babu Annoda Prosad Basu.

Librarian—Babu Hurrish Chandra Rai.

There being no further business the Society then adjourned.

Approved :—H. S. OLCOTT.

Attest :—NIVARAN CHANDRA MUKHOPADHAYAY.

THE CHINSURAH THEOSOPHICAL SOCIETY.

The formation of the Chinsurah Theosophical Society is communicated to us by wire. Babu Koylash Chunder Mookerjca has been elected President for the current year. Here is the official report :—

At a meeting of members of the Theosophical Society held at Chinsura on the 6th day of May 1883, the President-Founder in the Chair, permission was asked of the Parent Society through the President-Founder to establish a branch at the above place. The required permission being granted, Babu Kailas Chandra Mukerji moved and Babu Kumood Lal Dey seconded a resolution that the said branch be known as the Chinsura Theosophical Society.

Upon motion the Parent Society's rules were temporarily adopted and a Committee appointed to frame Bye-laws which was composed of the following members. Babus Baikuntha Nath Dutta, Behari Lal Dhar, Nando Lal Pal, Senior, Nando Lal Pal, Jr., Jadub Chandra Ray.

Election for officers was then held and the following were unanimously chosen.

President—Babu Kailas Chandra Mukerji, M. B.

Vice-President—Babu Nando Lal Paul, Senior.

Secretary and Treasurer—Babu Kali Charan Dutta.

There being no further business, the Society adjourned subject to the call of the President elect.

Approved :—H. S. OLCOTT.

THE PROCEEDINGS OF THE MEETING OF MEMBERS OF THE THEOSOPHICAL SOCIETY AT DURBHANGA.

At a meeting of members of the Theosophical Society held at Darbhanga on the 25th day of April 1883, the President-Founder in the Chair, it was moved by

Pandit Lakshmi Narayan and seconded by Babu Braja Mohan Prasad—

That a local branch of the Society be established under the name of the Darbhanga Theosophical Society.

The motion was unanimously carried.

Upon motion of Babu Kripa Nath Majumdar, seconded by Babu Poorun Chandra Ser, it was resolved that the Bye-laws of the Parent Society be temporarily adopted.

The election of officers being in order, the following number were duly elected.

President Pandit Lukshmi Narayan.

Vice-President Babu Kripa Nath Majumdar.

Secretary and Treasurer ... Kalipada Bandyopadhyay.

COMMITTEE ON BYE-LAWS :—Pandit Lakshmi Narayan, Babu Kripnath Majumdar, Babu Jadunath Goswami, Babu Braja-mohan Prasad, Babu Blubau Lal.

The President-Founder then gave instruction to the members respecting the formation of committees and the organisation of duties; there being no further business the meeting was dissolved.

DURBHANGA, }
the 26th April 1883. }
KALIPADA BANDYOPADHYAY,
Secretary, Theosophical Society,
Durbhanga.

Approved :—H. S. OLCOTT,
President-Founder,

THE RAJSHAHYE HARMONY THEOSOPHICAL SOCIETY.

Following are the Bye-laws proposed for the Rajshahye Harmony Theosophical Society that has been established at Beaulah on Sunday last the 1st April 1883.

The objects of the Society are:—

1. To cultivate the feelings of universal love.
2. To encourage the study of the ancient Aryan or other Asiatic religions and philosophy.
3. To stimulate inquiry into the truths of occultism.
4. To stimulate the members to observe their social and moral duties.

BYE-LAWS.

(1.) The Society is to follow all the general rules of the Parent Society; (2.) The members are to lead a life of temperance and morality; (3.) Every member will be required to pay a donation of at least one Rupee, and pay a subscription of at least four Annas a month, in order to meet the necessary current expenditures of the Branch Society and for the purchase of books, &c. (4.) Ordinary meetings of the Society shall be held once a fortnight and special meetings when necessary. (5.) The officers of the Society are to consist of one President, one Secretary, and one Treasurer.

In the first meeting that was held Babu Kaliprasanna Mookerjee was elected President, Balu Sirish Chandra Roy, Secretary, and Babu Krishna Chandra Sarma Biswas, Treasurer.

(Signed) SIRISH CHANDRA ROY,
Secretary.

BEAULEAH RAJSHAHYE, }
8th April 1883. }

KALI PRASANNA MUKERJEE, F. T. S.
Bye-Laws approved as amended.

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

THE SATYA MARGAS THEOSOPHICAL SOCIETY.

Last Sunday we held a public meeting in the Jalsai Tahzib premises, where brother Jwala Pershad addressed a very appreciative audience of about 200 men in English, and brother Raja Bahadur and a friend, Pundit Sham Narain Masladan, in Urdu, on the subject "Why we should join the Theosophical Society?" The addresses were enthusiastically responded to every now and then with loud cheers. Pundit Gungadar Shastri, Professor of Sanskrit in the Canning College, was in the Chair, and expressed his sympathy with the objects of our Society. He is an old opponent of Swami Dayanand Saraswati. Brother Hemnath, Head Master at Barabanki, had come to Lucknow to attend the above meeting.

Yours fraternally,
PRAN NATH, F. T. S.,
President.

LUCKNOW, 14th April 1883.

QUEENSLAND (AUSTRALASIA) THEOSOPHICAL SOCIETY.

On Sunday afternoon, March 11th, 1883, a meeting of Fellows of the Theosophical Society was held in the Progressive Reading Room, Brisbane, for the purpose of forming a branch Society, in connection with the Parent Society in India. Mr. Gavin Pettigrew, as Chairman of the meeting, delivered an appropriate address, and it was decided that the Society should be formed. Mr. C. H. Hartmann of Towsomba was elected President, Mr. William Widdop and Mr. Gavin Pettigrew, Vice-Presidents; Mr. Geo. Smith, Secretary, and Mr. Joshua Bailey, Treasurer. Two gentlemen present put in applications for fellowship, and the new Society bids fair to realise its objects:—*Harbinger of Light, Melbourne, Australia, —for April 1883.*

THE KATHIAWAR THEOSOPHICAL SOCIETY.

The Secretary of the Society having applied for permission to have its name changed from "Saorashter" to "Kattyawar" Theosophical Society, the President-Founder in Council has granted the application.

THE HIMALAYAN THEOSOPHICAL SOCIETY.

TO THE RECORDING SECRETARY.

&c. &c. &c.

ADYAR, MADRAS.

Dear Sir and Brother,

It gives me much pleasure to report for the information of our President-Founder that a most satisfactory and interesting meeting of the HIMALAYAN THEOSOPHICAL SOCIETY took place at my house on Saturday the 14th day of April 1883, for the commencement of the business of the season.

It was resolved:—

1st.—That Mr. W. D. Tilden, Offg. President, should be confirmed in his appointment.

Mr. C. P. Hogan to be Vice-President; Babu Kunned Chunder Mookerjee to be Secretary and Librarian. The above appointments to be submitted to the President-Founder for approval, confirmation and publication in the next number of the *Theosophist*.

2nd.—That only such Theosophists as are willing to be very earnest and active in the promotion of all the objects, aims and general interests of the Parent Society, should be considered eligible to be enrolled in the HIMALAYAN, and in this view the Society should be named "The Himalayan Esoteric Theosophical Society," so that persons not fulfilling the conditions required, should be debarred from nomination or enrollment in this branch of the Parent Society.

The addition of the word "Esoteric" to the name of the Society to be referred to the President-Founder for approval and sanction.

3rd.—That a fresh application be made to Head Quarters for a new Charter.

4th.—That a select Committee be appointed by the President to frame Rules, Regulations, and Bye-laws for the future conduct of business.

The meeting lasted nearly two hours, and after an interesting general conversation concluded with a vote of thanks to the President in the Chair.

It was a remarkable fact observed by the native gentlemen present that without any intentional arrangement for the purpose, 7 members had come together (although more were invited) to form the quorum on the 7th day of the week, and the 14th (227) day of the 7th month of the Theosophical Journal, and the 7th day of the moon.

The mystic number seven thus manifesting itself at every phase was unanimously accepted as a good omen, auguring well for the future success of this branch Society.

Fraternally yours,

W. D. TILDEN, F. T. S.

SIMLA, 16th April 1883.

Approved: Let new Charter issue.

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

THE SECUNDERABAD THEOSOPHICAL SOCIETY.

Proceedings of a Meeting held on the 25th March 1883.

The Secunderabad Theosophical Society, established on the 23rd December, 1882, has the following objects and aims in view.

1. To cultivate and promote the feeling of universal brotherhood towards other Theosophical Societies and mankind at large.
2. To forward by all practicable measures, the morality and spiritual progress of the people.
3. To study and otherwise encourage the revival of ancient Aryan literature and sciences.
4. To afford every possible help to the Parent Society and advocate the cause of the same both by word and deed.

II.—Admission.

1. Persons of either sex, and of any religion, will be admitted as fellows of this branch of the Society, provided they are of good moral character, pledge themselves to endeavour to the best of their ability to lead a life of temperance, purity, and brotherly love, and to conform to the rules of the Society.

2. The members of this branch recognize the right of every sincere believer in any form of religion to be respected in its enjoyment, and neither the abandonment of caste nor the knowledge of English is requisite to join this branch.

3. Applicants on being recommended as possessing the qualifications aforesaid by at least two Fellows of the Theosophical Society, will be admitted as members on payment of Government Rs. 10, which will be paid once for all to the Parent Society.

Such applications shall remain under the consideration of the Society for a period of one calendar month; at the expiration of which period, if approved, to be duly initiated by the President in a meeting of the Society convened for the purpose: but the President shall have the power to dispense with this period of candidature if he deems necessary, as prescribed in the Bye-laws of the Parent Society.

III.—*Management of the Affairs of the Society.*

Shall be vested in the hands of a President, a Secretary, and two Councillors. The President or the Vice-President shall preside at the meetings of the Council; three Members shall constitute a quorum.

2. The officers of the Society shall be elected annually from among the Members. Retiring officers shall be eligible for re-election.

3. The Secretary shall keep records of the proceedings and transactions of the Society, and read the same at the meetings; submit an annual report, reply to all official letters and correspond in consultation with the President with individuals and other Societies in sympathy with this; and convene all meetings of the Council. He shall have charge of all monies belonging to the Society; keep accounts of receipts and payments, and carry on all money transactions, subject to the approval of the Council.

IV.—*Finance of the Society.*

The monthly subscription of the Fellows shall be one Rupee payable in advance, and shall be used for the maintenance of this branch of the Society.

V.—*Periodical Meetings.*

The ordinary meetings of the Society shall be held weekly on Thursday at 7-30. P. M., the Secretary being empowered to summon any extraordinary meeting whenever, in the opinion of the President, the necessity for it arises.

General.

Any member of the Society may be warned or suspended by the Council, and if his conduct in life is manifestly inconsistent with the rules, objects and dignity of the Society, he may be expelled by a two-thirds vote of the Members.

C. KUPPUSWAMI AIYAR,

Secretary, Theo. Society, Secunderabad.

[Our Brother, Babu Norendro Nath, Sen., F. T. S. of the *Indian Mirror*, is a staunch defender of the cause with which he has allied himself. There appears an editorial which is a real slaughter of (by) the "Innocents;" and indeed, who but an "Innocent" of any knowledge of our Society could have written that dilute stuff about Theosophy in the April No. of *Calcutta Review*:—*Manager.*]

Mr. Fink's letter on Theosophy, published this morning in our correspondence columns, will be found both amusing and instructive. Our remark as to his incapacity for grappling with new ideas upon their own merits, he regards as a "psychological mystery." It behoves us now to unveil this mystery a little. Whether like an honest critic or otherwise, we had read his article with care, and from its very opening line we made the discovery he speaks of, "Theosophy or Occultism," writes Mr. Fink, "of which we hear so much at the present day, is only a revival of a philosophy which, under the same name, sprang up in the second century at Alexandria, as an off-shoot of Neo-Platonism." Without disputing Mr. Fink's statement regarding Alexandrian Theosophy, we may be allowed to point out that the "Theosophy of which we hear so much at the present day" is not occultism pure and simple as he thinks. If Alexandrian Theosophy, was nothing but occultism, the Theosophy of the present day is indebted to it for nothing but the name. And then, again, Mr. Fink must not forget that the stream of occultism, which has watered many distant lands, had its origin in the cloudy heights of ancient India, and that though occasionally lost underground, it has continued its flow in this country to the present day. The Theosophical Society, unless we are grievously mistaken, never claimed any originality on the head of occultism, which does not find in it a very prominent position. The only originality, which the Theosophical Society claims, is that it has discovered the true channel through which sympathy might flow from man to man. The Theosophical Society seeks to establish a Brotherhood of humanity, founded on the wide and sound basis of mutual tolerance. It never busies itself in examining the setting of a single plank in the religious platform of its members. The following extract from the Rules of the Society will render this clearer:—

The Society represents no particular religious creed, is

entirely unsectarian, and includes professors of all faiths. It only claims from each member that toleration of the beliefs of others, which he desires each and all of his brother-members to exhibit in regard to his own faith.

From this it will be seen that every individual member is responsible for his own religious opinions, the Society as a body neither accepting nor rejecting them. This Mr. Fink failed to perceive, and lost himself in hunting after the shadow of a name. His claim to have "convincingly shown from history that its (the Society's) pretensions to originality were mere moonshine," plainly indicates that he has lulled himself to rest in the limbo of errors. It may, however, be granted, for the sake of argument, that "there is nothing new in Theosophy—nothing which had not seen the light before," but we fail to see how Mr. Fink makes out that they were not new to him. Whatever his position of Theosophical ideas may be, they certainly lie outside the groove of thought to which he is used, and, as such, new to him. As another instance in point, we might mention the treatment he has accorded to what he calls the "Vedanta philosophy." On the authority of Cousin and Colebrooke he considers the "Vedanta philosophy" "foolishly idealistic," because that philosophy denies the existence of matter. This is of a piece with the attempt of some Scottish philosophers to demolish Berkeley by stamping on the ground. But is it too much to expect Mr. Fink to know that modern Western thought, led by such non-compoops as John Stuart Mill and Herbert Spencer, is fast veering round to that same "foolish" conclusion? We do not remember having said any thing "discourteous" or "offensive" in our previous notice of Mr. Fink's article in the *Calcutta Review*. Mr. Fink's vanity may have been wounded. But we have no help for it. It should not be forgotten, under what trying circumstances one is placed when one finds the sacred writings of one's nation treated in such an off-hand manner by critics who, to say the least, have not fully qualified themselves for the task. As for Mr. Fink's reference to a pamphlet, entitled "The Theosophical Society and its Founders: An honest inquiry into their aims and proceedings," we may be allowed to point out that this pamphlet, if we are not mistaken, was not put forth by or under the authority of the Theosophical Society, and it is as reasonable to look in it for a correct statement of the views and opinions of the Society, as it would be for one to seek to solve disputed points of the Christian faith on the authority of the *Revelations of the Anti-Christ*. From the sentence extracted from the "Hints on Esoteric Theosophy," Mr. Fink considers "it reasonable to suppose that Jesus was the Prince of Theosophists." The reasonable character of this supposition, however, is not very easy to discover. We, who can look at the thing from independent platform, fail to see how Jesus can be regarded as the unquestioned superior of Sakyā Muni, whose another name, it is said, is Buddha. It is, indeed, gratifying to find that Mr. Fink recognises the difference between argument and dogmatic assertion. For, to say the truth, his discussion of the general objects of the Theosophical Society did not prepare us for it.

MORADABAD THEOSOPHICAL SOCIETY.

TO THE CORRESPONDING SECRETARY THEOSOPHICAL SOCIETY.

We, the undersigned members of the Theosophical Society, most humbly and respectfully beg to bring to your notice, that at a meeting held at the house of Lalle Bulagi Dass, Pleader, F. T. S., in presence of Pundit Bhavain Shanker, it has been unanimously resolved that a Branch should be established under the title of "Atma Bodh Theosophical Society, Moradabad," with the following officers. Hence we beg the favour of your kindly granting us a charter at an early date.

For the present the Rules and Bye-Laws of the Parent Theosophical Society have to be adopted.

President—Baboo Ishri Prashad.

Vice-President—Baboo Parshottam Dass.

Secretary and Treasurer—Nurottam Dass.

Ishri Prashad.

Parshottam Dass.

Bulake Dass.

Permaishwari Lahai (*Late member*

Pryag Psychic Theosophical Society.)

Chirangi Lall.

Narottam Dass, and four others.

Approved:—H. S. OLCOTT, P. T. S.

BENGAL THEOSOPHICAL SOCIETY.

LAST Monday evening, in the presence of a large and distinguished audience, the Bengal Theosophical Society celebrated its first anniversary. Most of the leaders of Native society were in attendance, and the occasion was a brilliant success. Space fails us this morning to do more than barely mention the circumstance of the meeting, but a full report with the speeches of Dr. Salzar, Babus Dejedro Nath Tagore, and Norendro Nath Sen, the Secretary's Annual Report, and a historical lecture of Col. Olcott on "Dr. Esdaile and Mesmerism in Calcutta 36 years ago," will be published hereafter.—*Indian Mirror*.

COLONEL OLCOTT sails this morning for Madras in the French Mail Steamer *Sibar*. After a short rest he will start for the North-West Provinces and the Punjab, where an official tour, even longer than the one just completed in the Provinces, has been arranged for. Many of those present at the Anniversary meeting last night were evidently much affected at his farewell. After the meeting was over Colonel Olcott was treated to a theosophical dinner.—*Indian Mirror*.

[Review of *Hints on Esoteric Theosophy*,No. 2.—*From the Indian Mirror*.]

THE HIMALAYAN MAHATMAS.

THERE can be no mistake as to the fact that Theosophy is fructifying the germs of a new and important literature. With half an eye, we can see that the signs abound that we are at last to have an experimental metaphysics as well as experimental physics. It is the great weakness of our modern Western philosophy that it is largely a deduction from meagre facts. Its greatest admirer admits innumerable *lacunæ*, and as our biologists have led us to the outermost verge of physics, and confess the existence there of "an impassable chasm," it is hard to see how, under modern guidance, and in the face of strong modern prejudice, we are likely to come to any thing like certitude as to the mystery of existence without other helps. The new school of philosophy offers the inestimable advantage of bringing us face to face with living Adepts in experimental psychology,—men who having practically proved the nature of soul and the potentiality of spirit, "can speak with authority, and not as the Scribes." The roster of the new movement already contains the names of men of high capacity in different countries. Among those in India, a prominent place must be given to the well-known Anglo-Indian publicist who has adopted in his theosophical writings the pseudo-name of H. X. It has been affirmed and not denied that the writer is no less a person than the able and scholarly Mr. A. O. Hume. But however this may be, it is certain that the future historian of Theosophy will cite his contributions to the current literature of the subject, as among its most notable developments. Some months ago, he put forth a pamphlet, called "Hints on Esoteric Theosophy," in which were argued with signal ability the questions, "Is Theosophy a Capital Delusion?"—"Do the Brothers Exist?" All that could be said against the movement was set forth and refuted. The same industrious pen has now given us a second pamphlet,* under the same title a comparison being now made between Swedenborg and Theosophy. We have not space to quote as much as would give a comprehensive idea of this remarkable *brochure*. We shall, therefore, confine ourselves to a few extracts, leaving the reader to peruse the pamphlet himself. The Swedenborgian side of the argument is supported by a correspondent of H. X., designated as H. R. Z. His point is that if the Brothers are living men, "they are high mediums under spirit influence; Madame Blavatsky is one of the imaginative, peculiarly constituted persons who become mediums," and in fancying that she is in relations with Adepts, is simply "deceived by the spirits who communicated with, and wrote through her." He finds in Theosophy nothing new, its doctrine of Universal Brotherhood having been anticipated by Christ, while, at the same time, the necessary corollary of the Fatherhood of God is ignored by the Theosophists. And "instead of looking up to the One Great Creator, willing to receive from Him the light and truth," "they try, vainly ever, to force themselves into His counsels or mysteries by climbing up some other way." All these points H. X. masterfully combats. The gist of his arguments is that by the help of the Adepts we may build our religion upon the solid rock of science; the Adepts have for thousands of years possessed "the power of penetrating into the higher planes, not with the uncertain steps of the natural [*i. e.*, untrained] mystic, but with the certainty of the skilled Adept, who knows precisely what he is doing, where he is going, and the scientific reasons of all he does, feels, and wills." The accumulated knowledge, thus acquired in "thousands of years, has thus created "a positive science of the invisible universe * * * based on as wide an experience as any physical science, and

infinitely more reliable in its consistent totality than could possibly be the gleanings of any solitary seer or prophet, however great and worthy." A hard slap, that, at Swedenborg, and—
"Madame Blavatsky and Colonel Olcott are but the theosophic telephones," it was these Brothers who taught us the constitution of man." As for the pretended mediumship of the Brothers, H. X. says:—

"The Adepts are wholly unlike any mediums I ever heard of. To-day one travelling in India meets you in the flesh; a few months later, when he is in Germany, Cashmere, or Thibet, he suddenly appears beside you in a closed room, in his astral form, and gives you instructions, or he drops a letter on your table, and your reply, as soon as written and ready, disappears and duly reaches him, and that, mind, when there is no other person in the house knowing any thing of the matter, and when poor Madame Blavatsky and Colonel Olcott, those *bêtes noires* of the incredulous, are both a thousand miles or more away from where you are, and have, perhaps, never even heard of the particular Adept dealing with you."

As to Esoteric Theosophy, and the prospect of its being the future religion of the world, or, at all events, its soul, he says:—

"Esoteric Theosophy (using the word in its broadest sense) alone retains the power of furnishing that tangible proof, that experimental demonstration of the root doctrines of all true religions, and Esoteric Theosophy must, therefore, become the religion of the future either in its own name or under that of one or more of the existing religions that, incorporating it with themselves, will gain a new lease of life, and burst out from the dead chrysalis shell of their old errors into a brighter and higher career."

"It was not in vain that your great seer Swedenborg advised men to search for the *lost word amongst the hierophants of Tartary and Thibet*; it is amongst these and allied schools that had a common root with them that, for ages, it has lain concealed, and Theosophy is the doorway that these hierophants and Adepts are now opening to all who, in singleness and purity of heart, yearn for that precious and all powerful doctrine, that long *lost word*."

"To me the position is so clear, and so pregnant with the most momentous issues, that I cannot understand the world's comparative indifference."

After defining religion as being based upon two ideas—a life beyond the grave, and the exact requital there of all good and evil done here, he remarks:—

"Theosophy alone possesses and now offers to all who will fit themselves to receive it, absolute proof of both these ideas; and yet not only the thoughtless multitude but thoughtful religious people like yourself, either affect to disregard it altogether, or without any enquiry calmly set it down as spiritualism!"

To the hackneyed objection that if the Adepts are possessed of this scientific knowledge, they should not keep it secret, H. X. pertinently rejoins that they would be culpable, indeed, * * * "were they to communicate" the secret to any one, without full and sufficient guarantees against the misuse of such terrible power as Occult Science gives.

His correspondent, H. R. Z. having rather challenged the authenticity of the Kut Humi letters in Mr. Sinnett's "Occult World," H. X. broaches an idea which will be accepted by all students of mesmerism—and which the recent studies at London of the Psychic Research Society of Professor Balfour Stewart on Thought-Reading, fully support. The author says:—

"I see you are very incredulous about Kut Humi having written the letters published in the "Occult Word," and you clench as you think the argument against their authenticity by saying that if a Hindu recluse could write these letters, then Johnson or Fielding might have written the Vedas. Well, if Johnson or Fielding had been a high Adept, they might just as well have written any Sanskrit work as any English one, provided only that they had had amongst their disciples, united to them by magnetic bands, any good Sanskrit scholar. Kut Humi, though a fair English scholar, educated in Germany and England, and quite able to write good English, would doubtless, from want of practice, have found, at any rate at first, some trouble in writing to us had he not been able to use the brains of others. And it is not only in English that he can write like an Englishman; he can write in any and every language known to any of his regular disciples as well as any of them can, even though he may not himself *know* in the ordinary sense of the term one word of that language. For he formulates the ideas he desires to express, impresses them by the power of his will on the brain, of whose services he avails himself, and then reads off the verbal exposition that arises from that brain in response to that impression, and has all he requires. Of course, to enable the Adept to utilize thus another person's brains, that other must have been placed in the strictest magnetic relation with him, and must have become his true disciple, as Colonel Olcott is, not merely a lay pupil as I was.* How often in the commencement of our correspondence when K. H. had not for long years had occasion to write English he did avail himself of Olcott's faculties, was apparent from the frequent Americanisms that adorned (or disfigured, take your choice) his letters, but these peculiarities have almost disappeared now that for two years he has been in constant correspondence and direct intercourse with us English."

* Can be had at the *Theosophist* Office from the Manager, Adyar, Madras.

* (Col. Olcott is not the disciple of Mahatma Kut-Humi; his Guru is quite another "Brother."—*Ed.*

"Setting, however, all this aside, these letters simply are K. H.'s, and he having been for a time my immediate master teaching me directly, I presume I ought to know. You may set me down as a lunatic or a liar, but the question no longer remains for me on e in regard to which I can argue."

[This paper was read at a meeting of the Dacca Theosophical Society, held on the 28th April 1883, and forwarded by Cally Coomar Dass, Secretary, Dacca Theosophical Society, to the Head-quarters, for publication in the *Theosophist*.—MANAGER.]

A DESCRIPTION OF THE TANTRIK MYSTIC RITES AND CEREMONIES KNOWN AS "SAVASADHANA."

BY KUNJA B. BHATTACHARJI.

Most of us must have heard many a time before this of the *Savasadhana*, but beyond that it means certain mystic rites in which a dead body is one of the first requisites, perhaps none of us knows more. Curious to learn how the process was conducted, I searched into the original Tantras to obtain an idea of it, and what information I gathered from four or five different manuscripts, I have the honor to lay before you to-night for your instruction. I do not pretend to have any insight into the esoteric significance of these awful, not to say repelling, ceremonies inculcated by the Tantric mystics, but what I intend is simply to offer you a detailed description of the process, knowing that many of you cannot read it in the original Sanscrit.

First, then, as to the proper place for conducting the ceremonies. The *Bhava chudamani*, a Tantrik work, says: "A river-bank, a hill, a solitary place, the foot of a Bêl tree, a place for cremation, or a battlefield;" these are the proper places for the ceremony. Then as to the time. The eighth or the fourteenth night either of the bright or of the dark fortnight, when the newmoon falls on a Tuesday; these are the propitious days. Then as to the requisites. The mystic should bring for an offering cooked rice, and flesh. He should also bring with him incense for burning, sesamum seeds, sacrificial grass, and mustard seeds. Retiring then to some one of the abovementioned places, he should seat himself with his face to the East, and perform the usual ceremony of oblation or *Arghyadana*, after which, he should sprinkle the earth about him with water over which has been chaunted the mystic syllable Om; which is styled the Mool Mantra and is almost invariably pronounced at the commencement of all mantras, and which terminates almost all the Mantras used in Tantrik rites. This done, he should worship his *Guru*, *Ganesha*, *Butoaka*, and *Joginee*, turning his face successively to the East, West, North and South. Then he is to write out on the ground the following charm which is known by the name of *Virangana Mantra*. Leaving out certain mystic monosyllables, to which I am powerless to attribute any meaning, the purport of the Mantra is an exhortation addressed to the Goddess *Kalika* to remove all obstacles in the way of the *Sadhaka* or aspirant after extraordinary powers. He is then to repeat the following mantra thrice, and at the end of each incantation he is to throw a handful of flowers.*** This mantra is addressed to each and all classes of spiritual beings and elementals that might be hovering over the spot and asks for their benediction and shelter. After this mantra has been thrice repeated, he should worship the presiding deity of the *Smasana* or Cremation Ground, and offer sacrifices to him, uttering the following formula.*** He should then tie with a knot his *Shikhâ* or the tuft of hair worn on the crown, uttering at the time the mantra known by the name of *Aghora-mantra*, after which he should place his hand over his breast and cry *Raksha, raksha*,—all this being intended as a defence against all dangers. He should then perform the very mystic ceremony of *Bhutasuddhi*. Some of you, gentlemen, might wish to know what this means. But, this being the most mystic of all the mystical rites inculcated in the Tantras, and its process being described in language supremely mystic, is quite impenetrable to the uninitiated, although the degenerate priests or *Purohats* of today perform the exoteric portion of this rite, the superficial ceremonial part of it, without even so much as suspecting the depth of its esoteric significance. But if you wish it I can give you a description of the rite as I have found it in the Tantras. After sitting in the *Dhyana* posture, with both the palms upturned and placed on the lap one upon the other, the mystic is to perform that exercise of respiration known by the name of *Pranayama*, and to stir up the *Kundalini* (which is a mystic Force in the seventh principle in man?) to pierce the six cycles (vital centres) of the body, and to unite with the *Jivatma* and thence to blend with the *Paramateja*, or the Brightest of Lights over the thousand-leaved lotus (the Universal Ether?). The mystic then effects the union of the twenty-four *Tatwas* or First Principles, which comprise the five sense-organs, the five sense perceptions, the five elements, the five qualities of these, and Intellect, Personality, Mind and Nature with that *Paramateja*. Now, Gentlemen, if you are in the dark to comprehend these instructions, you will see a denser darkness in what follows. These things done, the mystic is directed to concentrate his thought on the monosyllable which is

called the *Mâyâbija* or Illusion Principle, and which is said to be of a scarlet hue and located about the navel; and by the fire produced by this thought-concentration he is to burn the black form within him with coppery hairs, that is full of all manner of sins,—the body made of the totality of his *Karma* (*Linga sarira* or Astral body?). And then by diverting the current of *Lis* thought to the Heart, where is the seat of the mantra called the *Badhu-bija* or Female-principle, which is allegorically said to be of a yellow hue, he is to raise up a storm which will scatter the ashes of the burnt *pâpapurusha*. Once more he is directed to change the spot of concentration and this time to carry it to the head, where is the seat of the mantra, and called the Individuality-principle, said to be of a milky hue, and to deluge the Universe with the flood of nectar that this concentration will produce—a flood that will wash away the bones—the last vestiges of the cremated sin-man. This then is *bhuta shuddhi*. To the initiated it may be full of meaning; but to the ordinary reader it appears as a string of incoherent delirious utterances. After having carried out the process of *bhuta shuddhi*, the mystic is to meditate on the Universe as one all pervading ocean of Ether and himself as one with *Tarini* or the Universal Force, devoid of all sympathies, all attributes—one pure, effulgent Deity. He should then meditate upon a scarlet-hued lotus floating on the Ocean of ether, over it another lotus of milky hue, and above all a third which bears a blue color. Over this third lotus let him discern a sword bearing the mantra, which represents the principle of Individuality as said before, and over this sword again the mystic should conceive himself as one with *Tarini*. This latter process is known as *nyasa* and is no less, if not more mystical than the preceding one. In fact this is only a necessary complement of the other.

After having finished these preliminary rites, the *Sadhaka* should approach the corpse which must have been selected by him in advance for the ceremony according to the instructions of the Tantras. These mystic writings shew a preference for the bodies of such persons as have died of wounds inflicted by a club, a spear, or a sword; persons drowned to death, or strangled; or who have died of snake bite; the dead body of a *chandâl*; the body of some young, handsome and gallant soldier who has fallen fighting in the front of battle without receding a single step. The mystic is enjoined to eschew the bodies of such as have committed suicide; those of the female sex or of persons resembling women in appearance; of those who died of an infectious disease; old and emaciated bodies; the bodies of persons who had died of famine, or bodies in a state of putrefaction.

Having approached such a corpse, the mystic should besprinkle it with water over which has been repeated the mantra *hru kat*, and then throw over it three handfuls of flowers, repeating every time the mantra, and then touch the corpse and prostrate himself before it in the posture of *pranam*, uttering at the time the following invocations*. He should then wash the corpse chaunting mantra and bathe it with scented water rubbing it by means of a piece of cloth. He should besmear it with sandal paste and burn incense before it. Having done these things he is to hold it by the waist and carry it to the place of *pojah*. The mystic is warned not to carry a body tainted with blood, as such a body would ruin him. He should then spread sacrificial grass, or *Kusa*, and form a bed for the corpse, fill its mouth with betel leaf prepared with cardamoms, cloves, camphor, nutmeg, catechu, and ginger, and lay it on the *Kusa* bed with the face downward. This done he should carefully paint its back with sandal paste in the form of a four-sided figure commencing from the shoulders and going down to the waist. There should be a vacant space left in the centre of the figure to which should open four passages from four sides. In the centre should be inscribed the mantra. Should the corpse on attempting to carry it show signs of resistance, the *Sadhaka* shall spit on it and wash it over again.

Having thus prepared the corpse, the *Sadhaka* is to sit cross legged on the back of it, and throw twigs gathered beforehand from the branches of the glomerous fig-tree to the ten points of the horizon, N., S., E., W., N. E., N. W., S. E., S. W., upwards and downwards, invoking every time the particular deity presiding over that region to accept his sacrifice. I will read to you the mantras specified for each * * *:

- 1st—To *Indra*. Here the twig is thrown off. Then again taking a handful of rice and meat,—
- 2nd—To *Bramha*. Then, as before.
- 3rd—To *Eshana*. Then, &c. as before.
- 4th—To *Agni*. Then, &c. as before.
- 5th—To *Jama*. Then, &c. as before.
- 6th—To *Nirriti*. Then, &c. as before.
- 7th—To *Ananta*. Then, as before.
- 8th—To *Baruna*. Then, as before.
- 9th—To *Bayoo*. Then, as before.
- 10th—To *Kuvera*. Then, as before.

* Lastly, the *Sadhaka* is to offer sacrifices to the presiding deities the 64 *Joginees*, and also the *Dakinees*, those perhaps being ele-

* The text of the mantras is omitted for several reasons one of which is that they are not fit to be read by uninitiated Theosophist. Even the sound of such mantras is impure and dangerous. The loss our Fellows have to do with necromancy and sorcery—the better.—Ed.

mentals. He should then post his Uttara Sâthaka or second (to speak in the language of duel) to watch over the things for poojah, and uttering the mantra he should take his seat on the back of the corpse in the regular rider's style, and spread kusa grass underneath his legs and hold the hairs of the dead body as a horseman would the bridle. He should then worship his Guru, Gunesha, and Devi, and go on with all the operations as before, and repeating the already mentioned, throw stones to the ten points of the horizon. He should then pronounce his *Sankalpa* or resolution in the following manner: here he is to mention the month, the dark or the bright half as it may be of the lunar month, and the *Tithi* or the lunar day or so and so, so and so being desirous of a sight of such and such deity, (I shall repeat so and so mantra for such and such number of times). He should then rise from his seat and move to the front of the corpse, and fix his look on it and say: "O Lord of the devas, I have resorted to you, Mighty one, comply with my prayer and vouchsafe to me the *Siddhi* of the *viras* or the fearless ones." He should then tie the legs of the corpse together with silken thread, and underneath its feet draw a triangular figure uttering the following mantra: the purport of the mantra being very nearly the same as that of the one immediately preceding.

The Sadhaka is then to resume his seat on the back of the corpse with his legs placed upon kusa grass spread on the ground, and after doing Prânâyam thrice and fixing the image of his Guru in his crown and of the Devi in his heart, he should firmly close his lips, and attentively, silently and undauntedly go on with his *Japa*. There are some rules about this *Japa*. If the *mantra* be a monosyllabic one, it requires to be repeated ten thousand times, if disyllabic eight thousand times, if trisyllabic, six-thousand times. If the mystic is troubled with terrible noises or fearful sights let him shut his eyes and ears by putting a bandage over them. If when midnight passes away the mystic does not even then observe anything particular, let him stand up and move seven steps and there scatter sesamum and mustard seeds successively on all sides with an incantation of the following mantra, which is called the *Jaya Durga Mantra*: This is the mantra: "Om! Durga, help! help! Om! Oh Sesamum! you are the lord of all rites, for you they sacrifice the cow, you are the giver of Heaven to our Fathers, you are the defender of the mortals, and of myself you are the remover of all obstacles brought on by evil spirits." Then the Sadhaka is to retrace his steps, and once more resume his seat on the cadaver. He should not be frightened the least if the dead body shows signs of motion. In the event, however, of any such phenomenon supervening and if voices be heard demanding for sacrifice, the mystic is directed to utter a sloka which can be rendered thus: "Lord! if thou desirest for some sacrifice, an elephant or or anything else, I will offer it to thee on another day, have the pleasure to express thy name to me." So saying the Sadhaka should go on with his *Japa* without being moved by fear. Then if there be heard a sweet celestial voice uttering the name of some deity, the mystic should call on the deity thrice to swear by the name of truth that it is no other but the Deity whose name has been given out. When the Deity is thus sworn, the Sadhaka should ask for the fruition of his desires. But if the Deity refuses to swear thus, he should pay no heed to it and go on with his *Japa* again, when everything will vanish away. When however the Deity swears in the manner mentioned above, he should state his prayer before it and obtain its blessings.

Having thus obtained the fruition of his labors, the mystic should leave off *Japa*, rise from his seat, and let go his hold of the cadaver's hair. Then he should raise up the corpse, wash it over, untie the bond of its legs, destroy the mystic figure drawn underneath its feet, and throw it into water or inter it. The poojah things also should be deposited in the water and the mystic should perform ablution.

(To be continued.)

STATISTICS OF COL. OLCOTT'S BENGAL TOUR.

As a matter of interest to myself and brother members, as well as for its scientific and occult bearings, I have compiled the following statistical notes of the mesmeric treatments given by Col. Olcott to the sick, from the 23rd February to the 19th May, 1883. My opportunities for observation have been unequalled, since I have throughout the period been constantly with our President in the capacity of his Acting Private Secretary.* The table represents in one column the number of patients (they were of both sexes, all ages, conditions of social life, and sects) upon whom he actually laid

* And a more indefatigable Secretary and devoted friend it would—Col. Olcott tells us—have been impossible to have found. Nivaranu Babu at his own cost and without the smallest remuneration devoted three months of his valuable time to the President's service. His KARMA will settle the score.—Ed.

his hands, and in another that of the gifts of vitalized or mesmerised water made by him. I have reduced vessels of all capacities—*ghurras*, *lotahs*, *jars*, bottles, etc.—to an uniform standard of the pint bottle

CASES TREATED.

	By Passes.	By Water.
Calcutta	168	126
Krishnagar	30	170
Dacca	24	12
Darjeeling	6	3
Jessore	30	10
Narail	20	3
Berhampur	24	112
Bhagulpur	40	190
Jamalpur	15	55
Gaya	24	260
Dumraon	32	116
Arrah	16	216
Bankipur	25	108
Durbhanga	15	130
Searsale	10	104
Bankurah	20	220
Burdwan	16	80
Chakdighi	10	120
Chinsura	10	60
Midnapur	12	160
	557	2,255
		557

Grand Total...2,812

As we spent rarely more than two or three days in a place, and the patients often flocked in from the adjacent country and returned home after treatment, there is no means of ascertaining the proportion of absolute cures to treatments. But it must have been large since, in the majority of cases, taking the whole tour into account, the patients declared their pains and diseases quite broken up. Many—though still scarcely a tithe of the whole—of the most astounding cures, such as of blindness, deafness, dumbness, hysteria, epilepsy, paralysis, etc., have been reported through the newspapers by eye-witnesses; but one would have to go like myself, with the Colonel day by day and from place to place to realise the marvellous exhibition he has made of reserved psychic power. As you know, he has always said that his own vital strength, overtaxed as it is constantly by his current official work, would not stand such a drain without help, and that he has been constantly helped by his Guru, with whose permission he began the work. It will please all true Theosophists to learn that Col. Olcott's *Parmaguru* [Teacher's Teacher.—Ed.] was actually seen twice clairvoyantly within one week by one of the blind patients, the latter gentleman giving so accurate a description of this exalted Personage—about whom he had never previously even heard one word from anybody—that He was instantly recognizable.

Not the least striking and, from the scientific point of view, important feature of these cures is the fact that on the tour Col. Olcott has eaten nothing but vegetable food, and of that what we Hindus would call a very small quantity. His usual daily allowance (for three meals—at 7 A. M., noon, and 6 P. M.) has been 6 to 8 potatoes, 8 oz. green vegetables, 2 oz. macaroni, 1 oz. vermicelli, 6 slices bread and butter, and 3 cups tea or coffee. He never touches beer, wine, or spirits in any form. He retired ordinarily at 11 or midnight, and rose at about 6 A. M.; did not sleep in the day time; and always had a cold bath in the Hindu fashion [pouring water from a pot over the body.—Ed]. Never in tubs. Our tour—that is, not counting the Colonel's voyage to and fro by

sea between Madras and Calcutta, 2,000 miles—was something over 2,000 miles, and was made by rail, steamboat, budget-row (canal-boat), horse-garry, elephants, horses, palankin, etc., and was completed in 57 days; the travel being sometimes by night, sometimes by day, and the average stop at each place two clear days besides fractions. The President delivered 27 lectures, organized 12 new Branches of the Theosophical Society, visited 13 old ones, and held daily discussions on philosophy and science with hundreds of the ablest men in Bengal and Behar. Add to this that he is 51 years of age and throughout has enjoyed robust health, and our countrymen as well as Europeans can have some idea of the activity and endurance of a temperate white man even in our tropical climate, in the hottest season of the year. Of course, our Theosophists do not require to be told that he has been doing this sort of work—except the psychopathy—for the past four-and-a-half years in India, without receiving one anna of compensation, and without asking for praise or gratification except what is derived from the doing of what one conceives a duty.

(Signed) NIVARAN CHANDRA MUKERJE.

CALCUTTA, 21st May 1883.

Personal Items.

COL. H. S. OLCOTT, President Founder of the Theosophical Society, left Calcutta by the French Steamer of the 22nd May and arrived at Madras on the 25th ultimo. After staying here for some time for rest, of which he has the greatest need, he will begin his next tour in the Bombay Presidency, the N. W. P. and the Punjab.

COL. W. GORDON, F. T. S., Member of the General Council and District Superintendent of Police at Howrah, stopped at Meerut on his way to Simla. Our Meerut "Brothers regret very much that the Secretary of the Bengal (Calcutta) Theosophical Society, Brother Mohun Mohni Chatterjee should not have distinctly stated, in the notice sent to them about Col. Gordon breaking his journey at that station, that he would stop there for one day. However, they managed to get up a decent room ready for their kind visitor, felt much delighted with his pleasant company, and now express great satisfaction at the result of the meeting." Colonel Gordon joined our Society nearly three years ago and has ever since been our true friend.

At the time of our going to press, we learn from the Bombay newspapers, the sad tidings that the Florio-Rubattino Steamer *Singapore* which sailed from Bombay for Genoa, on the 1st of May, was destroyed by fire. Our friend His Highness the Thakore Sahib of Wadhwan, F. T. S., was a passenger by the same steamer. It is, however, a great relief and satisfaction to note that the passengers, of whom there was a large number on board, were all safely landed. May the powers that saved His Highness from this imminent danger, continue to watch over him so long as he shall deserve it.

MR. GOPAL VINAYEK JOSHI F. T. S., Post Master of Serampore, now on leave, paid us a visit a short time ago. He is the husband of Mrs. Anandibai Joshi, the Mahratta lady who recently went to America to study medicine, a fact referred to, with pleasure and satisfaction, in these columns. Mr. Joshi is one of our oldest members, having joined the Society within two or three months of the arrival of the Founders in India, and a loyal Theosophist. He now travels on leave in the Madras Presidency, having a great taste for seeing new sights and coming in contact with various sorts of people. On his way back to his station, we expect to have the pleasure of his company once more. Being one of the very few who have put the theoretical problem of female education into practice, Mr. Joshi deserves the respect of every true lover of India.

We read in the *Indian Mirror*:—"According to a Patna paper, the conversion of the Maharajah of Durbhanga to Theosophy is not an unexpected fact. Since sometime past His Highness, it is said, was favorably inclined towards it, and had been a constant reader of Theosophical literature."

MR. JAMSHEDJI N. UNWALLA, M. A., Assistant Secretary to the Saorashtar Theosophical Society, is on a short visit to the Headquarters. He is one of the very few Parsis who are deeply interested in Zoroastrianism and takes an active part in our work in that line. If a few more of his co-religionists were to assist our movement, as he does, we feel that better days would shine upon that much neglected but glorious faith.

We have great pleasure in hailing our Brother Mr. K. M. Shroff, as a journalist. He joined our Society while the Founders were yet in America, and has ever since been a true and loyal friend to the cause. Throughout all the vicissitudes of the Society, he has exerted his best to further the movement with which he has identified himself. We therefore hail with joy the news of the *Jamt Jamshed* having passed into the hands of our brother talented and esteemed.

OUR Madras well-wishers, who tried their best to prejudice Mr. Bradlaugh and Mrs. Besant against our Society, will be delighted to learn no doubt that Mr. P. Murugesu Mudaliar, Mr. P. Rathnavalu Mudaliar and Mr. R. Jagannathiah have been elected Vice-Presidents of the National Secular Society of London. Instead of Mr. P. Murugesu Mudaliar being removed from that office, he was re-elected along with two others, who have all been devoted members of the Society. The cause of truth must always prevail in the end.

THE example of our Mahratta lady-member Ananda Bai Joshi, who left Calcutta the other day for America to study medicine, has been followed immediately by Pundita Romabai who, with a student from the Puna Female Normal School and one male attendant, left for England by the last mail. The *Subodh Patrika*, of Bombay, says:—"Though her intention to visit England was known, the departure has been rather sudden, and, it is feared, she is not sufficiently well equipped for the hazardous travel." And yet adds the *Indian Mirror* the Indian ladies are twitted with want of education and progress. Our ladies obtain the B. A. degree of the Calcutta University, and proceed to England to prosecute their studies. Still their European sisters look down upon them.

OUR young Brother, Pandit Shyamaji Krishnavarma, sends us the *Oxford Chronicle* of 5th May, containing a full report of the laying of the Memorial Stone of the Indian Institute by H. R. H. the Prince of Wales. It appears that our Shyamaji has won, and maintains with dignity a very high position at Oxford University. He has taken his B. A. with ease, and has been assisting Prof. Monier Williams so ably as to have won the entire confidence of that gentleman. He was presented to the Prince of Wales and lunched with him in company with Lord Salisbury and a host of other nobles, and many men of eminence in literature, science and the arts. Pandit Shyamaji's success gives distinction to the state of Kutch and the young Rao is no doubt sensible of the fact.

OBITUARY.

It is our painful duty to announce to our various Branches the premature death of M. R. Ry. G. Narasimhooloo Chetty Garu, F. T. S., of Hyderabad. He was the son-in-law of our respected friend and much beloved brother and a Councillor of our Society, M. R. Ry. P. Iyaloo Naidoo Garu, late Deputy Collector of Arni. Our Society has not a truer friend and supporter, or a more loyal Theosophist than Mr. Naidu. We are the more grieved on his account since the unexpected death of his son-in-law, our brother G. Narasimhooloo, which happened on the 25th April, was preceded on the 11th of same month by that of his young widowed daughter. The news reached us in both cases too late for publication in our last issue. In the name of all our Society we take this opportunity to send our heartfelt fraternal condolences to express our warmest sympathy with our respected brother in his great bereavement. That brighter days may dawn upon him, and that he may find in his grandchildren all that he has lost with the death of his son-in-law and daughter, is the profoundly sincere hope, and the truest desire of his grateful Brothers and sympathizing friends.

H. S. OLCOTT,
President-Founder.

H. P. BLAVATSKY, Cor. Sec. of
The Theosophical Society.

MADRAS, ADYAR, }
May 7th, 1883. }

THE THEOSOPHIST

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

THE SOUL OF THINGS.

TEN years ago Professor William Denton, an Anglo-American Geologist and a man of marked intellectual capacity, issued in collaboration with his equally gifted wife, a work in three volumes, bearing the title which heads the present article. It is a record of extensive researches into the origin of things visible, or the world noumenal. No laboratory instruments or processes were employed in this research; there was neither furnace, nor crucible, nor flask, nor chemical, nor lens availed of, and yet this book contains facts with respect to the hidden half of nature which equal, if they do not outvie, in interest and suggestive importance any discovery in the science of objective phenomena reported to any learned association. The researches of the Dentons have done especially much good to students of Aryan science, for they link in with, and give the key to, the previously puzzling mysticism of the Atharva Veda and subsequent works on occult science. The agency employed was Psychometry, and Psychometry (soul-measuring) is a Greek word to express the faculty—natural, but ordinarily latent in us—by which the inner-self cognizes the things of the spiritual (or, if you please, dynamic) world of causes. This faculty was strong in Mrs. Denton, her son, and members of Prof. Denton's own family, and the two former especially developed their psychometrical powers to a marvellous degree. If any object—a letter, bit of clothing, fragment of stone or other material from a building, or of a geological specimen, etc., were given them to clasp in their hands or hold against the middle of their foreheads,—an inch above the line of the eyebrows—they would at once come into sympathy with the *Akāsa*, or soul, of the person or thing with whom or which the object had been in relations, and describe the same. Step by step, these researches proved the truth of the old Aryan dogma that the Akāsa (Ether) is the cradle and grave of objective nature; and that it holds imperishably the records of everything that ever existed, every phenomenon that ever occurred in the outer world. The hypothesis of physical science was thus endorsed and enlarged, and a bridge of one span flung across the “unfathomable chasm” seen by the great Tyndall to lie between the visible and invisible worlds. Prof. Denton was not the modern discoverer of Psychometry; that honor is due to Prof. J. R. Buchanan, M. D., an American anthropologist of eminence and a fellow of our Society. It is one of the great merits of this science that its researches may be carried on without risk to the “patient,” and without throwing

him or her into the state of Mesmeric unconsciousness. “At first,” says Prof. Denton in his book,*

“The sensitive, or psychometer, is generally a merely passive spectator, like one who sits and observes a panorama; but in time he becomes able to influence the visions—to pass them along rapidly, or retain them longer for a close examination. Then the psychometer, at times, dwells in that past whose history seems to be contained in the specimen *** At least he becomes released even from the specimen. At will he leaves the room, passes out into the air, looks down upon the city, sees the earth beneath him like a map, or, sailing still higher, beholds the round world rolling into darkness or sunlight beneath him. He drops upon island or continent, watches the wild tribes of Africa, explores the desert interior of Australia, or solves the problem of the earth's mysterious poles. He can do more than this: he becomes master of the ages. At his command the past of island and continent come up like ghosts from the infinite night, and he sees what they were and how they were, what forms tenanted them, and marks their first human visitants, seeing the growth of a continent, and its fruitage in humanity, within the boundary of a little hour *** the universo scarcely holds a secret that the freed spirit cannot behold with open eye.”

Prof. Denton estimates that the psychometric faculty is possessed by at least one white female in ten, and one man in twenty. Doubtless the percentage would be even greater among Asiatics.

The Psychometer, as we have remarked, does not have to be mesmerised for the exercise of the power. His eyes should be closed, the better to help concentration of thought upon the psychic observations. “Otherwise,” says Prof. Denton—

“he appears to be in a perfectly normal condition during the time, and can readily notice what takes place in the room; frequently laying down the specimen, joining in the conversation, or drawing objects seen and then going on with the examination. When the specimen is in powder, it is merely necessary to stroke the forehead with as much as will cling to a damp finger; and where heavenly bodies are examined the rays are allowed to shine upon the forehead.”

Thus it will be seen that with a copy of Prof. Denton's book in hand, a committee of a Branch Society has the means of easily pursuing research of the most interesting and profitable kind into a domain where not merely the secrets of Aryan history but of the history of our planet and all its mutations are recorded imperishably. Says Prof. J. W. Draper, one of the ablest scientists and most brilliant writers who have adorned our present age: “A shadow never falls upon a wall without leaving thereupon a permanent trace—a trace which might be made visible by resorting to proper processes. *** Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done.”† It is a crushing thought to whoever has committed secret crime, that the picture of his deed and the very echoes of his words may be seen and heard countless years after he has gone the way of all flesh, and left a

* *The Soul of Things; or Psychometric Researches and Discoveries; By William Denton. Vols I, II and III. Price Rs. 12-8-0 including postage.*

† *History of the Conflict between Religion and Science, p. 133.*

reputation for "respectability" to his children. To members of our Society the idea should come home with peculiar weight, since they live, act, speak and even think under the observation of those MASTERS from whom no secrets of nature can be hidden if they choose to explore her arcana. There have been several cases among us of self-reformation due mainly to the conviction of this fact, and if the resources of Psychometry were but suspected generally there would be many more. For it is proved that not only are the images of the Past in "the fadeless picture-galleries of the Akasa," but also the sounds of past voices, even the perfumes of archaic flowers, withered ages ago, and the aromas of fruits that hung on trees when man was but a mumbling savage, and polar ice, a mile thick, covered what are now the fairest countries under the sun. We have been the means of putting more than seventy copies of the *Soul of Things* into circulation in India and hope to put seven hundred more. And we also hope to be soon able to introduce to the acquaintance of our Indian friends the author himself, who has just completed a highly successful lecturing season in Australia and will take India on his way home to America. Among his lectures was one on Psychometry, a condensed report of which we find in the *Liberal* (Sydney) of February 10th, and which we copy, as follows:—

Professor Denton said that during the last 300 years the universe had been enlarged to our comprehension more than a thousand-fold. The heavens had been expanded, and Geology took in ages on ages further back, to seek for the beginning of our planet, than it did 300 years ago. Just as the exterior universe had enlarged, so the interior universe of man had enlarged, and become infinitely grander. There were heavenly bodies revolving within the mind of man, and this universe of ours was to be expanded, as the interior one had been by the exercise of science and intellect. If we examine the eye of a man who is looking at a landscape, we can see the picture in miniature. Now we have generally supposed that when a man turns his face to one side the image is entirely eliminated and cannot be renewed. He was satisfied that this was not correct. Sir Isaac Newton, who spent a great deal of his time examining the sun, declared that he could see it distinctly whenever he thought about it, even when he was in bed. The lecturer knew a great many persons like this. If they were handling objects during the day, picking berries or grapes, just as soon as their eyes were closed at night, they could see the object with startling vividness. Niebhur, the great Danish traveller, talked to his friends after he was blind of the beautiful scenes he had gazed upon in the east. They asked him how he could describe them so minutely, he said "I can see them and describe them as no other man without this could do." We read of a painter who drew 300 accurate likenesses in one year; on being asked how he did this he replied, "When a man comes to me for his portrait I look at him and draw for half-an-hour, and then tell him to go and he need not come back to sit again?" Now how could he finish the portrait? He says, "When I took out my canvas and wished to proceed, I saw my subject although he was not there; thus saving me trouble and permitting me to make a perfect likeness. By this means I finished a great many portraits in a short time, and saved money for my children." These pictures of what we have seen remain in us, and we only become aware of this when we are sick. Thus we find Hugh Miller relating, in his "Schools and Schoolmasters," that when he was a boy of fourteen, he saw at Edinburgh a play with a singular drop scene. He tells us that when he had a fever various images began to pass before him like the figures in an itinerant showman's box. He was well enough to know they were idle unrealities; but, curious to know if his will would affect them, he wished for a death's head; instead there came a kettle on the fire, that changed into a cataract with white foam and blue water, and then the whole came dashing down into one frightful sea of blood. The cataract was in every detail exactly coincident with the incantation scene in the theatre at Edinburgh. He further says, "I suspect that there are provinces in the mind that physicians have not ventured into." It was to enlighten us upon these mysterious cabinets that the lecturer came that night. There was not a beggar upon the street that does not bear away in his mind more pictures than the best galleries that exist in the world. They are as indestructible as his soul, and will endure for ever. But this was only the first part of his story. Not only did we daguerreotype what we saw, but everything does the same to everything that is in its vicinity. You sit down to have your photograph taken by the old process. The operator says "I have got you and you can go." You say, "Let me have a look at it before I go." "No, I can't; there is nothing to be seen." "But didn't you say you had got me?" "Yes, but it has to be developed." And you learn that your portrait may be taken and yet nothing seen of it. What man would have believed that a plate of metal could

carry your photograph without being visible? Take a penny; let it lie on a plate of polished metal for a little time, and toss it off again. Now breathe upon the plate, and an image of the penny will be visible. Put it away for a year and the ghost of the penny will come out when breathed upon. Now he would show how the images of other things could be brought out by the sensitive mind, and the grand universe of knowledge revealed to the human soul. He made the discovery through previous discoveries made by Dr. Buchanan, who in his turn was led to this study by a bishop of the Church of England, who was himself a sensitive, and could taste brass by touching it with his finger. Dr. Buchanan thought other people might be similarly constituted, and began to experiment with his students. Some of them could tell the different metals which were put into their hands without letting them see or know what kind they were. Then he tried them with medical substances: when it was an emetic they could only keep from vomiting by throwing it away. The lecturer knew some of those students, now practising medicine in the United States. They could also diagnose a sick person by taking his hand, and subsequently write out his character by the same means as correctly as a phrenologist could do it. Then it was found that when a person wrote a letter, he permeated the paper with his influence; and he knew more than twenty people who could take that letter, place it to their forehead, close their eyes, and delineate the character of the individual who wrote it. When he determined to test these facts he began at home. He found that his sister could delineate the character of the writers of letters which he gave her, nay, even see their physical surroundings; and, in the case of a well-known lady, predicted the breaking of an abscess on the lungs, which was borne out exactly. What enabled the sensitive to do this? While they were writing nature was drawing their image upon the letter, and when the sensitive got it, out came the image that told the story. He was now determined to go one step farther. If letters photographed why not fossils? He was then in the fossil line, so he gave his sister a specimen from the carboniferous formation; closing her eyes, she described those swamps and trees, with their tufted heads and scaly trunks with the great frog like animals that existed in that age. To his inexpressible delight the key to the ages was in his hands. He concluded that nature had been photographing from the very first. The black islands that floated upon the fiery sea, the gelatinous-dots, the first life on our planet, up through everything that flew or swam, had been photographed by nature. Since that time 10,000 experiments had confirmed the theory. It was because he had the facts behind him that he came to tell them these truths. He got from a missionary a specimen of the lava that flowed from Kilava, in Hawaii, in 1848. His sister by its means described the boiling ocean, the cataract of molten lava, that almost equalled Niagara in size. A small fragment of a meteorite that fell in Painesville, Ohio, was given to his wife's mother, a sensitive who did not then believe in psychometry. This is what she said—"I seem to be travelling away, away, through nothing, right forward. I see what looks like stars and mist. I seem to be taken right up; the other specimens took me down." His wife, independently, gave a similar description, but saw it revolving, and its tail of sparks. He took steps to prove that this was not mind-reading, by wrapping the specimens in paper, shaking them up in a hat, and allowing the sensitive to pick one out and describe it, without anyone knowing which it was. Among them were a fragment of brick from ancient Rome, antimony from Borneo, silver from Mexico, basalt from Fingal's Cave. Each place was described correctly by the sensitive in the most minute detail. A fragment from the Mount of Olives brought a description of Jerusalem; and one from the Great Pyramid enabled a young man of Melbourne to name and describe it. There was a practical side to the question. His wife had, from a chip of wood, described a suicide; this was subsequently confirmed. Females were more sensitive than males. The influence of people who had lived in a house would remain in it, and could be sensed by women, who would declare that they could never be happy in that house. These were generally thought to be women's whims. A number of experiments from a fragment of Kent's Cave, fragments from Pompeii and other places, brought minute descriptions from the sensitive. The lecturer concluded by declaring that these were scientific facts which could be verified at any time. He knew of their truth as well as he knew he lived. These faculties belonged to the spirit. We are not to die and be kicked into a hole; we are men and women with immortal spirits that can range the universe when death shall take our bodies.

(Concluded from our last.)

ZOROASTRIANISM

IN THE LIGHT OF OCCULT PHILOSOPHY.

THE offers made by Ahura-Mazda to Yima (the first man) to receive instruction from him are rejected. (*Farg.* II—17). Why? "Because," as he answers, "I was not born, I was not taught to be the preacher and the bearer of the law." No, he was not born, the Occult Science tells us, for from whom could he have been born since he was

the first man (let the modern anthropologists and physiologists explain if they can). But he was *evolved from a pre-existing form*, and as such had no need as yet of the laws and teachings of his 7th Principle. The "Supreme" and the "Almighty" remain satisfied! He makes him only promise that he will take care of his creatures and make them happy, which promise is fulfilled by "the son of Vivanghat." Does not this show that Ahura-Mazda is something which can be explained and defined only by the Occult Doctrine? And wisely does it explain to us that Ahura is our own inner, truly *personal* God and that he is our Spiritual light and the "Creator of the material world"—i. e., the architect and shaper of the Microcosm—*Man*, when the latter knows how to resist Angra-Mainyu, or Kama,—lust or material desires—by relying on him who overshadows him, the Ahura-Mazda or Spiritual Essence. The latter invokes "Vâyu," who, in the Mazdaean occult sense, is the *Universal*, as he is, the *Individual*, light of man. Hence his prayer to "Vâyu," that Zaratushtra, the being who will teach truth to his followers, should side with him, Ahura, and help him to fight Ahriman, without which help even "He" (our 7th Principle) is powerless to save man *from himself*; for Ahriman is the allegorical representation of the lower human principles, as Ahura-Mazda is that of the higher. Then, think of the symbolical allegory in Yima, the representative of the first *unborn* human race of this, our Fourth-Round.* It is too spiritual, too unacquainted with evil upon its first reawakening to life, to be yet in need of the truths of the sacred science, the common foundation of all the great religions. Hence "the great shepherd," Yima, refuses Ahura's instructions, for Ahriman is so far powerless over the innocence of infancy, irresponsible and unconscious of moral and physical danger. He "keeps (spiritual) death and disease away" from his people, and "enlarges three times the earth;" for the root-race multiplies and "shoots off seventy times seven branch races." But Zaratushtra accepts and worships Ahura-Mazda in the Vendidad and elsewhere, because this prophet in the generic sense of the name is the representative of the latter portion of the *second* race. And now let the Parsee mathematicians calculate how long ago lived the *first* Zara-Ishtar, or Zoroaster; and let them study the *real* Mazdaism, not the later excrescences with which it became overgrown throughout the cycles of the ages and races. Which of the Zaratushtas was the real law-giver of the Chaldean Mazdaism? Surely not he, to whom Ahura-Mazda says: "The fair Yima... O holy Zarathustra, he was the first mortal before thee, with whom I, Ahura-Mazda, did converse, whom I taught the law of Ahura, the law of Zarathustra." (*Farg.* II, 2). Teaching the law of Zarathustra to the same Zarathustra, and ages before that Zarathustra was born, reminds one of Moses made to narrate in his "Pentateuch" his own death and burial. In the *Vendidad*, if Ahura is "the Creator of the *material world*," i. e., the Microcosm man, Yima, is the real creator of the earth. There, he is shown—master of Spenta Armaiti, the genius of the earth, and he, by the power of his innate *untaught* light and knowledge, simply for the absence of Angra Mainyu—who comes later on—forces "the earth to grow larger and to bear flocks and herds and men at his will and wish." (*Farg.* II, 11). Ahura-Mazda is also the Father of Tistrya, the *rain-bestowing* god (the 6th Principle) that fructifies the parched soil of the 5th and 4th, and helps them to bear good fruit through their own exertions, i. e., by tasting of Haoma, the tree of eternal life, through spiritual enlightenment. Finally and undeniably Ahura-Mazda being called the chief and father of the six "*Ameshâ Spentas*"—or of the six principles of which he is the seventh, the question is settled. He is "Ahura" or rather Asura—the "living spirit in man," the first of whose 20 different names he gives as "Ahmi," "I am." It was to impress upon his audience the full importance of the recognition of, and reliance upon, (hence that of addressing it in "prayer") this one God from whom proceed and in whom are cen-

tred *Humate*,¹ *Hukhte*, and *Huvarashte*,* the sublime condensation of all human and social law, that Colonel Olcott recommended to the "Parsee youths," the study of *their* prayers. It is very likely, as Darmesteter thinks, that "Herodotus may have heard the Magi sing, in the fifth century B. C. the very same gathas which are sung now-a-days by the Mobeds in Bombay;" but it is most unlikely, that sung as they are now, they are anything better than the "shells" of the old gathas, the animating spirit having fled from them, never to return unless forcibly recalled by the resurrecting potentiality of the "Occult Sciences."

Will the learned Colonel be so kind as to say whether in his opinion, it does not appear that the Zendavesta represents the genuine *dictates* of Zoroaster, or that it contains extreme mutilations and additions made before it was written and after it was written?

We think we can, for the Colonel's opinions, are our's having studied under the same Master and knowing that he shares in the same views, namely, that the Zendavesta represents now only the general system, the dead letter, so to say, of the dictates of Zoroaster. If the Orientalists agree that the bulk of the Avesta is pre-Sassanian, nevertheless, they do not, nor can they, fix a definite period for its origin.

As well expressed by Darmesteter, the Parsee "sacred books are the ruins of a religion." The Avesta revised and translated into Pahlavi by Ardeshir Babagan is not the Avesta of modern Parseeism, with its numberless interpolations and arbitrary commentaries that lasted until the last days of the Sassanian dynasty; nor was the Avesta of Ardeshir identical with that which was brought out and given to Gushtasp by Zara-Ishtar (the 13th prophet of the *Desatir*); nor that of the latter quite the same as the original Zend, although even this one was but the *exoteric version* of the *Zen-Zara* doctrines. As shown by Burnout, the Pahlavi version is found nearly in every case to wander strangely from the true meaning of the original (?) Zend text, while that "true meaning" wandered (or shall we say—was veiled?) as greatly from the esoteric text. This, for the good reason that the Zend text is simply a secret *code* of certain words and expressions agreed upon by the original compilers, and the key to which is but with the initiates. The Western scholars may say; "the key to the Avesta is not the Pahlavi but the Vedas;" but the Occultist's answer is—"aye; but the key to the Vedas is the Secret Doctrine." The former assert correctly enough that, "the Vedas come from the same source as the Avesta;" the students of Occultism ask—"Do you know even the A, B, C, of that source?"

To show that the Occultists are justified in their disrespectful remark, it suffices to give one instance. On page six of his *Introduction IV*,¹ to Part I of the *Zen-Avesta*—the *Vendidad*, Mr. J. Darmesteter has the following remark: "The Ancestors of the Indo-Iranians had been led to speak of seven worlds, the Supreme God was often made sevenfold, as well as the worlds over which he ruled. . . . The seven worlds became in Persia the seven KARSHVARE of the earth: the earth is divided into seven KARSHVARE, only one of which is known and accessible to man, the one on which we live, namely, 'hvani-ratha:' which amounts to saying that there are seven earths." The latter belief is attributed, of course, to ignorance and superstition. Nor do we feel quite certain that this opinion will not be shared by those of our readers who neither are Chelas nor have read the "*Fragments of Occult Truth*." But we leave it with the "lay chelas" and others to judge whether this sevenfold division (see *Farg.* XIX) is not the A, B, C, of the Occult Doctrines. The agreement found between the statements of Plutarch and Anquetil's translation of the *Avesta*, only shows the correctness of the latter; it does not at all prove that Plutarch gave the true version of the secret meaning of the Zoroastrian religion. Well may Sir W. Jones have exclaimed that the *Avesta* of Anquetil, so

* See *Fragments of Occult Truth*.—Ed.

* Purity of speech, purity of action, purity of thought.

full of silly tales, and laws so absurd, could not be the work of such a sage like Zoroaster!

The first Zoroaster was a Median, born in Rae, say the Greeks, who place the epoch in which he flourished 5, or 6,000 years before the Trojan war; while according to the teachings of the Secret Doctrine this "first" was the "last" or *seventh* Zaratushtira, (the 13th of the *Desatir*)—though he was followed by one more *Zuruastara* or *Suryâchâria* (later, owing to a natural change of language transformed into Zuryaster and again into Zaratushtira,) who lived in the days of the first Gushtasp (not the father of Darius though, as imagined by some scholars).* The latter is very improperly called "the founder" of modern Monotheistic Parseeism, for besides being only a revivalist and the exponent of the modern philosophy, he was the last to make a desperate attempt at the restoration of pure Magianism. He is known to have gone from Shiz, to the Mt. Zebilan in the cave, whither proceeded the initiates of the Magi; and upon emerging from it to have returned with the Zend Avesta re-translated once more and commented upon by himself. This original commentary, it is claimed, exists till now among other old works in the secret libraries. But its copies—now in the possession of the profane world, bear as much resemblance to it as the Christianity of to-day to that of its Founder. And now, if we are asked, as we have been repeatedly, if there are indeed men in whose power it is to give the correct version of true Zoroastrianism, then why do not they do so?—We answer, "because—very few will believe it in *this* our age." Instead of benefiting men they would but hurt the devotees of those truths. And as to giving to the world more information about the locality known as Airyânâm Vaejo, we need point out but to the sentence in *Fargard I*, in which we find Ahura Mazda saying to Spitama "the most benevolent"—that he had made every land,—even though it had no charms whatever in it—dear to its dwellers, since otherwise the "whole living world would have invaded the Airyânâm Vaejo" (v. 2).† Hence unable to satisfy entirely our readers, we can say but very little. If our opinion can in any way help our correspondent, we are ready to share it with him and say, that Zend scholars and Orientalists notwithstanding, it is our belief that not only have the Persian theologians of the latter portion of the Sassanian dynasty disfigured entirely their sacred books, but, that owing to the presence of the pharisaical element and the Rabbis during the pre-Christian as well as post-Christian periods in Persia and Babylonia, they have borrowed from the Jews at least as much as the latter have borrowed from them. If the sacred books of the Pharisees owe their angelology and other speculations to the Babylonians, the modern Avesta

* It is now an exploded theory that showed King Vistasp—or Gushtasp—as identical with the father of Darius, hence as flourishing 600 B. C. Vistasp was the last of the line of the Kaianian princes who ruled in Bactriana; and Bactriana was conquered by the Assyrians 1200 B. C. Our earlier Zend scholars are guilty of more than one such gross mistake. Thus Hystaspès is made in *History to crush the Magi, and reintroduce the pure religion of Zoroaster*, as though those were two distinct religions; and at the same time an inscription is found on the tomb of Darius or Darayavush, stating that he, (the crusher of Magianism!) was himself, "teacher and hierophant of magic," or Magianism! (See *Isis Unveiled*, Vol. II, pp. 141—2).

† Why do we find Zoroaster in the *Bundehesh* offering a sacrifice in "Irân Vej"—distorted name for Airyânâm Vaejo, and where or what was this country? Though some Orientalists call it "no real country," and others identify it with the basin of the Aras, the latter has nothing to do with Airyânâm Vaejo. The last Zaratushtira may have chosen, and he has so chosen, the banks of the Aras for the cradle of his newly reborn religion; only that cradle received a child reborn and suckled elsewhere, namely, in Airyânâm Vaejo (the true "seed of the Aryas," who were then all that was noble and true) which place is identical with the *Shamballah* of the Hindus and the *Arhats*, a place now regarded also as mythical. In *Fargard II* Ahura Mazda calls together "a meeting of the celestial gods," and, Yima, the first man "of the excellent mortals," in the Airyânâm Vaejo—"in the far-off lands of the rising sun," says the *Book of Numbers* of the Chaldees, written on the Euphrates. Those of the Parsees who have ears, let them hear, and—draw their inferences; and, perchance it may be also found that the Brahmins who came from the North to India bringing with them all the learning of secret wisdom, came from a place still more northward than lake Mansarovar,—*Edâ*,

Commentaries owe the Jews undeniably their anthropomorphic creator, as well as their crude notions about Heaven and Hell.

The learned Colonel will be doing a great favor to the Parsees, if he will consent to say what he thinks of the following from the "History of the Conflict between Science and Religion," by W. Draper:—

"Persia, as is the case with all empires of long duration, had passed through many changes of religion. She had followed the Monotheism of Zoroaster; had then accepted Dualism, and exchanged that for Magianism. At the time of Macedonian expedition, she recognized one Universal Intelligence, the Creator, Preserver and Governor of all things, the most holy essence of truth, the giver of all good. He was not to be represented by any image or any graven form." (Page 15).

"In the latter years of the empire, the principles of Magianism had gradually prevailed more and more over those of Zoroaster. Magianism was essentially a *worship* of the elements. Of these, fire was considered the most worthy representative of the Supreme Being." (Page, 15—16.)

Colonel Olcott would probably answer that Prof. Draper was right with regard to the many phases through which the great religion of Persia—if we have to call it thus—had passed. But Draper mentions by name only Monotheism, Dualism, Magianism—a kind of refined Visishtadwaitism—and Fire or element worship, whereas he might have enumerated the gradual changes by the dozen. Moreover, he begins his enumeration at the wrong end. If Monotheism has ever been the religion of the Parsees at any time, it is so now, not then, namely, in the Zoroaster period.

The Zend Avesta, with some exceptions, contains nothing essentially different from what the Vedas contain. The gods, the rites, the ceremonies, the modes of prayers, and the prayers themselves, are but a reflex of the Vedas. Surely then when Zoroaster dissented from the Brahmins, it could not be merely to adopt the same pantheism or polytheism in a different language. The teaching of Zoroaster must necessarily be some thing quite different. Some may say he dissented from the idol worship of the Brahmins; but I think history can prove that the Brahmins were idolaters before they left *Ariana*. Does it not rather appear that the Magians who followed Zoroastrianism, copied everything from their close neighbours the Brahmins and muddled it up with the current and easily reliable name of Zoroaster, forgetting, perhaps, under the sway of altered popular superstitions of the age, the true teaching of Zoroaster. The learned Colonel or yourself, or any of your contributors, whose learning is, I may say without flattery, very enviable, will be doing a great service to the Parsees, if he will kindly say what he thinks, the true teaching of Zoroaster was.

Enough is said, we believe, in our preceding statements to show what we honestly think of "the true teaching of Zoroaster." It is only in such rare non-liturgical fragments as the *Hâdokht* Nosk for instance, that the true teachings of Zaratushtira Spitama, or those of primitive Magianism may be yet found; and even these have to be read as a sacred code to which a key has to be applied. Thus, every word in the tenets given in the *Hâdokht* and relating to the fate of our soul after death, has its occult meaning. It is not correct to say even of the later versions of the Zend Avesta that its gods, prayers and rites are all "but a reflex of the Vedas." Neither the Brahmins, nor the Zoroastrians have copied one from the other. With the exception of the word *Zeruana* in its later meaning of "Boundless" *time*, instead of the "Boundless" Spirit, the "One eternity," explained in the sense of the Brahmanical *chakra* or endless circle, there is nothing borrowed from the Vedas. Both the Vedas and the Zend-Avesta originating from the same school, have naturally the same symbols only—very differently explained, still—having the same esoteric significance. Prof. Max Müller, speaking of the Parsees, calls them "the disinherited sons of Manu;" and, declares elsewhere, that the Zoroastrians, and their ancestors started from India during the Vaidik period, "which can be proved as distinctly as that the inhabitants of Massilia started from Greece."* We certainly do not mean to question the hypothesis, though as he gives it, it is still but a personal opinion. The Zoroastrians have, undoubtedly,

* See Vol. I of "Chips," p. 84.

been "settled in India before they immigrated into Persia" as they have ages later, returned again to Aryavarta, when, they got indeed "under the sway of altered popular superstitions, and forgot the true teachings of Zoroaster." But this theory cuts both ways. For, it neither proves that they have not entered India together and at the same time as the first Brahmans who came to it from the far north; nor that the latter had not been "settled" in Persia, Media, Babylonia and elsewhere before they immigrated into the land of the Seven Rivers. Between Zoroaster, the primeval institutor of "Sun" worship, and Zaratushttra, the primeval expounder of the occult properties and transcendental powers of the divine (Promethoan) Fire, there lies the abyss of ages. The latter was one of the earliest hierophants, one of the first *Athravans* (priests, or teachers of "fire"), while the Zoroaster of "Gushtasp" was living some 4,000 years B. C. Indeed, Bunsen places Zoroaster at Baktria and the emigration of the Baktrians to the Indus at 3784 B. C. And this Zoroaster taught, not what he had learned "from," but with, the Brahmans, *i. e.*, at Airyânâm Vaejo since what is identical with Brahmanical symbology is found but in the earlier Vedas, not in any of the later Commentaries, that it may be even said of the Vedas themselves, that though compiled in the land of the Seven Rivers, they existed ages before in the north. Thus if any one is to be blamed for getting under "the sway of altered popular superstitions" of the Brahmans, it is not the Zoroastrians of that age, but indeed Hystaspes who, after visiting "the Brahmans of Upper India," as Ammianus tells us—and having been instructed by them, infused their later rites and ideas into the already disfigured Magian worship.

Hargrave Jennings, a mystic, has eulogised fire as being the best symbol of worship, but he says nowhere that the fire symbol, directly worshipped in its own name and as one of the created elements, as is done in Zend-Avesta, is in any way defensible. The learned Colonel, in his lecture on the Spirit of Zoroastrianism, defends fire-worshippers, but does he really understand them as offering direct prayer as above stated? Fire worship is borrowed from the Vedas.

We think not. Fire worship, or rather reverence for fire, was in the remote ages universal. Fire and water are the elements in which, as Occult Science teaches, the active and passive productive power of the universe are respectively centred. Says Hippocrates: (*Divite* 1—4) "All living creatures . . . animals and men originate from the two Principles, differing in potency but agreeing in purpose. I mean Fire and Water. . . Father fire gives life to all things, but Mother water nourishes them." Has our friend who seems to show such an evident scorn for the emblems of his own religion, ever studied those of other people? Has he ever been told, that there never was a religion but paid reverence to the Sun and Fire as the fittest emblems of *Life*, hence—of the life-giving principle; nay, that there is not, even at present, one single creed on our globe (including Christianity) but has preserved this reverence in its ritualism, though the emblems with time have been changed and disfigured? The only essential difference between the modern Parsi Mobeds and the Christian Clergy lies in this: the devotees of the former being profoundly attached to their old religion,—though they may have forgotten its origin,—have honestly left exoteric Zoroastrianism standing before the jury of the world, who judges on mere appearances—*unveiled* in its apparent nakedness; while Christian theologians less unsophisticated, kept perpetually modifying Christianity in exact proportion as science advanced and the world became more enlightened, until finally their religion now stands under a thick, withal very insecure, mask. All the religions from the old Vaidic, the Zoroastrian and the Jewish creeds down to modern Christianity, the illegitimate and repudiated progeny of the last, sprang from archaic *Magianism*, or the Religion based upon the knowledge of Occult nature, called sometimes Sabaism—the "worship" (?) of the Sun, moon, and stars. See what even Powell Meredith in his "correspondence

touching the Divine Origin of the Christian Religion," with the Vicar of Whaplode, says:—

"Your sacred books, Sir, are replete with phrases used in fire-worship and with narrations of the appearances of a fire-god. It was as a flame of fire that the Jewish Deity first appeared to Moses. It was as fire he gave the law on Mount Sinai: 'It was the God, that answered as fire, who was to be the true god in the contest held between Elijah and the Prophets of Baal. It was as fire the same God answered his servant David. The altar of incense displayed this fire. The same fire, with incense—a perfume used by heathens in their worship—was carried by the priests in their censers; and this fire once miraculously killed some of them. All the burnt offerings of the Jews, like those of other nations, originated in fire worship, the worshippers supposing that the God of fire devoured their sacrifices as food, whether vegetable or animal, human or bestial. In 'a Chariot of fire, and horses of fire,' precisely like the heathen chariot and horses of the Sun, Elijah went up to heaven. We are told that Jehovah went before the Jews 'as a consuming fire;' and we are assured, not only by the Jew, that his Jehovah Aleim is a consuming fire "even a jealous God" (or, as some translate the latter expression, the burning God . . .) but also by the Christian, that *Theos* or *Zeus* (*Ioue, Iove, Jove, Jupiter, &c.*) is a consuming fire! We find that the sacred fire of Jehovah was in Zion, as well as in the temple Vesta, or Minerva (*Isa. xxxi, 9*), and as a still more remarkable proof of the identity of the Jewish fire-worship, with that of the Gentiles, we find that the fire of Jehovah, on the brazen altar, was to be kept always burning—was never to be allowed to go out. (*Lev. vi, 13*.) Precisely in like manner was the sacred fire kept burning in the temple of Diana, among the Persians. The Magi of Persia and Chaldea had the care of preserving this holy fire. In the temple of Ceres and of Apollo the sacred fire was always kept burning. The preservation of the fire in the temple of Minerva was entrusted to a number of young women, just as the vestal Virgins were charged with the preservation of the sacred fire in the temple of Vesta under penalty of death, if they allowed this precious fire to be extinguished. The custom of preserving the sacred fire is much older than the Hebrew mythology. Diodorus Siculus tells us that it was derived by the Romans from the Greeks, and by them from the Egyptians (who borrowed it from the Chaldees). There is very little doubt that it is nearly as old as Sun-worship, and that fire when worshipped was originally regarded as an emblem of the Solar Deity. All the ancients imagined the god to be a body of fire. By all his worshippers, he was considered to have existed from Eternity, and to have created, not only all other luminous bodies but the whole Universe. He was thought to be the father of lights and to have all other luminaries, such as the Moon, stars, and so on under his control and guidance. As a creator, he was called *Helios Demiourgos*,—the Sun-creator or the Solar creator. In the Psalms, as well as in other parts of the Bible, the creation and government of the world are attributed to the Solar Deity in a vast number of instances which you will find in the sequel (*Vid Vossius, de Orig. et Prog. Idol. lib. ii, c. 5. Bochart Canaan, lib. ii, c. 5*) as Governor of the Celestial Bodies, thought by the ancients inferior gods. The Helio Deity of the Bible is continually called 'God of Hosts,' 'Lord of Hosts,' 'Lord God of Hosts,' &c. *Jehovah Tsabaoth, Alei Tsabnoth*). Wherever the *God of Hosts* is mentioned in the Hebrew Bible, there can be no room for doubt that the writer meant the Sun (the Lord of the Host of Stars.) We often read of the *light, glory, and shining* of the God of Hosts, such as—"O Lord God of Hosts, cause thy face to shine (*Psalms lxxx*)."—*The REFORMER, "Delot on Theism," pp. 28, 29.*

We invite our correspondent, if he wants to trace in the Ritualism of modern Christian theology the old Fire-worship—to read *The Rosicrucians*, by Hargrave Jennings, with more attention than he had hitherto done. Fire is the essence of all active power in nature. Fire and water are the elements to which all organized and animated beings owe their existence on our Earth, at any rate, the sun is the only visible and undeniable Creator and Regenerator of life.

If one should take a cursory glance through the Spiegel Bleek Translation of Zend Avesta, he will find that the portions in languages other than Zend are marked in italics. He will also find that in common with several others, all the penitential portions, in the Avesta, without exception, are also in italics, indicating that the portions and the doctrine they contain, were introduced at a very late period. Will the learned Colonel or yourself, or any of your contributors, kindly say what Zoroastrianism looks like when divested of the doctrine of penitence? And when further divested of all that has been copied by the Magians from the Vedas, I think nothing worth knowing remains.

We would put the last sentence otherwise, and say that "divested of its few remaining *non-liturgical* fragments," and a few Fargards and Yashts explained esoterically, *nothing worth knowing* can be found in the Avesta as

it stands at present. Prodicus and some of the early Gnostics were the last who had in their possession some of the secret books of Zoroaster. That those "secret" books were not the *Avesta* in its present form, can be proved by the non-attractiveness of its texts which have nothing in them, as explained now, to fascinate the mystic. Prodicus had the secret code as well as the key to it. A few of the adepts of ancient Magianism existed and were known publicly in those days, since Clement Alexandrinus speaks of those who follow the *heresy* of Prodicus and "boast of possessing the secret books of Zoroaster." (*Strom.* I.)

You have often said, and your Theosophist brothers have also said, that the Christians live in a house of glass, and that the Theosophists know what the Christians are. The same is said of Zoroastrianism, Hinduism, and Buddhism. But we are never told what the Christians really are or what their true teaching should be. Do Theosophists think that such general remarks without the slightest attempt to support them by proofs better than those furnished by ordinary histories, will in any way serve any purpose? If the arguments should be any other than founded upon Occult philosophy, then I think the difficulties in your way should prove similar to those that have beset and deterred the Christian missionaries in India.

The followers of every one of the present great exoteric religions "live in a house of glass." The impeachment is pretty well proved, we should say, by their respective inhabitants having nigh broken by this time all the window panes of their neighbours, who have returned the compliment. It is sufficient, we believe, to study Christianity, and compare its hundreds of mutually conflicting and destroying sects, to find out what they are, or rather what they are not; for surely a true Christ-like Christian is rarer in our days than a white crow. It is not, however, in the columns of this journal that we can undertake to show all that "they really are," nor have we hitherto shown any signs—whenever occasion presented itself—of limiting our charges to "general remarks;" but, since truth is very unpalatable, and as they are showing by their actions better, than we can ever do so in words, their real moral standard—we regard it as a loss of time to be ever presenting before them a mirror. It is the task undertaken and carried out in a most excellent way by the free-thinkers, in whose current literature one can find everything one may desire in the shape of proof. Our business is to winnow by the means of Occult philosophy the grain from the chaff, to show what a thing is not, and thus allow the profane an opportunity to judge for themselves and see what it is.

The above are the questions that have been embarrassing me for months, and I do hope that diffuse though they are, you will do me the favor to insert them in the next issue of the *Theosophist*. If they will only serve to stir the Parsee scholars (unfortunately I am not a scholar) I shall be satisfied.

We have done our best to satisfy our correspondent. The subject is of a tremendous interest to every thinking Parsee, but he has to help himself if he would learn more. His religion is not dead yet; and under the lifeless mask of modern Zoroastrianism the pulse of the Magi of old still beats. We have endeavoured as briefly as possible to give a correct, though a very superficial, view of the purport and spirit of true Magianism. There is not a sentence in this for which authority cannot be shown.

HIEROSOPHY AND THEOSOPHY.

By WILLIAM OXLEY, F. T. S.

WHEN I wrote out my paper on the above subject, and which was courteously inserted in the *Theosophist*, I did not write, or send it in the spirit of antagonism, or with any assumed air of the possession of superior knowledge; but simply to put forward thoughts which have been imparted to me from time to time, and which to my view, at least, appear to follow in natural sequence, according to the "Law of Evolution, and Cyclic Development."

In dealing with what appears to be the difference between Hierosophic and Theosophic teachings, as to Re-birth, or Re-incarnation, we should have to deal with what Theosophy terms the "Seventh principle" in man, but which I have

termed the "Master atom," that in its descent through various spheres clothes itself with a covering derived, or drawn, from substances proper to each sphere through which it descends until it ultimates upon the physical or mundane plane of consciousness. The question now comes—Is that "seventh principle" an *entity*, i. e., is it a differentiated atom of life? To which I reply—In appearance—yes. In reality—no. The term "atom of life" has an application only permissible on the plane of human thought and consciousness. It is relative, not absolute. If we must go back far enough, or deep enough, I urge that there is but one Life and one Substance; and that all which is, is but the phenomenon of differentiation, which is ceaseless, changing, and eternal.* Precisely at the points where this phenomenal differentiation comes in, there the "atom of life" appears; and we hold, that this specific atom, once differentiated, and entering upon its cyclic round, after having attained a specific consciousness of its own on the mundane, or physical, plane, can never re-enter the same plane again; as the purpose is accomplished for which it was so differentiated. But, this "master atom" in order to make itself visible, or cognisable, on the various planes in its descent, attracts to itself other atoms, which form its envelope, or clothing; and these atoms, by virtue of contact—temporary as it is—impregnated with the life quality of the master atom, and according to the development in the scale of consciousness, consciousness while ascending, unconsciousness while descending—so, conditions are supplied for phenomenal expressions on the infinite variety of Being.†

I think all this, and much more, is clearly shown in the series of Fragmentary Truths, given from time to time by the Mahatmas, who, with a wisdom that cannot be gainsaid, impart so much as can be appreciated and no more. My late visit to Egypt brought me into contact with the ancient Egyptian doctrine of metempsychosis, which seemed to teach, that the soul, or vivifying principle, after leaving the body, was re-incarnated in lower and even animal forms, and that it must pass through every variety of organised life forms, until at the end of three thousand years it would return and be re-united with the physical body, which was so carefully preserved and mummified under this idea. Time has proved the fallacy of the doctrine, as so many mummies, now in existence, are considerably older than the 3,000 years, and the so-called soul has not returned to claim its physical body. We must therefore seek for another solution to an ancient doctrine which, undoubtedly, had an underlying cone of truth.‡

I notice the Editor's note in March number of the *Theosophist*, in reply to the query raised by a correspondent X in reference to the retrogression of the "spiritual survival" after physical death. I am somewhat at a loss to understand the relevancy

* This is good, orthodox occultism as it now stands. Only with our correspondent's permission, we are obliged to remind him that according to the Occult doctrine the term "Master Atom" is not applicable to the 7th principle, though it can be very properly used in reference to the 6th, the vehicle of spirit, or spiritual soul. The views of the occultists upon spirit and soul may be said to adopt the middle ground between the theories of Boscovich and Helmholtz, on the intimate nature of matter. The 7th principle, or rather its essence, belongs to the seventh state of matter, i. e., a state which may be viewed in our mundane conceptions as pure spirit; while the nature of the sixth principle, is not a centre of force like its spirit, a centre in which the idea of all substance disappears altogether, but a fluidic or rather ethereal "atom." The former is undifferentiated, the latter—differentiated matter, though in its highest and purest state, One—the life that animates the atom, the other the vehicle that contains it.—Ed.

† This is heterodox. If by "Master atom" the divine "human monad" is meant then, it remains unconscious or rather irresponsible whether "descending" or "ascending" the circle of spheres for 3½ rounds, after which, so long as it is united to personalities it remains both conscious and responsible.—Ed.

‡ Mr. Oxley will permit us to correct him. He looks at the objective terrestrial and empty shell—the "mummy," and forgets that there may be hidden under the crude allegory a great scientific and occult truth. We are taught that for 3,000 years at least the "mummy" notwithstanding all the chemical preparations goes on throwing off to the last invisible atoms, which from the hour of death re-entering the various vortices of being go indeed "through every variety of organized life forms." But it is not the soul, the 5th, least of all the 6th, principle, but the life atoms of the *jiva* the 2nd principle. At the end of the 3,000 years sometimes more, and sometimes less, after endless transmigrations all these atoms are once more drawn together, and are made to form the new outer clothing or the body of the same monad (the real soul) which had already been clothed with two or three thousands of years before. Even in the worst case that of the annihilation of the conscious personal principle the monad or individual soul is ever the same as are also the atoms of the lower principles which regenerated and renewed in this ever flowing river of being are magnetically drawn together owing to their affinity, and are once more re-incarnated together. Such was the true occult theory of the Egyptians.—Ed.

of the Editor's note, who must know that "morality" is not a substance—but a term used to express the quality of a conscious entity in human form.* The real question involved is this: "Does the life principle that escapes from the human body at death, maintain the consciousness of its individuality,—not personality: and if so, does that conscious individuality advance to higher, or more interior, states of being? To which we reply in the affirmative.† The revered Mahatmas know as well as I do, that every spirit atom which is ultimated into physical conditions of existence is absolutely needful to fulfil the grand purposes of so called creation: and that viewing this from the interior plane of Being, ALL are equally good. There cannot be such a thing as a mistake; for no atom can be ultimated without a specific purpose to fulfil; and that purpose is fulfilled by such atom becoming differentiated. Good and evil; righteous and wicked; sinner and saint; are relative terms applicable only to the sensuous planes of consciousness. Nevertheless in the infantile state of humanity at large upon this planet, the educative process of the individuated atom cannot be accomplished, under present conditions, in other mode, than the self-effort which is requisite to enable such atom to *consciously* progress in the scale of being.

THE ALMORA SWAMI

UPON

PHILOSOPHY IN GENERAL AND OUR FAILINGS IN PARTICULAR.

IN our February Number (see page 118) prefacing the valuable though somewhat hazy contribution by the venerable Swami of Almora on "Adwaita Philosophy," we wrote the following editorial lines:—

"As the subjoined letter comes from such a learned source, we do not feel justified in commenting upon it editorially. Our personal knowledge of the Adwaita doctrine being unquestionably meagre when contrasted with that of a Paramahansa—hence THE FOOT NOTES BY OUR LEARNED BROTHER, T. SUBBA ROW, TO WHOM WE TURNED OVER THE M. S. FOR REPLY."

This notice, we believe, was plain enough to screen us thereafter from any such personal remarks as are now flung at our head by the holy ascetic of Almora in the paper that follows. Some of those rhetorical blossoms having been left by us for the purpose of enlivening the otherwise too monotonous field of his philosophical subject, the reader may judge for himself. We say "some," for, having to satisfy all our contributors, and our space being limited, we cannot consent to crowd out more interesting matter to make room for just 15½ columns of quotations profusely mixed with reprimands and flings of any correspondent, even though the latter be as we learn from his own words, "a modest hermit of the jungle." Therefore, with all our profound respect for our opponent, we had to curtail his too long paper considerably. We propose, however, to show him his chief mistake, and thus to blunt a few of the most pointed shafts intended to pierce through the points of the editorial harness.

If, after the humble confession quoted above from our February number, the editorial reply that followed another paper from the same ascetic, namely, the "In Re-Adwaita Philosophy," in the March Number—was still taken as emanating from one who had just confessed her incompetency to hold a disputation with the learned Swami upon Adwaita tenets—the fault is not ours. This error is the more strange since the Swami had been clearly warned that his points would be disputed and questions answered in future by our brother Mr. T. Subba Row, as learned in Adwaita philosophy as in the esotericism of the sacred books of the East. Therefore we had a right to expect that the *Paramahansa* would have

* Unable to find in the March number the sentence referred to, we do not know what Mr. Oxley is referring to.—Ed.

† We are sorry to reply in the negative. That which maintains the consciousness of its individuality is the 6th principle in conjunction with the 7th and the portion of the 5th and its vehicle the 4th,—the triad thus constituting the conscious *monad*. Life atoms or "life principle" (the *Jiv*) that escapes at death has no consciousness in its disintegrated condition, nor has this any bearing upon the "grand purposes of creation."—Ed.

remembered that he was ventilating his not over-kind remarks upon the wrong person, since we had *nothing to do personally* with the replies. Thus the disagreement upon various topics in general, and the abstruse tenets of esoteric Adwaita Philosophy especially, between the "Almora Swami" and Mr. T. Subba Row, can in no way, or with any degree of justice, be laid by the former at the door of either the "foreigners who have come to India for knowledge," nor of "Western Theosophy;" for, in this particular case he has found an opponent (quite as learned, we love to think, as himself) in one of his own race and country—a real Adwaitee Brahmin. To take therefore to task theosophy for it or the conductor of this magazine, expressing dissatisfaction in such very strong terms, does not show either that philosophical equanimity, or tact and discrimination that might be expected from one who has devoted his life exclusively to meditation and the Yoga Philosophy. If pardonable in a person who has to lead that sort of life which in the words of Mr. Max Muller, quoted by the "Almora Swami"—(as an additional hint and a *hit* we suppose)—a life "with telegrams, letters, newspapers, reviews, pamphlets and books"—it is quite unpardonable in a holy ascetic, who is never troubled with any thing of the sort and gets, as we suspect, even his appropriate quotations from European authors ready made for him by his amanuenses and friends. But, since the article is addressed in the form of a letter to the editor, the humble individual who holds this office hastens to assure the venerable Swami that beyond their appalling length, his letters have never given the said editor one moment of "annoyance and trouble," as he seems to imagine.

In reference to another personal taunt, we agree with him. It is more than likely that some (not all by any means) Vedantists, such as the modern "Aryas" and some Dwaitees and Visishtadwaites—after "hailing Western Theosophy with joy," have ended by comparing it "to the mountain that gave birth to a mouse"—the disenchantment being due to many and various reasons upon which it is needless to enter at present. We can only hope and trust that the lofty Almorian mountain, chosen by our venerable friend as the seat of his contemplation, may not bring forth some day, for India, any worse animal than the humble "black mouse." True we have come to *learn* in this country, and we have learned a good deal already. One fact, among several others, namely, that the learned ascetics of modern India have widely shot off from the original mark when compared with the Rishis of old. Spinoza is quoted against us in his definition of methods of investigation. Our saintly critic fears that his venerable friends have followed the first (or vulgar) method. The proof which with him goes far to justify his "fear," rests chiefly upon a *fallacy and mistake* of ours—(one happily held by us in common with nearly all the great men of science in Europe, viz., our *ignorant* claim THAT MATTER IS INDESTRUCTIBLE, HENCE ETERNAL. We will not understand his ideas, he says, because being fond of absurdities, "our own absurdity would be exposed." If so, we prefer indeed our absurd belief in the indestructibility of matter to any scientific opinion upholding the contrary, submitting cheerfully, in this case, "the weakness of our understanding to be laughed at"—even by an ascetic in "the state of Nirvikalpa."

We feel very grateful to the good Swami for his explanation of "Pranava" and other kindred words. Mr. Subba Row will no doubt profit by, and answer them. Personally, however, we respectfully decline to be taught the noble science by any other man, however learned he may be, than him who has originally undertaken the task—namely, our own MASTER: yet, as many of our readers may well benefit by the controversy, we will, with his permission, leave the arena for the present to M: Subba Row, a far abler controversialist than we can ever hope to become.

THE SWAMI OF ALMORA TO HIS OPPONENTS.

"We do not wage war of words, but simply speak and seek the truth."

WE are sorry to see that we have been the cause of something like irritation to you by our last letter, which perhaps was not suitable to the modesty of a hermit. Therefore, we beg your pardon, if there was in it anything offensive to you, and, at the same time, beg liberty to speak the truth. We are always friendly to every one, but particularly to the foreigners, who have come to India for knowledge. We are friendly in the spiritual sense of the word, therefore, we must be taken as a real friend and not a flatterer, even if we say something disagreeable now and then. Those who seek to find fault with us and become hostile to us, are, we think, prejudiced and stubborn, and we desire them to acquire simplicity of heart and an unbiassed mind to enable them to understand us thoroughly.* We hermits are a nomadic class of people and generally pass our time in places far away from habitation, and do not much cultivate the language and idioms of the world, nor do we care much for these. To attack us about modes of our expressing our ideas is, therefore, only childish. Our readers are to take our idea only and not our style. Because,—we are neither an M.A., nor a B.A.; neither an Addison, nor a Johnson, nor a Macaulay, but simply a hermit of the jungle.

Let us now see what was the purport of our letter. Our words were, "you should bear in mind that, we are speaking of matter and spirit beyond the present developed form or in the state of perfect *laya*, according to Patanjali's 2nd and 3rd Sutras, or from the stand-point of the Esoteric Theosophy." How can this mean that we are asking you to answer the questions according to Patanjali's 2nd and 3rd Sutras, we fail to understand. By the above sentences, we simply meant to show our own stand-point whence our enquiry commences. We referred to Patanjali's Sutras, because we intended to show that our starting point was in perfect accord with the true yoga, state, *nirvikalpa*, ecstasy, *i. e.*, the Turya, state, and not with ordinary *Jagrata*, *Swapna* and *Sushupta* (for the former, *i. e.*, Turya, state of man is of real awaking and the latter illusory), while you have been pleased to understand us as speaking of ordinary human states. Moreover, by *laya*, we never meant annihilation, as is assumed by you. It is your own version that the word *laya* means "a state of absolute dissolution, annihilation of all substance,† &c." In some of the former numbers of the *Theosophist* the word *laya* was explained by you as merging, and in this number you give another meaning of it.‡ Why, morely because you require a handle to *ridicule* us. However, we forget all this, and beg to say, that according to Aryan adepts, by *laya* is meant and understood "absorption or transformation of one thing into another," such as the river is absorbed or transformed, when it loses itself in the sea. It is a process among the Aryan occultists, by which they can (like the modern scientific Realists and Chemists as you understand them), analyse the different component parts of a compound body, and reduce them to their primary or original condition—and by which they are not only able to ascertain what the substance really is, but they can also penetrate into the mystery of its past and future, to make themselves certain about the cause of the origin and termination of the phenomenon, known as creation or *dwaita* in its present manifested form. It is odd that our phrase "present developed form" has cost you more than a column to comment on it.¶ We might here explain our meaning. By this we simply meant soul in its *Viswa*, *Taijasha*, and *Pragna*, states, or, the spirit in its impure condition by contact with matter and force, *i. e.*, in a state of duality. But, perhaps, nominal yogees, who are disturbed in head and heart, and cannot tranquillize

* Quite so; and therefore, this kind desire is fully reciprocated.—Ed.

† The proof-reader pleads guilty of an omission. The noun (substance) ought to have been preceded by the verb—*differentiated*.—Ed.

‡ No "merging" or absorption can take place without *dissolution*, and an absolute annihilation of the previous form. The lump of sugar thrown into a cup of liquid must be dissolved and its form annihilated before it can be said to have been absorbed by, and in, the liquid. It is a correlation like any other in chemistry. Yet indestructible matter can, as in the case of sugar, or any other chemical element, be recalled to life and even to its previous form. The molecule that cannot be divided by any physical means is divided by the universal solvent and resolved into something else. Hence—it is, for the time being, at least, annihilated in its form. This is simply a war on words.—Ed.

¶ It is still odder that a few foot-notes should have cost the venerable Parmanahansa over 15 columns of ill disguised abuse, out of which number three or four columns are given. That which was suppressed may be judged by what remains.—Ed.

and compose themselves for Nirvicalpa* ecstasy, will not be able to comprehend us, nor also those who confound Prakriti with Purusha, or matter with spirit.† If by "scientifically" be meant curiosity, then not only we, but the whole class of philosophers from Thales to Auguste Comte are only hunters of curiosity, and our respected friends more so, as for this purpose only, they have come from the other part of the world and pledged their lives and fortune on this. But to come to the point, we are not attracted by curiosity. Our motives are not shallow. Whatever we ask, we ask for scientific purposes, and for that only we entreated you to kindly ascertain the extent of mesmeric force, whether it influences the outer man only, or the inner one too—you said " * * * that a mortal wound may be inflicted upon the inner man, &c. &c." Now according to our knowledge the inner man means the *double*, *i. e.*, the *Taijasha*, *pragna* being the original or first, and the *Annamaya* or the *Viswa*, the third.‡ To this third, we applied the term *treble*, and we are justified in doing so, in the same way as you apply *double* to the *Taijasha*,—and we do not see any harm in taking the gross one as third; but those who are fond of absurdities will not understand our ideas.¶ Why, because their own absurdity will be exposed. We beg your pardon for this outspokenness. How can you, being a practical theosophist, say carelessly that a mortal wound may be inflicted upon the inner man, &c., &c., when in reality the outer one was the victim. You evade our question in an off-hand manner by saying that the question is not whether the *double* murdered the *double* or *treble*. Now we particularly begged you to remove our doubts by establishing this fact scientifically.§ Instead of complying with our request, you have been gracious enough to make that a matter of humorous jokes, and try to make us ashamed of our question. When we say " * * * the *double* murdered, the *treble* not the *double*, and in no case the *spiritual* one," then in this sense, by *treble* you should have understood the *Annamaya*, but instead of so doing you are disgusted with the sentence; not only this sentence, but also another one, in regard to which you say, "why should he then use against his own argument the term *laya*?" How can we erase the word out of

* Surely our respected correspondent cannot mean to convey the idea that in penning this answer he had "composed" himself into the state of Nirvicalpa: unless we take Monier Williams' definition of the term and bear in mind that it is a state "destitute of all reflection." (See *Indian Wisdom*, page 122, foot-note 2).—Ed.

† To this kind thrust we answer that we have never confounded Prakriti with Purusha any more than we have confused the north with the south Pole. As both Poles belong to the same and one earth, so spirit and matter, or Purusha and Prakriti are the two ends that lose themselves in the eternity of unmanifested and the cycles of manifested matter. But like some of our distinguished western metaphysicians, our opponent seems to regard matter and energy as two distinct things, whereas the Esoteric doctrine recognizes but one substratum for every thing visible as invisible.—"Purush-Prakriti" and *vice versa*. Moreover, we may remind the good Swami, that one need not be a yogee to be a good occultist, nor are there many yogees in India who know any thing of real occult sciences.—Ed.

‡ In such case, our respected critic ought to criticize and correct Professor Monier Williams and other Sanskritists, who regard *Annamaya* as "the covering supported by food, *i. e.*, the corporeal or gross body" calling it the *fourth*, while we name it as the *first* sheath or *Kosa*. (See p. 123 of *Indian Wisdom*).—Ed.

¶ We leave it to our readers to judge which is the most *absurd*—to consider our physical body as the *first*, or to call it, as the Swami does—the *treble* or the third; though of course there is "no harm" in either.—Ed.

§ We willingly forgive the impolite remark under its garb of "outspokenness." We beg our respected correspondent to bear in mind though that it is one thing to be "outspoken," and quite another one to be *rude*.—Ed.

§ It is precisely because we claim to know something of "practical" Occultism in addition to being a Theosophist that we answer without in the least "evading the question" that a mortal wound may be inflicted "not only upon, but also by one" inner man upon another. This is the A. B. C. of esoteric mesmerism. The wound is inflicted by neither a real dagger or a hand of flesh bones and blood, but simply by—WILL. It is the intense will of the "Gospoja" that guided the astral or inner body, the *Mayavi-rupa* of Frozya. It is the passively obedient action of the latter's "double" that scanning space and material obstacles, followed the "trail" of, and found the real murderers. It is again that WILL shaped by the incessant thought of the revenger, that inflicted the internal wounds which though unable to kill or even to hurt the inner man, yet by reaction of the interior *physical* body proved mortal to the latter. If the fluid of the mesmerizer can cure, it can also kill. And now we have "established the fact as scientifically"—as science which generally disbelieves in and rejects such mesmeric phenomena will permit it. For those who believe in, and know something of, mesmerism, this will be plain. As to those who deny it the explanation will appear to them as absurd as any other psychological claim: as much so as the claims of Yoggism with its beatitudes of *Samadhi* and other states, for the matter of that.—Ed.

Kosha (dictionary)? It would be better to understand us by our own idea and not through your own interpretations.

"There are two methods of investigation," says Spinoza, "the vulgar and the scientific. The one starts from principles which have been accepted without examination, which are not, therefore, clearly understood. The other starts from principles clearly defined and accurately known. It is the latter only which can lead to true knowledge." We fear, our venerable friends have followed the first method, which we shall try to prove by and by.

Before doing this, however, may we be permitted to ask an answer to our question—Is spirit and matter the same thing? or whether Prakriti, Shakti, and Spirit are the same thing? Unless Prakriti be the same with spirit, how can the former be eternal, since two eternals cannot exist at the same time, and the belief in two eternals is against the fundamental truths of the Adwaita Philosophy,* as embodied in the aphorism *ek meva dwitiam*. And matter has attributes, such as, color, form, sound, touch, sight, taste and smell; but the spirit has none. Matter is dead (jad), Spirit is living (chaitanya); matter is temporary and subject to change, and spirit is eternal; matter is partial, and spirit is universal.† But what is temporary? That which appears and exists for a certain period of time, or that which has beginning and end. And what is eternal? Eternal means that which exists throughout present, past, and future, and also in Jagrita, Swapna, and Sushupta. Owing to these and various other causes matter cannot be spirit nor *vice versa*. If you say like Vashishtha that the sleeping particles of Chid (spirit) are ignorantly called matter, then we agree with you to a certain extent; but still how can they, for that reason, be called by the erroneous and misleading term *matter* which is inert and spiritually non-existent. Why do you not call a piece of wood or stone spirit?‡ Can you prove the existence of matter in sound sleep?¶ Perhaps you will reply like the Naya-yiks that matter exists with Karana in sleep, if so, where does it exist in Turya? You cannot prove that either matter or Prakriti exist in Turya. How then can matter or Prakriti be called eternal? If matter is merely a manifestation of spirit, why call it by the false name of matter instead of its own name spirit?|| Now having done with the effect, *matter*, we come to its cause the Mula-Prakriti, which is also called Avidya or ignorance, the mother of Karma and the cause of Bundha. So long as this Prakriti is not *layed* into spirit by dissolving it into Satvaguna, there is no emancipation, Mukti with Prakriti is no Mukti at all. Beyond Prakriti is emancipation. This is the conclusion of the whole of our Aryan Occultism. Let us now see what the Mimansa says. We make a few quotations from the Sad-darshana-Chintanika or Studies in Indian Philosophy, Vol. V. of 1881, No. 11, page 347§ Edited at Bombay. * * *

It is not our object, even if we could, to cite all the Aryan books, but we would desire you and your readers to read in continuation of our quotations all the numbers of the sixth Volume of 1882 of the Suddarshana Chintanika which will shew that not only Sankaracharya, but also almost all the commentators and reformers and other great Rishis, not to speak of the Upanisads, have rejected the theory of the matter being as eternal as spirit, by which you are misled.** We will now see what other schools of philosophy say about the Prakriti. By other schools we mean the systems of Patanjali, Buddha and Jaina. Let our readers remember that we are speaking of the first class Boudhas,

* This is precisely the question we have been asking; and also the reason why, knowing that matter is indestructible, as also spirit or rather energy—we say with all the esoteric Adwaites that matter and spirit are one.—Ed.

† See M. Subba Row's reply. While we mean cosmic, indestructible matter, the Swami speaks of *objective* and *differentiated* matter!—Ed.

‡ Because it is not usual to call them by such a name. Nevertheless, we maintain that there is in a piece of wood or a stone as much of latent spirit or life as there is in a weak—old human foetus.—Ed.

¶ See M. T. Subba Row's reply.—Ed.

|| For the same good reason that we call a chair by its "false" name of *chair* instead of calling it by that of the "oak" or any other wood of which it was made.—Ed.

§ We refer the reader to the pages of the abovenamed excellent Monthly Magazine.—Ed.

** We thank the good Swami for his advice. We have read all the monthly numbers of the *Suddarshana Chintanika* with great attention until lately, and advocated it zealously both in America and upon our arrival here. Notwithstanding all that Sankaracharya may be made to say in the above named *studies*, we claim to know that he said nothing of the kind, not at any rate in the sense conveyed by our opponent. We leave the question to be settled between him and Mr. Subba Row.—Ed.

who agreed with Aryans in many essential points, and, particularly, as regards Nirvana, though they disagree in regard to Kriyakanda. The esteemed Editor of the *Theosophist* seems to follow the doctrine of Madhyamika, *i. e.*, middle class Buddhists, or those who are followers of Sugata's doctrines of whom we shall speak afterwards.* We call our reader's attention to the summary, Vol. VI (1882), No. 2, page 106, of the studies in Indian Philosophy† * * * * * We cite a few lines from Sutra 24 and 25.....The Jains do not believe in the independent power known as delusion to the Vedantists. The spirit is naturally knowing. It is omniscient. Its knowledge is covered over and obscured by an activity or *karma*. The perception of the spirit is also obscured by karma, &c., &c. The Boudhas believe that pure Nirvana alone exists. Nirvana is a transcendental condition. It is infinitude. It is not subject to being acted upon. Nothing excels it. The great Rishis who are free from all desire, describe it to be so. Besides the Nirvana, karma or activity is also eternal.‡ Aided by ignorance, activity produces five elements and develops worldliness. These five elements are form or Rupa, sensation or Vedana, perception or Sangna, discrimination or Samasca, and consciousness or Vijnana, virtue and contemplation, destroy the power of ignorance. Activity thus becomes impotent and Nirvana is next attained to.¶ All these schools are described together in this place, because they represent Indian pessimism, and that the reader may know their points of resemblance and difference.

We now come to your foot-note. "Asat or Prakriti existed first, &c." A brief reply to this is given somewhere in the History of Philosophy. "The pagans said *ex-nihilo nihil*. The Christian father altered it to *ex-nihilo-omnia*." Still let us see what our Aryan Rishis say. We call your attention to the verses from the second Book called *Panch Mahabhuta Viveka* of *Panchadasi*, which speaks in accordance with Upanisads||.....You will please understand the verses according to their commentary, now very ably translated into Hindu.

Manduka Upanisad says, Prakritis are of two kinds, *Apara* and *Para*; the former produces *Karma* and the latter *Mukti*. The one is *Jad*, the other *Chaitanya*. This is also the opinion of Bhagvat Gita, seventh chapter. Mandukia Karika, third chapter, and Prasna Upanisad also speak of *Maya* and *Prakriti*—please see the Upanisads with Sankara's commentary. Vasishta, Vyasa, Ashtavakra and all great sages recommend the divorcement of this illusive Prakriti, and nowhere in their works do we find any sentence which says that this illusive Prakriti is to be known with God. If Brahma can, in your opinion, be known through *Prakriti*, then why not with all others but *Tamasa* only? According to Indian philosophy and the practical experience of hermits, this Mula Sakti or Avidya, as you understand it, is not to be known in Brahma. Because it is illusive and false, moreover, it can be dissolved and made inactive. It loses itself in Turya when *layaed*, as the river into the ocean. But as long as you will be ignorant of this process, so long you have liberty to call it a protest of religion; but the thinking class, who understand this mysterious process, will laugh at your weakness of understanding. As you have purposely come to India for true esoteric knowledge, we always pray for your success, and entreat you to understand

* The "esteemed Editor" follows but the doctrines of Esoteric Buddhism, which are nearly identical with those of the esoteric Adwaites—the true followers of Sankaracharya.—Ed.

† We refer the reader to the abovenamed volume of the "Studies in Indian Philosophy."—Ed.

‡ And if "activity is also eternal, then how can our philosophical antagonist maintain that matter is not so? Can activity (in the usual sense of the word) whether physical or mental, manifest itself or exist without, or outside of, matter, or to be plainer—outside of any one of its seven states? And how about his contradicting himself? "Activity also eternal." Then there are after all two eternals, how? And he just saying that "two eternals cannot exist at the same time" (See above).—Ed.

¶ We beg to draw our correspondent's attention to the fact that he is again contradicting himself. Or is it the "Boudhas"? But a few lines above he declares "activity.....eternal" and now he makes it "impotent"—in other words kills and annihilates that which is eternal!—Ed.

|| The reader is invited to turn to the Sanskrit verses of the above named work, as the additional quotations would again require at least two columns. Our magazine avoids as much as possible the publication of anything that is not original matter.—Ed.

us a little *hermitically*.* We explained to you Pranava according to the interpretation of Rama Gita, a chapter of esoteric Ramayana, but as you are not well acquainted with the *Laya* theory, you could not accept it. It does not, however, matter much; practical Vedantists have accepted it before. We very gladly and without any apology quote a few lines from Max Müller's very able preface to "The Sacred Book of the East," as it bears on our subject. "This concentration of thought, Chagrata or one pointedness, as the Hindus called it, is something to us almost unknown,—our minds are like kaleidoscopes of thoughts in constant motion; and to shut our mental eyes to every thing else, while dwelling on one thought only, has become to most of us almost as impossible as to apprehend one musical note without harmonies. With the life we are leading now, with telegrams, letters, newspapers, reviews, pamphlets and books even breaking in upon us, it has become impossible, or almost impossible, ever to arrive at that intensity of thought which the Hindus meant by *Chagrata*, and the attainment of which was to them the indispensable condition of all philosophical and religious speculation. The loss may not be altogether on our side, yet our loss it is, and if we see the Hindus, even in their comparatively monotonous life, adopting all kinds of contrivances in order to assist them in drawing away their thoughts from all disturbing impressions and to fix them on one subject only, we must not be satisfied with smiling at their simplicity but try to appreciate the object they had in view."

Below are the few verses on *Laya Prakarana* from Siva Sanhita, which it is hoped will show you how you mistake our meaning.†.....

Nowhere throughout Yoga Vasistha and Bhagvat do we find any statement which recommends this *Prakriti* to be known. On the contrary, every Aryan occultist, particularly Kapila in his lectures to Devhutee speaks against it. Will you be so kind as to point out to us the places where Vasistha Vyasa, Suka, and Sankaracharya have given expression to their views which agree with your doctrines of the Arhat philosophy, otherwise, we might or might not, believe in your explanation.

Purusha, according to Upanisads, is Swayam Prakasha, *i. e.*, self-manifesting; therefore cannot be dependant on *Prakriti* only, for its manifestation. No *Advaitee* will take Brahman with *Prakriti* or *gun* or duality. Their Brahman is Purusha beyond the *Prakriti*, or in other words, Akshara. Latent spirit is never referred to as *Maha Iswara*. Please read the verse quoted below, which distinctly states that *Maha Iswara* is the spirit beyond *Prakriti* when the latter is *layed*.‡

Void is a fictitious name to the Aryan Rishis, who knew the omnipresence of the soul, and that void they destroyed by filling it up. Moreover, there is no void in nature, vide the maxim "Nature hates Vacuum." At present we desist to answer your other points, till we have your reply to this. As the subject is very serious and important, we entreat you to discuss the point calmly and dispassionately; without this mood of mind, one cannot penetrate into the esoteric philosophy of India. Your present opinions are not esoteric, they are rather exoteric.

SWAMI OF ALMORA.

ALMORA, }
22nd April 1883. }

Ed. Note.—We sincerely regret that such should be the opinion of the Swami of Almora. But since we know neither himself, nor the religion or school of philosophy he belongs to, we may perhaps repeat with him "It does not, however, matter much" whether he agrees with us or not, for practical (esoteric and initiated) Vedantists have found our opinions

* See Mr. T. Subba Row's reply. We thank again our kind adviser for the interest he displays in our spiritual welfare, and refer him if he desires to learn the cause of our refusal to our note at the end of his letter. We can also assure him that we have never and nowhere, called *Laya* "a protest of religion."—*Ed.*

† Refer referred to the abovementioned work.—*Ed.*

‡ We beg to be explained the hidden meaning of this really incomprehensible sentence. "Latent spirit is never referred to as *Maha Iswara*." (a term *we*, at any rate, never used,) while the Sanskrit verse "states that *Maha Iswara* is the spirit beyond *Prakriti*, when the latter is *layed*." Now does the learned Swami mean to say that the spirit beyond differentiated matter is *active*? It cannot mean any thing else, for otherwise the two assumptions would contradict each other most absurdly and would be suicidal; and if he *does* mean that which he says—*viz.*, that *Maha Iswara* (if the latter is identified here with Parabrahma), the spirit beyond *Prakriti* becomes *active* since it is called *Maha Iswara*, which it would not be were it *latent*—then, we are sorry to say to the learned Paramahansa that he does not know what he is talking about. He is no *Esoteric Advaitee* and—we close the discussion as becoming quite useless.—*Ed.*

correct and in perfect harmony with their own. There are nearly as many interpretations of the esoteric meaning of certain words we have to use as there are *yogees* and *sannyasis* of various sects in India. A *Visishtadwaita yogi* will contend the correctness of the meaning as given by an *Advaitee-ascetic*, and a devotee of Chaitanya or a *Bhakti-yogee* will never accept the interpretation of the Vedas or *Bhagavadgita* made by a Brahmo or an Arya. Thus truth is everywhere and may be said to be nowhere. For us it is absolutely and solely in the Arhat esoteric doctrines; and—we remain firm in our conviction, all our opponents being quite as free as ourselves to adhere by their own views. We have met in the N. W. P. with an erudite Pundit, a renowned Sanskritist, the most learned authority with, and at the head of the Vaishnavas, and recognized as such by many others; and he wanted us to believe that the culmination of "Raj-yoga" was the practical and absolute powers it conferred upon the *Raj-yogee* over all the female sex in creation!! Shall we believe every exponent of the Vedas, the Shastree of every sect, only because he may be an authority to those who belong to the same denomination with him, or shall we make a judicious selection, following but the dictates of our reason, which tells us that he is most right and nearer to truth, who diverges the less from logic and—Science? The *occult* philosophy we study, uses precisely that method of investigation which is termed by Spinoza the "scientific method." It starts from, and proceeds only on "principles clearly defined and accurately known," and is therefore "the only one" which can lead to true knowledge. Therefore, by this philosophy, and no other shall we abide. And now we must leave the venerable Swami and his views to the dissecting knife of Mr. T. Subba Row.

PRAKRITI AND PURUSHA.

BY T. SUBBA ROW.

THE editorial at the head of the article that precedes will explain to the learned Hermit of Almora and the readers of the *Theosophist* the reason for my having undertaken to write the following lines in connection with the controversy raised by the Swami as regards *Prakriti layam* (dissolution of *Prakriti*).

I am really quite delighted to be informed by the respected ascetic that his "motives are not shallow," and that he has raised the present controversy "for scientific purposes." But it is certainly a very dangerous task to enter into controversy with a disputant who, according to his own candid confession, is unable to give a clear expression to his thoughts, but who, nevertheless, is prepared to declare that "those who seek to find fault with" him "and become hostile to" him "are prejudiced and stubborn." Probably if understood "hermitically" and (we are called upon to construe the Swami's article in this manner) they *may* disclose some other meaning, and I sincerely hope they will. Meanwhile I trust he will not be pleased to consider me as either "prejudiced" or "stubborn" if I venture to defend the position taken up by the editor of this journal (who belongs to the same school as I do) as regards the subject in dispute.

I will begin by respectfully informing the learned hermit that it is not childish "to scrutinize and try to understand the wording of a question before attempting to answer it." Nobody has found fault with his style, nor has any one thought of "attacking" him. On the other hand every attempt was made to weed out the grammatical errors in his article (the foot-notes to which have provoked his anger) before it was printed. But controversies like the present one can never come to any satisfactory conclusion unless the disputants clearly understand each other. I claim the right to remark that in the shape his articles generally reached the *Theosophist* Office, it became next to impossible to correctly ascertain the real meaning of the "idea" he tried to convey, so long as the latter found itself successfully concealed under what he terms his "style." Philosophical disputations apparently formidable in their appearance have often been found to have their origin in the various meanings attached to a single word; and it will be no exaggeration to say that innumerable creeds and sects have arisen from disputes about mere words. Under such circumstances, it may be humbly submitted that it is extremely improper on the Swami's part to lose his temper in spite of his *Nirvikalpa Samadhi* as soon as an attempt is made to analyse his question and ascertain its real meaning. Even now, after so much discussion, it is not easy to see what the editor is called upon to prove? If the Swami had merely asked the editor to explain more fully the assertion contained in one of the issues of this

journal to the effect that Prakriti co-exists eternally with Purusha, there would be no confusion whatever. From the explanations given in his article, it would however appear that the learned hermit requires the editor to prove that Prakriti exists in *Tureeya Avastha*.* Even then the question still remains vague and uncertain. I shall now proceed to point out clearly the difficulty involved in the question and explain the doctrines of esoteric theosophy on the subject under consideration, in order to enable the Swamy to see that the difficulty is not merely an imaginary one created by the editor for the purpose of giving "evasive replies" to his questions and ridiculing him for his bad English; but that the teachings of esoteric science being, I can assure him, neither absurd and illogical nor as "unscientific" as he has imagined,—one has to thoroughly understand and assimilate before criticising them. Let us trust this may not become a hopeless task with regard to our learned critic!

For the purposes of this controversy, it must be explained that Prakriti may be looked upon from two distinct stand-points. It may be looked upon either as *Maya* when considered as the *Upadhi of Parabrahmam* or as *Avidya* when considered as the *Upadhi of Jivatma* (7th principle in man)† *Avidya* is ignorance or illusion arising from *Maya*. The term *Maya* though sometimes used as a synonym for *Avidya* is properly speaking, applicable to Prakriti only. There is no difference between Prakriti, *Maya* and *Sakti*; and the ancient Hindu philosophers made no distinction whatsoever between Matter and Force. In support of these assertions I may refer the learned hermit to "Swetaswatara Upanishad" and its commentary by Sankaracharya. In case we adopt the four-fold division of the Adwaita philosophers, it will be clearly seen that *Jagrata*‡ *Swapna*¶ and *Sushupti Avasthas*|| are the results of *Avidya*, and that *Vyswanara*§ *Hiranyagarbha*** and *Sutratma*†† are the manifestations of Parabrahmam in *Maya* or Prakriti. Now I beg to inform the learned hermit that the statement made in the *Theosophist* regarding Prakriti has no connection whatever with *Avidya*. Undifferentiated cosmic matter or *Mulaprakriti* eternally co-exists with Purusha, but there is *Avidya Layam* in *Tureeya Avastha*. The Editor of the *Theosophist* has never maintained that *Avidya*, illusion or ignorance, is eternal. Why should, then, the learned hermit require the Editor to prove that which has never been claimed? I cannot help suspecting that the erudite Swamy is confounding *Avidya* with Prakriti, the effect with its cause. In drawing a distinction between *Avidya* and Prakriti, I am merely following the authority of all the great Adwaita philosophers of Aryavarta. It will be sufficient for me to refer the Swamy to his favourite book of reference, the first chapter of Panchadasi. If, however, the learned Swamy is prepared to say that *Mula Prakriti* itself is not eternal, I beg to inform him that his views are clearly wrong and that his arguments and his *Layaprakarna*, of which he is so very proud, do not prove the *Layam* of "Mulaprakriti," whatever meaning he may attach to the word "Laya." Before proceeding to notice his arguments, I shall say a few words about the "murder by the double" which appears so very ridiculous to this, our "practical" *Yogi*. The hermit is probably aware of the fact that, sometimes, a severe mental shock can cause death when the physical body itself remains apparently unhurt. And every practical

occultist knows that in several instances when death is caused by recourse to "black magic," the victim's physical body bears no sign of injury. In these cases the blow given, as it were, in the first instance to the 4th and 5th principles of man which constitute his astral body is immediately communicated to his *Sthoola-sariram*. And hence there is no absurdity in saying that a wound which proves mortal to the victim's *Sthoolasariram* can be inflicted on his astral body. The Swamy however seems to think that the astral body itself is the victim in the Editor's opinion. There is no room whatever for any such misapprehension in the article regarding the subject in question; and I am very sorry that the hermit has thought it fit to abuse the Editor under the plea of outspokenness, having himself carelessly misunderstood the correct meaning. The Swamy is at full liberty to call *Sthoolasariram* the *treble* if he is pleased to do so; but as the *Upadhis* are generally named *Samharakrama** the *treble* would ordinarily be taken to mean *Karanasariram*† and when the Swamy was pleased to name them in a different order, he ought to have expressed himself in less ambiguous manner. Our correspondent seems to be very fond of stale remarks. There seems hardly any necessity for all his wise flings about modes of investigation in general, when he is not fully prepared to show that our method of investigation is unscientific.

The Swamy now comes forward with another question: whether matter is identical with spirit? Our learned hermit is always ready to raise fresh issues without any cause for it. The real question is, whether *Mulaprakriti* is eternal, and I fail to see the necessity for examining the nature of its relationship to what is ordinarily called spirit in deciding whether it is eternal or not. But if the Swamy insists upon my giving him a definite answer to his question, I beg to refer him to my article on "Personal and Impersonal God," published in the *Theosophist* and to Sankaracharya's commentary on the 4th para., of the 1st chapter of *Brahma Sutras*. In truth, Prakriti and Purusha are but the two aspects of the same ONE REALITY. As our great Sankaracharya truly observes at the close of his commentary on the 23rd Sutra of the above mentioned Pada, "Parabrahmam is *Karta* (Purush), as there is no other *Adhishtatha*,‡ and Parabrahmam is Prakriti, there being no other *Upadanam*." This sentence clearly indicates the relation between "the One Life" and the One Element" of the Arhat philosophers. After asking us this question, and quoting the doctrines of the Adwaita philosophy against the assumption that matter is not spirit, the learned Swamy proceeds to show on his own authority that matter is *not* Spirit, in fact. If so, is the Swamy's doctrine consistent with the doctrines of the Adwaita philosophers? Our hermit probably thinks that the quotation will not affect his own statement, in as much as he holds that matter is *not* eternal. What then is the meaning of the statement so often quoted by Adwaites—"Sarvam Khalvitham Brahma"?¶ and what is meant by saying that Brahmam is the *Upadanakarnam* of the Universe? It seems to me that the Swamy has entirely misunderstood the Adwaita doctrine regarding the relation between Prakriti and Purusha. If confusion is to be avoided, it is highly desirable that the our critic should inform us distinctly what he means by "matter." I shall now examine his arguments or rather his assumptions to show that Prakriti is not eternal in the order in which they are stated.

I. For certain reasons matter is not Spirit; Spirit is eternal and therefore matter is not eternal.

* Condition of the highest *Samadhi* (or trance), or as expressed by the Swami "in sleep."

† *Upadhi*—vehicle.

‡ *Jagrata*—waking state, or a condition of external perception.

¶ *Swapna*—dreamy state, or a condition of *clairvoyance* in the astral plane.

|| *Sushupti*—a state of extasis; and *Avastas*—states or conditions of *Pragna*.

§ *Vyswanara*—the magnetic fire that pervades the manifested solar system—the most objective aspect of the ONE LIFE.

** *Hiranyagarbha*—the one Life as manifested in the plane of astral Light.

†† *Sutratma*—the Eternal germ of the manifested universe existing in the field of *Mulaprakriti*.

* *Samharakrama*—order of involution or evolution reversed.

† *Karanasariram*—the germ of *Avidya* (ignorance) which is the cause of rebirth.

‡ *Adishtatha*—That which inheres in another principle—the active agent working in *Prakriti*.

¶ Everything in the universe is Brahma.

In reply to this argument I beg to state that the major premise is wrong in itself, and does not affect undifferentiated Prakriti as the grounds on which it is based are not applicable to it for the following reasons:—

(a) Mulaprakriti has not the attributes enumerated, as the said attributes imply differentiation and Mulaprakriti is undifferentiated according to our doctrines.

(b) Mulaprakriti is not dead or *jadam*, as Purusha—the one life—always exists in it. It is in fact *Chitanya* *deepta* (shining with life) as stated in Uttara Tapani (see also *Goudapatha Karika*.)

(c) Mulaprakriti is not temporary but eternal.

(d) When subjected to change it always loses its name, reassuming it after returning to its original undifferentiated condition.

(e) It is not partial but co-extensive with space.

(f) It eternally exists in the universe in whatever Avastha (state or condition) a particular human being may be.

And, moreover, I deny the validity of the inference drawn even if, for the sake of argument, the truth of the premises be granted.

Our Swamy's second argument is extremely ridiculous. When stated briefly it stands thus:—

II. The existence of matter is not known either in *Sushupti* or *Tureeya* (*) Avastha, and therefore matter is not eternal.

This is enough to convince me that the Swamy of Almora knows as much about *Tureeya Avastha* as of the features of the man in the moon. The learned gentleman is in fact confounding Avidya with Maya. Indeed, he says that Mulaprakriti is Avidya, I shall be very happy if he can quote any authority in support of his proposition. I beg to inform him again that *Avidya layam* is not necessarily followed by *Prakriti layam*. It is the differentiation of Mulaprakriti that is the cause of *Avidya* or ignorant delusion, and when the differentiated cosmic matter returns to its original undifferentiated condition at the time of Mahapralaya, *Avidya* is completely got rid of. Consequently, Mulaprakriti instead of being identical with Avidya implies the absence of Avidya. It is the highest state of *non being*—the condition of Nirvana, Mukti, therefore, is beyond differentiated Prakriti and beyond Avidya, but it expresses the condition of undifferentiated Mulaprakriti. On referring to Uttaratapani and its commentary, the learned hermit will be able to see that even the Mahachitanayam at the end of *Shodasanthum* indicated by Avikalpa pranava is spoken of as existing in what is described as "*Guna beejopadhi Sakti mandalum*."† This is the nearest approach to the one undifferentiated element called Mulaprakriti. It will also be seen from the passage above referred to that Mulaprakriti exists even in the highest stage of *Tureeya Avastha*. The Swamy is pleased to ask us why we should call this element matter if it is but an aspect of Purush. We are obliged to use the word matter as we have no other word in English to indicate it; but if the Swamy means to object to the word Prakriti being applied to it, it will be equally reasonable on my part to object to its being called either God, Spirit or Purush.

Our Swamy's lengthy quotations from Saddarshana Chintanika happily eliminated by the Editor do not help him much. If the term *Avyakta*‡ is applied to Brahman instead of being applied to "the Prakriti of the Sankhyas," how does it prove that undifferentiated Prakriti is not eternal? Sankaracharya merely says that Avidya or ignorance can be exterminated; but he says nothing about the *laya* of Mulaprakriti. It is unnecessary for me to say anything about the Swamy's views regarding other systems of philosophy. I am only concerned with

the esoteric Arhat philosophy and the Advaita philosophy as taught by Sankaracharya. The remaining quotations from the works of various authors, contained in the Swamy's article are, in my humble opinion, irrelevant. The Chapter on Pancha Mahabhutaviveka in Panchadasi does not show that *Asat* has not existed with *Sat* from all eternity. This is the first time I hear that the *Paravidya* mentioned in Manduka Upanishad is a kind of Prakriti as stated by our learned hermit. I have reason to think that the entity indicated by the said *Paravidya* is Parabrahman. In conjunction with the said entity Sankaracharya speaks of undifferentiated Prakriti as "*Akasakhyamaksharam*" pervading it everywhere. Our opponent seems to think that as every Yogi is asked to rise above the influence of Avidya, it must necessarily be assumed that Prakriti is not eternal in its undifferentiated condition. This is as illogical as his other arguments. Illusion arises from differentiation or, *Dwaitabhavam* as it is technically called; and absence of differentiation, whether subjective or objective is the Nirvana of Advaita. If the Swamy only pauses to consider the nature of "this one element" in its dual aspect, he will be able to see that it is but an aspect of Parabrahman. All the arguments advanced by him seem to show that he is labouring under the impression that we are contending for the permanency of this illusive manifested world. If this Mulaprakriti that I have attempted to describe is not noticed in Brahman according to the "practical experience of hermits," all that I can say is that their experience is different from the experience of Sankaracharya, Vyasa, Goudapada and several other Rishis. The hermit is welcome to "laugh at our weakness of understanding" if it can in the least comfort him; but mere vituperation will bring him very little benefit if he rushes into controversy without clearly understanding the subject under disputation and with worthless arguments and irrelevant quotations as his weapons.

The Editor of this journal is, I think, perfectly justified in rejecting our hermit's interpretation of *Pranava*, as it is not quite consistent with what is contained in Mandukya, Uttaratapani and Naradaparivrajaka Upanishads and other authoritative treatises on the subject. I do not think that the three mantras in *Pranava* mean *matter*, *force* and *spirit* respectively, as stated by the Swamy. I have seen several interpretations of *Pranava* in various books; but this explanation is entirely novel to me; and I respectfully submit that it is wrong, inasmuch as no clear distinction is ever drawn between matter and force in our ancient philosophical works. If our Swamy is satisfied that Ramagita is a great authority on Esoteric science I shall not attempt to deprive him of his satisfaction; and as the Esoteric doctrine taught by Sankaracharya and other great Vedantic writers is almost identical with the Esoteric Arhat doctrine as far as it goes, it is impossible for me to enumerate all the similarities between the two systems for our hermit's delectation: but I shall be very glad if he can kindly point out *where* and in *what* they differ.

I beg also to inform him that it is impossible to think of Purusha except in conjunction with Mulaprakriti, since Purusha can act *only through Prakriti*. In support of these views I may refer him to Sankaracharya's *Soundarya lahari* and his commentary on Namakam and Swetaswatarupanishad. It is quite clear that an *Adhishtatha* can never exist without Upadanam. If, as is stated by Sankaracharya, Purusha is *Adishtatha* or *Karta*, and if Prakriti is Upadanam, the necessary co-existence of these two aspects becomes inevitable. As regards the passage quoted from Taittiriya Upanishad, I have to inform the hermit that the word Prakriti therein mentioned means differentiated Prakriti. Not satisfied with the abusive language contained in the body of his article and his allusion to the "black mouse," (a passage omitted therefrom for decency's sake,) our learned opponent has thought it proper to record an emphatic declaration at the termination of his article that the Editor's views are *Esoteric*

* Dreamless sleep, and—*Tureeya Avastha*, or the condition of intimate union with Parabrahm—a stage higher than extasis.

† A condition of Prakriti when it has but the germs of the three *gunas*, viz., *Satwa*, *Rajas*, and *Tamas*.

‡ *Avyakta*—The unrevealed Cause.

and not *Esoteric*. Undoubtedly, as far as they are communicated to him through the medium of this journal, they are exoteric; for if really esoteric they would not be thus made public. But it is a matter of very little consequence to the progress of theosophy whether the Swamy of Almora considers them esoteric or exoteric, provided they are reasonable, and in harmony with the doctrines of the great teachers of ancient Aryavarta.

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“ODORIGEN” AND JIVATMA.*

BY DHARANIDAR KAUTHUMI, F. T. S.

I HAVE perused with much interest and care the excellent paper read by Dr. Salzer (F. T. S.) at the first anniversary meeting of the Bengal Theosophical Society. It would be of immense advantage if the teachings of the ancient philosophical schools of this country are examined in the light of modern science, by scientists, able to bring to their task the rare qualification of an unbiassed mind, ready to follow truth, wherever she might lead. Dr. Salzer deserves well of us in having publicly come forward to show how the researches of our ancestors into the mysteries of nature lie in advance of the furthest confines of modern scientific thought. There is a well-known Sanskrit treatise, where most of the deductions of Dr. Yaegar are anticipated and practically applied to sexual selection in the human species. This subject of *aura seminalis* finds a pretty full treatment there. The connection between what Dr. Yaegar calls “odorigen” and *jivatma* or *prana* as it is differently called in different systems of Indian philosophy has been well traced. But his remarks on this subject, able as they no doubt are, call for a few observations from the point of view of occult philosophy. *Jivatma* has been described by a trustworthy authority as a “form of force, indestructible, and when disconnected with one set of atoms is immediately attracted by another set.” Dr. Salzer concludes from this that occult philosophy looks upon it as an abstract force or force *per se*. But surely this is bending too much to the Procrustian phraseology of modern science, and if not properly guarded will lead to some misapprehension. Matter in occult philosophy means existence in the widest sense of that word. However much the various forms of existence, such as physical, vital, mental, spiritual, &c., differ from each other, they are mutually related as being parts of the ONE UNIVERSAL EXISTENCE, the Parabrahma of the Vedantist. Force is the inherent power or capacity of Parabrahma, or the “Matter” of occultism, to assume different forms. This power or capacity is not a separate entity, but is the thing itself in which it inheres; just as the three-angled character of a triangle is nothing separate from the triangle itself. From this it will be abundantly clear that accepting the nomenclature of occult science, one cannot speak of an abstract force without being guilty of a palpable absurdity. What is meant by *Jivatma* being a “form of force, &c.” is that it is matter in a state, in which it exhibits certain phenomena, not produced by it in its sensuous state, or in other words, it is a property of matter in a particular state, corresponding with properties called under ordinary circumstances heat, electricity, &c., by modern science, but at the same time without any correlation to them. It might here be objected that if *Jivatma* was not a force *per se*, in the sense which modern science would attach to the phrase, then how can it survive unchanged the grand change called death, which the protoplasm, it inheres in, undergo; and even granting that *Jivatma* is matter in a particular state, in what part of the body shall we locate it in the teeth of the fact that the most careful examination has not been successful in detecting it? *Jivatma*, as has already been stated, is subtle supersen-

suous matter, permeating the entire physical structure of the living being, and when it is separated from such structure life is said to become extinct. It is not reasonable therefore to expect it to be subject to detection by the surgeon’s knife. A particular set of conditions is necessary for its connection with an animal structure, and when those conditions are disturbed, it is attracted by other bodies, presenting suitable conditions. Dr. Yaegar’s “odorigen” is not perhaps *Jivatma* itself, but is one of the links which connects it with the physical body; it seems to be matter standing between *Sthula Sarira* and *Jivatma*.

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PROF. EDARD’S NEW ELECTRO-MAGNETIC
APPARATUS FOR THE TREATMENT OF
DISEASES.

WE have to acknowledge with thanks a small brochure in French from Professor Edard of Paris giving us a short description of the new electro-magnetic apparatus he has invented and perfected for the treatment of a variety of diseases which mortal flesh is heir to. From what we have heard of him from friends residing in Paris, and from the notices that have occasionally appeared in the French papers—especially the one published in “*La Vie Domestique*,” by M. L. de Cazeneuve, we find that the inventor has been very successful with his apparatus in alleviating human suffering. Diseases, such as rheumatism, gout, asthma, palpitations of the heart, bronchitis, &c. &c., that were pronounced by medical men as almost incurable, have yielded before his electro-magnetic *frictionneurs*, the like of which are not many, and which can be easily and advantageously used by the patients themselves even without any technical knowledge of their use. They consist of brushes (*frictionneurs*), belts and soles (*semelles*) to be worn in the shoes, bracelets, &c., and are free from those dangers that are inseparable from the use of the magneto-electric apparatuses employed at present in their practice by medical men who have but lately begun to learn that “Electricity is Life.”

The “*Frictionneur*” or Brush consists of a thin plate of cork having four grooves into which are inserted as many brass tubes. These have their laminæ of magnetised iron and are filled up with magnetic iron ore in powder which we shall refer to presently.

The belts, soles, &c., are made of canvas, to which are also attached tubes containing thin magnets and the iron ore.

The *frictionneur* is used, as its name implies, as a brush on the affected parts, or it may be merely applied there as in the case of impaired digestion or pulmonary affections, or pain in any part of the body. The electro-magnetic belts, bracelets and soles are used with perfect ease by the patients, of course in direct contact with the affected parts. The soles made of thin layers of cork are to be placed within the shoes and are an excellent antidote for that inconvenient and annoying malady—coldness of the feet.

These contrivances—the result of long study and innumerable experiments—the manipulation of the magnetic ore is a secret with the inventor—are a constant reservoir of electricity imparting it to the nerves where it is wanting, and favouring an equal distribution of that subtle force in those parts where it has accumulated to an inconvenient extent as in the case of heat or inflammation. Those persons who are not good sailors and are not blessed with “*dura ilia*” will be glad to learn that M. Edard’s belts are an instantaneous and never-failing cure for sea-sickness. Numerous well-authenticated and verified instances and successful experiments have been recorded of these belts as charms against that malady which, as we have heard, deters many a native of India from proceeding to Europe. We also learn that M. Edard does not discard the mesmeric cure of diseases, for in the treatment of some of them which he personally superintends, he supplements electro-magnetism with

* *Jivatma* applies here to the 2nd principle of man referred to in the *Fragments of Occult Truth*, No. 4, and not the 7th principle of the Vedantists. It ought to be properly called *Jiva* or *prana* (life).—Ed.

mesmerism, the concentrated and purified essence, so to speak, of the magnetic forces of Nature in their crude and unrefined state.

“Every living body”—writes Mons. Cazenouve—“is an electrical and magnetical apparatus with functions under atmospheric influence—the reservoir of the two electricities. Ampère has proved it. . . The habitual function of the muscles has to be attributed to the effect produced by a current the fountain head of which is none other than our WILL.”

Now “M. Edard, a veritable human torpilla, finds in himself the elements which furnish him with the means of producing a well regulated vibration to the degree that is needed, in the already vibrating organism and the materials which compose his electro-magnetic apparatuses. . . .” One can imagine the results that can be produced by the intelligent guidance of the magneto-electric currents. One of the most curious of his experiments is that of the so-called “dry bath”—an invention of Mr. Edard.

A vast room in his house at Passy (near Paris), 22, Rue Dubare, that any one can visit, is devoted specially to this operation. A large automatical arm chair, is the chief electro-magnetic apparatus in the experiment and of an enormous power. The patients under treatment are placed in it. . . . Insulated by four glass cups and a thin layer of *gutta-percha* from the floor, the arm chair rests on a carpet covering 1419 sheaths of canvas filled with the oxydized ore of magnetic iron. The arm chair furnished inside with a mechanism of 36 spools and armatures of soft iron, finds itself at a given moment under the influence of a magnetic current produced by five elements (the great model of a “Gaiffe-pile” with a basis of bichromate of potassium). The heat disengaged by the arm-chair strongly disposes the patient to receive the special electro-atmospheric action proceeding from the disengagement of the ozone* generated by a powerful statical machine of Oltz, placed in simultaneous communication with the sheaths that cover an area of 24 square metres of the floor. In this particular state of chemical activity, the oxygen acquires physiological properties that act directly upon the organism in sur-exciting its functions.

Ozone, as every one well knows, exists wherever there is an active vegetation, as in the fields, the forests, etc., whereas there is a considerable diminution of it in towns. Thus an artificial atmosphere impregnated with oxygen is being created and must act beneficially upon the patients who are dying for the need of it. . . . “Thus Mr. Edard bathes himself and his patients in this life-restoring atmosphere, saturates himself with the effluvia all charged with ozone! and thanks to the reactive force with which he himself is endowed, he excites a similar reaction in his subject. . . .”

“Another statical machine of Carre, is sometimes placed in communication with the patient. . . . Nothing so curious as to witness Mr. Edard’s experiments, during the evening in dark. The whole room appears literally on fire; operator and patient, arm-chair and floor, are flashing with thousands of brilliant sparks. Under Mr. Edard’s hand, the living battery, the hair of those present, like luminous rays seem moved to and fro by a gentle breeze, standing on end and being lowered in turn, while under the feet of the persons present move in luminiferous dots innumerable sparks and cracking scintillas. . . .”

The magnetic iron ore used in his apparatus is brought from Madagascar, from Naples, from the banks of the Rhine, and from two places in France, Puy-en-Velay and Soulac. But M. Edard accords preference to the ore from the last-mentioned place, although it is charged with a quartzose sand rendering it difficult of purification.

It is an established fact in science that all magnetic iron, whether artificial or natural, loses its magnetism when exposed to a very high temperature or when more

or less oxydized. But M. Edard has found out a process—the secret of which he keeps to himself—by which no elevation of temperature nor oxydisation can destroy the magnetism of the mineral in powder that he uses in his tubes, so that this property renders his electro-magnetic appliances more enduring and valuable than those which we have seen advertised elsewhere.

We conclude this short notice of the Professor’s appliances by drawing the attention of our readers to an interesting experiment described by M. L. de Cazenouve, made of the vivifying efficacy of this magnetic mineral powder. An orange tree 200 years old having a girth of nearly 18 feet was found to be sluggish in growth and losing its vitality, presaging total ruin and death. M. Edard administered to it a dose of 250 grains of his powder and in a short time the tree gradually resumed its original vitality, and recovered its normal state of vigour and fruitfulness. This experiment thus establishes, nay corroborates, the fact that animal life and plant life are identical in the main and are but different phases of that mysterious Vital Force that pervades and vibrates throughout the whole universe.

We would strongly advise those of our readers who suffer from diseases pronounced incurable by their blessed, learned physicians, whose god is allopathy and themselves its prophets, to try the new apparatuses. They are extremely cheap and can be had for a few rupees.

[The Manager of this Journal will be most happy to render services in that direction to whomsoever may need them.]

K A R M A.

(An Appendix to *Fragments of Occult Truth*.)

WITH reference to a tenet in one of the *Fragments of Occult Truth*, a respected member of our Society—N. D. K.—writes to enquire “What Karma propels the higher Ego into the next birth,” when “a highly depraved personality is dropped out.”

At the outset it may be well to repeat again what has been already so often stated, namely, that the *Fragments* being but fragmentary and *incomplete*, must go on exhibiting difficulties and even *apparent* discrepancies until the whole doctrine concerning the after-state of the *Ego* is thoroughly mastered. But students with a tolerable amount of intuitive perception have had enough of philosophy given them, to enable the more advanced ones to work out many a detail: especially if they live the life which clears the inner vision. Few of these can be given in a publication that reaches the outsider as well as the student of occultism. There are secrets of initiation that it is impossible to communicate promiscuously to the world at large, for it would amount to throwing many a mind into a direful confusion, unless the whole doctrine is explained; and this no adept or even advanced neophyte would consent to do at this stage of the teaching. But this particular tenet having been already outlined, there is no further necessity of remaining silent with regard to this special detail.

The readers of Col. Olcott’s *Buddhist Catechism* may well recall here with advantage the following very suggestive passages (pages 54 and 55):—

“.....In each birth the *personality* differs from that of the previous or next succeeding birth. Karma, the *deus ex machina*, masks (or shall we say reflects?) itself now in the personality of a sage, again as an artisan, and so on throughout the string of births. But though personalities ever shift, the one line of life along which they are strung like beads, runs unbroken. . . .”

Alongside with the above quotation should be put the following from the *Fragments of Occult Truth*, No. 1 (October *Theosophist*, Vol. III, No. 1, page 19, col. 2):—

“.....The time will come, no doubt, but many steps higher on the ladder, when the Ego will regain its consciousness of all its past stages of existence. . . .”

*Oxygen in an active or highly electro-negative state, as explained by Faraday.—Ed.

If the enquirer will realise the real meaning of these two quotations, he will have the key to a correct understanding of the question as to what *Karma* propels the higher *Ego* into the next birth, when even that of a highly depraved personality is dropped out, together with the personal soul that weaved it out. It will be clear from these passages that the individuality or the spiritual monad is a thread upon which are strung various personalities. Each personality leaves its own—the higher spiritual—impressions upon the divine *Ego*, the consciousness of which returns at a certain stage of its progress, even that of the highly depraved soul that had to perish in the end. The reason for it becomes self-evident, if one reflects that however criminal and lost to every glimmer of a higher feeling, no human soul is yet born utterly depraved, and that there was a time during the youth of the sinful human personality when it had worked out some kind or other of *Karma*; and that it is this that survives and forms the basis of the *Karma* to come. To make it clearer, let us suppose that A lives to that age when a person becomes an adult and begins to bloom fully into life. No man, however vicious his natural tendency, becomes so at once. He has had therefore time to evolve a *Karma*, however faint and insignificant. Let us further imagine that at the age of eighteen or twenty A begins to give way to vice and thus gradually loses the remotest connection with his higher principle. At thirty or say forty, he dies. Now, the personality of A between fifteen and twenty is as little the personality of A from twenty to thirty, as though it were quite another man. Even the physiologists divide the physical personality into stages of seven, and show man changing atoms to the last, every seven years. The same with the inner man. The fifth principle of the sensual, highly depraved man, may and will perish, while the *Karma* of his youth, though not strong and complete enough to secure for him a bliss in *Devachan* and union with his higher principle—is yet sufficiently outlined to allow the monad a grasp on it for the next rebirth. On the other hand we are taught that it so happens sometimes that the *Karma* of a personality is not fully worked out in the birth that follows. Life is made up of accidents, and the personality that becomes may be hindered by circumstances from receiving the full due its *Karma* is entitled to, whether for good or for bad. But the Law of Retribution will never allow itself to be cheated by blind chance. There is then a provision to be made, and the accounts that could not be settled in one birth will be squared in the succeeding one. The portion of the sum-total which could not be summed up on one column is carried forward to the following. For verily the many lives of an individual monad were well compared in the *Pragments* to the pages of an account book—THE BOOK OF LIFE or—Lives....

Out of these impressions, then, which constitute the *Karma* of the youth, is evolved the new personality. Our botanical friends may know that the croton plant evolves out of itself another plant, when the one already evolved dies out or withers away. Nature must always progress, and each fresh attempt is more successful than the previous one. This fresh evolution is due to the latent potentiality of life it has within itself. In the same manner, although one particular personality may be so far depraved as to be entirely dissociated from the spiritual monad and go into the *eighth* sphere, where annihilation is its lot, yet the impressions of the previous personalities upon the higher *Ego* have in them potentiality enough to evolve a new physical *Ego*, like the croton plant. The connection between a man's spiritual monad and the succession of physical *Egos* with which it is temporarily associated, has been, some where in these columns, compared to the retrospective glance of a man on some past period of his earthly existence. While reviewing in his memory his work day by day—those days on which he did nothing of any importance and passed idly away, having left no impression on his mind, must be, and are to him, like a perfect blank. No

consciousness that he had passed such days remains there. In the same manner, the *Ego* when at the end of its long pilgrimage will regain consciousness of those personalities only which have made a sufficiently strong spiritual, hence indelible, mark on the monad, while the memory of the conscious acts of the particular depraved personality which goes to the eighth sphere will be entirely obliterated.

It may then be urged what stimulus is there for a man to be good and pure, if his spiritual monad is any how to progress? This is no doubt a side issue but a very important one. It must not be discussed however at this stage of our writing.

“ESOTERIC BUDDHISM.”

MR. A. P. SINNETT, F. T. S., author of “the Occult World,” has in the press of Messrs. Trubner and Co. a new volume of Asiatic Esotericism, to which he gives the above title, and which is destined to create a much wider interest even than his other work. Its great novelty consists in its being an exposition of certain tenets of the secret doctrine of Tibetan Buddhism—that of the Arhats which, as our readers know, is but another name for the “World Religion” or Occult Doctrine underlying all the ancient faiths of mankind. It is the key alike to the veiled language of the Parsi, Hindu, Buddhist, Babylonian, Egyptian, Hebrew Grecian, Roman, and all other Scriptures. He who masters it perfectly will comprehend the essence of whatsoever religion has been evolved by humanity as the vehicle for its highest spiritual concepts. It would be exaggeration to say that the reader of Mr. Sinnett's two books may count upon finding anything more than a glimpse at this Wisdom Religion, for he is but a beginner in this branch of study. Yet, at the same time, it must be conceded that he has, under especially favouring circumstances, been able to get a clearer insight into some portions of this occult philosophy, and permitted to express it in plainer terms than any other author of modern times. The world-wide circulation of the “Occult World”—of which three editions have been sold already—is at once an evidence of the general interest now felt in these subjects, and a guarantee of the success which awaits the new, and more important, volume. In another place will be found the manager's announcement, to which intending purchasers are referred.

THE SPECIAL ATTENTION of the general reader as well as of members is called to an important article in the *Supplement* on “Chelaship.” Facts of the highest importance to all who aspire to the practical study of occult science are therein given. As the provisions of criminal statutes have no terrors for the virtuous, so the warning contained in the article will not daunt those who feel themselves equal to the great Trial.

THE SEPTENARY PRINCIPLE IN ESOTERICISM.

SINCE the present exposition of the Arhat esoteric doctrine was begun, many who had not acquainted themselves with the occult basis of Hindu philosophy have imagined that the two were in conflict. Some of the more bigoted have openly charged the Occultists of the Theosophical Society of propagating rank Buddhist heresy; and have even gone to the length of affirming that the whole Theosophic movement was but a masked Buddhist propaganda. We were taunted by ignorant Brahmins and learned Europeans that our septenary divisions of nature and everything in it, including man, is arbitrary and not endorsed by the oldest religious systems of the East.

Fortunately, we have not been obliged to wait long for our perfect vindication. In the following number our Brother Mr. T. Subba Row, B. A., B. L., confessedly a learned Occultist and ripe scholar, will lay before the

public through these columns extracts from original texts which unanswerably prove that all the root-ideas embodied in the *Fragments* series were entertained by Vyasa, the great initiated adept and Rishi. The truths of the Arhat secret doctrine are thus substantiated by an authority whose orthodoxy no Hindu of whatsoever sect will dare deny. The passages were but recently stumbled upon by Mr. Subba Row in the course of reading upon another subject; thus affording us one more of those striking coincidences which by some happy chance have of late been so frequent. Meanwhile, it is proposed to throw a cursory glance at the Vedas, the Upanishads, the Law-Books of Manu, and especially the Vedanta, and thus show that they too prove the claim. Even in their crude exotericism their affirmation of the seven-fold division is glaring. Passage after passage hints at it. And not only can the mysterious number be found and traced on every page of the oldest Aryan Sacred Scriptures, but in the oldest books of Zoroastrianism as well; in the rescued cylindrical tile records of old Babylonia and Chaldea, in the "Book of the Dead" and the Ritualism of ancient Egypt and even in the Mosaic books—without mentioning the Secret Jewish works, such as the Kabala.

Within the narrow limits of a magazine article there can scarcely be found room enough for bare quotations, which we must leave to stand as land-marks and not even attempt long explanations. To really take up the subject requires more than mere *Fragments*. It is no exaggeration to say that upon each of the few hints now given in the cited Slokas a thick volume might be written.

From the well-known hymn To Time, in the Atharva-Veda (XIX. 53.) :—

"Time, like a brilliant steed with seven rays,
Full of fecundity, bears all things onward.

.....
Time, like a seven-wheeled, seven-naved car moves on,
His rolling wheels are all the worlds, his axle
Is immortality....."

—down to Manu "the first and the seventh man," the Vedas, the Upanishads, and all the later systems of philosophy teem with allusions to this number. Who was Manu, the son of Swayambhuva? The secret doctrine tells us that *this* Manu was no man but the representation of the first human races evolved with the help of the Dhyani-Chohans (*Devas*) at the beginning of the first Round. But we are told in his Laws (Book I. 80) that there are fourteen Manus for every Kalpa or "interval from creation to creation" (read interval from one *minor* "Pralaya" to another); and that "in the present divine age, there have been as yet seven Manus." Those who know that there are seven rounds, of which we have passed three, and are now in the fourth; and who are taught that there are seven dawns and seven twilights or fourteen *Manvantaras*; that at the beginning of every Round and at the end and on, and between the planets there is "an awakening to *illusory* life," and "an awakening to *real* life," and that, moreover, there are "root-Manus" and what we have to clumsily translate as "the seed-Manus"—*the seeds for the human races of the forthcoming Round* (a mystery divulged, but to those who have passed their 3rd degree in initiation); those who have learned all that, will be better prepared to understand the meaning of the following. We are told in the Sacred Hindu Scriptures that "The first Manu produced *six* other Manus, (*seven* primary Manus in all) and these produced in their turn each seven other Manus"—(Bhṛigu I. 61-63)* the production of the latter standing in the occult treatises as 7×7 . Thus it becomes clear that Manu—the last one, the progenitor of our Fourth Round Humanity, must be the *seventh*, since we are on our fourth Round, and that there is a

a *root-Manu* at globe A and a *seed-Manu* at globe G. Just as each planetary Round commences with the appearance of a "Root—Manu" (Dyan Chohan) and closes with a "Seed-Manu," so a *root* and a *Seed* Manu appear respectively at the beginning and the termination of the human period on any particular planet. It will be easily seen from the foregoing statement that a *Manu-antaric* period means, as the term implies, the time *between* the appearance of two Manus or Dyan Chohans; and hence a *minor Manvantara* is the duration of the *seven* races on any particular planet, and a *major manvantara* is the period of one human round along the Planetary chain. Moreover, that, as it is said that each of the seven Manus *creates* 7×7 Manus, and that there are 49 root-races on the seven planets during each Round, then every root-race has its Manu. The present seventh Manu is called "Vaivasvata" and stands in the exoteric texts for that Manu who represents in India the Babylonian Xisuthrus and the Jewish Noah. But in the esoteric books we are told that Manu Vaivasvata, the progenitor of our *fifth* race who saved it from the flood that nearly exterminated the fourth (Atlantis)—is not the seventh Manu, mentioned in the nomenclature of the Root—or primitive Manus, but one of the 49 "emanated from this "root"—Manu."

For clearer comprehension we here give the names of the 14 Manus in their respective order and relation to each Round.

1st Round.	{ 1st (Root) Manu on Planet A.—Swayambhuva, 1st (Seed) Manu on Planet G.—Swarochi (or) Swarotisha.
2nd Round.	{ 2nd (R.) M. on Planet A.—Uttama. 2nd (S.) M. " " G.—Thamasa.
3rd Round.	{ 3rd (R.) M. " " A.—Raivata. 3rd (S.) M. " " G.—Chackhnska.
4th Round.	{ 4th (R.) M. " " A.—Vaivasvata (our progenitor) 4th (S.) M. " " G.—Savarni.
5th Round.	{ 5th (R.) M. " " A.—Daksha Savarni. 5th (S.) M. " " G.—Brahma Savarni.
6th Round.	{ 6th (R.) M. " " A.—Dharma Savarni. 6th (S.) M. " " G.—Rudra Savarni.
7th Round.	{ 7th (R.) M. " " A.—Ronchya. 7th (S.) M. " " G.—Bhontya.

Vaivasvata thus though seventh in the order given, is the primitive Root-Manu of our 4th Human Wave :— [the reader must always remember that Manu is not a man but collective humanity], while *our* Vaivasvata was but one of the seven Minor Manus who are made to preside over the seven races of this our planet. Each of these has to become the witness of one of the periodical and ever-recurring cataclysms (by fire and water in turn) that close the cycle of every Root-race. And it is this Vaivasvata,—the Hindu ideal embodiment called respectively Xisuthrus, Denkalion, Noah and by other names—who is the allegorical man who rescued our race when nearly the whole population of one hemisphere perished by water, while the other hemisphere was awakening from its temporary obscurity.

The number *seven* stands prominently conspicuous in even a cursory comparison of the 11th Tablet of the Izdhubar Legends of the Chaldean account of the Deluge and the so-called Mosaic books. In both the number seven plays a most prominent part. The clean beasts are taken by *sevens*, the fowls by *sevens* also; in *seven* days, it is promised Noah, to rain upon the earth; thus he stays "yet other seven days," and again *seven* days; while in the Chaldean account of the Deluge, on the *seventh* day the rain quieted. On the *seventh* day the dove is sent out; by *sevens*, Xisuthrus takes "jugs of wine" for the altar, etc. Why such coincidence? And yet we are told by, and bound to believe in, the European orientalist, when passing judgment alike upon the Babylonian and Aryan chronology they call them "extravagant and fanciful!" Nevertheless, while they give us no explanation of, nor have they ever noticed, as far as we know, the strange oneness in the totals of the *Semitic*, Chaldean, and *Aryan* Hindu chronology, the students of Occult Philosophy find the following fact ex-

* The fact that Manu himself is made to declare that he was created by Viraj and then produced the ten Prajapatis, who again produced seven Manus, who in their turn gave birth to seven other Manus, (Manu, I. 33-36) relates to other still earlier mysteries, and is at the same time a *blind* with regard to the doctrine of the Septenary chain.

tremely suggestive. While the period of the reign of the 10 Babylonian antediluvian kings is given as 432,000 years,* the duration of the post-diluvian Kali-yug, is also given as 432,000, while the four ages or the divine *Maha yug*, yield in their totality 4,320,000 years. Why should they, if fanciful and "extravagant," give the identical figures, when neither the Aryans nor the Babylonians have surely borrowed anything from each other! We invite the attention of our occultists to the three figures given 4 standing for the perfect square 3 for the triad (the seven universal & the seven Individual principles) and 2 the symbol of our illusionary world a figure ignored and rejected by Pythagoras.

It is in the *Upanishads* and the *Vedanta* though, that we have to look for the best corroborations of the occult teachings. In the mystical doctrine the *Rahasya*, or the *Upanishads*; "the only Veda of all thoughtful Hindus in the present day," as Monier Williams is made to confess, every word, as its very name implies,† has a secret meaning underlying it. This meaning can be fully realized only by him who has a full knowledge of *Prana*, the ONE LIFE, "the nave to which are attached the seven spokes of the Universal Wheel." (Hymn to *Prana*, Atharva Veda XI. 4).

Even European Orientalists agree that all the systems in India assign to the human body: a, an exterior or gross body (*sthula-sarira*); b, an inner or shadowy body (*sukshma*), or *linga-sarira*, (the vehicle), the two cemented with—c, life (*jiv* or *karana-sarira* a, "causal body.")‡ These the occult system or esotericism divides into seven, farther adding to these—*kama*, *manas*, *buddhi* and *atman*. The *Nyaya* philosophy when treating of *Prameyas* (by which the objects and subjects of *Prana* are to be correctly understood) includes among the 12 the seven "root principles." (See IXth Sutra) which are 1. soul (*atman*), and 2. its superior spirit *Jivatman*: 3. body (*sarira*), 4 senses (*indriya*), 5. activity or will (*pravritti*) 6. mind (*manas*), 7. Intellection (*Buddhi*). The seven *Padarthas* (enquiries or predicates of existing things) of Kanada in the *Vaiseshikas*, refer in the occult doctrine to the seven qualities or attributes of the seven principles. Thus: 1, substance (*dravya*)—refers to body or *sthula-sarira*; 2. Quality or property (*guna*) to the life principle *jiv*; 3. Action or act (*karman*) to the *Linga sarira*; 4. Community or commingling of properties (*Samanya*) to *Kamarupa*; 5. Personality or conscious individuality (*Visesha*) to *Manas*; 6. Co-inherence or perpetual intimate relation (*Samvaya*) to *Buddhi*, the inseparable vehicle of *Atman*; 7. Non-existence or *non-being* in the sense of, and as separate from objectivity or substance (*a bhava*)—to the highest monad or *Atman*.

Thus whether we view the ONE as the Vedic *Purusha* or *Brahman* (neutral) the "all-expanding essence;" or as the universal spirit, the "light of lights" (*vyotisham vyotih*) the TOTAL independent of all relation—of the *Upanishads*; or as the *Paramatman* of the *Vedanta*; or again as Kanada's *Adrishta* "the unseen Force," or divine atom; or as *Prakriti*, the "eternally existing essence," of *Kapila*, we find in all these *impersonal* universal Principles the latent capability of evolving out of themselves "six rays" (the evolver being the seventh). The third aphorism of the *Sankhya-Karika*, which says of *Prakriti* that it is the "root and substance of all things," and no production but itself a producer of "seven things which produced by it, become also producers"—has a purely occult meaning.

* See "Babylonia" by George Smith, p. 36. Here again, as with the *Manus* and 10 *Pradjapatis* and the 10 *Sephiroths* in the *Book of Numbers*—they dwindle down to seven!—Ed.

† *Upa-ni-shad* means according to Brahminical authority—"to conquer ignorance by revealing the secret spiritual knowledge." According to Monier Williams—the title is derived from the root *sad* with the prepositions *upa* and *ni*, and implies "something mystical that underlies or is beneath the surface."—Ed.

‡ This *Karana-sarira* is often mistaken by the uninitiated for *Linga-sarira*, and since it is described as the inner rudimentary or latent embryo of the body—confounded with it. But the Occultists regard it as the life (body) or *Jiv*, which disappears at death;—is withdrawn—leaving the 1, and 3rd principles to *desintegrate* and return to their elements.—Ed.

What are the "producers" evolved from this universal root-principle, *Mula-prakriti* or undifferentiated *primeval cosmic matter*, which evolves out of itself consciousness, and mind, and is generally called "Prakriti" and *amulam mulam*, "the rootless root," and *A-vyakta*, the "unevolved evolver," etc.? This primordial *tattwa* or "eternally existing 'that,' the unknown essence, is said to produce as a first producer 1. *Buddhi*—"intellect"—whether we apply the latter to the 6th macrocosmic or microcosmic principle. This first produced produces in its turn, (or is the source of) *Ahankara*, "self-consciousness" and *manas* "mind." The reader will please always remember, that the *Mahat* or great source of these two internal faculties "*Buddhi*" *per se* can have neither self-consciousness nor mind; viz., the 6th principle in man can preserve an essence of *personal* self-consciousness or "personal individuality" only by absorbing within itself its own waters, which have run through that *finite* faculty; for *Ahankara*, that is the perception of "I," or the sense of one's personal individuality, justly represented by the term "Ego-ism"—belongs to the *second* or rather the third production out of the seven, viz., to the 5th principle, or *Manas*. It is the latter which draws "as the web issues from the spider" along the thread of *Prakriti*, the "root principle," the four following subtle elementary principles or particles *Tanmatras*, out of which third class "the *Maha-bhutas* or the gross elementary principles, or rather *sarira* and *rupas*, are evolved—the *kama*, *linga*, *jiva* and *sthula sarira*. The three *gunas* of "Prakriti"—the *Sattwa*, *Rajas* and *Tamas* (purity, passionate activity, and ignorance or darkness,)—spun into a triplestranded cord or "rope," pass through the seven or rather six, human principles. It depends on the 5th—*Manas* or *Ahancara* the "I"—to thin the *guna*, "rope," into one thread—the *sattwa*; and thus by becoming one with the "unevolved evolver," win immortality or eternal conscious existence. Otherwise it will be again resolved into its *Maha-bhutic* essence; so long as the triple stranded-rope is left unstranded, the spirit (the divine monad) is bound by the presence of the *gunas* in the principles "like an animal" (*purusha pasu*). The spirit, *atman* or *jivatman* (the 7th and 6th principles) whether of the *macro* or *microcosm*, though bound by these *gunas* during the objective manifestation of universe or man, is yet *nirguna*, i. e., entirely free from them. Out of the three producers or evolvers, *Prakriti*, *Buddhi* and *Ahancara*, it is but the latter that can be caught (when man is concerned) and destroyed when *personal*. The "divine monad" is *aguna* (devoid of qualities), while *Prakriti* once that from passive *Mula-prakriti* it has become *a-vyakta* (an active evolver) is *gunavat*—endowed with qualities. With the latter—*Purusha* or *Atman* can have naught to do (of course being unable to perceive it in its *gunavatic* state); with the former—or *Mula-prakriti* or undifferentiated cosmic essence it has—since it is one with it and identical.

The *Atma Boddhi* or "knowledge of soul," a tract written by the great Sankaracharya, speaks distinctly of the seven principles in man, (see 14th verse). They are called therein the five sheaths (*pancha-kosa*) in which is enclosed the divine monad—the *Atman* and *Boddhi*, the 7th and 6th principles, or the individuated soul when made distinct (through *avidya*, *maya* and the *gunas*) from the supreme soul—*Parabrahm*. The 1st sheath called *Ananda-maya*, the "illusion of supreme bliss"—is the *manas* or fifth principle of the occultists, when united to *Buddhi*; the 2nd sheath is *Vijnana-maya-kosa*, the case or "envelope of self-delusion," the *manas* when self deluded into the belief of the *personal* I, or *ego*, with its vehicle. The 3rd—the *Mano-maya* sheath composed of "illusionary mind" associated with the organs of action and will, is the *Kamarupa* and *Lingasara* combined, producing an illusive "I" or *Mayavi-rupa*. The 4th sheath is called *Prana-maya*, "illusionary life," our *second* life principle or *jiv*, wherein resides life, the "breathing" sheath. The 5th *kosa* is called *Anna-maya*

or the sheath supported by food—our gross material body. All these sheaths produce other smaller sheaths—or six attributes or qualities each, the seventh being always the *root* sheath, and the Atman or spirit passing through all these subtle ethereal bodies like a thread, is called the “thread-soul” or *sutratman*.

We may conclude with the above demonstration. Verily the Esoteric doctrine may well be called in its turn the “thread-doctrine,” since, like *Sutratman* or *Pranatman*, it passes through, and strings together all the ancient philosophical religious systems, and what is more,—reconciles and explains them. For though seeming so unlike externally, they have but one foundation, and of that the extent, depth, breadth and nature are known to those who have become, like the “Wise Men of the East,” adepts in Occult Science.

SPIRIT IDENTITY AND RECENT SPECULATIONS.

(By “M. A. (OXON)” IN *Light*.)

THE question of spirit identity is one extremely difficult to square with some of the most recent speculations, which claim also to be some of the most ancient, touching the nature of spirit and human individuality. Theosophists denounce the use of the word “spirit” by us as loose, inaccurate, and, in fact, indefensible. They tell us that the so-called spirits of the seance-room are not really spirits, in any proper sense of that misused word, but only shells, *reliquite* of what were once individual men, with a survival of a memory, refreshed from time to time by recourse to that storehouse of all ages and of every event—the Astral Light. These fragments of what were once men are in no sense spirits, and should rather be called Ghosts (I suppose our friends would say), being, indeed, shadowy and evanescent, and on their way to extinction. They are but the pale reflection of that spirit, the inner principle, the true self, which they no longer contain. It is not there: it is risen; or, perchance, has fallen to its own place.

So that when I say that the spirit of my friend, Epes Sargent, for example, has communicated with me, I am not accurate. I should rather say—assuming the whole story not to be delusion on my part, or personation on the part of some vain-glorious spook with a talent for histrionics—that certain external principles which had once belonged to that entity, and had constituted part of the composite being which made up his complete self, had given me from the survival of earth-recollections, some facts. These, they would say, would be found to be probably unimportant, and, even as volunteered evidence, only moderately satisfactory. Such communications they would regard as going no way towards proof of the tremendous assumption which they were supposed by Spiritualists to demonstrate; and, in point of fact, they would contend that when sifted, they threw upon the average belief in the return of departed spirits the gravest doubt. They would tell me that in a short time I shall find my friend dropping out of my life, unless unfortunately he be earth-bound, and so an extremely undesirable companion. He will get vaguer and vaguer, paler and more shadowy, with less interest in me and my life, and less memory of earth and all its concerns, until he will die out—that external part of him that has communicated with me here—and I shall seek in vain for further messages.

This, on the best view of the case. But, far more probably, they would tell me that my friend never came near me; that his care for earth and its memories was extinct, and that he was, being what he was, reposing now prior to his next incarnation. This is the assumption, and no amount of evidence shakes it, for just as the average man of science says, “I do not know where the flaw is, but I am sure there is a flaw in your evidence,” so the *Theosophist* says, “You are talking nonsense. It is extremely unlikely that you are right in your suppositions. It is not impossible, indeed, but very unlikely, that a pure spirit should communicate with earth in this way; it does not descend here, but the medium rises to its pure abode.” It would be rude to say that the facts are against such theories, and that when theories are opposed by facts, they must give way sooner or later. This would be so, no doubt, within the domain of exact human knowledge, or of speculation that is not entirely airy. But we

are dealing here with something beyond the range of human science, and we have, as yet, no exact standard of judgment. When any one tells us that such and such things cannot be, we have a right to ask—why? and even to suggest that, in these matters, we are all comprehended in one common ignorance. And we have a right, further, to apply to our investigations the ordinary scientific method, which is not to theorise and then gather facts to support the bubble we have blown, but to amass facts with laborious persistence until it is possible to generalize from them with some show of fairness. It is early days yet to limit us with theories, or at least with a *theory*, to prescribe for our acceptance a rigid dogma which is to be binding on us as a matter of faith; and I, at least, have found no theory that was not at open variance with some ascertained facts; none that did not break down when tested; none that was, in simple directness and applicability, any approach to the theory of the Spiritualist, and, for the matter of that, of the spirits too. But this is probably, because my facts square with that theory, and are not explained by any other that I have met with as yet. I am, however, both ready and willing to keep a listening ear and an open mind.

I have very recently had means of studying this question of identity afresh, and of adding one more to the pile of facts that I have accumulated. The story that I am about to tell is by no means without its difficulties, and I do not record it as one that offers any definite solution of an abstruse problem. But it has its interest, is instructive in its way, and has the merit of being recorded with literal accuracy. I have changed all names, because I should, probably, cause annoyance to friends whom I have no right to annoy. With that exception the story is absolutely exact.

It is necessary for me to be retrospective, in order to make myself intelligible. About ten years ago I received, in unbroken sequence, extending over several years, a great number of messages purporting to come from departed human spirits. These spirits—I must use the word, for life is too short for reiterated periphrases—found me at first very sceptical about them and their concern with me. I cross-questioned them at great length, and did my best to pick a flaw in their statements. These were of an ordinary autobiographical nature, involving minute facts and dates—a sort of skeleton map of their life on earth—and were given in various ways, by raps, by tilts, by automatic writing, by trance-speaking, and so forth. The various means adopted were always adhered to, and I did not succeed in detecting, as other less fortunate investigators unquestionably have, organised fraud or even sporadic attempts at deception. Applying the methods which I should apply to a case of mere human identity, I could detect no flaw. And I may say, in a parenthesis, that I have a right to claim from this a positive result. When a story is told by a large mass of witnesses,—where each is tested by such methods as man has found most suitable in his daily life, and where none breaks down, where no flaw is found, no lack of moral consciousness discovered, these witnesses have established a title to our belief in their veracity. They may be under a delusion: or like the Scotchman’s grand-mother who had seen a ghost, they may be dismissed as her grandson dismissed her, “My grand-mother does na ken it, pair auld body, but she’s an awfu’ leer.” I, however, found no sign of the lie.

Among these invisible interlocutors of mine was one whom I will call John Lilly. He had communicated chiefly through the table, and had selected for himself an extremely distinctive sound. It was quite unmistakable, and for many years it was a thoroughly familiar sound. Then it gradually died out, and remained only as a memory: and even that became faint, and I seldom recalled it. From this spirit, as from many others, I received various items of autobiographical information, facts, dates, and particulars which, since he was a man of mark, I was able to verify. They were exact in every particular, so far as they were susceptible of verification. Some were personal, and I did not find any record of them, but when I did find any record, it corroborated the information given me by Lilly.

Some years had passed since Lilly had apparently dropped out of my life. He had done what he had to do, and had departed. This year a friend whom I had not seen for some ten years invited me to stay with him for a few days. He had settled in a new home, and was within my reach. I, therefore, went to dine with him and spend the night. It was a dinner party, and I had little conversation with my friend before retiring for the night. I soon fell asleep, and was repeatedly disturbed by raps and noises which though I had not heard

them for years, were very familiar to my ears. I was soon wide awake, and satisfied myself that I was not dreaming. The raps were all over the room, but I did not receive any message by means of them. I was sleepy, and disinclined to give myself trouble, though quite wide awake enough to be certain as to what was going on. Raps there were, no doubt, and prominent among them that peculiar sound which Lilly had made his own. It was unmistakable, and I sat listening to it until I grew tired, and fell asleep again wondering what could possibly have brought that sound, so long absent, there and then, in a house I had never before entered, and at the dead of night. It mingled with my dreams all night through, but in the morning it was gone, and I thought no more of it.

After breakfast my friend shewed me round his garden, and pointed out to me what a curious old house it was that he occupied. "It has its history, too," he said, "it was once occupied for some years by a man whose name you may know—John Lilly!"

There was the secret, then. I had by going to the old house in some way touched a chord of memory that brought that spirit again into rapport with me, and had caused him to break the silence of years. I pondered deeply over the occurrence, and was disposed to think that I might have heard of him in connection with the place, either from his own communications or from some book in which I had sought for their verification. I took pains to turn out the records in which I have preserved a detailed account of his words and my verification of them. But I found no mention whatever of his connection with the place then inhabited by my friend. Other things were stated, but not that he had ever lived there. Nor was there in the book which I had consulted any mention of that special fact. I am quite clear that I went to his house totally ignorant of any connection of his with it, and that that connection had never been brought to my notice at any antecedent period.

Now, there is here interesting material for speculation. 1. Was that spirit, the individual John Lilly (as I have chosen to call him) who had lived in that house? What maintained the connection between him and it? And why did the fact of my sleeping in a bedroom which had been his incite him to disturb my repose by a noise which I should naturally associate with his name? Assuming that there was a good reason for his first coming to me (as I believe there was) why, having lapsed into silence, did my going to his house cause him to break that silence? Had he been present all through those years, and made no sign of late, because of the reasons that have kept others silent—reasons good and sufficient—and was he now at last moved to call my notice once again? Then why not speak or make some communication? Was he unable to do more? or was it not permitted to him?

2. If this was but the external shell of the real John Lilly, am I to conclude that his memory—or the memory of his external principles—was stirred to activity by my visit? How then? for that was not the link that bound him to me, nor was it in any way connected with his coming to me at all. Was it a mere accident? and would the same manifestations of his presence have taken place anywhere else where I might chance to be? I cannot say this is impossible, nor even very improbable: but it is rendered unlikely by the repeated cases of connection between special places and special spirits that I and others have frequently observed. This connection has, indeed, been extremely noteworthy in my experience. And since many and many a decade has now elapsed since John Lilly left this earth and hundreds and hundreds of decades since some others who have visited me, what am I to conclude as to the gradual—the very gradual—extinction to which these shells are being subjected?

3. If a personating spirit has been posturing as John Lilly all through these years, what a very remarkable power of acting, and what a very complete knowledge of his part that spirit must have! The actor blacked from head to foot, the better to personate Othello, is not to be compared to this thorough-going relic of what was once a man! What must he have been when complete!

These and various other questions that arise will receive different answers from minds of different complexions. Probably no answer that can be given in our present state of ignorance will be so satisfactory as to command general acceptance. But to one who has had such experience as I have had of similar occurrences the explanation of the Spiritualist will seem, I have no doubt, the most satisfactory,

and the least open to objection. The more subtle Eastern philosopher will apply that explanation which he derives, not from his experience (for he shrinks from actual meddling with those whom he regards as wandering shades to be sedulously avoided), but from his philosophical speculations, or from what he has taught himself to accept as the knowledge of those who can give him authoritative information. I do not presume, here and now, to say anything on the grounds of that belief which I find myself—possibly from insufficient means of information—unable to share. But I ask permission to point out that cases of the kind I have narrated, though they do not occur in the East, do occur here in the West. The Eastern Philosophy, when it does not pooh-pooh them, makes what is to me and to most of those who have actual experience, a quite insufficient explanation of them. Any true philosophy must take account of them; and I am not rash enough to assert that that Theosophy which is expounded by minds so able has not its explanation at hand. But no merely academic disquisition on what philosophy propounds as theoretically probable, or even as demonstrable on high metaphysical principles, can get rid of even one assured fact, however inexplicable may be its *raison d'être*.

In so writing I am desirous only of making one more contribution to the study of a perplexing subject. While I have my own opinion, I am far from desiring to obtrude it, and I trust that I can give impartial heed to the opinions of others.

[EDITOR'S NOTES ON THE SAME.]

Of all the Spiritualists, "M. A. (Oxon)." is the last to whose arguments we would like to take exception, or whose ideas we would try to combat, for he is a friend long and highly esteemed. Yet we must perforce join issues with him, since we have the strongest conviction [we avoid saying *knowledge* lest we should be called dogmatic] that on some points he is as thoroughly mistaken as any ordinary mortal unblest with his remarkable power of discrimination. Besides our own personal regard for him, there never was a believer entitled to more serious and considerate hearing than the author of "Psychography," "Spirit Identity," and other like most excellent works upon psychology. The task becomes the more difficult when one is reminded of the fact that "M. A. (Oxon)," is not a writer merely advocating spiritualistic hypothesis upon second-hand evidence; nor some enthusiastic supporter of promiscuous "spirit visitors" and new phenomena, but the earnest recorder and careful annotator of his own personal dealings with so-called "Spirits," over a series of many years.

But we become braver when we think that, without having the presumption of claiming equal clearness of style or his remarkable ability in the laying out of that, which to him is *direct* but to the public still *presumptive* evidence, we also argue from personal experience; and that unlike the theory he has wedded himself to, our doctrine is backed by the teachings of *all* the philosophies of old, and moreover by the collective experience of men who have devoted their lives to study the occult side of nature. Thus, our testimony may also have some weight, at any rate,—with unbiassed minds. And we say, that in the eyes of the latter, our theory in applicability to *our* facts, will—at least with regard to the "John Lilly" case,—appear far more reasonable, and will clash less with probability than would the acceptance of the common spiritualistic theory.

To begin with, we are constrained to point out that "M. A. (Oxon's)" chief argument with regard to theosophy, is not only palpably incorrect but extremely unfair in one sense. He tells us that "we (the spiritualists?) have a right to apply to our investigations the ordinary scientific method, which is not to theorise and then gather facts to support the bubble we have blown, but to amass facts with laborious persistence until it is possible to generalize from them, with some show of fairness." We remind him in reply that the spiritualistic theory of *the return of the departed spirits* is as old as the first knocks at Rochester, *i. e.*, thirty-five years, and that if any one is to stand accused of having *blown a bubble* before there were facts enough to hang upon them one single straw, it is not the Theosophists but precisely the Spiritualists. We are quite aware that it is not "M. A. (Oxon)" who was the first to give a name to the agency behind *the facts*; but however unwilling to accept the *a priori* theory—and in the case of the spiritualists "a rigid dogma which is to be binding on us as a matter of faith" from first to last indeed—he seems to have accepted it, nevertheless, and now maintains and

defends from the slightest approach of any dissenting doctrine. If we are told that he does so on very good grounds, having found no (theosophical occult) theory that was not at open variance with some ascertained facts," or "that did not break down when tested"—we answer that if such is *his* experience, *ours* is quite the reverse. Besides, it is rather difficult to conceive how a theory can be proved an axiomatic truth so long as only such facts as answer our purpose are applied to it. "M. A. (Oxon)" was never an occultist, and knows yet nothing of the means used to test the various sets of phenomena—and the "spirits" themselves for the matter of that. Whereas there is hardly a theosophist that has now turned an occultist but was a spiritualist before, and some of them as ardent and as uncompromising as "M. A. (Oxon)" himself. Colonel H. S. Olcott was one for about a quarter of a century; and the writer of this, who along with all her family was bred and brought up in the belief of returning "souls" (the great orthodox church inclining to class all of these with evil or "damned" souls—making no difference in the theory) was even until some thirty years or so back far more inclined—occult doctrines notwithstanding—toward the spiritualistic than the occultistic views. We were at one time as ardent a spiritualist as any. No one clung more tenaciously, may more desperately, to the last straw of that hopeful and happy illusion, which promises the bliss of eternal *personal* re-union with all those nearest and dearest that one has lost—than did we. One year in America during one of our visits to that country, and a terrible *personal* ordeal, killed that vain hope and settled *our* knowledge for ever. It needed the death of two persons—the most dearly beloved relatives—to bury for ever the sweet delusive dream. We have learned by experience since to put implicit faith in our teachers; to discern between objective *shells*, men that were—and *subjective* genuine spirits; between elementaries (victims of accident, and suicides) and *elementals*,—men that will be. And we think we have now learned even the difference between the "Brothers of the Light," to use the graphic Eastern expression, and the "Brothers of the Shadow"—both in the supra and submundane spheres, as well as to recognise between the two classes of the same name on our earthly plane. There are Spirits and Spirits; High Planetary Spirits (Dhyan Chohans) who have been human beings millions of ages since and upon other besides our own planet, and there are the *mayavic* appearances of these, projected upon the intra-psyche screen of our mediumistic hence confused, perceptions. There are seers and there are mediums, as there are great men of science and willing and sincere, but ignorant tyros. And it is unfair in "M. A. (Oxon)" to represent the theosophists as prescribing "rigid dogmas" and blind faith, especially when a few lines higher he invalidates his accusation by putting in the mouths of his opponents, addressing the spiritualists, that which represents the correct attitude of the former:—"It is extremely unlikely that you are right in your suppositions. It is *not impossible*, indeed, but very, unlikely "&c. &c."—we are made to say,—words conveying the very opposite of dogmatism.

But we must be now permitted to analyze the cited case; to see whether "John Lilly" could not have performed all that is claimed for him while his *monad* was in the Devachanic or other states—from which *there is no coming back on earth*, in our views, which indeed we force on no one who prefers his own theory. Why could not his *shell*, which, notwithstanding Mr. Morse's very witty definition (though wit is surely no proof) that it is "something that walks about with nothing inside it" have had all it had on earth to make up its seeming personality, *i. e.*, its illusive *ego*, with its grosser personal consciousness, and memory, refreshed and reanimated into momentary activity at every contact with a living medium's brain molecules? Why could not that "shell," we ask, and though "many and many a decade has now elapsed since John Lilly left this earth," have communicated for years (with "M. A. (Oxon)" though chiefly through the table."?) Spiritualists who lay such a stress upon, and point with such a triumph to the Bible when corroborating with its stories of angels and apparitions, the claimed materialization of spirits ought not to lose sight of, and conveniently forget when speaking of "empty shells," the "Rephaim" of the Jews—

which people their Sheol or Hades. Is not the literal meaning of "Rephaim" *pithless* or "empty" *shades*, and is not the Sheol our Kamaloka?

Nor does this fact clash with *our* theory, while it does clash with that of the spiritualists. Besides it being far more likely that a real, genuine disembodied spirit would have avoided communicating "through a table," when he had at his disposal a fine medium's clairvoyance and spiritual consciousness, how is it that the familiar sound of his presence "died out" *gradually* and not abruptly, as might be the case with a "spirit" who had a real mission to perform, who "meant business," and went away honestly and openly after having performed it? Does not this *gradual dying* out of the alleged presence dovetail perfectly with our theory of the gradual *fading* out of the shell? Why should an everlasting semi-material, quite *conscious* entity use such eccentric ways? And why, since "John Lilly" was an old friend, and meant—if there was any one there to mean anything—to recall himself to the memory of "M. A. (Oxon)" why did he not speak, or "rap out," honestly and say what he wanted, instead of keeping our friend semi-awake and *repeatedly disturbing his sleep by raps and noises* at the risk of giving him a bad head-ache? "Was he unable to do more? or was it not permitted to him?" asks the writer. "Permitted!" and by when or what, we wonder? As well expect that the poisonous particles that one is liable to catch in a room where a small-pox patient died, that they should tell the name of him in whom they were generated or explain their business. "John Lilly" had impregnated with his emanations the room for years, and a *portion* at any rate of the personal consciousness of a disembodied and even of a *living* being lingers and will linger for hundreds of decades on the spot he identified himself with, a good proof of its being found in many instances that could be cited. In the apparition, for instance, for years of the astral simulacrum of a titled lunatic in a room in which he had been confined for nine years. Occasional wild cries were heard in it—the servants recognizing the familiar cry and the doctor testifying to it under oath at the inquest made in this case by the police in one of the capital cities of Southern Russia. Whose simulacrum was it, and whose voice? Of the lunatic? But the man had recovered and was at that time living again with his family at Penza, the universal theory becoming, of course under the handling of good christians and clergy that it was the unholy tricks of the Evil One. Moreover the ex-patient who had heard of the terrific news of his own bodily appearance in the room where he had raved for so many years, insisted upon returning to the spot and exposing the *fraud* of his enemies—as he called it. Travelling there, under protest of his family and doctor, he arrived, determined that he should pass the night in his ancient room, and permitting with great difficulty that his friend the said doctor should remain to keep him company. Result:—his own double was seen by himself and doctor, the cries were heard louder than ever, and when at dawn the room was entered by the physician of the asylum and inmates, M. C. ** was found once more a raving lunatic, and his friend in a deadly swoon. The case was officially authenticated at the time and might be found in the police records if searched, for as it happened between 1840 and 1850.

Now let us suppose that instead of recovering and leaving the asylum, the man had died there. Who of the spiritualists would ever doubt but that was his "spirit" howling and his "Mayavirupa" in *propria persona* there? It is on a number of such instances, and our own personal experiences during over forty years—ten of which were passed in a state very like, if not entirely, that of mediumship, until by a supreme effort of will and with the help of initiated friends, we got rid of it that we speak so confidently. Yet our experience is our own, and we would no more ask any one to believe us on our word, than we would stake the faith of our whole life on that of another person. There was no "personating spirit, posturing as John Lilly." But there probably was the elementary shell of John Lilly, fading, perhaps on the eve of being entirely faded out, yet capable of being once more galvanized into producing audible sounds by the presence of one on whose organism it had been living for several years. When this organism came once more in contact with the *reliquiae* it proved like a galvanic shock to a dead corpse.

Now is it right to say that "the more subtle Eastern philosopher will apply the explanation which he derives, not from his experience (for he shrinks from actual meddling with those whom he regards as wandering shades.) . . . but from his

* The medium often need not know anything or have even heard the name of his "Spirit" visitor. His brain in this case plays simply the part of a galvanic battery upon a dying or even dead man's body.—Ed.

philosophical speculations;" for the "Eastern philosopher" does nothing of the kind. It is but the incipient "philosopher," the as yet uninitiated student who is forbidden to meddle with wandering shades, a meddling which, to him, is full of danger. The real philosopher studies the various natures of these invisible agencies in the full possession of his physical consciousness and senses, as much *though not as well* as in the still fuller consciousness of his *spiritual* senses, when he paralyzes his body, with its deceptive suggestions, and puts it out of its power to impede the clearness of his spiritual sight. "And cases of the kind" (narrated by M. A. Oxon)do "occur in the East" as much as, and more, perhaps, than in the West. But were it even so, the Christian kabalists have believed in, and given out the very same doctrine on *shells* as we do now. If our friends will refer to "The III Book of Occult Philosophy" by Cornelius Agrippa, they will find him propounding just the very same tenets. In the chapter "What concerning man after death; diverse opinions," we find the following, given very fully and explicitly in Agrippa's original manuscripts, and very cursorily by his translator, Henry Morley. Leaving out what Trithemius, Henry Kunrath, Paracelsus and other great Occultists, may have said on the subject, we will quote a few lines from the translation in question made by a sceptic:—"Perceptions of the truth exist in the opinions of the ancients . . . yet do the kabalists refuse the Doctrine of Pythagoras* that souls which have become bestial take bestial forms they say; on the contrary, that they return to earth in human frames. . . Sometimes the souls of the wicked reanimate their polluted corpses. . . But when the body returns earth to earth, the spirit returns to God. . . and *this spirit is the mind* (the monad, the *Buddhi*) *the pure Intelligence that was incapable of sin while in the flesh*, however sinned against by *passions of the soul*, and gross delusions of the body. Then if the soul (*personal Ego*, the *Manas*) has lived justly it accompanies the mind, and soul and mind together work in the world of the righteous. . . But the souls that have done evil, parted after death from the mind, wander without intelligence (our shells) subject to all the wild distresses of unregulated passion, and by the affinity they have acquired for the grossness of corporeal matter, assimilate themselves and condense as in a fog, material particles, (materialise?) through which they become sensible again of bodily pain and discomfort. . . souls after death (separated from their spiritual *Ego*, if you please) remember the past, and retain according to their nature more or less of attraction towards the bodies they inhabited, or other flesh and blood (the mediums, evidently). This is most true of souls whose bodies are buried or were subject to violence (the suicides and victims to accident; See *Fragments of Occult Truth*); . . . there are two kinds of necromancy—*necromantia*, when a corpse is animated; *scyomantia*, when only a shade is summoned. But for the reunion of souls with bodies occult knowledge is required." . . . Again in next chapter: "Now the mind only is, by nature, divine, eternal; the reason is airy, durable; the idolum, more corporeal, left to itself, perishes." Which means as plain as it can mean that the "mind" here standing for the 6th and 7th principles, *Atman* and *Buddhi*, or "Spirit and Spiritual soul" or Intelligence, "reason" stands for that spiritual essence the portion of the *personal consciousness*, or "soul that accompanies the mind" (*Manas* following *Buddhi* to Devachan). What Agrippa calls the "idolum" (the *eidolon*) we call the astral shell, or the "Elementary."

The above quotations, though strengthening our claims will of course have no effect upon the spiritualists, and are penned for the sole benefit of our Theosophists. We invite moreover, their attention to the article directly following—"Spirit Identity and Recent Speculations," in the same number of *Light* (April 28th 1883)—"A Haunted House" by J. C. A charming, simple, unpretentiously told story, bearing every mark of sincerity and genuineness upon its face. What do we find in it? a loving wife, a mother losing her husband in a house that was haunted before they had come to live in it. Loud noises and crashes without any cause for them. Footsteps produced by invisible feet upon the stairs, and mysterious voices, words proceeding from ghostly lips. The husband—apparently a good and loving husband—is a passionate lover of music. He dies. In the night following his death, the piano begins softly playing. "I recognized the music—it was the

last piece my husband had composed impromptu" writes the widow. Well and good. The kabalists recognize the possibility of this, and give explanations for it. But that which comes next, is not of so easy a solution on the spiritual theory, unless we are asked to believe that good men, loving fathers, and tender husbands become heartless friends and malicious spooks after their death.

In the words of the narrator, the relations were surprised at the widow's cheerfulness. They "attributed it to want of natural feeling, little thinking how full of gladness I was to know that there was a great hereafter, for his, new-born radiant spirit." Now whence that knowledge and what were the undeniable *proofs* of that "grand hereafter?"

First—"a knock" after the funeral. But there had been such knocks before in the house! The children heard often "papa speak to them." The children will always hear and see, what their seniors will tell them *they* hear and see. The eldest boy was put to sleep in the room where his parent had died without however knowing it. "In the night" writes the widow, "the boy frightened as all by a terrible scream. They all found him sitting up in bed, pale with fright. . . Some one had touched him on his shoulder and awoke him." Next night the same thing, "some one touched him again." Third night the same in another room; "two or three times he aroused the whole school, and when he was on a visit during the holidays he also cried out in the night." A friend on a visit "felt her bed-clothes pulled. The noises at last affected her nervous system, and she left. . . without any stated reason. Soon after the servant was taken ill" owing to the ghostly visits and misbehaviour and—"had to be sent away." So much in the experience of a boy whom his loving father's *spirit* frightened nightly into fits, at the risk of making an epileptic or an idiot of his son for the natural term of his life. So much for the friends, servants and visitors of his loving widow. Then one night. . . but we will let the bereaved wife tell her own tale. "After the little ones were all asleep, in the happy rest of infancy, I wandered over the house, peering cautiously into every nook, half expecting to see a robber concealed ready to pounce out on me. I was about to retire for the night, when I remembered that I had not looked in my deceased husband's study. I lighted a candle, and taking the latch-key I went in. All was quiet; but suddenly a breeze seemed to sweep round the chamber, blew out my light, and shut the door! I stood for moment numbed with terror; I felt my hair stand on end; the dampness of fear bathed my forehead. I could not cry out, all power seemed gone, and a throng of ghastly fancies filled my brain; reason itself seemed to desert me. I fell on my knees and asked the "Father of Spirit" to set me free. I then made for the door, felt the lock, and in a moment was outside. It shut with a bang!

"I ran down to where my children were, and locking myself in lay down in my clothes. All was quiet for a time, when I heard a noise like the sound of a gong strike against the window bars; then a rumbling, accompanied by knocks and voices. My little boy awoke and said "What is that noise?" I told him not to mind but go to sleep, which he soon did. I then heard my husband's voice call my eldest child by name and tell her to go to the railway station. Then he said to me, "Come up here." I answered him, and said "I cannot, I wish to live for my children's sake." The doors all over the house slammed, and footsteps passed up and down stairs, continuing till day break."

Now we ask in the name of logic and reason whether this behaviour night after night, is more compatible with that of the human and presumably good spirit of a husband and father, or with that of a half crazy *shell*! what sophistry is required to excuse it in the former, and how natural the why's of the phenomenal manifestations if the occult theory be accepted! The shell has no more to do with the liberated monad of the good and pure man than would the shadow of a man with the latter's body, could it be suddenly endowed with speech and the faculty of repeating what it finds in the people's brain.

"M. A. Oxon" closes, as seen above in his article, with the assurance that in writing as he does he is only desirous of making one more contribution to the study of a perplexing subject. "He is far from desiring to obtrude his opinion." Yet, and at the same he devotes three and half columns to proving that theosophic teachings are "bubbles" based upon air, probably only because *our* facts, do not square with *his* facts. We can assure our kind friend that the occultists are far less desirous than he can ever be of obtruding their opi-

* Which was never properly understood, for it was an allegorical teaching like that of the Brahmanical books.

nion upon unwilling minds, or of criticizing those of other people. But where their theories are attacked, they answer and can give as good facts as he can himself. Occult philosophy rests upon the accumulated psychic facts of thousands of years. Spiritualism is but thirty-five years old, and has not as yet produced one recognized non-mediumistic adept.

Letters to the Editor.

"NO REVELATION INFALLIBLE."

My friend Mr. Jiwan Dass in the Arya for June finds fault with my article entitled "No Revelation infallible."

Of me personally he speaks in the kindest terms—in terms far higher, indeed, than I could ever hope to merit, but he condemns my arguments.

He condemns them, but he does not, it seems to me, even attempt to controvert them. He and I are both equally desirous of getting at for ourselves and keeping others to arrive at the truth. No single question affecting Religion can be more important than the one raised in my paper, and if my views in regard to it are wrong, no greater service can be rendered to any of us than the proving this and at the same time showing us what is right.

Will Mr. Jiwan Dass kindly, calmly discuss the subject—take my arguments, step by step, fairly to pieces, controvert any erroneous arguments and correct any errors and thus show us how and wherein we are wrong?

Surely here is a *nodus vindice dignus*, which even the Swamiji might deign to sever for us. Until he or some of his followers do this; until they disprove our supposed facts, expose our fallacies (if they be such) and meet argument fairly by argument, it is impossible for us to admit that they have either a logical or rational standpoint—and without this how can they hope to convince others?

They may personally, like the earnest and sincere votaries of every creed, possess a deep-seated sentimental conviction of the truth of what they profess, but until they can show that this conviction is based upon facts and reason, they cannot expect others to share their faith or sympathize when they denounce as "immoral," views that they either cannot or will not disprove.

Yours obediently,

A. O. HUME.

FROM THEOSOPHY TO SHAKESPEARE.

[We have received a very interesting letter from Mr. Henry G. Atkinson, now in Boulogne, France. As this excellent and most esteemed gentleman seems to labour under certain erroneous impressions with regard to Theosophy and its promoters, he will pardon us if, in publishing his remarks we explain to him his mistakes.—Ed.]

I forwarded the (March) *Theosophist* to Professor Tyndall as requested. . . I have shown your remarks in the Journal to several persons, and we all feel surprised that you should not have accepted the Professor's observation as a compliment,* he not considering the article to be exactly in your special line of enquiries, as showing

* As found in Mr. Atkinson's letter, to the *Philosophic Inquirer*, the words quoted by him from Professor Tyndall's note with regard to the Theosophists did not sound "complimentary" in the least. If, however, no offensive meaning was implied in the words "too stiff," the Theosophists have but to apologize for their obtuseness, and—to feel delighted of course, to have been noticed at all by this great man of science. They have an excuse, however, for any excess of sensitiveness, in the recollection of a certain other and superlatively pungent remark made by Professor Tyndall, a few years ago, in his Belfast address, if we remember rightly. An ungenerous adjective which we may not repeat, was added to and flung by him, in the face of spiritualism in that famous address. Thus the Theosophists who are almost as heterodox as the Spiritualists, and including in their ranks a number of very well known persons of that faith had a certain right to fear they might be complimented in the same way. Were Professor Tyndall a simple mortal, no one would take great notice of his words. Being, what he is, however, one of the greatest, if not the greatest man of science in Europe, whatever he says about us is of the highest consequence to the Theosophists who hold true science above all in this world of error.—Ed.

your freedom and breadth of view. Why there should be any mystery in respect to membership and the deeds and doings of your members, I cannot conceive; it reminds one of Pythagoras and his secret cave,* and why you should consider mesmerism to be an occult and secret science is beyond my comprehension.† Can any one science be more occult or secret than another?‡ I have been much engaged with mesmerism or animal magnetism; but it never occurred to me that there was any thing particularly occult or secret about it. Those words would not at any rate equally apply to any science, from astronomy to chemistry and electricity, &c. Our object should be to reduce "wonders" to plain things, not to inflate plain things into wonders.¶ Of course, there is in one sense mystery attached to all natural action, and from the atoms to the sun shining, and from the substance in motion to its feeling, thinking and apprehending; and the idea of another person—called the soul—within the person visible, does not explain any thing more than that the memory and sense of identity is perpetually transferred by an animal magnetic rule to the new matter with both man, beast, bird or fish. But there is nothing more occult or secret about that than about gravitation, what Newton would not attempt to account for, the rule being all to be known or conceived of it. Professor Blackie in his history of materialism or atheism pronouncing against Professor Tyndall and myself says, if all phenomena whatsoever, with Bacon, is to be referred to matter as the common source of all, and as old Timon of Athens in the play—begins his famous utterance with 'common mother thou,' whilst he digs—then Tyndall is right, he says, to fix a new definition to matter and it is this. "If these statements startle, it is because matter has been defined and maligned by philosophers and theologians who were equally unaware that it is at bottom, essentially mystical and transcendental."||

* We can assure our esteemed correspondent that he is quite mistaken. There is no "mystery" in either the membership or "the deeds and doings" of our members as Theosophists. With the exception of certain simple pass-words, etc., given at the time when a candidate for fellowship is received into the Society, and a necessary convenience in so polyglot an association as ours, there is nothing secret in it, whatsoever, and if the pass words and grip are not divulged to the general public, it is simply to protect our members from being imposed upon by some unprincipled travelling outsiders, who might otherwise claim help from, and abuse the confidence of, the "universal Brotherhood" under a plea of Fellowship. There is a small fraction in the Society of those who study the occult sciences—and whose number hardly amounts to $\frac{1}{2}$ per cent of the whole group of Fellows. These certainly have their secrets and will not give them out. But it is unfair to visit the sin (if sin it is) of the very few upon the whole Society which in India and Ceylon alone has already 67 Branch Societies, and most of whose Fellows never gave a thought even to mesmerism—let alone the secret sciences.—Ed.

† Again Mr. Atkinson labours under an erroneous impression. No one in our Society considers "mesmerism *per se* an occult and secret science," though it is an important factor in occultism; least of all has our President-Founder treated it as a mystery, for, as our correspondent may see for himself in the *Supplements* of our journal for March, April, May, June, and July, while healing the sick on his tour in the Bengal Presidency, Col. Olcott made it a point to teach publicly mesmerism to the respectable medical and other members of our various Societies, and even instructed in it qualified outsiders.—Ed.

‡ Some of the discoveries of certain sciences—such as chemistry and physical science—ought to have been kept "occult," at any rate. It is very questionable whether the secrets of gunpowder, nitro-glycerine, dynamite and the like, have more benefitted than wronged humanity; at least they ought to have been withheld from the knowledge of the ignorant and unprincipled portions of mankind. Such, at least, was the opinion of Faraday, and some other great men of science. And this may explain, perhaps, why the occultists will not give out their even more perilous secrets promiscuously.—Ed.

¶ Quite so; and therefore, the leaders of the Society do their best to uproot superstition and prove to their members that since such a thing as a miracle is an impossibility and belief in it an absurdity, the most wonderful phenomena, if genuine, must have a natural explanation, however occult the agency behind them may seem at present.—Ed.

|| Professor Tyndall was anticipated in his opinion on matter by most of the great Philosophers of India. Perhaps Mr. Atkinson is not aware that the Eastern Occultists hold that there is but one element in the universe—infinite, uncreated and indestructible—MATTER; which element manifests itself in seven states—four of which are now known to modern science, and which include the state of Radiant matter discovered by Mr. Crookes, and that three are to be yet discovered in the West. Spirit is the highest state of that matter they say, since that which is neither matter nor any of its attributes is—NOTHING. We would recommend in reference to this question the perusal of an article headed "What is Force and what is Matter?" in the September No. of the *Theosophist*, 1882.—Ed.

You may call it occult if you please, but the same applies to all conditions and to all enquiries, and from the growth of a blade of grass to the formation of a complex correlated organism, does it not?

. . . We are now reducing the marvellous into a plain matter.

Pope in his preface to his magnificent edition of Shakespeare after all his praise and fine criticism expresses his astonishment in these words: "this is perfectly amazing from a man of no education or experience of those great and public scenes of life, which are usually the subject of his thoughts; so that he seems to have known the world by intuition, to have looked through human nature at one glance, and to be the only author that gives ground for a very new opinion—that the philosopher and even the man of the world, may be born as well as the poet." The same astonishment is expressed by all the great writers on Shakespeare for 300 years. But a short while ago, lo and behold, in a publication of Bacon—"Promus, or Collection of fine Thoughts and Sayings—1680 entries," and these in one form or other, are 4,400 times introduced into the plays, a proof positive that the laborious genius Bacon was the real author of the plays, and all the supernatural wonder and mystery is at an end! Poor ignorant Shakespeare never had a book in his possession, never wrote a line in his life!

Tyndall is better in health, sleeps better; he is a laborious worker and a fine genius.

Very sincerely,
HENRY J. ATKINSON.

May 10th, 1883,
HOTEL DE LA GARE,
BOULOGNE-SUR-MER, FRANCE. }

THE STATUS OF JESUS.

UNDER the teachings of the beneficent and sublime Wisdom—Religion now being given forth by the blessed Mahatmas, one learns to place even the world's Great Ones in the light of Truth; where the meretricious greatness caused to grow up around them by the delusion of ignorance, and the enthusiasms of fanaticism, sink away into insignificance before the glories of their true status,—the achievement, through a more rapid evolution, of souls who have gone in advance of the plodding millions more laggard in the race.

In that light, the Great Theurgist, upon whose life and teachings the Christian Religion has been founded, becomes one of a group of Avatars; a Brotherhood deserving the dignity of being lifted to the rank of Gods and sublime in the comparatively isolated grandeur of that divine exaltation.

Jesus had a message to give to the world as one of these divine souls, and it was like that of a "son of God" descending to earth and becoming man to save man. For Jesus was a son of God, but not as the majority of Christians believe him to have been. So also was Buddha; and so also are some now upon the earth, who are giving forth their messages to save man.

To truly accept the teachings of Theosophy is to lose all bigotry and sectarianism; to feel that there is only one faith in which all men should be united; to weed out relentlessly the falsities which have overgrown the fundamental truths of all religions; to recognise that one unbroken light shines out from all; and that there should be no separation of the peoples of the earth into sects.

So effectually has my mind been thus tutored within the past four years, that although I am more than ever impressed by the divine beauty, which throughout the greater part of my life I attributed to Jesus *as to God*, yet in the light of the knowledge I have derived from Theosophy, I cannot now rank him higher than Buddha.

I do not think, however, although I may be mistaken, that Buddha can be so greatly beloved, by his followers, as is Jesus,—or that his name inspires so much enthusiasm and devotion. The long procession of martyrs, who we may say died for the love of Jesus, is, so far as I know, unknown in the history of Buddhism.*

* "There is often greater martyrdom to live for the love of, whether man or an ideal, than to die for it is a motto of the Mahatmas.—Ed."

The great power for good which has attended the name of Jesus on this earth, * cannot be the work of mere chance; nor, on the other hand, caused solely by the exaggerated attributes ascribed to him by the false teachings of a designing and mistaken priesthood. May it not rather be said to be the result of the divine "Karma" of a life devoted to the service of his fellow men?

And, again, would it be amiss to say that it is the result also of the watchfulness of his uplifted Spirit since his death, over the evolution of succeeding races; and that he has been still helpful to humanity, so far as that is possible for one who is now, I presume, in Nirvana?

I would also ask (if such an enquiry be permitted) what is the exact position given to Jesus, by the Mahatmas, in the sacred order of adepts departed from the earth.† Do they give him the same rank as Buddha? Did he too obtain to the glory of the *sixth Round* by the same mysterious process as Buddha? Would Jesus now be termed (by our Masters, who absolutely know these facts, and whose reply, for me, would be conclusive) a Dhyana Chohan, a Buddha, or a Planetary Spirit? And is he now, with beings of his order, interested or concerned at all with the progress of humanity on the earth?‡

If an answer to these questions be permitted, it will be a source of deep gratitude to your enquirer to have them considered.

I cannot close my letter without some expression of the unbounded admiration and gratitude which wells up in my heart in contemplation of the beautiful work of Koot Hoomi for us Westerns; who, but for his enlightened wisdom, would have been left in the darkness of ignorance as regards the treasures of knowledge in the keeping of the Mahatmas, and which they, wisely enough, have held heretofore locked up from mankind. With the clear-sceings of a wisdom truly divine, our brother Koot Hoomi has perceived the capacity of some minds in the West, to receive this knowledge; and with that love for the "great orphan" humanity, which he has so eloquently expressed in his letters to Mr. Sinnett, ("Occult World"), he has beneficently exerted himself to turn in our direction the pure waters which flow from the only real fountain of Truth on the whole earth. I trust that, with the power which, I presume, he possesses, of scanning spiritaally a large portion of the minds of men, he has long ere this reaped a reward for his blessed work in the certainty that there are souls in the West, now drinking in these holy waters with the avidity of a long thirst. He has bridged over the necessity for those cyclic Rounds which are still the destiny of his more plodding fellow-beings, and is already glorified in his adeptship and by that beauty of a complete and perfectly rounded human nature which shines forth through his letters; but the greater glory of this noble work for humanity is to be added to it, and already its rays encompass him in the sight of his humble admirers, and, so far as they can be, followers. One, at least, would lay at his feet a tribute of grateful thanks, which Eternity itself will not suffice to exhaust.

VERA, F. T. S

ENGLAND, April 30th, 1883.

* I leave out of question the perfidious profanation of his name in their evil actions by many who call themselves Christians.

† The position THEY give to Jesus, as far as we know, is that of a great and pure man, a reformer who would fain have lived but who had to die for that which he regarded as the greatest birth-right of man—absolute Liberty of conscience; of an adept who preached a universal Religion knowing of, and having no other "temple of God" but man himself; that of a noble Teacher of esoteric truths which he had no time given to him to explain; that, of an initiate who recognized no difference—save the moral one—between men; who rejected caste, and despised wealth; and who preferred death rather than to reveal the secrets of initiation. And who, finally, lived over a century before the year of our vulgar, so called, Christian era.

‡ We do not know which of the Buddhas our correspondent is thinking of, for there were many "Buddhas"? They recognize in him one of the "Enlightened" hence in this sense a Buddha; but they do not recognize Jesus at all in the Christ of the Gospels. Such questions, however, can hardly be answered in a public journal. Our correspondent seems to be ignorant of the fact, that though we live in India, surrounded by 250 millions of human beings, whose devotion and reverence to their respective avatars and gods is not less intense or sincere than that of the handful of Christians who grace this country to their Saviour, yet while it is deemed respectable and lawful to laugh at and abuse by word, and insult in print every one of the gods of our heathen Brothers, that journal who would presume to deny the Godship of Jesus and speak of him as he would of Buddha or Krishna, would immediately lose caste and have a hue and cry raised against it by its Christian subscribers. Such are Christian ideas of justice and Brotherhood.—Ed.

“UNDER THE SHADOW OF GREAT NAMES.”

IN the March issue of your Journal you publish some remarks upon trance utterances which were, you say, prompted “by a convincing demonstration, by the Religio-Philosophical Journal, that a recent trance address by our dear deceased friend Epes Sargent through a certain medium was a sheer fabrication.” To the ordinary reader these words bear but one interpretation, namely, that the communication referred to was a forgery, and I accordingly adopt this, though if intended to convey any different meaning. I shall be pleased to hear what it is. My claim to address you on the subject is based upon the ground that for the last seven years I have intimately known the medium, Mr. George Spriggs, in business, social, and private life, have watched the development of his powers from the first, and have recorded from personal observation much of the phenomena manifested through his mediumship. He is referred to favorably by Mr. W. H. Terry, F. T. S., in Part II of “Fragments of Occult Truth,” and you may accept my assurance, based upon an intimate knowledge of his character, that he is incapable of the act attributed to him. Further, it is needful for your information to state that the brief message which you have dignified by the titles “address” and “oration” was but one in a series of about one hundred and sixty received from various private individuals, mostly persons who had lived in this, or some neighbouring colony; that they were all received at private sittings, the only person present beside the medium being Mr. John Carson, (long and honorably known in connection with the Spiritualistic Movement, and held in the greatest respect by his fellow citizens for his strict integrity, clear headedness, and other excellent qualities which have been manifested throughout a long and useful career) who acted as amanuensis; that these sittings were conducted by him with the greatest care in regard to necessary conditions for securing accuracy, of the importance of which conditions long experience had assured him; that only in a few instances was a third party present; that it was his habit during a sitting to keep his mind blank and free from expectation; that seldom or never until the conclusion of a message did he gain any inkling of the name; that these sittings were commenced very shortly after the medium’s arrival in the colony; that message after message came, accompanied by names and particulars which by the very circumstances of the case, relating as they often did to distant parts of Australasia, must have been foreign to the mind of the medium, an utter stranger to the country; that in many cases the particulars communicated were also unknown to the only other person present, Mr. Carson, who afterwards on inquiry found them to be correct; that out of ninety different persons who had communicated up to August 1882 the small proportion of four were known to the medium, thirty to Mr. Carson, while fifty-six were unknown to both, and sixty-two communications had been verified; and that in the usual course this message, accompanied by the name “Epes Sargent” came along, and was duly published as many others with more obscure names had been before it. I have Mr. Carson’s assurance that the statements above made concerning the method and results of these sittings are correct, but in addition, at my request, he has appended a note attesting thereto.

Now, the Editor of the R. P. Journal, though in his hostile criticisms he is never remarkable for moderation, is yet gracious enough to say, that “because much of the product of trance is not what it purports to be, it does not necessarily follow that the sensitive is dishonest.” Apparently, however, your philosophy has no room for any other alternative to absolute genuineness than “sheer fabrications.” Pardon me if I suggest that the solution of the problems embraced in these domains will scarcely be helped by hasty imputations. There is no necessity for them. Every reader of this Epes Sargent message is after all left free to exercise

his or her judgment upon the points treated of therein, and if it should be found that a trance utterance differs in various points from the expressed ante mortem opinions of the individual whose name accompanies it that in the first place does not necessarily disprove its genuineness, since it may only indicate a change in opinion consequent upon viewing matters from a vastly different stand point, and in any event only adds another feature to an important psychological problem.

I feel sure that your regard for fair play will prompt you at least to allow space within your pages for this protest against your decision.

Yours &c.,

A. J. SMART.

MELBOURNE, 12th April 1883.

CLUTHA,
KEW, VICTORIA, 23rd April 1883.

A. J. SMART, Esq.,

Having called my attention to an article reflecting on the character of your friend Mr. Spriggs, published in the *Theosophist*,* and shown me your letter to the Editor of that Journal in reference thereto. While I should much prefer that my name had been referred to in less flattering terms, I can conscientiously confirm all you say of Mr. Spriggs. Having known him in Britain and this country for the last four years, and for two years of that time having had sittings with him, as a rule, twice a week in my office by ourselves. The only exceptions being when one of my sons, a merchant in Sydney, and other three gentlemen were admitted, one at a time, two of these were clergymen.

A large experience with mediums in the United States, Europe and Australia—and a caution—natural to those born north of the Tweed, with a training of several years of my youth on the banks of the Mohawk River, N. Y., enables me to sit with mediums in such frame of mind, as allows the control if any to have full and free play, uninfluenced in any way by me never anticipating or helping in the smallest degree, and with Mr. Spriggs rarely making a remark till all that was to be written down was finished—in this manner amongst the nearly two hundred messages obtained. There were many from all sorts and conditions of men, women and children giving test of a knowledge of matters quite out of the reach of the medium or the writer.

And as for any desire to parade Great Names, the ex-Policeman, the Baker’s Wife, the Shoemaker’s Child, came as freely, and what they had to say was taken down as fully and published as readily, if of interest, as that of any other better known individual; but as you have said I seldom knew who was controlling till at the conclusion the name was given.

But is it of the slightest use to give any particulars of these sittings to those set against them. I followed the author of “People from the other World” to the Farm House in Vermont, and when afterwards I got his book, I failed to see that he had made any thing of the matters he saw one way or other. What is most convincing to one is quite the reverse to another. As an instance. A Melbourne clergyman who was unknown to me, who had died while Mr. Spriggs and the writer were in England, came and gave me a message for his wife, telling the substance of the last conversation he had with her when alone the last hour he was with her in the body, giving his name, the number and address of the house he lived in (not the one his family were in at this time), when the message was taken to his widow she said “This is very strange How could you know this? but I cannot believe that any one can come back. I will

*We refer the reader to the March *Theosophist* (1883, p. 137) and leave him to judge whether the article “Under the Shadow of Great Names,” reflects in the least way “on the character of.....Mr. Spriggs” since no name is mentioned. The Spiritualistic Journals have often dragged in full the well-known names of certain Theosophists, and have repeatedly done more than reflect on their private character—and then as often refused to publish a rectification. Why not have addressed the above letters to the *Religio Philosophical Journal* from which the remarks against the medium were taken?—Ed.

not accept the message.' The clergyman came again apologised to the messenger for the reception he had received, and said it was only what he might expect as he had set his family and congregation against all investigation of spirit communion.

Before closing I must add that Mr. Spriggs has never taken the position of a paid medium, but has fully given his wonderful powers for the good of the cause.

Yours faithfully,

JOHN CARSON.

Editor's Note.—Our love for "fair play" has never been doubted even by those of our enemies who know us personally. Nor is it correct to say that "apparently your (our) philosophy has no room for any other alternative to absolute genuineness than 'sheer fabrication';" for unlike spiritualism, our philosophy has theories that cover the ground and thus explain many apparent deceptions on the part of mediums that would otherwise have to be attributed to dishonest fraud. We are sorry that our Australian correspondents had to put themselves to the trouble of defending the private character of Mr. Spriggs, the medium, since no one thought of attacking him, nor was he even mentioned in our editorial by name. The remarks in it were absolutely impersonal, hence there was no need for such an emphatic defence. However, to prove that we are not alone fair, but ever ready to recognize true merit and give it an advertisement—we have published both letters *verbatim* even with their discourteous remarks. We are delighted to learn, and quite ready to believe, that Mr. Spriggs is a most honest gentleman, worthy of the strongest encomiums. Our strictures were applicable to a large class of mediums who have for years been inflicting upon the world "trance" addresses, articles, pamphlets, books, and schemes of social reform, pretending to emanate from the great dead. Modern Spiritualism is a solemn and a mighty question, an influence which has now permeated the thought of our age, a problem which at no previous time during the past thirty-five years has occupied more able minds than at the present hour. It is, however, weighted down with a mass of false appearances and untenable hypotheses which bring reproach upon it, but which will in time, we believe, yield to more correct views of its phenomena as Asiatic philosophy, and the fruits of occult research upon which it rests become better known. Among mediums who have uttered alleged communications from the great departed there are two classes, of whom one are deceiving, the other deceived. If there be a third class of mediums who have in fact received their inspiration from great spirits—the group is very small, we are persuaded, in comparison with what the friends of mediums claim. Our Theosophical doctrine is that one is never safe in ascribing mediumistic communications to any foreign source until the wonderful intrinsic capabilities of the human mind incarnate have all been taken into account. So, to return to the case in point, we were persuaded from a personal familiarity with the late Epes Sargent, his quality of mind and writings, that the message through Mr. Spriggs was not genuine—not from Sargent—but a "fabrication" by somebody or something. It now would seem that we must look for the culprit beyond the gentleman medium to his "control," a fact we are glad to learn and to put upon record.

THE PRINCE CONVERT.

OFFICE OF THE REPUBLICAN.

FRESNO, CALIFORNIA, April 12, 1883.

Allow me to call your attention to the following notice now running through all Christian papers of U. S.

"One of the most recent converts to Christianity is Prince Sardan Herman Singh, who is heir to one of the richest provinces in Northern India. Conversion in his case means a much greater sacrifice than is involved in this country; for Sardan Herman Singh must forfeit all claim to his worldly estates and become a poor man."—*Chicago Journal*.

Is there any truth in it?

Yours,

GUSTAV EISEN.

Editor's Note.—Never heard of such a Prince. The name reads like that of a Punjabi Dutchman. Perhaps he is related to Prince Jalma of Eugen Sue's "The Wandering Jew"? It must be a little innocent *repartie à la Munchausen*, coming from the good Missionaries. They are often caught fibbing in this way. We know of Sardar Harban Singh,—Hon. Harban Sahai, of Arrah, a Jain Member of the V. R. Council. Do the Missionaries claim him? If so, let the American editor ask him, this gentleman, what he thinks of the padris.

WHO IS A BRAHMIN?

UNDER the heading "Light wanted," one of your correspondents in the May No. of the *Theosophist* wanted to be informed whether in the *Shastras* are enjoined any ceremonies to be performed by "a Hindoo, having good qualities, for his raising himself from a low caste to become a Brahmin from the Hindoo point of view." Although admitting that the *Shastras* have nowhere categorically enumerated the ceremonies which a low caste Hindoo must perform before he is affiliated by the high caste Brahmin for his personal

merit, yet I find in the *Manu Sanhita* a certain sloka, authorising a Sudra having personal merit to be raised to the status of a Brahmin, and the converse. Thus the *Sanhita* authorises the promotion of a Sudra to a Brahmin and the degradation of a Brahmin to a Sudra. Elsewhere in the same Code, are to be found the distinctive features of each of the four Varnas.

In the above slokas the professions, pure and simple, of each of the Varnas are prescribed. But there is no heredity implied in any one of them. So I don't see why a man from the low caste cannot be raised to become a Brahmin provided his qualifications entitle him to the higher order. Besides we find in the Mahabharata instances of low caste men to become Brahmins, nay even Rishis, e. g., Viswamitra, Batsya Sravana and his parents Matanga Rishi (a Chandal originally). In the Chhandyogya Upanishad, Javal, an illegitimate son, is reported to become a Brahmin by his personal merit.

Thus we see in ancient India the caste system was not meant to be hereditary, and any one, however low in the scale of Society, could by dint of personal merit ascend to the top-most rung of the ladder. It is unfortunate that we degenerate Aryans have lost the spirit of the Law valuing in our blind zeal the dead letter more than it deserves.

BAREILLY,
The 18th May 1883. }

SRI KHIROD SARMA,
An uninitiated Theosophist.

DEVAS DEFINED.

A FRENCH edition of Colonel Olcott's Buddhist Catechism is in press at Paris. The Translation has been made by Monsieur D. A. Courmes, F. T. S., of Toulon, an officer of the French Navy, an able scholar and student of Occultism. Conceiving that it was best, in introducing the work to continental Europe, that there should be a fuller definition of the word "Deva," he has requested Colonel Olcott to add this; and the following note for the Appendix was forwarded by the last Mail:—

"The word "Deva" may be employed in either a restricted or broader sense: in the former case, it would mean only the *bright* (*Div*, to shine) beings of the subjective side of nature; in the other, it would include both the good and bad. These "beings" are not all human souls disincarnate; nor all sub-human entities, evolved by nature in the progress of her labor to produce humanity; but they are both. The Asiatics enumerate countless orders, races and sub-races of them. They are the Thrones, Principalities and Powers of the Bible; the Yakshini; Pretas; Bhûtas; Elementals (Asuras, these are said to be very mischievous); the Vana Devatas, or Hamadrayads; the Yakshas, or Gnomes, which guard treasures buried and in mines; &c., &c. Human or elemental, good or bad, benevolent or cruel, graceful or monstrous,—whatever they are or by whatsoever name called, they are as legitimate results of the eternal, ceaselessly active law of evolution as the plant or animal obscured and classified by the modern philosopher. If we were to attempt to arrange them along a graduated scale of being, we should have to place the elemental spirit Asura or Yakshini at the Zero point, and the Dhyan Chohan, the Planetary Spirit or Angel—the ultimate development of the human entity before (as the Hindus would say) the reunion of the monad with the ALL, or Buddhistically speaking, the attainment of Parainirvana by the perfected Arahât—at the extreme highest degree on the scale. The Philosophy of Buddhism then, as it appears most plainly, has no room for supernaturalism either in the visible and objective, or the invisible and subjective side of the Universe. Everywhere, at every stage, whether it be a question of the nature of rock or man, of man or Deva, it affirms the reign of law and the unbroken sequence of cause and effect.

ERRATUM.—In the second paragraph of the first column on page 233 (June *Theosophist*) an error of the compositor was overlooked. The text should read "we shall have to suppose that the first race of the 5th Round will commence a second time on A when it has the 7th race of the said Round." The printer made it the *siath*, in place of the *fifth* round.

The following corrections should be made in the *Theosophist* for June 1883, Supplement, page 7, column 2.

Line 14—For Babu Kunned Chandes Mookerjee, read Babu Kumud Chandor Mookerjee.

Line 42—For 227, read 2 x 7.

Reviews.

WHAT TO EAT.*

As to the living man no subject is so pressing as what to eat and how to get enough of the right sort to sustain life, we shall first notice among the books on our table that of Dr. Anna Kingsford, now, happily, President of the British Theosophical Society. The general estimate, previously expressed in these columns, of the high merits of this lady's mind and character, makes it almost superfluous to say now that whatever she writes is both interesting and valuable. Her thesis upon human foods and the general theory of alimentation, pre-eminently calls for the same remarks. It is at once profound as to matter and lucid as to style of presentation. A vegetarian from conviction herself, her aim is to prove by unanswerable facts that the Pythagorean, or non flesh-eating diet, recommends itself above any other equally to the man of science, the social reformer, the moralist, and the philosopher. Dr. Kingsford is an apostle of kindness to man and beast. She opens her book with one of the tenderest passages in Edwin Arnold's *Light of Asia*, showing the loving nature of our Buddha and his Doctrine; and thus strikes the key-note of her entire essay, as of her life-work. Every important plea in favor of flesh-eating she meets with contradictory facts. She makes it clear as day that in every part of the world, whether among white or colored races, the use of vegetable food is compatible with the development of the highest possible nervous and muscular energy; at the same time proving that it conduces to the most perfect health, and robust insensibility to morbid influences of climate and occupation. Copious extracts from tables of statistics and chemical analyses of food-products support her claim that in grains, vegetables, and fruits, are not only contained all the elements necessary to nutrition and to the production of force and heat, but also contained in proportionately greater quantity than are found in animal substances. She also shows that "not only are the nutritive and dynamic values of vegetable foods, taken in their totality, greater than those of animal foods, taken in their totality, but that the former contain, besides, a whole class of principles which do not exist in the composition of the latter." These are "the carbohydrates, the relative place of which in human alimentation we shall presently see. And if to vegetable produce proper, are added certain other aliments, which, though of animal origin, may, without inconsistency, be introduced into a Pythagorean [Why should the author not say Hindu, since Pythagoras was the Chela of Hindu teachers?—*Ed.*] regimen—such as milk, eggs, cream, butter, and cheese. We have at our disposition the entire range of the very substances which, of all aliments known to man, are richest in nitrogen and hydro-carbons." Mrs. Kingsford cites her own case as an example of the virtues of the natural diet. She tells us that she not only is burdened with an hereditary tendency to phthisis, but has been actually treated for a somewhat severe manifestation of that disease, and is, besides, of an extremely sensitive, and nervous temperament. Yet, thanks to the "simple, pure, and unexciting diet" which for ten years she has maintained, she was able to undergo the great fatigues, mental and bodily, of the six years course of study for her Medical degree at the celebrated *Ecole de Médecine* of Paris, and surmount all the exceptional difficulties of her career due to the prejudices against her on account of sex. Her book, *The Perfect Way in Diet*, is so replete with valuable information which it especially behoves Hindus to have, now that there is a tendency to adopt the European meat as well as the Western shoe, that we feel at a loss to select any one portion for quotation above another. We prefer to recommend our friends, and particularly such as have any desire to know the scientific reasons for the prohibition, by the *Shastras*, of flesh-eating, to such as aspire after psychical development, to get and, better, to read and reflect upon the work. It can be had for 2s., or, counting exchange and postage, Rs 1 8 0, for which sum the Manager of the THEOSOPHIST will undertake to procure it, if desired.

* *The Perfect Way in Diet*: a Treatise advocating a return to the Natural and Ancient Food of our Race. By Anna Kingsford, Doctor of Medicine of the Faculty of Paris.

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SUPPLEMENT

TO

THE THEOSOPHIST.

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MADRAS, JULY, 1883.

No. 46.

THE FIRST ANNIVERSARY OF THE BENGAL THEOSOPHICAL SOCIETY.

THE first anniversary of the above Society was celebrated at the Town Hall on Monday, the 21st instant, in the presence of a large and respectable audience. The hall was well filled, and almost every section of the Native community was represented on the occasion. There was also a fair sprinkling of Europeans. The proceedings were conducted with an orderliness, rarely met with at our public gatherings. Among those present we noticed Rajah Narendra Krishna Bahadur, O. C. Dutt, Esq., Babu Kunja Lal Bannerji, Rai Bahadur, Babu Annada Prosad Bannerji, Rai Bahadur, Babu Srish Chunder Chowdhry, Babu Nuffer Chunder Bhutto, Rai Bahadur, Babu Nabin Chand Bural, Babu Amarendra Nath Chatterji, Babu Mohini Mohun Roy, Pundit Jibananda Vidyasagar, B. A., Rev. J. J. Poole, Babu Jogendro Chunder Ghosh, Kumar Dakhineswar Maliah, Mr. J. Ghosal, Babu Dijendra Nath Tagore, Babu Norendro Nath Sen, Babu Debender Chunder Ghosh, Babu Mohini Mohun Chatterji, Rev. J. E. Payne, Babu Kissory Mohun Roy, Babu Joggesh Prokash Ganguly, Babu Nil Komul Mukerji, Babu Baikuntha Nath Bose, Babu Svinath Tagore, Babu Nursing Chunder Dutt, Mr. H. Andrews, Babu Issen Chunder Mukerji, Babu Jadub Chunder Gossami, Babu Mukunda Deb Mukerji, Babu Digumber Moitra, Lala Deb Prosad, Babu Trailakya Nath Biswas, Babu Priya Nath Mullick, Dr. Salzer, Rev. P. A. Smith, Mr. W. R. Smith, and Mr. Wollerton.

Colonel Olcott, President-Founder of the Parent Society, took the chair. The proceedings were opened with a beautiful song by some of the ablest members of the Bengal Philharmonic Academy, who were kindly deputed by Rajah Sourendro Mohun Tagore, Mus. Doc, C. I. E. and F. T. S.

The following letter from BABU PEARY CHAND MITRA, the venerated out-going President of the Bengal Theosophical Society, was read :—

CALCUTTA, *The 21st May 1883.*

TO COL. H. S. OLCOTT.

My dear Brother,—The severe sickness which confines me to bed, will, of course, prevent my personal attendance at the first anniversary celebration of our Bengal Theosophical Society. But, as you know, and as the testimony of a life's studies and writings prove, my spirit is present with you and all who work for the moral regeneration of humanity, and the spread of spiritual truth. Had I not so full a knowledge of the blessed activities which await man beyond the Valley of the Shadow, I could not, without a pang, face the contingency that my lamp is flickering in its socket at the very time when you are beginning your Theosophical work in India. With all the ardour of perfect sympathy, would I have rejoiced to take a part in that work, and, if it be true, as I know it is, that though dead in the body, man's spirit may still share in the labors he loved, then believe me, dear Brother, that though corporeally separated from you, my soul shall still be with you in all holy desires, aspirations, and good works, to the end. So may God give us the true light for which we seek, and the desire to make our lives, whether long or short, but an occasion to perfect ourselves in holiness and wisdom.

Yours affectionately,
PEARY CHAND MITRA.

Letters were also read from Rajah Rajendra Narayan Deb Bahadur, Rajah Syama Sanker Roy Bahadur, and Prince Jehan Kadir.—all Fellows of the Parent T. S.

BABU MOHINI MOHUN CHATTERJI, the Assistant Secretary to the Bengal Theosophical Society, then read the following annual report of the Society :—

“In the year 1875, a small but devoted band of very remarkable persons were brought together in New York for philanthropic purposes and scientific investigations. The Theosophical Society owes its origin to the union of those good men. The first regular meeting of the Society was held at New York on the 17th November of that year. In the fourth year of its existence, the Theosophical Society transferred its field of operation to India, and fixed its head-quarters at Bombay. That the Founders of the Society should, in a strange land, have to contend against opposition arising out of the baseness of false friends from within and the suspicion and jealousy of enemies from without, was perfectly natural. It is no wonder, therefore, that the early history of the Society in this country was one of straggles—struggles, the nature of which only those who are intimately associated with the work of the Society will fully appreciate. Hard fights had to be fought, stubborn obstacles had to be removed and persistent opposition borne down to obtain a foot-hold. But the stout hearts which animated the Society, fought the battle manfully, and achieved a decisive victory. The Society commencing its work in the Bombay Presidency, soon spread over the Punjab and Upper India. Bengal, however, was for a long time left out in the cold. When the Founders visited this city in April 1882, there was in Bengal but one Bengal Theosophical Society, just struggling into light at Berhampore. But in the course of one short year the whole Province from Darjiling to Midnapore and Dacca to Dumraon is dotted over with Branch Societies, to the number of 25 and embracing a large percentage of our educated classes. The success of the Society in Bengal is mainly due to the strength of the base at Calcutta, where the Branch Society is numerically second only to one in the island of Ceylon.

“The Branch here, at the first anniversary of which we are now exchanging felicitations, was established on the 17th of April last year, by the exertions chiefly of Babus Peary Chand Mitra and Norendro Nath Sen, who worthily co-operated with Colonel Olcott, the President-Founder. The origin of the Society is directly traceable to the lecture, delivered by Colonel Olcott last year at this Hall. The time seemed to be ripe for it, and as soon as the views and principles of the Society became known through the medium of that lecture, numbers began to flock to the standard of Theosophy. The Bengal Theosophical Society has published this lecture, and has already distributed some 3,000 copies, but still there is a large and growing demand for it in different parts of the country.

“The Society, during the year, met every fortnight, at No. 2, British Indian Street, Calcutta. Many extraordinary meetings were also held. Several very interesting lectures were delivered at those meetings, among which the following are specially worthy of note :—

“1. *On the Spiritual Training prevalent in Ancient India, and the present state of Sanskrit learning in the country.* By Pundit Satyabrata Samsrami.

"2. A series of lectures on Vedanta and Yoga Philosophy. By Pundit Kedar Nath Vidyavinod of Benares.

"3. A series of lectures on Vedanta and Yoga. By Pundit Advayananda Gossami, for some time Pundit of the Society.

Experiments were also tried at the meetings on Mesmerism, Psychometry, and other cognate subjects with some success. The President-Founder, besides the three public lectures delivered at the Town Hall, gave practical lessons on Mesmerism as a healing art to the members of the Society, some of whom, we are glad to say, are beginning to acquire that power of healing by Mesmerism which Colonel Olcott during his Presidential tour in Bengal and Behar, has exercised for the benefit of nearly 3,000 persons.

A Sunday School was opened on March 11, under the auspices of the Theosophical Society, for the instruction of Hindu boys in the principles of their faith. It began with 17 students, but their numbers have since increased to 42. The students took very great interest in their religious studies, as is witnessed by the average attendance of 27 on each working day. Those who had visited the school, spoke of it in terms of praise. We venture to entertain great expectations of it in the future. It is to be sincerely hoped that similar institutions would multiply all over the country, and inspire our rising generation with such lofty moral notions, and veneration for the past glories of their ancestors as may effectually stem the tide of national degeneration and moral degradation, whence all our woe.

The financial position of the Society during the year was quite satisfactory. It must not be omitted to be mentioned that in one respect our Branch was exceptionally fortunate. During the year Madame Blavatsky visited this city twice, and Colonel Olcott is still amongst us on his second visit. To this fact the activity of our Branch is mainly due.

We take this opportunity to publicly place upon record our sense of obligation to Maharajah Sir Jotendra Mohun Tagore, K. C. S. I., and his distinguished brother, for the generous hospitality they have shown to the Founders and to such other friends who have taken a kindly interest in the Theosophical movement in Bengal.

BABU NORENDRO NATH SEN, Editor of the *Indian Mirror*, (1st *protem* of the B. T. S.) then rose and said:—

Gentlemen,—It affords me peculiar pleasure to be able to see the first anniversary of the Bengal Theosophical Society celebrated this day, as I have always taken a deep interest in localising a movement which, I believe, is calculated to do the greatest good to India. I took an active part in its foundation, and I am glad to see that by its influence, many other Branches have sprung up fast in Bengal and in Behar. The number of these Branches, I believe, exceeds that of the Branches in any other Presidency or Province of the Empire. Our Branch comprises 130 members, the largest number probably possessed by any Branch in India, next to the Ceylon Branch. Colonel Olcott has just returned from an extensive course of tours in different parts of Bengal and Behar; and the interest created by him, especially in the latter Province, was so great that Theosophy had become the staple topic of conversation among the people, and the excitement, caused by the Native Jurisdiction Bill, had dwindled into insignificance—at least so it was stated by the leading Bankipore paper—in the presence of the great Theosophical movement which he had helped in starting among all the educated classes. I hope that the time is not far distant when every town and village of India will have a Theosophical Society, and when both Europeans and Natives will be induced to take an interest in Theosophy. For Theosophy should be a subject of as much importance to the Natives as to the Europeans. Considering all the signs of the times, Theosophy is sure to make head in India, as in Europe and in America. The establishment of the British Psychic Research Society, of which so many distinguished modern savants and scientists are members, the interest that has begun to be taken in the occult sciences in Great Britain, the revival of the study of the ancient literature and science of India among the Indian races, and the researches that are being made in India and in Europe into the truths of the Hindu *Shastras*, are clear indications that the ground is being made ready for the cultivation of Theosophy. There is a simultaneous wave of interest spreading over India, Europe, and America in respect to this new science, which may be called the Science of Sciences. The British Theosophical Society in London is not the least interesting Branch of the Parent Society. To quote its rules, it is "founded for the purpose of discovering the nature and powers of the human soul and spirit by investigation and

experiment." Its object is "to increase the amount of human health, goodness, knowledge, wisdom, and happiness." The Fellows of the Society "pledge themselves to endeavour, to the best of their powers, to live a life of temperance, truth, purity, and brotherly love." The Society teaches that "man is a triune being of body, soul, and spirit, and that it is his duty to bring his food under subjection to the will of God, and those only who are so inclined to believe are suitable members of the Society." The members of the British Theosophical Society believe that "a diet excluding alcohol and the flesh of animals is most advantageous to a Theosophist's culture," but they say that "the question of diet is modified by climate and constitution." Again, we are told:—"As the body is perpetually decaying and being rebuilt, if the proper food only is taken . . . , then the body will gradually, in the course of years, free itself from disease, and so become a purer temple for the Holy Spirit. British Theosophy thus teaches that the regeneration of soul and body is a progressive work; first the blade; then the ear; then the full corn in the ear; the highest aim and hope being to love and know God; and thus become a son of God in reality." I believe that some members of the British Theosophical Society are practising vegetarianism, which is being adopted also by many in Europe and America, who are other than Theosophists. I know also of European ladies and gentlemen in India, members of the Theosophical Society, who have taken to the same practice, and of others who are trying to take to it. The progress of vegetarianism and the simultaneous adoption in Europe and America of the practice of cremation,—both customs of the ancient Hindus,—show that the white races are gradually becoming Hinduized. It is a well-known fact that the world moves in cycles; and it is clear that we are now entering upon a new cycle which promises to bring a revival of our ancient literature, and science, and of our ancient customs, modified, of course, by the spirit of the age. The truth of what I say will be proved, as time passes on. I do not wish an incredulous public to accept for truth whatever the Theosophical Society asserts; what we want is that they should watch the events that are transpiring around them, and judge for themselves by independent and unprejudiced investigation whether the facts stated are really true or not. I have no objection to their laughing at what the Society teaches; but I should like them to laugh after they have tested the truth of the facts which they now doubt without any previous investigation or consideration. This Nineteenth Century is pre-eminently an age of scepticism; for people are ready enough to believe in things which are not true, while they withhold belief from things which are true. If only twenty-five years ago any man had spoken of the possibility of constructing and using the telephone, invented by Mr. Edison, himself a Theosophist, as a means of easy and rapid communication, he would certainly have been put down as an idiot or a lunatic. But here we have the telephone actually at work among us. Modern science, which has made so many discoveries, is still in its infancy, and while it has unearthed so many secrets of nature, it has still to find out the latent powers of man, whose nature and attributes are still a mystery to the profoundest human wisdom. I am convinced that all who join the Theosophical Society will find a new world opening before and around them, teeming with wonders, perhaps, the human mind has now no idea of. We consider the power of steam, electric telegraph, and the telephone as marvels of modern science; but they are simply the crude developments of powers which are still to be manifested in their fulness and maturity. Though people may not believe it, I shall not shrink from asserting that I have myself seen unmistakable evidences of psychological telegraphy. When Dr. Esdaile, 36 years ago, brought the practice of Mesmerism into the aid of Surgery in Calcutta, the public and the medical profession, as Colonel Olcott will probably tell you, doubted and laughed at Mesmerism as an impossibility. And yet Mesmerism is an undoubted fact, which no sane man can disbelieve. Modern science, such as it is, is mere child's play compared with the science which has discovered and illustrated the latent powers of man. And it is Theosophy which is a preparation for the study of that science, and, indeed, the science itself. What man is now capable of doing, is as nothing to what he will hereafter be able to do. If psychological investigations are conducted in a becoming spirit, truth will always prove to be stranger than fiction. Modern science, as far as it is supposed to have gone, has, as yet, failed to discover that the infinite space around us which we know as ether, is peopled by beings called ele-

mentals and elementaries who differently exert benignant and malignant influence over mankind. The idea is not new. It is certainly as old as Milton who gave it form in his great epic :—

Millions of spiritual creatures walk the earth,
Unseen, both while we wake and while we sleep.

• It is probably as old as the first generation of the human race. The microscope has discovered animalculæ in water; but human research has not succeeded in discovering that while most alone, we are in a crowd of unseen beings and disembodied spirits who watch and affect every movement of our bodies—every thought of our minds. It does not stand to reason that while the earth is teeming with men and animals, and the waters are swarming with fish and the finny tribe, the air alone should be unpeopled. It is with great truth that Shakespeare has told us :—

There are many things in heaven and earth, Horatio,
That are not dreamt of in your philosophy.

India is the wonder-land on earth, as the cradle of the occult sciences; and Great Britain should be proud of possessing this country as a part of her great Empire. And yet Englishmen take not the least trouble or interest in studying the ancient literature and philosophy of the Hindus. It is a remarkable fact that while India has been under British rule for nearly a century and-a-half, the ruling race know less of us and our institutions now than at first. The Asiatic Society in Bengal, which was founded by Sir William Jones, rendered, under his auspices, excellent service to India by showing the true value of the learning and wisdom of the ancient Hindus. Had it been conducted in the same spirit in which it originated, it would have done much to make the Hindu character more intelligible to, and better appreciated by our European fellow-subjects, and indeed, by the European races generally. It is my earnest wish that Europeans should study our ancient literature and science; and it is by this means alone that we can be best understood. Theosophy, in recommending this study, promises to be most useful to this country. While our countrymen should, as a matter of course, join the Society, we should be glad to see it draw together a large number of our European fellow-subjects, who will thus be brought to learn and study our real character as a people, and to feel for us that heart-felt sympathy with our sentiments and aspirations which is so necessary to the welfare and prosperity of this great Empire. Of course, it will be too much for a large proportion of them to master our ancient language in order to study our ancient literature and science; but English translations of the most important works are now being made, and these should be read by all who wish to know the people among whom they have come to live. It is to be regretted that while they have done much, and are doing more to develop the material resources of India, they have hardly done anything to explore and utilize its intellectual and moral treasures. The best feature of Theosophy is that it inculcates the spirit of Universal Brotherhood among men, as forming part of the Universal Life; and if its precepts are strictly and sincerely acted upon, the bonds of sympathy between different races will be drawn together more closely and inseparably, and man will feel for man as he should do, without thinking of color, creed or caste, but knowing and believing that they are alike the creatures of God, after whose image man has been made. Every man, as every other being, forms an integral part of that Universal Life which pervades and animates the whole creation; and in seeking to injure each other, we only offer violence to that life which is the life of the world. It is hardly necessary to say that no distinctions of race can possibly be made in the future world; and, as a matter of fact, no such distinctions are observed among the Himalayan Brotherhood which is composed of all castes and races, Thibetans, Tartars, Mongolians, Chinese, Japanese, Siamese, Burmese, Sinhalese, Copts, Greeks, Hungarians, Englishmen, Bengalis, Sikimese, Madrasis, Sikhs, Rajputs, &c., &c., all working together heartily and earnestly for the common welfare of humanity. I am sure that the difference between the European and the Asiatic will be held to be of little moment when it is considered that all races of mankind are derived from the same original stock, and that all religions in the world spring from the same primitive source. If we may trust to modern research, the human race, when it left its cradle in Central Asia, bent its course to India, whence it spread gradually over Asia, passing into Egypt, and, thus, on to Europe. The Hindus represent the older Branch of the great Aryan stock; and our European

brethren should look upon us as filled with the same blood, though marked by a different color, and retaining much of the primitive habits and customs which were once common to both.

Theosophy also teaches another grand doctrine—the doctrine of *karma*, i. e., that according to the merit or demerit of our work, we shall be rewarded or punished in this, or in the next existence. If this truth which is so obvious, be impressed on the minds and hearts of us all, it is impossible that we can think, feel, or act in any way that can be hurtful to our fellow-men. This doctrine emanates from the same divine source as the teaching of Christ that “whatever a man soweth, that shall he also reap.” It is a great principle of the moral laws which govern mankind that every bad deed should be followed by evil consequences to the man who committed it; and if we regulate our lives according to this principle, we shall protect ourselves most certainly from the risk of perpetrating crime. It should be our care so to direct our conduct that we should do whatever we do, for ourselves and for others, from the purest and noblest motives, — unselfishly, disinterestedly and without any hope or prospect of earthly reward. A good deed carries its own reward with it, and the inner satisfaction of a man's heart.

But more than any thing else, Theosophy teaches purity of life as essential to the life and character of a man, and to the acquisition of occult powers. The inner vision of man, which is more powerful than the outer vision, and which enables him to foresee things, can never be clear unless his mind and life be perfectly pure. That vision becomes clearer as he progresses in purity. Determination of will will be of no avail in producing phenomena unless it be accompanied and assisted by sanctity of life.

As for the existence of the Himalayan Brothers, many Fellows of the Theosophical Society, including my humble self, have had ample proofs of it. Mr. A. O. Hume, in his “Hints on Esoteric Theosophy, No. II.,” just published, and Mr. A. P. Sinnett, the author of the “Occult World,” bear unequivocal testimony to their existence. Abbe Huc as testified by him to the *Chevalier des Mousseauxpas* given his evidence to the same effect.

BABU DIJENDRA NATH TAGORE, Acharya, Adi Brahma Somaj, F. T. S. next addressed the meeting, and spoke as follows :—

Mr. President and Gentlemen,—At this celebration of the first anniversary of the Bengal Theosophical Society, I rise, in accordance with time-honored custom, to address you a few words. The first and foremost object of our Society, as may be found on reference to its published “Rules and Objects,” is the formation of the nucleus of a Universal Brotherhood of humanity, irrespective of color, creed, or caste. The ideal of Brotherhood, however, differs in different men, but Truth, it is a truism to say, can be but one; there can be but one correct ideal in the world, and the more we realise that ideal, the more we approach the grand accomplishment. Brotherhood, viewed in its practical aspects, admits of three divisions, namely, (1) authoritative, (2) visionary, and (3) scientific. The first of these is based entirely upon authority. The followers of this ideal become deprived of their sight by a constant confinement within the gloomy shades of authority. When, in course of time, the prison bars are broken, the suddenly liberated captive, from his long unfamiliarity with light, can hardly open his eyes to the splendour of the mid-day sun, but in trembling fear of reverting to the sad lot he has escaped, with closed eyes, holds fast to whatever he can lay his hands upon. This process leads in this country to an attempt of transplanting the weather-defying oak trees of England to the life-giving rice-fields of India. But, as it ought to have been foreseen, their attempts lead to no good but labor lost. Smarting under this disappointment, they cast about for fresh materials from all sides, and produce an undigested mass which is every thing and nothing. Thus men pass from the authoritative to the visionary stage in their search after the ideal of Brotherhood, and weave out from their teeming brains, what they consider, forms of strength and beauty, which, nevertheless, like giants of nursery tales, dissolve into thin air, on being surprised by a ray of sun-light. Discontented people of the last-mentioned class seem to be in predominance in the educated portion of this country. They seem to forget that an “ideal” is a very thin aerial thing, and it is only by a long course of familiarity that it can be endowed with life and animation. The result, which is thus brought about, is mere disappointment. It will thus be seen that the desirable goal can be reached only by the pursuit of the scientific ideal of Brotherhood. What-

ever is good in the other two ideals finds a place in this, without the defects of either. Let us see what the scientific ideal of Brotherhood is. It will be seen on a little reflection that Brotherhood, as popularly understood, is merely a sort of intellectual steam-roller which crushes out all life and individuality by levelling down everything to a dead monotony. If that were so, Universal Brotherhood would be a universal curse, instead of a universal blessing. There are some members of the lowest grade of animated nature whose bodily structure presents no diversity whatever; head, tail, middle, and extremities in them are one undistinguishable heap. They suffer, in consequence, no inconvenience whatsoever if portions of them be cut off and separated from the whole, but continue to live on, in spite of such mutilations. Nations and societies are repenting every day in bitter tears their adoption of these undeveloped organisms as their model. The history of the French revolution supplies an instance in point. The *egalite* of the Revolutionists soon changed into an all-devouring monster which filled all Europe with fire and blood. The bodily economy of superior beings is quite of a different character. Head, trunk, arms, legs, hands, feet, have their distinctive character well-marked, nevertheless they are so related that they form one harmonious whole—none of the members can suffer or gain without affecting its brother. That ideal of Brotherhood which corresponds with this scheme of psychological economy, is what I have ventured to call scientific ideal, and it is this ideal that the Theosophical Society has set before itself to realize. Followers of all the different religions in the world can retain their peculiar religious beliefs, and still be clasped in the brotherly embrace of Theosophy. Here, upon this platform, will be found, I dare say, representatives of ever so many different religions peacefully fraternizing together. It does good to a man to behold such instances of progressive humanity. They inspire confidence for the present, and well-grounded hopes for the future. On whichever side we cast our eyes, we are met with harrowing sights of men, in the name of Brotherhood, combined together for the slaughter of their fellow-men—tribes, in the same holy name, banded together for the oppression of tribes, and nations for the oppression of nations; but the Theosophical Society has appeared among us as the harbinger of those days when all limited brotherhoods shall expand and touch each other, and form the grand Brotherhood of Humanity which, with all its members represented by various tribes and nations, shall gird up its loins, like one man, to fight against the common foe—the banded legions of sensuality, brutality, and materiality. As there is but one God in the Universe, so there will be but one Brotherhood on earth.

DR. LEOPOLD SALZER F. T. S. spoke as follows:—

Gentlemen,—Before attempting to lay before you the observations of Dr. Yeager of Stuttgart, regarding the important part odorant matter plays in living organisms, and especially in living animals, I shall quote to you a few words from the latest edition of Dr. Carpenter's *Human Physiology*, in order to show in what state science allowed the matter to remain so late as the year 1831.

"Of the nature of odorous emanation," says our author, "the physical philosopher is so completely ignorant, that the physiologist cannot be expected to give a definite account of the mode in which they produce sensory impressions; although it may be surmised that they consist of particles of extreme minuteness, dissolved as it were in the air." Yet the most delicate experiments, continues Dr. Carpenter, "have failed to discover any diminution in weight, in certain substances (as musk) that have been impregnating a large quantity of air with their effluvia for several years."

I still quote Carpenter when I say "the importance of the sense of smell among many of the lower animals in guiding them to their food, or in giving them warning of danger, and also in exciting the sexual feeling, is well known. To man its utility is comparatively small under ordinary circumstances; but it may be greatly increased when other senses are deficient. Thus in the well-known case of James Mitchell, who was blind, deaf, and dumb from his birth, it was the principal means of distinguishing persons, and enabled him at once to perceive the entrance of a stranger. Amongst savage tribes, whose senses are more cultivated than those of civilised nations, the scent is almost as acute as in the lower mammalia; thus it is asserted by Humboldt that the Peruvian Indians in the middle of the night can distinguish the different races, whether European, American, Indian, or Negro, and the Arabs of the great desert are said to be able to distinguish the smell of a fire thirty miles off."

You have now heard, gentlemen, how important the sense of smell is in the economy of the animal kingdom, and how little even men of science know what to make of it.

With so much the more pleasant expectation do we turn now to Professor Yeager, who treated the subject in the spirit of a true philosopher.

Both the sense of smell and taste are essentially chemical in their nature and widely differ in the respect from the senses of sight, hearing and touch, which are purely physical. The impression conveyed to us by smell or taste is owing to certain materials which enter our body, enter into the very mass of our blood. You perceive a ray of light or a sound—an adequate impression is left in your brain, and there the matter ends, as far as your physiological life is concerned. It is altogether an affair between the receptive, conducting nerve, and the impression receiving brain. You inhale an odorous substance, and the whole of your system has received something essential, however minute, volatile, and diffusive; in fact, it may be said, the whole of your system has received it because it is volatile and diffusible. In this case the sensorium has merely received the impression in the first instance, the effect itself spreads all over the body, and produces, often enough, a general sensation of enjoyment, which a single ray of light, or a single sound, as such, is never capable of producing.

And now to Professor Yeager. He starts from the fact well-known in medical jurisprudence, that the blood of an animal when treated by sulphuric, or indeed by any other decomposing acid, smell like the animal itself from which it is taken. This holds good even after the blood has been long dried.

Let us state before all what is to be understood by the smell of a certain animal. There is the pure, specific smell of the animal, inherent in its flesh, or, as we shall see hereafter, in certain portions of its flesh. This smell is best made manifest, when gently boiling the flesh in water. The broth thereby obtained contains the specific taste and smell of the animal.—I call it specific, because every species, nay every variety of species has its own peculiar taste and smell. Think of mutton broth, chicken broth, fish broth, &c., &c. I shall call this smell, the specific scent of the animal. I need not tell you that the scent of an animal is quite different from all such odours as are generated within its organism, along with its various secretions and excretions: bile, gastric juice, sweat, urine, &c. These odours are again different in the different species and varieties of animals. The cutaneous exhalation of the goat, the sheep, the donkey, widely differ from each other; and a similar difference prevails with regard to all the other effluvia of these animals. In fact, as far as olfactory experience goes, we may say that the odour of each secretion and of each excretion of a certain species of animals is peculiar to itself, and characteristically different in the similar products of another species.

By altering the food of an animal we may considerably alter all the above-mentioned odours, scents, as well as smells; yet essentially they will always retain their specific odoriferous type. All this is matter of strict experience.

Strongly diffusive as all these odorous substances are, they permeate the whole organism, and each of them contributes its share to what in the aggregate constitutes the smell of the living animal. It is altogether an excrementitious smell tempered by the scent of the animal. That excrementitious smell we shall henceforth simply call the smell in contradistinction to the scent of the animal.

Returning now, after this not very pleasant, but nevertheless necessary digression, to our subject, Professor Yeager found that blood, treated by an acid, may emit the scent or the smell of the animal, according as the acid is weak or strong. A strong acid rapidly disintegrating the blood, brings out the animal's *smell*, a weak acid, the animal's *scent*.

A strange verification of this strange fact, which Professor Yeager leaves quite unexplained, and which I cannot explain now for want of time, is to be found in the advertisement column of our daily papers. Messrs. Bathgate and Co., of this city, advertise, amongst other things, Brand's Essence of Beef, and say, in recommendation thereof—"This Essence consists solely of the juice of the finest meat, extracted by a *gentle heat*."

We see then that in every drop of blood of a certain species of animals, and we may as well say, in each of its blood corpuscles, and in the last instance, in each of its molecules, the respective animal species is fully represented as to its odorant speciality, under both aspects of scent and smell.

We have then on the one side the fact before us that wherever we meet in the animal kingdom with difference of shape, form, and construction, so different as to constitute a class, a genus or a family of its own, there we meet at the same time with a distinct and specific scent and smell.

On the other hand we know that these specific odours are invariably interwoven with the very life-blood of the animal.

And lastly, we know that those specific odours cannot be accounted for by any agents, taken up in the shape of food, from the outer world.

We are then, driven to the conclusion that they are properties of the inner animal, but they, in other words, pertain to the specific protoplasm of the animal concerned.

And this our conclusion attains almost certainty when we remember that it stands the crucial test of experiment; that we need only decompose the blood in order to find there what we contend to be an essential ingredient of it.

I must now say a few words in explanation of the term protoplasm. Protoplasm is a soft gelatinous substance transparent and homogeneous, easily seen in large plant-cells; it may be compared to the white of eggs. When at rest all sorts of vibratory, quivering and trembling movements can be observed, within its mass. It forms the living material in all vegetable and animal cells,—in fact it is the only portion of the body which really does all the vital work. It is the formative agent for all living tissues. Vital activity, in the broadest sense of the term, manifests itself in the revolution of the germ into the complete organism repeating the type of its parents and in the subsequent maintenance of that organism in its integrity; and both these functions are exclusively carried out by the protoplasm. Of course, there is a good deal of chemical and mechanical work done in the organism, but protoplasm is the formative Agent for all the tissues and structures.

Of tissues and structures already formed, we may fairly say that they have passed out of the realms of life; it is they that are destined to gradual disintegration and decay in the course of life; it is they that are on the way of being cast out of the organism, when they have once run through the scale of retrograde metamorphosis, and it is they that give rise to what we have called the *smell* of the animal. What lives in them is the protoplasm.

In the shape of food the outer world supplies the organism with all the materials necessary for the building up of the constantly wasting organic structures; and, in the shape of heat, comes from the outer world that other element necessary for structural changes, development and growth—the element of force. But the task of directing all the outward materials to the development and maintenance of the organism, in other words, the task of the director-general of the organic economy falls to the protoplasm.

Now this wonderful substance, chemically and physically the same in the highest animal and in the lowest plant, has been all along the puzzle of the biologist. How is it that in man protoplasm works out human structure, in fowl—fowl structure, &c., &c., while the protoplasm itself appears to be everywhere the same? To Professor Yaegeer belongs the great merit of having shown us that the protoplasm of the various species of plants and animals are not the same; that each of them contains, moreover, imbedded in its molecules, odorant substances peculiar to the one species and not to the other.

That, on the other hand, those odorous substances are by no means inactive bodies, may be inferred from their great volatility, known as it is in physical science that volatility is owing to a state of atomic activity. Prevost has described two phenomena that are presented by odorous substances. One is that when placed on water they begin to move, and the other is that a thin layer of water, extended on a perfectly clean glass plate, retracts when such an odorous substance as camphor is placed upon it. Monsieur Ligois has further shown that the particles of an odorous body, placed on water, undergo a rapid division and that the movements of camphor, or of benzoic acid are inhibited, or altogether arrested, if an odorous substance be brought into contact with the water in which they are moving.

Seeing, then, that odorous substances, when coming in contact with liquid bodies, assume a peculiar motion, and impart at the same time motion to the liquid body, we may fairly conclude that the specific formative capacity of the protoplasm, is owing, not to the protoplasm itself, since the same is everywhere alike, but to the inherent, specific, odoriferous substances.

I shall only add that Professor Yaegeer's theory may be carried farther yet. Each metal has also a certain taste and odour peculiar to itself; in other words, they are also endowed with odoriferous substances. And this may help us to explain the fact that each metal, when crystallising out of a liquid solution, invariably assumes a distinct geometrical form, by which it may be distinguished from any other. Common salt, for instance, invariably crystallises in cubes, alum in octohedra, and so on.

Professor Yaegeer's theory explains farther to us that other great mystery of Nature—the transmission from parent to offspring of the morphological speciality. This is another puzzle of the biologist. What is there in the embryonal germ that evolves out of the materials stored up therein, a frame similar to the parents? In other words, what is there that presides over the preservation of the species, working out the miniature duplicate of the parents' configuration and character? It is the protoplasm, no doubt; and the female ovum contains protoplasm in abundance. But neither the physicist nor the chemist can detect any difference between the primordial germ, say of the fowl, and that of a female of the human race.

In answer to this question,—a question before which science stands perplexed,—we need only remember what has been said before about the protoplasmic scent. We have spoken before of the specific scent of the animal as a whole. We know, however, that every organ and tissue in a given animal has again its peculiar scent and taste. The scent and taste of the liver, spleen, brain, &c., are quite different in the same animal.

And if our theory is correct, then it could not be otherwise; each of these organs is differently constructed, and as variety of organic structure is supposed to be dependant upon the variety of scent, there must necessarily be a specific cerebral scent, a specific splenic scent, a specific hepatic scent, &c. &c. What we call, then, the specific scent of the living animal must, therefore, be considered as the aggregate of all the different organic scents within its organism.

When we see that a weak solution of sulphuric acid is capable of disengaging from the blood the scent of the animal, we shall then bear in mind that this odorous emanation contains particles of all the scents peculiar to each tissue and organ of the animal. When we further say that each organ in a living animal draws by selective affinity from the blood those materials which are necessary for its sustenance, we must not forget that each organ draws at the same time by a similar selective affinity the specific odorous substances requisite for its constructive requirements.

We have now only to suppose that the embryonal germ contains, like the blood itself, all the odorous substances pertaining to the various tissues and organs of the parent, and we shall understand which is the moving principle in the germ that evolves an offspring, shaped in the image and after the likeness of the parents.

In plants it is the blossom which is entrusted with the function of reproduction, and the odorous emanations accompanying that process are well-known to you. There is strong reason to believe that something similar prevails in the case of animals; some of you will, no doubt, have heard of what embryologists call the *aura seminalis*.

Let us now enquire what the effects are of odours generated in the outer world on animals. The odorous impressions produced may be pleasant or unpleasant, pleasant to the one and unpleasant to the other animal. What is it that constitutes this sensation of pleasure or displeasure? Professor Yaegeer answers it is harmony or disharmony which makes all the difference. The olfactory organs of each animal are impregnated by its own specific scent. Whenever the odorous waves of an odorant substance harmonise in their vibration with the odorous waves emanating from the animal, in other words whenever they fall in, and agree with each other, an agreeable sensation is produced; whenever the reverse takes place, the sensation is disagreeable. In this way it is that the odour regulates the choice of the food on the part of the animal. In a similar way the sympathies and antipathies between the various animals are regulated. For every individual has not only its specific but also its individual scent. The selection between the sexes, or what in the case of the human race is called love, has its main spring in the odorous harmony subsisting in the two individuals concerned.

This individual scent—a variation of the specific odorous type—alters (within the limits of its speciality,) with age, with the particular mode of occupation, with the sex with certain physiological conditions and functions during life, with the state of health, and last, but not least, with the state of our mind.

Remember, please, that every time protoplasm undergoes disintegration, specific odours are set free. We have seen how sulphuric acid, or heat when boiling or roasting meat, brings out the specific animal odour. But it is an established fact in philosophy, that every physical or mental operation is accompanied by disintegration of tissue; consequently we are entitled to say that with every emotion odours are being dis-engaged. It can be shown that the quality of those odours differ with the nature of the emotion. Time fails me, however, to pursue the subject further; I shall, therefore, content myself to draw some conclusions from Professor Yaeger's theory with regard to Theosophy.

The phenomena of mesmeric cures find their full explanation in the theory just enunciated. For since the construction and preservation of the organism, and of every organ in particular, is owing to specific scents; we may fairly look upon disease in general as a disturbance of the specific scent of the organism, and upon disease of a particular organ of the body, as a disturbance of the specific scent pertaining to that particular organ. We have been hitherto in the habit of holding the protoplasm responsible for all phenomena of disease; we have now come to learn that what acts in the protoplasm are the scents; we shall, therefore, have to look to them as the ultimate cause of morbid phenomena. I have mentioned before the experiment of Mons. Ligeois, showing that odoriferous substances, when brought in contact with water, move; and that the motion of one odoriferous substance may be inhibited, or arrested altogether, by the presence of another odorous substance. Epidemic diseases, and the zymotic diseases in particular, have then most likely their origin in some local odours which inhabit the action of our specific organic odours. In the case of hereditary diseases, it is most likely the transmission of morbid specific odours from parent to offspring, that is, the cause of the evil, knowing as we do that in disease the natural specific odour is altered, and must, therefore, have been altered in the diseased parent.

Now comes the mesmeriser. He approaches the sick with the strong determination to cure him. This determination, or effort of the will, is absolutely necessary, according to the agreement of all mesmerisers, for his curative success. Now an effort of the will is a mental operation, and is therefore, accompanied by tissue disintegration. The effort being purely mental, we may say it is accompanied by disintegration of cerebral and nervous tissue. But disintegration of organic tissue means, as we have seen before, disengagement of specific scents; the mesmeriser emits, then, during his operation, scents from his own body. And as the patient's sufferings are supposed to originate from a deficiency or alteration of his own specific scent, we can well see how the mesmeriser, by his mesmeric, or odoriferous emanations, may succeed to put his patient to right. He may supply the want of certain odoriferous substances in the patient, or he may correct others by his own emanations, knowing as we do from the experiment of Mons. Ligeois that odorant matter does on odorant act matter.

One remark more, and I have done. In Theosophy we are told that the living body is divided into two parts:—

1. The physical body, composed wholly of matter in its grossest and most tangible form.
2. The vital principle (or *Jiv-átmá*), a form of force, indestructible, and when disconnected with one set of atoms becoming attracted immediately by others.

Now this division, generally speaking, fully agrees with the teachings of science. I need only remind you of what I have said before with regard to the formed tissues and structures of the body and its formative agent, the protoplasm. Formed structure is considered as material which has already passed out of the realms of life; what lives in it is the protoplasm. So far the theosophic conception fully agrees with the result of the latest investigations of modern science.

But when we are told by the Theosophist that the vital principle is indestructible, we feel we move on occult, incomprehensible ground, for we know that protoplasm is after all as destructible as the body itself. It lives as long as life lasts, and, it may be said, it is the only material in the body that does live as long as life lasts. But it dies with the ces-

sation of life. It is true it is capable of a sort of resuscitation. For that very dead protoplasm, be it animal or vegetable, that very dead protoplasm, serves again as our food, and as the food of all the animal world, and thus helps to repair our constantly wasting economy. But for all that it could hardly be said to be indestructible; it is assimilable, that is to say, capable of re-entering the domain of life, through its being taken up by a living body. But such an eventual chance does by no means confer upon it the attribute of indestructibility; for we need only leave the dead animal or plant containing the protoplasm alone, and it will rot and decay, organs, tissues, and protoplasm altogether.

To our farther perplexity the Theosophist tells us that the vital principle is not only indestructible, but it is a form of force, which, when disconnected with one set of atoms, becomes attracted immediately by others. The vital principle to the Theosophist would then appear to be a sort of abstract force; not a force inherent in the living protoplasm—this is the scientific conception—but a force *per se*, independent altogether of the material with which it is connected.

Now I must confess this is a doctrine which greatly staggered me. I have no difficulty in accepting the *spirit* of man as an entity, for the phenomena of rationation are altogether so widely different from all physical phenomena, that they can hardly be explained by any of the physical forces known to us. The materialist, who tells us that consciousness, sensation, thought, and the spontaneous power of the will, so peculiar to man and to the higher animals, are altogether so many outcomes of certain conditions of matter and nothing else, makes at best merely a subjective statement. He cannot help acknowledging that spontaneity is not a quality of matter. He is then driven to the contention that what we believe to be spontaneous in us, is after all an unconscious result of external impulses only. His contention rests then on the basis of his own inner experience, or what he believes to be such. This contention of his is, however, disputed by many, who no less appeal to their own inner experience, or what they believe to be their experience. It is then a question of inner experience of the one party *versus* inner experience of the other. And such being the case, the scientific materialist is driven to admit that his theory, however correct it may be, rests after all on subjective experience, and can as such not claim the rank of positive knowledge. There is then no difficulty in accepting the entity of the spirit in man the materialistic assertion to the contrary notwithstanding. But the vital force is exclusively concerned with the construction of matter; here we have a right to expect that physical and chemical forces should hold the whole ground of an explanation, if an explanation is possible at all. Now, physical and chemical forces are no entities; they are invariably connected with matter. In fact, they are so intimately connected with matter, that they can never be severed from it altogether. The energy of matter may be latent or potent, and when potent, it may manifest itself in one form or the other, according to the condition of its surroundings; it may manifest itself in the shape of light, heat, electricity, magnetism, or vitality; but in one form or the other energy constantly inheres in matter. The correlation of forces is now a well-established, scientific fact, and it is more than plausible that what is called the vital principle, or the vital force, forms a link in the chain of the other known physical forces, and is, therefore, transmutable into any of them; granted even that there is such a thing as a distinct vital force. The tendency of modern Biology is then to discard the notion of a vital entity altogether. If vital force is to be indestructible, then so are also indestructible heat, light, electricity, &c.; they are indestructible in this sense, that whenever their respective manifestation is suspended or arrested, they make their appearance in some other form of force; and in this very same sense vital force may be looked upon as indestructible: whenever vital manifestation is arrested, what had been acting as vital force is transformed into chemical, electrical forces, &c., taking its place.

But the Theosophist appears to understand something quite different from what I have just explained, and what is, as far as I understand, a fair representation of the scientific conception of the subject. The Theosophist tells us that the vital principle is indestructible, and when disconnected with one set of atoms becomes attracted by others. He then evidently holds that, what constitutes the vital principle is a principle or form of force *per se*, a form of force which can leave one set of atoms and go over as such to another set, without leav-

ing any substitute force behind. This, it must be said, is simply irreconcilable with the scientific view on the subject as hitherto understood.

By the aid of Professor Yaeger's theory this difficulty can be explained, I am happy to say, in a most satisfactory way.

The set of the vital principle, according to Professor Yaeger's theory, is not the protoplasm, but the odorant matter imbedded in it. And such being the case, the vital principle, as far as it can be reached by the breaking up of its animated protoplasm, is really indestructible. You destroy the protoplasm, by burning it, by treating it with sulphuric acid, or any other decomposing agent—the odoriferous substances far from being destroyed, become only so much the more manifest, they escape the moment protoplasmic destruction or decomposition begins, carrying along with themselves the vital principle, or what has been acting as such in the protoplasm. And as they are volatile, they must soon meet with other protoplasm congenial to their nature, and set up there the same kind of vital activity as they have done in their former habitat. They are, as the Theosophist rightly teaches, indestructible, and when disconnected with one set of atoms, they immediately become attracted by others.

COLONEL OLCOTT'S LECTURE ON "DR. ESDAILE AND MESMERISM IN CALCUTTA THIRTY-SIX YEARS AGO," AT THE FIRST ANNIVERSARY OF THE BENGAL THEOSOPHICAL SOCIETY, AT THE TOWN HALL, ON THE 21ST MAY 1883.

THE brief time remaining prevents my going, as I have the strong desire to, into the subject announced as the theme of my present remarks. For, at the moment when I have happily recalled the attention of the Indian world to Mesmerism, after an interval of indifference lasting thirty years, it is most important to bring out the old record of the triumphs of the late Dr. James Esdaile, Presidency Surgeon at Calcutta, to prove what a boon he made the science to suffering humanity, and what his successors of the present generation may do if they choose. But for the constant, unremitting official labor imposed upon me as President of the Theosophical Society, I should have already compiled from the official papers of Government the history of the remarkable professional career of Dr. Esdaile. For me, who have been an interested student of psychological science for more than thirty years, this would have been a labor of love. And I hope and expect still to accomplish it; for though I was never fortunate enough to personally meet him, yet the tone of Dr. Esdaile's writings gave me a profound respect for a man who must have combined with rare professional merit a moral courage of the highest order. There are present in this audience grey-headed men who were Esdaile's hospital assistants or patients in 1846, '47, '48, '49, and '50, and to them I appeal for support of the truth of my estimate of his character.

I have here in my hand a copy of one of the three works from his pen. It is entitled "Natural and Mesmeric Clairvoyance; with the practical application of Mesmerism to Surgery and Medicine," and was published at London in 1852. His first and most important work was called *Mesmerism in India*, but as yet I have not succeeded in procuring a copy, despite my best endeavors here and in England. His third work I have here: it is of pamphlet size, and relates to some of the dreadful surgical operations he performed at the Government Hospital, Calcutta, upon mesmerised patients who were made insensible to the slightest pain, or even consciousness during the several operations. A colored plate shows us one of the gigantic scrotal tumours extirpated by him; its weight was 103 lbs. and the very tumour itself is, I am told, still to be seen at the Museum of the Calcutta Medical College.

As our subject is an historical retrospect of the mesmeric science at Calcutta in Dr. Esdaile's time, I shall read to you a few pages from this work of his to bring the picture of that period vividly before your minds. My ulterior purpose is to show you, and especially you, my colleagues of the Theosophical Society, how essentially base are the methods always resorted to by unspiritual minds to impede the spread of psychological truth. What Esdaile suffered, every other pioneer of the truth has had to suffer; and you, who profess devotion to Theosophy, must not imagine that you shall escape the troubles that have thickened about the path of your predecessors. If you be true men, worthy to be called the sons of the Aryan sages, then, like Nunnez de Balboa, burn your ships before striking into the jungle of life's mystery, that you may not be even tempted to turn back, and like cowards seek safety in flight. The interest which you as Hindus

have in the science of Mesmerism, I have dwelt upon in previous addresses, and shall recur to later in the present discourse; but now for Esdaile's photograph of Calcutta human nature a generation ago.

He began his mesmeric experiments in the year 1845 at the Emambarah Hospital at Hughly, where he soon aroused the attention and interest of all India by his daring surgery. The files of the *Englishman* for 1846 and subsequent years contain many reports of these cases by eyewitnesses of the highest credibility, all agreeing that Dr. Esdaile's patients were operated upon while in a state of perfect unconsciousness, and that one and all upon being awakened declared that they had felt no pain, nor had any idea of what had happened to them. Here are such certificates from Mr. F. W. Simms, C. E.; the Rev. A. E. LaCrix, Missionary of the London Missionary Society; Major M. Corfield, 20th Regiment; H. W. Dennys, Adjutant, 26th Regiment, N. I.; T. Rattray, Lieutenant, 64th Regiment, N. I.; and J. G. Briggs, Lieutenant, 40th Regiment N. I.; the Rev. M. Hill, London Missionary Society; and here is a letter from Count de Görtz, copied from the *Allgemeine Zeitung*, extracts from which I shall read. It is dated at Calcutta, December 26th, 1846, and gives a very clear idea of the consummate skill of Dr. Esdaile as a Surgeon, and of his triumphant success as an experimental mesmerist.—

"You little think with what I shall conclude this letter—with an account of Mesmerism and surgical operations! You must know that they have here lately thought of applying the full insensibility caused by Mesmerism for the purpose of making the most severe operations painless.

"Dr. Esdaile, as yet a young physician in the Company's service, has for the last eighteen months used it in the treatment of his Hindu and Mahomedan patients, who, like the Chinese in Canton, delay consulting the European doctors till their cases become of the most desperate description.

"His experiment completely succeeded; he gave himself up to it, and worked wonders; and thereupon the doctors made war upon him with fire and sword. But he so gained the public confidence by his open conduct and the absence of all charlatanry, that the Government felt compelled to submit his experiments to a Commission for practical demonstration. A Commission of doctors, having witnessed his experiments, decided in his favor; and for the last two months he has been placed at the head of a mesmeric hospital, where he performs the most dreadful operations without the patients feeling them. He has performed upwards of one hundred operations without one death occurring, some being the removal of tumours from 60 lbs. to 100 lbs. in weight. In consequence the poor heathen think it help sent from heaven, and regard Dr. Esdaile as an incarnation of Vishnu.

"What particularly pleases me in Esdaile is his clear, sound, common sense; for he makes no pretensions to cure all diseases by Mesmerism. He is a doctor, like any other doctor, and a bold operator. He only says: 'My facts prove that I can perform painless operations, and I only wish you, for the sake of humanity, to acknowledge this simple and incontestable fact.' He has long followed this honorable conduct, and therefore I hope it may bring him fame and fortune.

"I was very kindly received by him; and he may perhaps prefer the opinion of an unprejudiced layman to that of a prejudiced colleague. I went to see his hospital, as one must see these things to remove disbelief, and to be able to reprove it in others, and saw myself an operation performed, which from the nature of the complaint was most bloody, dreadful and painful. The patient never felt it, and was awakened five minutes after all the bandages had been applied, and spoke to us all unconcernedly, feeling no pain in the wound till it was shown to him; and it was only then that he started, and putting his hands together thanked God that his complaint had been removed. The thing pleased me much, and it appeared to me to be an immense advance. Besides the chief advantage gained, the other direct advantages are these; that the patient does not become exhausted with fear and pain, and that the surgeon can operate with greatest ease as if on a corpse. I should never have been able to witness such an operation if I had also been obliged to behold the sufferings of the sick man. But thus, it did not excite any disagreeable feelings in me, and I am at the same time happy to be able to speak of the case with the weight of an eye-witness."

As regards a very important question, whether Mesmerism does not leave behind it any noxious influence, and makes an after-cure more difficult; I may observe that Dr. Esdaile most confidently denies this, and points to the fact of "one hundred operations having been performed without a death." The fame of his successes soon led to his transfer to Calcutta. Government ordered a Mesmeric Committee of professional men to witness his alleged painless operations, and upon receipt of their report, the following order of the Government of Bengal, of date 4th November 1846, was gazetted:—

"With this view His Honor has determined, with the sanction of the Supreme Government, to place Dr. Esdaile for one year in charge of a small experimental hospital in some favorable situation in Calcutta, in order that he may, as recommended by the Committee, extend his investigations to the applicability of this alleged agency to all descriptions of cases, medical as well as surgical, and all classes of patients, European as well as Native. Dr. Esdaile will be directed to encourage the resort to his hospital of all respectable persons, especially medical and scientific, whether in or out of the service, who may be desirous of satisfying themselves of the nature, and the effect of his experiments, and His Honor will nominate, from among the medical officers of the Presidency, 'Visitors' whose duty it will be to visit the hospital from time to time, inspect Dr. Esdaile's proceedings, without exercising any interference, and occasionally, or when called on, report upon them, through the Medical Board, for the information of Government. On these reports will mainly depend what further steps the Government may deem it expedient to take in the matter.

"I have the honor to be, gentlemen, your most obedient servant,

"(Signed) FRED. JAS. HALLIDAY,
"Secretary to the Government of Bengal."

Shortly after this, the anæsthetic properties of ether were discovered by my countrymen, Drs. Mortou and Charles T. Jackson, and its use was substituted for that of Mesmerism as being more universally practicable, though more dangerous, and no more efficacious in producing anæsthesia. One would have thought—would he not?—that the medical profession would have hailed with joy so important a help as Mesmerism to make theirs in fact, as in name, the "Healing Art." One would have fancied that the mere instinct of compassion for a world of sufferers would have made the Surgeons and Doctors most eager to study Mesmerism, and avail of its safe and blessed help. But it was not so. The books of Dr. Esdaile show by citation of documentary evidence that his colleagues set upon him with cruel violence to break down his growing fame, nullify his effort, and destroy his career. If he had been one of your limp creatures without backbone, they would have succeeded, but he was a Scotchman, a man of steel, full of the brawny stuff of which heroes are made; they might kill him and welcome, if they could, but there he stood, and there he should stand without budging an inch. Throughout all his pages is the ring of an honest nature; one reads him but to respect and love him for a true man. Referring to the bitter opposition aroused by his Hughly successes, he says:—"After being the best-abused man in the world * * * I was soon as extravagantly overpraised, merely for refusing to be bullied out of my senses and understanding, and for not being a constitutional coward. This appeal [he refers to his published monthly reports of his cases which so astounded and convinced the public that "at the end of a year, there was not a paper from Cape Comorin to the Himalayas that did not wish me and Mesmerism god-speed"] to the people's common sense and natural love of justice was extremely distasteful to my professional judges, and was denounced as *unprecedented, undignified, unprofessional, only worthy of an advertising quack, &c.* But having no respect for the precedents of prejudice; despising the dignity that fears pollution from the contact of vulgar facts; preferring the moderate independence of the public service to the best private practice in Calcutta; and belonging to no profession that does not gladly receive truth, I was as indifferent to such attacks as to spitting upon, or striking at my shadow. An opposition to truth is as necessary for its advancement as a parliamentary opposition is for good government, and but for a bitter and bigotted professional opposition, I should never have gone to Calcutta at all; there would have been no Committee ordered to report upon my mesmeric operations by the Government

of India; no experimental hospital would ever have been established by the Government; no mesmeric hospital, supported by public subscription, would ever have been heard of; and I should never have succeeded in introducing Mesmerism into regular hospital practice in Calcutta." There you have a complete picture of the man, and will not wonder that he should have taken up the study of Mesmerism upon reading about its successes in Europe, and so splendidly proved in practice its incalculable merits.

I find the idea of the value of a healthy opposition to a new truth, neatly worked out by Dr. Esdaile in this little work of his. He says (Preface, vii):—"Without the usual allowance of insult, injury, and misrepresentation heaped upon discoverers and reformers, they would often be content with a knowledge of the truth, and the mental satisfaction of having sought it for its own sake. But insult and injustice are the spurs that overcome their natural indolence and impel them to do much more than they ever intended; and as the best vindication of their characters and understandings, they set about convincing others, which, by an irresistible law of nature, they must succeed in doing at last." Take these wise words to heart, gentlemen, of the Theosophical Society, and let them comfort you when men persecute and revile you for your devotion to the cause of truth.

Although treating of other things as well, the volume from which we have been quoting, is mainly devoted to the subject of clairvoyance.

Clairvoyance is the inner vision in man; it is the power of seeing without the help of physical eyes; it is called in Hindu *Puranas* the third eye of Shiva.

Our author takes up the impregnable position that Nature herself often shows us the abnormal development of these psychic powers of sight, smell, hearing, taste, and touch—the spiritual counterparts of the five physical senses; hence that there is a natural basis for belief in the claim of the mesmerists that they, by throwing their patient into a similar abnormal condition, can develop the self-same powers which inhere in our common nature. He goes on to cite many examples, taken from medical records of various countries, and adds cases observed by Dr. Chalmers and himself at Calcutta. Among other examples, is that of the transfer of the senses of sight and hearing to the pit of the stomach, the tips of the fingers, and other parts of the body. And in corroboration of other observers, I shall tell you about a case occurring under my own eyes here at Calcutta.

At the request of my brother, Babu Norendro Nath Sen, I visited recently a lady who was subject to hysteric fits. I found her to have developed these psychical senses to an extraordinary degree. Her sense of hearing was transferred to the pit of her stomach. This I tested by stopping her ears with my fingers, while her husband whispered something at the pit of her stomach, which she perfectly understood. In these hysterical attacks, although her eyes and jaws are tightly closed, yet she was able to read the contents of a book by running her finger over the lines, and afterwards wrote them on a slate. If a word happened to be misspelt, or a point misplaced, she would deftly rub the letter or the point from between the other letters and correct it. This was not all. She would pass her foot across a line, and read it as fast as when she passed her fingers over it. (Col. Olcott also mentioned the case of a girl in America, who, if a book were held behind her head, could read well.)

In other public addresses in Calcutta I have shown the natural connection between the modern science of Mesmerism and the ancient *Brahma* or *Gupta* or *Yoga Vidya* of the Aryans, and from loyalty to the truth I have not shrunk from testifying in the most unqualified terms to the fact that the Aryans were the masters of the modern dabblers in this rudimentary branch of their majestic science of sciences. I have called your attention on those other occasions to the fact that *Yoga* is self-mesmerisation, the *Yogi* making his own physical body the patient, and his concentrated will the mesmerising operator. As the mesmeriser, after throwing his patient's body into profound sleep, shuts its avenues of sense against every impression of the external world, and awakens their psychic counterparts to intense susceptibility to the things of the inner or psychic world, so does the developed *Yogi*, plunging his body into the death-like catalepsy of *samadhi*, arouse and develop his psychic senses to their fullest, and—which the mesmeric sleeper does not—keep full control over those senses, so that they shall not deceive him.

In a return of the mesmeric operations, performed by Dr. Esdaile at the jail and charity hospitals, Hughly, and at the Native and Mesmeric Hospitals, Calcutta, from May 1845 to May 1847, I find the following statistics:—

Amputation of thigh	2
Amputation of leg.	1
Amputation of arm	2
Amputation of breast (one of 7 lbs., another of 10 lbs. weight)	4
Amputation of thumb	1
Amputation of great toe	1
Amputation of penis	3
Amputation of one testis	3
Amputation of two testis	2
Amputation of enlarged nymphæ and clitoris ...	1
Amputation of scrotal tumours of all sizes, from 10 lbs. to 163 lbs.	200
Cancer of cheek extirpated... ..	1
Cancer of eyeball	1
Cancer of scrotum... ..	2
Cartilaginous tumours on ears removed	2
Cataracts operated on	3
End of bone in compound fracture sawn off ...	1
End of thumb cut off	1
Great toe nails cut out by the roots	5
Gum cut away	1
Heels flayed	3
Hypertrophy of penis removed	3
Hypertrophy of prepuce	1
Lithotomy	1
Lithotrity	1
Piles, suppurating, cut out	1
Prolapsus, the size of a child's head reduced in the trance	1
Strangulated hernia reduced in trance	3
Straightened contracted knees	3
Straightened contracted arms	3
Tumour in groin removed (a fungoid undescended testis)	1
Tumour in Antrum Maxillare removed	1
Tumour on leg removed	1
Total...261	

Medical Mesmerism, as distinguished from Surgical Mesmerism, is discussed by Dr. Esdaile:—

"For a long time I purposely kept the medical pretensions of Mesmerism in the back-ground, knowing how difficult it would be to get people to believe in the existence of an *invisible remedy*. But I trust it has been proved that we possess and can wield, at will, a subtle, vital agent inherent in our constitutions, and that it produces effects on the human frame that cannot be exceeded by the most potent drugs. The existence of a vital agent being proved, which is capable of reducing a living man, temporarily, to the insensibility of a corpse, and without subsequent injury to the system, it is evident that such an influence possesses the essential conditions of a curative agent in the highest degree—*power and safety in its application*. It is also clear that its influence is primarily exerted over the nervous system; and, as this is the animating principle of the whole body, we might naturally expect it to be of service in the treatment of nervous and many functional diseases. In short, the discovery of such a natural power opens out a new means of modifying the human frame to an extent that can be determined by long and varied experience only. That the effects of this agent are caused by a vital action of the patient's nervous system is evident from the fact that persons at the approach of death become insensible to this as to all other natural agents, although, at an earlier period, they have been easily affected and reduced to any desired degree of the mesmeric condition.

"I. I was certain (if life is not a phantasmagoria) that, in the mesmeric trance, the muscles of the whole body had been as plastic and obedient to my command as clay in the hands of the potter; and I felt satisfied that, if the same state of things could be again brought about, muscular spasms and convulsions would be overcome by this great solvent power. The extinction of convulsions, and the straightening of contracted limbs in the trance, very soon verified this inference.

"II. Having witnessed in my first case the extinction of severe existing pain in the trance, I was led to conclude that, in a like state of things, nervous pains would probably vanish

before this supreme anodyne. The cure of nervous headaches immediately demonstrated the truth of this idea.

"III. The production of insensibility to artificial pain convinced me that the most painful surgical operations might be performed without the knowledge of the patient; and ever since then this has been a daily matter of course.

"IV. I had seen high local inflammation and sympathetic fever suspended during the trance in my first patient, and the pulse and temperature become natural; thence I inferred the possibility of subduing active inflammation by the sedative influence of the trance."

The Government returns show that the cases of treatment of Epilepsy, Rheumatism, Paralysis, Deafness, Neuralgia, Cephalalgia, &c., were not very numerous; certainly they do not approximate in number those which I myself have had under my treatment during my present tour through Bengal and Behar. My Private Secretary, Babu Nivaran Chunder Mukerji, has compiled statistics, from which it appears that since my arrival at Calcutta, on the 21st February last and until the 17th May current, I have given mesmeric treatment to no less than 2,812 persons of both sexes and all ages—Hindus, Mahomedans, Jews, and Christians. Of these 557 were treated by the imposition of hands and curative frictions and passes, and 2,255 by the administration of vitalized (mesmerised) water, allowing one pint bottle of water to each patient. The published reports of some of the cases show very astonishing cures of blindness, deafness, speechlessness epilepsy, hysteria, chronic colic, neuralgia, rheumatism, paralysis, chronic headache, &c., &c. So then, it has been my good fortune (with the blessing of my *Guru* who has helped me) to prove on a large scale the truth of the propositions, laid down by Dr. Esdaile at Calcutta thirty odd years ago. And the sympathy of one who has followed his footsteps and encountered similar obstacles to those placed in his way, makes it alike a pleasure and a duty to recall his memory to the mind of Calcutta, and lay a wreath of flowers upon his tomb.

Before passing on to my conclusion, and speaking of the interest and duty of Hindus towards the mesmeric question, let me show to my Christian friends here present what a Christian clergyman has written about the value of Mesmerism as an aid to religion.

The Rev. Chauncy Hare Townshend, in his *Facts in Mesmerism* (London, 1844), shows the importance of Mesmerism as the only means of proving the possible separation of soul and body. He says:—

"The metaphysical deductions which may be drawn from mesmeric phenomena, have always appeared to me, in themselves, to constitute a sufficient and a noble answer to the inquiry: 'In what can mesmerism contribute to the welfare or knowledge of man?' The light which this agency throws upon the mysteries of our nature, upon some of the profoundest truths of Religion; the indications which it alone presents of a possible separation between soul and body, and of the predominating powers of the former must ever vindicate the sincere inquirer into its laws from the charge of trifling with an idle subject * * *. But it is the peculiar happiness of mesmerism not to be forced to rely upon any one solitary and partial claim to notice and consideration. Its roots are cast deeply and extensively into the general ground of humanity. Where the metaphysician leaves it, the man of science may take it up."

And now, you will ask if there are any traces in Hindu writings of the knowledge of the mesmeric aura by the Aryans. There are many such, and indeed you will find that there are few things connected with the constitution of man which were not known to them. In the *Sariraka Sutra* of Veda Vyasa this vital or mesmeric aura is spoken of as *ushma*. "*Asyava chopapatte resha ushma*," he says; "by the aura (*ushma*) of the inner man (*sukshma sarira*) is the aura (*ushma*) of the outer man (*sthula sarira*—body) perceived." I showed you on another occasion the engraving in Baron Von Reichenbach's grand work, showing the existence of this aura or nervous fog about human beings, and also animals, vegetables and minerals. I then affirmed that the Aryans had anticipated the learned Austrian Chemist by many centuries, and proved it by instances drawn from Hindu religious ceremonies and caste observances. I can now quote confirmatory *shlokas* from Harita (*Atharva Veda*) and *Susruta*, the greatest of our Aryan medical authorities. Says Harita;—

"A healthy person should not sleep on the same bed with a diseased person. Should he so sleep by mistake, he is sure to get diseased.

"One must keep himself at least *two cubits* off from the bed of a sick person, even if he has to administer him medicines day and night.

"Even if a son born of one's own loins be attacked with leprosy, eczema, bronchitis, carbuncles, fistula, he is never to be touched."

In Ceylon last year, a Buddhist priest-physician, hearing about Reichenbach's discovery of "Odyle," told me that he had read in *Susruta* a passage which affirmed the existence of this very aura. I have found it and here it is:—

"In conversation (intercourse), from the touch of the body, from respiration (breath), from sitting together to eat, from sitting on the same bed, from the use of the same clothes, garlands, and scented paste (*anulepan*), leprosy, fever, dropsy, eye-diseases, and other abnormal conditions are transmitted from one man to another."

Col. Olcott concluded with a peroration which aroused great enthusiasm, the speaker being frequently interrupted by cheers and loud applause. Theosophy in Bengal seems now to stand upon the rock of public confidence, and to have a great future before it.

The proceedings of the evening terminated with sweet music, discoursed by the very talented and learned amateur musicians who kindly attended on the occasion.

CHELAS AND LAY CHELAS.

As the word *Chela* has, among others, been introduced by Theosophy into the nomenclature of Western metaphysics, and the circulation of our magazine is constantly widening, it will be as well if some more definite explanation than heretofore is given with respect to the meaning of this term and the rules of Chelaship, for the benefit of our European if not Eastern members. A "Chela" then, is one who has offered himself or herself as a pupil to learn practically the "hidden mysteries of Nature and the psychical powers latent in man." The spiritual teacher to whom he proposes his candidature is called in India a *Guru*; and the real Guru is always an Adept in the Occult Science. A man of profound knowledge, exoteric and esoteric, especially the latter; and one who has brought his carnal nature under subjection of the WILL; who has developed in himself both the power (*Siddhi*) to control the forces of nature, and the capacity to probe her secrets by the help of the formerly latent but now active powers of his being:—this is the real Guru. To offer oneself as a candidate for Chelaship is easy enough, to develop into an Adept the most difficult task any man could possibly undertake. There are scores of "natural-born" poets, mathematicians, mechanics, statesmen, etc., but a natural-born Adept is something practically impossible. For, though we do hear at very rare intervals of one who has an extraordinary innate capacity for the acquisition of occult knowledge and power, yet even he has to pass the self-same tests and probations, and go through the same self-training as any less endowed fellow aspirant. In this matter it is most true that there is no royal road by which favourites may travel.

For centuries the selection of Chelas—outside the hereditary group within the *gon-pa* (temple)—has been made by the Himalayan Mahatmas themselves from among the class—in Tibet, a considerable one as to number—of natural mystics. The only exceptions have been in the cases of Western men like Fludd, Thomas Vaughan, Paracelsus, Pico di Mirandolo, Count St. Germain, etc., whose temperamental affinity to this celestial science more or less forced the distant Adepts to come into personal relations with them, and enabled them to get such small (or large) proportion of the whole truth as was possible under their social surroundings. From Book IV of *Kni-te*, Chapter on "the Laws of Upasans," we learn that the qualifications expected in a Chela were:—

1. Perfect physical health;
2. Absolute mental and physical purity;
3. Unselfishness of purpose; universal charity; pity for all animate beings;
4. Truthfulness and unswerving faith in the law of Karma, independent of any power in nature that could interfere: a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies;
5. A courage undaunted in every emergency, even by peril to life;
6. An intuitional perception of one's being the vehicle of the manifested Avalokitesvara or Divine Atman (Spirit);
7. Calm indifference for, but a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions.

Such, at the least, must have been the recommendations of one aspiring to perfect Chelaship. With the sole exception of the 1st, which in rare and exceptional cases might have been modified, each one of these points has been invariably insisted upon, and all must have been more or less developed in the inner nature by the Chela's UNHELPED EXERTIONS, before he could be actually put to the test."

When the self-evolving ascetic—whether in, or outside the active world—had placed himself, according to his natural capacity, above, hence made himself master of, his (1) *Sarira*—body; (2) *Indriya*—senses; (3) *Dosha*—faults; (4) *Dukkha*—pain; and is ready to become one with his *Manas*—mind; *Buddhi*—intellection, or spiritual intelligence; and *Atma*—highest soul, *i. e.* spirit. When he is ready for this, and, further, to recognize in *Atma* the highest ruler in the world of perceptions, and in the will, the highest executive energy (power), then may he, under the time-honoured rules, be taken in hand by one of the Initiates. He may then be shown the mysterious path at whose thither end the Chela is taught the unerring discernment of *Phala*, or the fruits of causes produced, and given the means of reaching *Apavarga*—emancipation, from the misery of repeated births (in whose determination the ignorant has no hand), and thus of avoiding *Pretya-bhava*—transmigration.

But since the advent of the Theosophical Society, one of whose arduous tasks it was to re awaken in the Aryan mind the dormant memory of the existence of this science and of those transcendent human capabilities, the rules of Chela selection have become slightly relaxed in one respect. Many members of the Society becoming convinced by practical proof upon the above points, and rightly enough thinking that if other men had hitherto reached the goal, they too if inherently fitted, might reach it by following the same path, pressed to be taken as candidates. And as it would be an interference with Karma to deny them the chance of at least beginning—since they were so importunate, they were given it. The results have been far from encouraging so far, and it is to show these unfortunates the cause of their failure as much as to warn others against rushing heedlessly upon a similar fate, that the writing of the present article has been ordered. The candidates in question, though plainly warned against it in advance, began wrong by selfishly looking to the future and losing sight of the past. They forgot that they had done nothing to deserve the rare honour of selection, nothing which warranted their expecting such a privilege; that they could boast of none of the above enumerated merits. As men of the selfish, sensual world, whether married or single, merchants, civilian or military employees, or members of the learned professions, they had been to a school most calculated to assimilate them to the animal nature, least so to develop their spiritual potentialities. Yet each and all had vanity enough to suppose that their case would be made an exception to the law of countless centuries' establishment as though, indeed, in their person had been born to the world a new *Avatar*! All expected to have hidden things taught, extraordinary powers given them because—well, because they had joined the Theosophical Society. Some had sincerely resolved to amend their lives, and give up their evil courses: we must do them that justice, at all events.

All were refused at first, Col. Olcott, the President, himself, to begin with: and as to the latter gentleman there is now no harm in saying that he was not formally accepted as a Chela until he had proved by more than a year's devoted labours and by a determination which brooked no denial, that he might safely be tested. Then from all sides came complaints—from Hindus, who ought to have known better, as well as from Europeans who, of course, were not in a condition to know anything at all about the rules. The cry was that unless at least a few Theosophists were given the chance to try, the Society could not endure. Every other noble and unselfish feature of our programme was ignored—a man's duty to his neighbour, to his country, his duty to help, enlighten, encourage and elevate those weaker and less favoured than he; all were trampled out of sight in the insane rush for adeptship. The call for phenomena, phenomena, phenomena, resounded in every quarter, and the Founders were impeded in their real work and teased importunately to intercede with the Mahatmas, against whom the real grievance lay, though their poor agents had to take all the buffets. At last, the word came from the higher authorities that a few of the most urgent candidates should be taken at their word. The result of the experiment would perhaps show better than any amount of preaching what Chelaship meant, and what are the consequences of selfishness and temerity. Each candidate was warned that he must wait for years in any event, before his fitness could be proven, and that he must pass through a series of tests that would bring out all there was in him, whether bad or good. They were nearly all married men and hence were designated "Lay Chelas"—a term new in English, but having long had its equivalent in Asiatic tongues. A Lay Chela is but a man of the world who affirms his desire to become wise in spiritual things. Virtually, every member of the Theosophical Society who subscribes to the second of our three "Declared Objects" is such; for though not of the number of true Chelas, he has yet the possibility of becoming one, for he has stepped across the boundary-line which separated him from the Mahatmas, and has brought himself, as it were, under their notice. In joining the Society and binding himself to help along its work, he has pledged himself to act in some degree in concert with those Mahatmas, at whose behest the Society was organized, and under whose conditional protection it remains. The joining is then, the introduction; all the rest depends entirely upon the member himself, and he need never expect the most distant approach to the "favor" of one of our Mahatmas, or any other Mahatmas in the world—should the

latter consent to become known—that has not been fully earned by personal merit. The *Mahatmas* are the servants, not the arbiters of the Law of Karma. LAY-CHELASHIP CONFERS NO PRIVILEGE UPON ANY ONE EXCEPT THAT OF WORKING FOR MERIT UNDER THE OBSERVATION OF A MASTER. And whether that Master be or be not seen by the Chela makes no difference whatever as to the result: his good thought, words and deeds will bear their fruits, his evil ones, theirs. To boast of Lay Chelaship or make a parade of it, is the surest way to reduce the relationship with the Gurn to a mere empty name, for it would be *primâ facie* evidence of vanity and unfitness for farther progress. And for years we have been teaching everywhere the maxim "First deserve, then desire" intimacy with the Mahatmas.

Now there is a terrible law operative in nature, one which cannot be altered, and whose operation clears up the apparent mystery of the selection of certain "Chelas" who have turned out sorry specimens of morality, these few years past. Does the reader recall the old proverb, "Let sleeping dogs lie?" There is a world of occult meaning in it. No man or woman knows his or her moral strength until it is tried. Thousands go through life very respectably, because they were never put to the pinch. This is a truism doubtless, but it is most pertinent to the present case. One who undertakes to try for Chelaship by that very act rouses and lashes to desperation every sleeping passion of his animal nature. For this is the commencement of a struggle for the mastery in which quarter is neither to be given nor taken. It is, once for all, "To be, or Not to be;" to conquer, means ADEPTSHIP; to fail, an ignoble Martyrdom; for to fall victim to lust, pride, avarice, vanity, selfishness, cowardice, or any other of the lower propensities, is indeed ignoble, if measured by the standard of true manhood. The Chela is not only called to face all the latent evil propensities of his nature, but, in addition, the whole volume of maleficent power accumulated by the community and nation to which he belongs. For he is an integral part of those aggregates, and what affects either the individual man, or the group (town or nation) reacts upon the other. And in this instance his struggle for goodness jars upon the whole body of badness in his environment, and draws its fury upon him. If he is content to go along with his neighbours and be almost as they are—perhaps a little better or somewhat worse than the average—no one may give him a thought. But let it be known that he has been able to detect the hollow mockery of social life, its hypocrisy, selfishness, sensuality, cupidity and other bad features, and has determined to lift himself up to a higher level, at once he is hated, and every bad, or bigoted, or malicious nature sends at him a current of opposing will power. If he is innately strong he shakes it off, as the powerful swimmer dashes through the current that would bear a weaker one away. But in this moral battle, if the Chela has one single hidden blemish—do what he may, it *shall* and *will* be brought to light. The varnish of conventionalities which "civilization" overlays us all with must come off to the last coat, and the Inner Self, naked and without the slightest veil to conceal its reality, is exposed. The habits of society which hold men to a certain degree under moral restraint, and compel them to pay tribute to virtue by seeming to be good whether they are so or not, these habits are apt to be all forgotten, these restraints to be all broken through under the strain of chelaship. He is now in an atmosphere of illusions—*Maya*. Vice puts on its most alluring face, and the tempting passions try to lure the inexperienced aspirant to the depths of psychic debasement. This is not a case like that depicted by a great artist, where Satan is seen playing a game of chess with a man upon the stake of his soul, while the latter's good angel stands beside him to counsel and assist. For the strife is in this instance between the Chela's Will and his carnal nature, and Karma forbids that any angel or Guru should interfere until the result is known. With the vividness of poetic fancy Bulwer Lytton has idealised it for us in his *Zanoni*, a work which will ever be prized by the occultist; while in his *Strange Story* he has with equal power shown the black side of occult research and its deadly perils. Chelaship was defined, the other day, by a Mahatma as a "psychic resolvent, which eats away all dross and leaves only the pure gold behind." If the candidate has the latent lust for money, or political chicanery, or materialistic scepticism, or vain display, or false speaking, or cruelty, or sensual gratification of any kind, the germ is almost sure to sprout; and so, on the other hand, as regards the noble qualities of human nature. The real man comes out. Is it not the height of folly, then, for any one to leave the smooth path of common-place life to scale the crags of chelaship without some reasonable feeling of certainty that he has the right stuff in him? Well says the Bible: "Let him that standeth take heed lest he fall"—a text that would-be Chelas should consider well before they rush headlong into the fray! It would have been well for some of our Lay-Chelas if they had thought twice before defying the tests. We call to mind several sad failures within a twelvemonth. One went bad in the head, recanted noble sentiments uttered but a few weeks previously, and became a member of a religion he had just scornfully and unanswerably proven false. A second became a defaulter and absconded with his employer's money—the latter also a Theosophist. A third gave himself up to gross debauchery, and confessed it with ineffectual sobs and tears, to his chosen Guru. A fourth got entangled with a person of the other sex and fell out with his dearest and truest

friends. A fifth showed signs of mental aberration and was brought into Court upon charges of discreditable conduct. A sixth shot himself to escape the consequences of criminality, on the verge of detection! And so we might go on and on. All these were apparently sincere searchers after truth, and passed in the world for respectable persons. Externally, they were fairly eligible as candidates for Chelaship, as appearances go; but "within all was rottenness and dead men's bones." The world's varnish was so thick as to hide the absence of the true gold underneath; and the "resolvent" doing its work, the candidate proved in each instance but a gilded figure of moral dross, from circumference to core....

In what precedes we have, of course, dealt but with the failures among Lay-Chelas; there have been partial successes too, and these are passing gradually through the first stages of their probation. Some are making themselves useful to the Society and to the world in general by good example and precept. If they persist, well for them, well for us all: the odds are fearfully against them, but still "there is no impossibility to him who WILLS." The difficulties in Chelaship will never be less until human nature changes and a new sort is evolved. St. Paul (Rom. vii, 18,19) might have had a Chela in mind when he said "to will is present with me; but how to perform that which is good I find not. For the good I would I do not; but the evil which I would not, that I do." And in the wise *Kriâtârjuniya* of Bharâvi it is written:—

"The enemies which rise within the body,
Hard to be overcome—the evil passions—
Should manfully be fought; who conquers these
Is equal to the conqueror of worlds." (XI. 32.)

A DESCRIPTION OF THE TANTRIK MYSTIC RITES AND CEREMONIES KNOWN AS "SAVASADHANA."

(Concluded from the last Number.)

He should then go back to his home and next morning offer sacrifices as promised to the deities. The mantra for this offering means:—"Those to whom I promised to offer sacrifices the night before, will please accept these offerings." These latter should consist of figures of men, horse, elephant and swine, composed of paste made from rice-flour. The next day after performing his usual religious ceremonies he should purify himself by taking the five products of the cow which consist of milk, curds, butter, dung and urine. He should then feed to their satisfaction Brahmins twenty-five in number, after which he shall bathe and take fruits and water for his food.

If he fails to feed Brahmins according to these injunctions, he shall suffer from penury, and the Devi shall be displeased with him. He should keep himself aloof from society for nine, six or three days and nights. If his wife approaches his bed, he should send her away on the plea of illness. He should be deaf to all music, and blind to all dancing performances. If he speaks during day-time, he shall lose his power of speech and turn dumb. For five and ten days, so say the Tantras, the deities occupy his body. He should never reveal the *secret*, or else the deities will fly away from him.

After the period of his seclusion expires, he should change his clothes and put on new clothing. He should never do anything that may hurt a Brahmin or a cow. He should never come in contact with bad men, fallen men—men who have committed sins for which there is no expiation in the Shastras, or who are afflicted with abominable diseases, nor should he touch eunuchs or castrates. He should touch every day Brahmins and cows with a pure mind and body—and every day after his daily ceremonies are over, he should drink a handful of water in which *Bela* leaves have been immersed.

On the sixteenth day he should wash himself in the holy stream of the Ganga and perform the *Tarpan* ceremony or the ceremony of offering water to our departed ancestors, for the gods do not accept the offerings of those who are devoid of *Tarpan*.

Thus the Sadhaka will live a life of felicity in this world and will be united with Hari or the Supreme Brahma in the world hereafter. He should always give the highest reverence to his *Guru*, and devote whatever he possesses in this world to the services of his *Guru* and his *Guru's* family.

Gentlemen, I have given you above a description of the mysterious rites of *Shavasâdhava* as I have found them in the Tantras. I have tried to omit no detail in order to give you an idea of the weird ceremonies of these weird books, the Tantras. These writings contain in them many of the greater mysteries of occult science, but like all other works on that subject such portions are garbed in a phraseology peculiar to the Occultists and which none but the initiated can comprehend. To the superficial thinker most of its contents might appear to be the emanations of a delirious brain; and all its rituals and ceremonials, its mantras, *mudras* or gesticulations, *jantras* or geometrical figures, nothing but a string of not only meaningless, but the most ridiculous fooleries; but the student of Occult science knows the signi-

ficance of these formularies, and that they are intended to help him to acquire that discipline over his inner self which alone renders man fit to attain that mastery over the secret forces of Nature, to which all the crucibles, the scalpels, the microscopes, the spectroscopes and other instruments of boastful modern science can never afford a key.

Gentlemen, while reading the directions and instructions for conducting this mysterious rite, I was often struck with the unmistakable confidence with which some of the terrifying manifestations were mentioned as sure to take place under given circumstances; and if language have any significance, it would require no extraordinary amount of critical acumen to form the opinion that these instructions must have issued from the pen of those who had tried these methods and had succeeded; or, better still, from such men as had the greatest confidence in their ability to show to the neophyte the practical results of such and other processes although not required for their own selves.

The one essential feature underlying all the paraphernalia of this awful ritual, to me at least, appears to be the entire subjugation of Fear as an Emotion, on the part of the *Sadhaka*; and the student of Occultism knows that to be able to vanquish even one emotion for good, is one step made in advance towards the attainment of the goal.

There are certain other facts which I should have liked to dwell upon, such as the reason why certain days or certain articles of pooja are preferred to others; why certain dead bodies are prohibited to be used; why the mystic is enjoined not to touch certain men, &c. &c., but as my paper has already exceeded its intended length, I have considered it better to stop here for the present.

DACCA, 28-4-83.

KUNJA B. BHUTTACHARJI.

EDITOR'S NOTE.—So little is known outside Bengal about Tantric rites and ceremonies that space has been given this interesting paper, despite the disgusting and horrid ceremonial it describes. As there are both magic (pure psychic science) and sorcery (its impure counterpart) so there are what are known as the "White" and "Black" Tantras. The one is an exposition, very clear and exceedingly valuable of occultism in its noblest features, the other a devil's chap-book of wicked instructions to the would be wizard and sorcerer. Some of the prescribed ceremonies in the latter are far worse even than the *Savasadhana*, and show to what depths of vile beastiality bad men (and women) are ready to plunge in the hope of feeding lust, hatred, avarice, cruelty and other vile passions. The subject is somewhat touched upon in *Isis Unveiled*, whose readers will, among other things, recall the awful incantation with the bloody head of a murdered child by Catherine de Medici, queen of France, with the help of her private *Christian* priest.

HEALING.—A WARNING FROM COL. OLCOTT.

I AM told that invalids scattered all over India, having heard of my mesmeric cures in Ceylon, Bengal and Behar, are thinking of coming to me for treatment. Some have already made long and expensive journeys, often at much personal sacrifice, and letters from others pour in by every post. The excitement is spreading at a rate that promises to soon make its effects an unbearable burden. My time is taken up to the detriment of official work, I am begrudged a moment's rest, and if I yielded to the (natural) importunities of the sick, I should soon entirely exhaust my stock of vitality, large as that is. India teems with invalids, and it is utterly impossible for one man or one hundred to attend to their cases. I began my healings from the double motive of relieving to some slight extent the sad load of human suffering, and to prove to my fellow-members of the Theosophical Society and the intelligent public generally, that our Aryan progenitors (who had discovered this with almost all other secrets of nature) were the masters of science as of philosophy. I never intended to set myself up as a physician, but only to teach physicians willing to learn the true art of healing, so that they might ennoble their profession. Of course, it is generally known that I have never asked nor received, nor will I ever receive, any reward whatsoever, though it must not be construed that—I see any impropriety in a regular medical practitioner taking his usual *honorarium*, though it would be base in the extreme to make the sacred power of healing the means of extorting excessive fees even from well-to-do sufferers.

Things being as above stated, it is my duty to announce as publicly as possible, that I cannot and shall not receive any patients, unless they can bring with them my written consent, previously obtained. I must be the judge of my own powers and engagements, and I shall not have cases forced upon me either by friends or strangers. The mails are open, and it is the easiest thing in the world for those who seek my help to ascertain, in advance of going to the smallest trouble or expense for a journey, whether the case is one that I can treat, and if I have the time and strength to treat it. When

I am on tour patients may be brought to me at places I visit; but, in view of the absurd expectations which seem to be held by many, I will say, once and for all, that I cannot work miracles; and so can neither replace eyes, ear-drums, internal organs, nor limbs which have already been hopelessly destroyed by disease or accident, nor cure by a few passes or a bottle of vitalized water tumors, enlarged joints, clots in the brain, or other diseased growths which, if cured at all, can only be by gradual absorption of the unhealthy matter, molecule by molecule. The exercise of a little common-sense would have saved scores of patients from disappointment.]

For the sake of the great body of sick and disabled, of whom many have made and may make journeys whose expense they cannot afford, I earnestly beg my colleagues of the Indian press, to give as wide a circulation as practicable to this timely warning. My duties leave me but scanty intervals of rest, and it is hard that even these should be taken from me.

H. S. OLCOTT,
President Theosophical Society.

THE PROGRAMME OF THE PRESIDENT-FOUNDER'S TOUR.

COL. OLCOTT, President-Founder of the Theosophical Society left Madras on the 27th Instant for Colombo (Ceylon) by the Steamer *B. I. Dorunda*. After staying there about a week or so, he will cross over to Tuticorin to begin his Southern tour. He will visit the Branch Societies on the way from Tuticorin to Madras, and go to places where he may be invited to form new Branches. Persons, therefore, desirous of inviting him to their stations, should make immediate applications direct to M. R. Ry. S. Ramaswamier Avergal, F. T. S. District Registrar, Tinnevely Railway Station, who has charge of the programme of Col. Olcott's Southern tour. Any applications made to the Head-quarters will be only delayed, as the papers relating to that tour will all have to be referred to Mr. Ramaswamier.

After his return to Madras from the Southern tour, Col. Olcott leaves immediately for Bombay, visiting the Branches and other places on the way. Persons desirous of inviting him to their respective stations between Bombay and Madras, for the purpose of forming Branches, should apply without delay to M. R. Ry L. Venkata Varadarajulu Naidu Garu, F. T. S., Royapettah High Road, Madras, who has charge of the programme of that part of Col. Olcott's tour. If applications are not received in time direct by Mr. Naidu, to allow him sufficient time to arrange all the preliminaries, those places will have to wait for a future time when Col. Olcott may again undertake his next tour through those parts.

From Bombay the President-Founder goes to N. W. Provinces and Punjab and returns via Kathiawar and Gujeratha. Branches and other places wishing to invite him should communicate at once with Dr. Avinash Chunder Banerjea, Secy. to the Prayag Psychic Theosophical Society, East Indian Medical Hall, Johnstongunge, Allahabad, N. W. Provinces, who is arranging for Col. Olcott's tour through those parts. Persons who may write to the Head-quarters about his tour, will only cause an unnecessary waste of time and postage, since all invitations will invariably be referred to one of the above three friends in whose jurisdiction those places may fall.

HEAD-QUARTERS THEOSOPHICAL SOCIETY. }
ADYAR (MADRAS), 27th June 1883. }

DAMODAR K. MAVALANKAR,
Joint Recording Secretary.

Our Branches.

THE BENGAL THEOSOPHICAL SOCIETY.

At the last anniversary meeting of our Branch held on the 13th May 1883, the following office-bearers were elected:—

President.....	Babu Norendra Nath Sen, <i>pro-tem</i> .
Vice-Presidents.....	Babu Norendra Nath Sen. Mr. J. Ghosal. Dr. L. Salzer, M. D.
Secretary.....	Babu Mohini Mohan Chatterji.
Assistant Secretaries.....	Babu Nivaran Chandra Mukerji. Babu Asutosh Majumdar.
Treasurer.....	Babu Nilcomol Mukerji.

We have not elected a permanent President as we expect Mr. Sinnett to take up that office when he returns.

MOHINI MOHAN CHATTERJI,
Secretary.

THE GALLE (BUDDHIST) THEOSOPHICAL SOCIETY.

OUR faithful colleague, Mr. G. C. A. Jayasékara, President of the Galle Branch, writes, under date the 17th June: "Don Siman deSilva, Muhandram, F. T. S., our veteran member, was on the last Queen's birth-day (the 26th May) invested with the rank of Mudliyar by His Excellency the Governor. The members of our Society in a body went to meet him upon his return home, and decorated him with a Gold Medal bearing the Seal of our Society, encircled with the stanza "*Sabbappapassa Akaranam, &c.*"

"Our fourth Anniversary was celebrated on the 24th ultimo, the Hall at our Head-quarters being tastefully decorated, and tea and sweetmeats served. The office-bearers elected for the current year were as follow:—

President.....	G. C. A. Jayasékara.
Vice-Presidents.....	Siman Pereira Abayawardana. Don Ovinis deSilva Gunasekara.
Treasurer.....	Sinnotchy Pereira Abayawardana.
Secretary.....	Girigons Ediriweera.
Councillors.....	1. Don Dines Subasinha. 2. Paul Edward Ponamporuma. 3. Charles Amardus deSilva. 4. Thomas deSilva Amarasuria. 5. Elias deSilva Senewiratna. 6. Thomas Pereira. 7. Henry Pereira. 8. Don Hendrick Madanayaka. 9. S. S. Jayawikrama. 10. A. A. William. 11. D. C. P. Weerakoon. 12. Don Adirian Alurs Wikramaratna. 13. Sembacuttige Christian deSilva.

Personal Items.

MR. RASTOMJI DRUNJIBHOY SETHNA, F. T. S., of Bombay, now at London, passing through a brilliant career of preparation for the Bar, is Native Secretary of the Northbrook Indian Club. On the 21st (auspicious number $7 \times 3 = 21$) of May the Club was formally opened by his Royal Highness the Prince of Wales. At the entrance he "was met by Sir Richard Temple, Sir Barrow Ellis, Mr. Fitzgerald, Mr. S. A. Kapada, Mr. R. D. Sethna (Native Secretary), and Mr. Dutta," by whom his Royal Highness was at once escorted to the Reading-room and introduced to the most distinguished gentlemen present.

MR. OTHO ALEXANDER, Secretary of the Ionian Theosophical Society, of Corfu (Greece), reports that he has succeeded in bringing his "Branch into direct intercourse with the *Society of Psychological Research*," recently started in England by eminent Scientists like Professor Balfour Stewart and others, and referred to lately in these columns. We have already spoken of the incalculable good that might result from the experimental researches of that Society. We are glad to see that one of our European Branches has acted upon our advice and secured in its labours the co-operation of a body composed of such eminent men as the members of the *Society for Psychological Research*.

COL. H. S. OLCOTT, President-Founder of the Theosophical Society, left Madras by the Dorunda for Colombo (Ceylon). Further particulars will be found in another column.

MR. J. A. VENKATARAMAYYA, F. T. S., Editor of the *Madras Native Opinion*, delivered an able and a very interesting lecture on "Theosophy, in its bearings on the future of India," on the 2nd of June, at the Branch Society's Hall in Triplicane (Madras).

POLITICS AND THEOSOPHY.

By H. S. OLCOTT, PRESIDENT OF THE THEOSOPHICAL SOCIETY.

THE tenacious observance by the Founders of our Society of the principle of absolute neutrality, on its behalf, in all questions which lie outside the limits of its declared "objects," ought to have obviated the necessity to say that there is a natural and perpetual divorce between Theosophy and Politics. Upon an hundred platforms I have announced this fact, and in every other practicable way, public and private, it has been affirmed and reiterated. Before we came to India, the word Politics had never been pronounced in connection with our names; for the idea was too absurd to be even entertained, much less expressed. But in this country, affairs are in such an exceptional state, that every foreigner, of whatsoever nationality, comes under Police surveillance, more or less; and it was natural that we should be looked after until the real purpose of our Society's movements had been thoroughly well shown by the developments of time. That end was reached in due course; and in the year 1880, the Government of India, after an examination of our papers and other evidence, became convinced of our political neutrality, and issued all the necessary orders to relieve us from further annoying surveillance. Since then, we have gone our ways without troubling ourselves more than any other law-abiding persons, about the existence of policemen or detective bureaux. I would not have reverted to so stale a topic if I had not been forced to do so by recent events. I am informed that in Upper India, some unwise members of the Society have been talking about the political questions of the hour, as though authorized to speak for our organisation itself, or at least to give to this or that view of current agitations the imprimatur of its approval or disapproval. At a European capital, the other day, an Asiatic, whom I suspect to be a political agent, was invited to a social gathering of local Theosophists, where, certainly, philosophy and not politics, was the theme of discussion, but where this mysterious unknown's presence was calculated to throw suspicion over the meeting. Again, it was but a fortnight or so ago that one of the most respectable and able of our Hindu fellows strongly importuned me to allow the Theosophical Society's influence—such as it may be—to be thrown in favor of Bills to promote religious instruction for Hindu children, and other "non-political" measures. That our members, and others whom it interests, may make no mistake as to the Society's attitude as regards Politics, I take this occasion to say that our Rules, and traditional policy alike, prohibit every officer and fellow of the Society, AS SUCH, to meddle with political questions in the slightest degree, and to compromise the Society by saying that it has, AS SUCH, any opinion upon those or any other questions. The Presidents of Branches, in all countries, will be good enough to read this protest to their members, and in every instance when initiating a candidate to give him to understand—as I invariably do—the fact of our corporate neutrality. So convinced am I that the perpetuity of our Society—at least in countries under despotic or to any degree arbitrary Governments—depends upon our keeping closely to our legitimate province, and leaving Politics "severely alone," I shall use the full power permitted me as President-Founder to suspend or expel every member, or even discipline or discharter any Branch which shall, by offending in this respect, imperil the work now so prosperously going on in various parts of the world.

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

Official:—

H. P. BLAVATSKY,

Corr. Secy. Theos. Socy.

HEAD QUARTERS, }
ADYAR, 27-6-1883, }

THE THEOSOPHIST

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

VOL. 4. No. 11.

MADRAS, AUGUST, 1883.

No. 47.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OUR FIFTH YEAR.

AGAIN we have the pleasure of noting the continued prosperity of the *Theosophist*, and the fact that its publication will be continued as heretofore. The experimental stage was passed a few months after the journal was launched, and it now appears to be growing in influence even more decidedly than in circulation. Yet the latter has long been extensive enough to reach regular subscribers in nearly every quarter of the globe; and the contributions which some of these have made to its columns have been alike instructive and interesting. With some of them friendships have also been formed by the founders of the Society which are likely to be lasting. Such is the case usually where the tie is based upon a community of intellectual tastes and moral aspirations. Begun as a convenient channel through which to reach the scattered members of our Society, the journal has become a delight to its founders, and the task of conducting it a labour of love. Its most important feature is that the adept Mahatmas, until now hidden from the sight of the public, and guarding the fact of their very existence a close secret, have permitted many occult truths to be given out, through Chelas, in its pages. And as these seeds of thought have here and there found soil for their germination, though for the most part they have fallen on the hard and stony ground of modern "culture" (!) the series of *Fragments of Occult Truth* will be continued and other pregnant ideas thus disseminated. The hidden meaning of the Aryan Shastras being a matter of the highest importance for Hindus and others to learn, such expositions will be from time to time made in the journal. We shall begin this work by expounding, so far as permitted, the esoteric meaning of the text of the BHAGAVAT GITA. One of the first numbers of our Volume V. will contain the first chapter, and the commentary be continued monthly until the whole is finished. Some of our readers, especially Hindus, will be doubtless astonished to discover the almost perfect identity between the concealed sense of this immortal epic and the Ahat Tibetan Doctrine, which has been in part expounded in the *Fragments*, and other writings. Colonel Olcott will, as heretofore, write in the intervals of leisure allowed him by his arduous official duties; and, at our request, explain the scientific rationale of his seemingly miraculous cures. A new field of scientific discovery has been opened up by the learned Prof. Jaeger, of Stuttgart, in his researches into the nature of odors and the law of their propagation. This subject involves even the question of a molecular psychology, and its high value was shown by Dr. Leopold Salzer, F. T. S., of Calcutta, in his paper at the first anniversary celebration of the Bengal Theosophical Society, reprinted in our number for July. Should any additional discoveries be made in this field, Dr.

Salzer will, with his usual kindness, report them through the *Theosophist*. The masterly expositions of ancient Aryan philosophy, by Mr. T. Subba Row, B. A., B. L., F. T. S., which have attracted wide notice in Europe and America as well as at home, will be continued; and we are promised the favours of many other able scholars.

As there is every likelihood of an eager demand for the forthcoming volume, on the above and various other accounts, it will be but a kindness to remind our present subscribers and readers that we publish an edition only large enough to meet the demand, and cannot undertake to supply back numbers after the edition has been exhausted. To be sure of a set for the year, then, one must send in his name and money as early as possible. Since the magazine is not published for profit, and the proprietors have hitherto given its whole earnings and much more towards the support of the Theosophical Society, we will not consider ourselves open to the reproach of covetousness, if we beg our subscribers to try to enlarge its circulation. Each can without much trouble send in the name of at least one new subscriber, and so help on a movement which grows by its own inherent vitality, and has never been nursed or stimulated by artificial means. Fellows of the Society are especially bound to do this much, since the *Supplement* published solely for the benefit of our numerous Branches to announce and discuss in it our Society's business—is printed entirely at the expense of the Founders. The circulation of the *Theosophist* is the soil from which every recent branch of the Society has sprung.

The Business Notice of the Manager will be found on our last page.

HINDU MUSIC.

ROYAL encouragement having been given to the study of Hindu Music, by H. R. H. the Prince of Wales and Duke of Edinburgh consenting to become Patrons of the Poona "Gayan Samaj," (of which that staunch Theosophist, Mr. Bulwantrao is the indefatigable Honorary Secretary) a word or two upon the scientific aspect of the question will be timely. The "Report of the Proceedings of the First Annual Meeting of the Bengal Academy of Music," (held at Calcutta on the 26th Feby. 1883, and attended by Col. Olcott in his capacity of *Honorary Member*) lies before us. It contains *in extenso* the very able, scholarly, and eloquent address of Dr. W. W. HUNTER, L. L. D., C. I. E., delivered upon that occasion; a document worthy of the widest possible circulation. And, indeed, whatever Dr. Hunter writes is predestined to have for readers almost every intelligent person who has access to his works and the ability to read the language in which they are written. Speaking of the difference between Aryan and Western Music, he said:—

"Is Sanskrit Music worth the trouble of teaching? Now, I am prepared to give a very distinct answer to that question. In the first place, the Academy aims at a revival of an ancient art, which is capable of giving great pleasure to the people. There was a time when Sanskrit Music attracted the attention of very distinguished English scholars. Sir William Jones and the early

English investigators professed an enthusiasm for Sanskrit Music, which I confess myself to be incapable of sharing. That period of overestimation passed away, and gave place to one of undue appreciation. But a period of calm investigation has come, and we now know the exact capabilities of the ancient music of India. Professors have studied not only the past history, but the future of Sanskrit literature, and I confess that, speaking as a lover of English Music, I do not expect that Europeans will ever be able to derive great pleasure from Indian Music and Art. There are between the Indian and the English systems of music certain fundamental differences which the European ear requires a special training to appreciate. In the first place, the Sanskrit system is based on *rāgs* and *rāginis* to which the English system is a total stranger. In the second place, the Sanskrit scale is divided into twenty-two sub-tones; while the English scale consists of twelve tones and semi-tones; so that almost every one of the Sanskrit notes seems a false one to the English ear, because we have not been taught to recognise these minor distinctions in tones and semi-tones which Sanskrit Music deals in; while the Hindu ear has been trained to recognise modifications of sound which the European ear refuses to take in; and while the European ear has been taught to recognise harmonic combinations for each, Sanskrit Music substitutes modifications in tones of a totally different character. So there is a vast gulf between the two arts, and I do not think that gulf will ever be bridged. But I beg you to believe that while the Europeans enjoy the tones of each through custom, the Indian ear is quite charmed by sub-tones. The interest, however, is not a purely scientific one. What we want to do in this Academy is to render the life of the poor men in India more beautiful. Well, we have just heard from the Director of Public Instruction in the Central Provinces, how sordid the life of the peasant is in almost every country, and in none more so than in India. But there is in many parts of India a survival of a national system of music which gives pleasure to thousands of poor cultivators."

Dr. Hunter is justified in saying that "the English ear requires a special training to appreciate" the *rāgs* and *rāginis* of the Sanskrit system. He might have better said a special evolution; for the development of the Asiatic auditory nerves and passages is the result of a physiological evolution through many centuries, and it would be unscientific to the last degree to expect that the atmospheric vibrations which give pleasure to their possessor could produce a like effect upon an ear whose sensitiveness had been developed also for centuries under totally different environment. The relative moisture or dryness of a climate causes specific variations in the human system. So do food, exposure, toil, and other external influences. In a far greater degree is this the case with influences of a psychological character; for, if the body affects the mind, the latter reacts still more powerfully upon the physical system, and not only modifies but has the power to radically alter and make over* the body by infusing new tendencies into its molecules. There is no evidence that the Hindu ear for music has been altered from an antecedent state of sensitiveness equivalent to that now known as the European ear; in other words, (on the Western hypothesis that their music is higher and more noble than the Indian) that there has been a physiological degradation. No evidence is available, we believe, to prove that our above evolutionary theory as regards the harmonic sense is ill-taken. But, since science affirms that both European and Hindu derive from a common race-stock, the only question to determine is whether the one or other musical system is the more scientific—that is, more agreeable to the order of nature. That decided beyond appeal, it will then be in order to boast.

Musical sound, as Hullah says, is the result of periodic *isochronous* or equal-toned vibrations of the atmosphere—vibrations, following one another at an appreciable pace. "Sounds whose constituent vibrations are irregular in their succession, and whose pace therefore is inappreciable, are mere noise. All musical sounds are not equally agreeable to the ear." The same ear, he should have said; for as "one man's meat is another man's poison;" so, in music, what gives rapture to the

European, puts the Hindu to sleep and drives the Chinaman to the verge of suicide! So is it as to the perception and enjoyment of colors and odors, and so with the thousand and one things which make up the sensations, thoughts, pleasures, pains and very existence of the different races of mankind. So, if it be not an unfair question, why cannot Europeans honestly confess that as the tastes—that for music included—of the darker races are as natural fruits of evolution as their own, they are bound in common fairness to abstain from bragging of their own superiority until they can show what is high and what low in the cosmic view of natural law. It would be but modest to admit the possibility—just the bare possibility, if they choose—that in Aryan musical science the real key-note of harmony was struck, and that the recognition of tones and semi-tones is the test of a truly cultivated musical ear.

The praise bestowed by Dr. Hunter upon our eminent Fellow, the Rajah Comm. Sourendro Mohun Tagore, C. I. E., was richly deserved. The name of this noble Bengal patron and resuscitator of Hindu Music will be honoured by posterity, and certainly none who have heard the ravishing music his skilful fingers draw from the *Sitar* will forget the hour of enjoyment thus afforded them. What he is doing for music in Bengal, the equally devoted though less opulent and socially aristocratic Mr. Bulwant Trimbak is doing for Bombay. We express but the feeling of every sincere friend of Indian culture in saying that it will be a fortunate day when these two congenial spirits shall unite their talents and energies for the promotion of a national reform of the first importance.

H. S. O.

DEVACHAN.

WESTERN STRICTURE AND EASTERN VERSION.

[The memorandum that follows emanates from a British Theosophist. It was sent to "Lay Chela," the author of *ESOTERIC BUDDHISM*, in response to whose desire that the objections should be explained away, the three Replies subjoined have been sent. They come from three different sources.—Ed.]

MEMORANDUM.

It seems to me that our misunderstanding arises from the use of inconsistent language in these teachings. We constantly hear of the "dreamers in Devachan," of the "subjective isolation" of this state. And then we are forthwith reproached for regarding it as "less real" than our present condition! Take the case of the association of friends there. What we want to know is whether there is any REAL intercourse of personalities—of 5th principles—there. No. 6 of "Fragments" in *March Theosophist* and App. C. p. 136, profess to explain this, but leave it still doubtful. Of course for the disembodied consciousness in Devachan the bodily presence which to us here is the outward and visible sign of intercourse can have no reality. It was surely unnecessary to insist much upon that fact. "Two sympathetic souls," we are told, "both disembodied, will each work out its own Devachanic sensations, making the other a sharer in its subjective bliss. This will be as real to them, naturally, as though both were yet on this earth." So far so good; the truth and reality of the intercourse seem to be quite unmistakably affirmed, though of course the *mode* of the intercourse is not such as we can at present recognise from experience. But in the next passage our doubt revives. "Nevertheless each is dissociated from the other as regards personal or corporeal association."* As regards corporeal, granted, but what as regards *personal*, since it is just the personal, 5th principle, consciousness that survives in Devachan? Here are two disembodied personal consciousnesses in Devachan. Are they really and truly affected the one by the other so as to consti-

* If we understand the spirit of the objection at all, it rests simply upon a mistake. The conjunction placed between the words "personal" and "corporeal" is sufficient to show that the term *personal* stands here for "external" or "bodily." Why should it then be taken in the sense of the mental representation of a personality? The "or" makes the two adjectives identical.—Ed.

* See Article "Elixir of Life," *Theosophist* for March and April 1882 (Vol. III, Nos. 6 and 7).

† *The Cultivation of the Speaking Voice*, by John Hullah, Oxford, The Clarendon Press, 1874.

tute a veritable *intercourse*, or is it merely that the one personality *imagines* the presence of the other, as taking that image to be reality, whereas it does not correspond with any fact of which the other personality could take cognizance? I deny that I am "postulating an incongruity" in objecting that such an "intercourse" is *not* real, is "a mere dream," for I *can* conceive a *real* intercourse—conscious on both sides and truly acting and reacting—which does *not* "apply only to the mutual relationship of physical existence."

It is asked "What *actual* companionship could there ever be other than the purely idealistic one as above described, between two *subjective* entities which are not even as material as that ethereal body-shadow—the *Mayavi-rupa*?" Now actual companionship implies the mutual action and reaction of consciousnesses—which need not be by any bodily mediation whatever. You must really and truly affect me, and I must know that you are in this sense (the most real of all) present with me, and *vice versa*. Anything short of that, any subjective consciousness of mine, whereby some representation of you arises in me if not correspondent to, and caused by, some act or thought of yours, is a mere dream, and I am '*cheated by nature*' if I am made to believe what is not the *fact*. What we want to know, and cannot quite make out from these teachings, is whether Devachan is a state corresponding to our waking life here, or to our sleep with dreams? The former we call real and true, the latter fictitious.

The whole doubt arises out of the following statement: "The person whose happiness of the higher sort on earth had been entirely centred in the exercise of the affections" [that is the case with few of us—enough that the affections are an essential element of our higher happiness] "will miss none in Devachan of those whom he or she loved." But at once it will be asked, if some of those are not themselves fit for Devachan, how then? The answer is, "that does not matter. For the person who loved them they will be there." And then it is truly pointed out that there is nothing absolutely real in what is objective to us here—all is relative. "As real as the realities of this world to us, and even more so, will be the realities of Devachan to those who go there." But it will not be denied that there is real intercourse between personalities here, albeit, by very imperfect and not essentially real *means*. Your body, and the voice I hear, as well as my body and those organs of sense by which I hear, are mere phenomena, at least as unreal to a spiritual consciousness, as spirits are unperceived and therefore unreal to us. But you and I are not unreal. There is real intercourse between us. Through our present defective means, it is true that *you* are very imperfectly, very partially, *with me*—I only get a symbol of *your* presence. Still it is a perfectly honest symbol as far as it goes, and you are really speaking to me when I hear you. I do not merely seem to myself to hear you, who may be absent or non-existent all the while. But if in Devachan I can realistically imagine the presence—the living, communicating presence—of some one who is not there; what security have I that I am truly in communication with any one who is there? *Am I* truly in such communication in any case? Or is each personality perfectly secluded and isolated, merely feigning and dreaming the companions around it, you of me, and I of you, even though we are both really in the same state, and might just as well be really in each other's company? But again, how, for any one who had attained the conception of Devachan in earth life—you and I for instance—would such dreams be *possible*? Why we should know perfectly well all the time that we were merely dreaming, and then the dream would lose all its apparent reality—and we should in fact be *awake*. I should know that the friend I have left on earth is there still, and that what of him seems to be with me is a mere subjective image of my own. I should know that because I have learned the doctrine of Devachan, and because "the continuity of our speculative ideas is one of the characteristics of Devachan," as you explained to me the other night. (See *Reply II.—Ed.*)

There seems to be one way out of this, and I should like to know if that is the true idea. It may be that for the Devachanee, that which is only future and potential for us here, is actual and present. Say that you are in Devachan, I upon earth. I of course as a person upon earth should have only that objective consciousness. But my higher personality, though not yet translated into terms of my objective consciousness, may all this while have a subjective consciousness of its own, that into which I shall come, and with

which I shall identify myself in Devachan. And you in Devachan might be *en rapport* with this higher subjective consciousness of mine. You would thus know all that is best in me, all that in me which is in most affinity with your own Devachanic consciousness. Yet it would still be only so much of my 5th principle as is *capable* of elevation into the Devachanic state.

I have of course a great deal more to ask, but will not try your patience with more now.

* * *

30th April, 1883.

THE REAL AND THE UNREAL.

REPLY I.

"The perfect consciousness that 'I am Brahma'
Removes the false appearances projected
By Ignorance.....Know that indeed as Brahma—
Nothing exists but Brahma, when aught else
Appears to be 'tis like the mirage false....."

Atma-bodha (Knowledge of Soul)—by *Sankaracharya*.

THE "misunderstanding" arises from a natural misconception of the sense in which certain terms are made use of rather than from any "inconsistent language" used. The alternative of moving for ever in a vicious circle faces the European student of Occult philosophy, who begins his study before having made himself familiar with the technical mode of thought and peculiarity of expression of its teachers. His first necessity is, to know the esoteric views of the ultimate nature of Spirit, of Matter, Force and Space; the fundamental and axiomatic theories as to the Reality and Unreality, Form and the Formless (*rupa* and *a-rupa*), dream and waking.* Especially should he master—at least approximately—the distinction between the "objective" and the "subjective" in the living man's sensuous perceptions and the same as they appear to the psychic perceptions of a disembodied entity (Devachanee). It will not strengthen his case to put forth the objection that "the mode of the intercourse is not such as we can at present recognize from experience;" in other words, that until one becomes a "Devachanee" one cannot enter into sympathy with his feelings or perceptions. For, the disembodied individuality being identical in nature with the higher triad of the living man, when liberated as the result of *self* evolution effected by the full development of conscious and trained will, the adept can through this triad learn all that concerns the Devachanee; live for the time being his mental life, feel as he feels, and sharing thoroughly in his supersensuous perceptions, bring back with him on earth the memory of the same, unwarped by *mayavic* deceptions, hence—not to be gain-said. This, of course, assuming the existence of such *lusus naturæ* as an "adept," which may, perhaps, be conceded by the objectors for the sake of argument. And the further concession must be asked that no comparison shall be made to the adept's detriment between the perceptive powers of his triad, when so freed from the body, and those of the half liberated monad of the entranced somnambule or medium which is having its dazed glimpses into the "celestial arcana." Still less, is it allowable to gauge them by the reveries of an embodied mind, however cultured and metaphysical, which has no data to build upon, save the deductions and inductions which spring from its own normal activity.

However much European students may seem to have out-grown the crude beliefs of their earlier years, yet a special study of Asiatic mental tendencies is indispensable to qualify them to grasp the meaning of Asiatic expressions. In a word, they may have out-grown their hereditary ideas only far enough to qualify them as critics of the same; and not sufficiently to determine what is "inconsistent language" or consistent, of Eastern thinkers. Difference in the resources of language is also a most important factor to keep in mind. This is well illustrated in the alleged reply of an Oriental visiting Europe, when asked to contrast Christianity with Buddhism: "It requires an Index or glossary; for it (Christianity) has not the ideas for our words, nor the words for our ideas." Every attempt to explain the doctrines of

* The Vedanta philosophy teaches as much as Occult philosophy that our monad during its life on earth as a triad (7th, 6th, and 5th principles), has, besides the condition of pure intelligence, three conditions; namely, waking, dreaming, and *sushupti*—a state of dreamless sleep—from the stand-point of terrestrial conceptions; of real, actual soul-life—from the occult stand-point. While man is either dreamlessly, profoundly asleep or in a trance state, the triad (Spirit, Soul and Mind) enters into perfect union with the Paramatma, the Supreme Universal Soul.—*Ed.*

Occultism in the meagre terminology of European science and metaphysics to students ignorant of our terms, is likely to result in disastrous misunderstandings despite good intentions on both sides. Unquestionably, such expressions as "life real in a dream" must appear inconsistent to a dualist who affirms the eternity of the individual soul, its independent existence, as distinct from the Supreme Soul or Paramatma, and maintains the *actuality* of (the personal) God's nature. What more natural than that the Western thinker, whose inferences are drawn from quite a different line of thought, should feel bewilderment when told that the Devachanic life is "reality"—though a dream, while earthly life is but "a fitting dream"—though imagined an actuality. It is certain that Prof. Balfour Stewart—great physicist though he be—would not comprehend the meaning of our Oriental philosophers, since his hypothesis of an unseen universe, with his premises and conclusions, is built upon the emphatic assumption of the actual existence of a personal God, the personal Creator, and personal moral Governor of the Universe. Nor would the Mussulman philosopher with his two eternities—*azl*, that eternity which has no beginning, and *abd*, that other eternity having a beginning but no end; nor the Christian who makes every man's eternity begin (!) at the moment when the personal God breathes a personal soul into the personal body—comprehend us. Neither of these three representatives of belief could, without the greatest difficulty, concur in the perfect reasonableness of the doctrine of Devachanic life.

When the word "subjective" is used in connection with the state of isolation of the Devachanee, it does not stand for the ultimate possible concept of subjectivity, but only for that degree of the same thinkable by the Western *non-Oriental* mind. To the latter everything is subjective without distinction which evades all sensuous perceptions. But the Occultist postulates an ascending scale of subjectivity which grows continually more real as it gets farther and farther from illusionary earthly objectivity: its ultimate, *Reality*—Parabrahm.

But Devachan being "but a dream," we should agree upon a definition of the phenomena of dreams. Has memory any thing to do with them? We are told by some physiologists it has. That the dream-fancies being based upon dormant memory,* are determined and developed in most cases by the functional activity of some internal organ, "the irritation of which awakens into activity that part of the brain with which the organ is in specific sympathy."

To this, bowing reverentially to modern science, the Occultist replies that there are dreams and dreams. That there is a difference between a dream produced by outward physiological causes, and the one which reacts and becomes in its turn the producer of super-sensuous perceptions and feelings. That he divides dream into the phenomenal and the noumenal, and distinguishes between the two; and that, moreover, the physiologist is entirely unfit to comprehend the ultimate constitution of a disembodied *Ego*—hence the nature of its "dreams." This, he does for several reasons, of which one may be particularly noticed: the physiologist rejects *a priori* WILL, the chief and indispensable factor of the inner man. He refuses to recognize it apart from particular acts of volition, and declares that he knows only the latter, viewed by him simply as a reaction or desire of determination of energy outward, after..... "the complex interworking and combination of ideas in the hemispherical ganglia." Hence the physiologist would have to reject at once the possibility of consciousness—*minus* memory; and the Devachanee having no organs, no sensory ganglia, no "educated" nor even "idiotic centres,"† nor nerve-cells, cannot naturally have that, what the physiologists would regard and define as memory. Unfettered from the *personal* sensations of the *manas*, the devachanic consciousness would certainly have to become universal or *absolute* consciousness, with no past as with no future, the two merging into one eternal PRESENT—but for the trammels of the personal *Ego*. But even the latter, once severed from its bodily organs, can have no such memory as defined by Professor Huxley, who fathers it upon the "sensigenous molecules" of the brain—those molecules, which, begotten by sensation, remain behind when it has passed away, and that constitute, we are told, the physical founda-

tion of memory; hence also the foundation of all dreams. What can these molecules have to do with the ethereal atoms that act in the spiritual consciousness of the monad, during its bliss wholly based and depending upon the degree of its connection with only the *essence* of the personal *Ego*!

What may then be the nature of the Devachanic dream? we are asked—and how does the occultist define the dream of the still embodied man? To Western science a dream is a series of thoughts, of connected acts or rather "states," which are *only imagined to be real*. The uninitiated metaphysician, on the other hand, describes it in his exoteric way, as the passage of sense from darkness into light—the awakening of spiritual consciousness. But the occultist, who knows that the spiritual sense pertaining to the *immutable* can never sleep or even be dormant *per se*, and is always in the "Light" of reality, says that during the state of sleep, *Manas* (the seat of the physical and personal intelligence) becomes able—its containing vehicle *Kama*, the *Will*, being allowed the full freedom of its conscious action owing to *volition* being rendered passive, and unconscious by the temporary inactivity of the sensory centres—to perceive that reality in the subjective world which was hidden from it in waking hours. That reality does not become less real, because upon awakening the "sensigenous molecules," and "uneducated centres" throw and toss in the *mayavic* light of actual life the recollection and even the remembrance of it into confusion. But the participation of the *manas* in the Devachanic bliss, does not add to, but on the contrary takes away from, the reality that would fall to the lot of the monad were it altogether free from its presence. Its bliss is an outcome of *Sakkāyaditthi*, the delusion or "heresy of individuality," which heresy, together with the *attavadic* chain of causes, is necessary for the monad's future birth. It is all this that leads the occultist to regard the association or "intercourse" between two disembodied entities in the Devachan—however *more real than life* it may be—as an illusion, and from his standpoint still "a dream," and so to speak of it; while that which his critics would fain call—however regretfully—dreams—"the interludes which fancy makes"—is in the knowledge of the former simply glimpses of the Reality.

Let us take an instance: a son loses a much beloved father. In his dreams he may see and converse with him, and for the time it lasts feel as happy and unconscious of his death as though the father had never left this earth. This upon awakening, he will regard with sorrow as a mere dream that could not last. Is he right to so regard it? The occultist says that he is wrong. He is simply ignorant of the fact that his spirit being of the same essence and nature as that of his father,—as all spirits are—and the inherent property of mutual attraction and assimilation being in their special case strengthened by the paternal and filial love of their personal *Egos*—that they have, in fact, *never separated from each other*, death itself being powerless to sever psychic association there, where pure spiritual love links the two. The "dream" was in this instance *the reality*; the latter a *maya*, a false appearance due to *avidya* (false notions). Thus it becomes more correct and proper to call the son's ignorance during his waking hours a "dream" and "a delusion," than to so characterize the *real* intercourse. For what has happened? A Spiritualist would say: "the spirit of the father *descended* upon earth to hold communion with his son's spirit, during the quiet hours of sleep." The Occultist replies; "Not so; neither the father's *spirit* descended, nor has the son's triad ascended (strictly and correctly speaking)." The centre of Devachanic activity cannot be localized: it is again *avidya*. Monads during that time even when connected with their five finite *Kosas* (sheaths or principles) know neither space nor time, but are diffused throughout the former, are omnipresent and ubiquitous. *Manas* in its higher aspect is *dravya*—an eternal "substance" as well as the *Buddhi*, the spiritual soul—when this aspect is developed; and united with the Soul *Manas* becomes spiritual *self-consciousness*, which is a *Vikara* (a production) of its original "producer" *Buddhi*.* Unless made utterly unfit, by its having become hopelessly mixed with, and linked to, its lower *Tanmatras*, to become one with *Buddhi*, it is inseparable from it. Thus the higher human triad, drawn by its affinity to those triads it loved most, with

* One of the paradoxes of modern physiology seems to be that "the more sure and perfect memory becomes, the more unconscious it becomes." (See *Body and Mind*, by H. Maudsley, M. D.)

† Professor Maudsley's expressions.

* It is only when *Ego* becomes *Ego-ism* deluded into a notion of independent existence as the producer in its turn of the five *Tanmatras* that *Manas* is considered *Maha-bhūtic* and finite in the sense of being connected with *Ahancara*, the personal "I-creating" faculty. Hence *Manas* is both eternal and non-eternal: eternal in its atomic nature (*paramanu rūpa*); finite (or *kārya-rūpa*) when linked as a duad—with *kama* (*Volition*), a lower production.—Ed.

Manas in its highest aspect of self consciousness—(which is entirely disconnected with, and has no need as a channel of the internal organ of physical sense called *antah-karana*)*—helping, it is ever associated with, and enjoys the presence of all those it loves—in death, as much as it did in life. The intercourse is *real and genuine*.

The critic doubts whether such an intercourse can be called a "veritable one." He wants to know "whether the two disembodied entities are really and truly affected the one by the other;" or, "is it merely that the one *imagines* the presence of the other," such intercourse corresponding with no fact "of which the other personality (either embodied or disembodied) could take cognizance;" and while doubting, he denies that he is "postulating an incongruity" in objecting that such an intercourse is *not* real, is a "mere dream," for he says, "he *can* conceive a real intercourse—conscious on both sides and truly acting and reacting which does *not* apply only to the mutual relationship of physical existence." If he really *can*, then where is the difficulty complained of? The real meaning attached by the occultist to such words as dream, reality, and unreality, having been explained, what further trouble is there to comprehend this specific tenet? The critic may also be asked, how he can conceive of a real conscious intercourse on both sides, unless he understands the peculiar, and—to him as yet unknown—intellectual reaction and inter-relation between the two. [This sympathetic reaction is no fanciful hypothesis but a scientific fact known and taught at initiations, though unknown to modern science and but hazily perceived by some metaphysicians—spiritualists.]† Or is it that, alternatively, he anthropomorphises Spirit—in the spiritualistic mistaken sense? Our critic has just told us that "the mode of the intercourse is not such as we (he) can at present recognize from experience." What kind of intercourse is it then that he *can* conceive of?

DREAM LIFE.

(REPLY II.)

THE Appendix referred to in the *Fragments* No. VI, in the *Theosophist* for March, is in no way inconsistent. When properly understood in the light of our doctrines, App. C. (p. 136) gives what it professes to explain and leaves nothing doubtful, while the *Fragments* itself has perhaps a few expressions that may be misleading: though exclusively so to those who have not paid sufficient attention to that which preceded. For instance: "Love, the creative force, has placed their (the associates') living image *before the personal soul* which craves for their presence, and that image will never fly away." It is incorrect to use the term "personal soul" in connection with the monad. "The *personal* or animal soul" is, as already said, the 5th principle, and cannot be in Devachan, the highest state permitted to it on earth being *samadhi*. It is only its *essence* that has followed the monad into Devachan, to serve it there as its ground-tone, or as the background against which its future dream-life and developments will move; its entity, or the *reliquie* is the "shell," the dross that remains behind as an elementary to fade away and in time disappear. That which is in Devachan is no more the *personne*—the mask, than the smell of a rose is the flower itself. The rose decays and becomes a pinch of dust: its aroma will never die, and may be recalled and resurrected ages thence. Correctly expressed, the sentence would have to read: ". . . the living image before the *Spiritual Soul*, which being now saturated with the essence of the personality, has thus ceased to be *Arupa* (formless or rather devoid of all substance) for its Devachanic duration, and craves for their presence, etc." The gestation period is over, it has won the day, been reborn as a new out of the old ego, and before it is ushered again into a new *personality*, it will reap the effects of the causes sown in its precedent birth in one of the Devachanic or Avitchian states, as the case may be, though the latter are found wide

* *Antah-karana* is the path of communication between soul and body, entirely disconnected with the former: existing with, belonging to, and dying with the body.—*Ed.*

† It is demonstrated to Occultists by the fact that two adepts separated by hundreds of miles, leaving their bodies at their respective habitations and their *astral bodies* (the lower *manas* and volition *kama*) to watch over them, can still meet at some distant place and hold converse and even perceive and sense each other for hours as though they were both *personally* and bodily together, whereas, even their lower *mayavi-rupas* are absent.—*Ed.*

apart. *Avas'yam eva bhoktavyam kritam karma shubhashubam.** The Devachanic condition in *all its aspects* is no doubt similar to a dreamy state when considered from the stand-point of our present objective consciousness when we are in our waking condition. Nevertheless, it is as real to the Devachanee himself as our waking state is to us. Therefore, when it is asked "Whether Devachan is a state corresponding to our waking life here or to our sleep with dreams,"—the answer given is that it is not similar to either of these conditions; but it is similar to the *dreamy condition* of a man who has no waking state at all, if such a being can be supposed to exist. A monad in Devachan has *but one state of consciousness*, and the contrast between a waking state and a dreamy state is never presented to it so long as it is in that condition. Another objection urged is, that if a Devachanee were to think of an object or person as if the object or person were present before him when they are not so (when judged from the common *ideas* of objective perception) then the Devachanee is "cheated by nature." If such is really the case, he is indeed always "cheated by nature;" and the suggestion contained in the foregoing letter as to the possible mode of communication between a Devachanee and one living on earth will not save him from delusion. Leaving aside for a moment the nature of a Devachanee's communication with another monad either in or out of Devachan, let the nature of his ideas be examined so far as they are connected with objects; and then the truth of the above mentioned statement will be easily perceived. Suppose, for instance, Galileo in Devachan, subjectively engaged in his favourite intellectual pursuit. It is natural to suppose that his telescope often comes within the range of his Devachanic consciousness, and that the Devachanee subjectively directs it towards some planet. It is quite clear that according to the general ideas of objectivity, Galileo has no telescope before him, and it cannot be contended that his train of ideas in any way actually affects the telescope which he left behind him in this world. If the objector's reasoning is correct, Galileo is "being cheated by nature," and the suggestion above referred to will in no way help him in this case.

Thus, the inference that it is neither correct nor philosophical to speak of a Devachanee as being "cheated by nature" becomes once more unavoidable. Such words as cheating, delusion, reality are always relative. It is only by contrast that a particular state of consciousness can be called real or illusionary; and these words cease to have any significance whatever, when the said state of consciousness cannot be compared with any other state. Supposing one is justified in looking upon Devachanic experience as delusion from his present stand-point as a human being living on this earth, what then? We fail to see how any one means to make use of this inference. Of course from the foregoing remarks the reader is not to suppose that a Devachanee's consciousness can never affect or influence the state of consciousness of another monad either in or out of Devachan. Whether such is the case or not, the reality or the unreality of devachanic experience, so far as a Devachanee is concerned, does not depend upon any such communicative influence.

In some cases it is evident that the state of consciousness of one monad whether in Devachan or yet on earth, may blend with, as it were, and influence the ideation of another monad also in Devachan. Such will be the case where there is strong, affectionate sympathy between the two *egos* arising from participation in the same higher feelings or emotions, or from similar intellectual pursuits or spiritual aspirations. Just as the thoughts of a mesmerizer standing at a distance are communicated to his subject by the emanation of a current of magnetic energy attracted readily towards the subject, the train of ideas of a Devachanee are communicated by a current of magnetic or electric force attracted towards another Devachanee by reason of the strong sympathy existing between the two monads, especially when the said ideas relate to things which are subjectively associated with the Devachanee in question. It is not to be inferred, however, that in other cases when there is no such action or reaction, a Devachanee becomes conscious of the fact that his subjective experience is a mere delusion, for it is not so. It was already shown that the question of reality or unreality does not depend upon any such communication or transmission of intellectual energy.

* The fruit of the tree of action, whether good or bad, must unavoidably be eaten.

We are asked, "if some of those (the Devachanee loved) are not themselves fit for Devachan, how then?" We answer: "Even in the case of a man still living on earth, or even of one suffering in Avitchi, the ideation of a monad in Devachan may still affect his monad if there is strong sympathy between the two as indicated above.* Yet the Devachanee will remain ignorant of the mental suffering of the other."

If this generous provision of nature that never punishes the innocent outside this our world of delusion, be still called "a cheating of nature," and objected to, on the ground that it is not an "honest symbol" of the other personality's presence, then the most reasonable course would be to leave the occult doctrines and Devachan alone. The noble truths, the grandest goal in soul-life, will remain for ever a closed book to such minds. Devachan instead of appearing what it is—a blissful rest, a heavenly oasis during the laborious journey of the Monad toward a higher evolution, will indeed present itself as the culmination, the very essence of death itself. One has to sense intuitively its logical necessity; to perceive in it, untaught and unguided, the outcome and perpetuation of that strictest justice absolutely consonant with the harmony of the universal law, if one would not lose time over its deep significance. We do not mean it in any unkind spirit, yet with such an opposition to the very exposition (since no one is pressed for its acceptance) of our doctrine by some western minds, we feel bound to remind our opponents that they have the freedom of choice. Among the later great world philosophies there are two,—the more modern the outgrowth of the older,—whose "after states" are clearly and plainly defined, and the acceptance of either of which, moreover, would be welcomed: one—by millions of spiritualists, the other—by the most respectable portion of humanity, viz., civilized Western society. Nothing equivocal, or like cheating of nature in the latter: her Devachanees, the faithful and the true, are plainly and charitably promised the ineffable rapture of seeing during an eternity those whom they may have loved best on earth suffering the tortures of the damned in the depths of Gehenna. We are, and do feel willing to give out some of our *facts*. Only occult philosophy and Buddhism having both failed as yet to produce a Tertullian to strike for us the key-note of an orthodox hell,† we cannot undertake to furnish fictions to suit every taste and fancy.

There is no such place of torture for the innocent, no such state in which under the plea of reward and a necessity for "honest symbols," the guileless should be made witness to, or even aware of, the sufferings of those they loved. Were it otherwise, the active bliss of the Dhyan Chohans themselves would turn into a shoreless ocean of gall at such a sight. And He who *willed*—"Let all the sins and evils flowing from the corruption of *Kaliyug*, this degenerate age of ours fall upon me, but let the world be redeemed"—would have so willed in vain, and might have given preference to the awes of the visible to those of the invisible world. To suppose that a "Soul" escaping from this evil-girdled planet where the innocent weep while the wicked rejoice, should have a like fate in store for it even within the peaceful haven of Devachan, would be the most maddening, the dreadful thought of all! But we say, it is *not* so. The bliss of a Devachanee is complete, and nature secures it even at the risk of being accused of *cheating* by the pessimists of this world unable to distinguish between *Vastu*—the one reality and *Vishaya*—the "mayas" of our senses. It is fetching rather too far the presumption that our *objective* and *subjective* shall be the true standards for the realities and unrealities of the rest of the universe; that our criterion of truth and honesty is to stand as the only universal land-mark of the same. Had we to proceed upon such principles, we would have to accuse nature of cheating incessantly not only her human but also her animal offspring. Who, of our objectors, when treating of facts of natural history and the phenomena of vision and colour, would ever hazard the remark that because ants are utterly

unable to see and distinguish colours as human beings do, (the red, for instance, having no existence for them) therefore, are they also "cheated by nature." Neither *personality* nor *objectivity* as known to us, have any being in the conceptions of a monad; and could, by any miracle, any living human creature come within the range of the Devachanic vision, it would be as little perceived by the Devachanee as the elementals that throng the air around us are perceived with our natural eyes.

One more error of the critic. He seems to be labouring under the impression that if one has some conception of Devachanic state of subjective consciousness while in this life, he will know that such experience is illusory when he is actually there; and then Devachanic beatitudes will have lost all their reality so far as he is concerned. There is no reason to apprehend any such catastrophe. It is not very difficult to perceive the fallacy that underlies this argument. Suppose, for instance, A, now living at Lahore, knows that his friend B is at Calcutta. He dreams that they are both at Bombay engaged in various transactions. Does he know *at the time he is dreaming* that the whole dream is illusory? How can the consciousness that his friend is really at Calcutta, which is only realized when he is in his waking condition, help him in ascertaining the delusive nature of his dream *when he is actually dreaming*? Even after experiencing dreams several times during his life and knowing that dreams are generally illusory, A will not know that he is dreaming when he is actually in that condition.

Similarly, a man may experience the devachanic condition while yet alive, and call it delusion, if he pleases, when he comes back to his ordinary state of objective consciousness and compares it to the said condition. Nevertheless, he will not know that it is a dream either when he experiences it a second time (for the time being) while still living, or when he dies and goes to Devachan.

The above is sufficient to cover the case were even the state under discussion indeed "a dream" in the sense our opponents hold it in. But it is neither a "dream" nor in any way "cheating." It may be so from the stand-point of Johnson's dictionary; from that of *fact* independent of all human definition, and the stand-point of him who knows something of the laws that govern the worlds invisible, the intercourse between the monads is real, mutual, and as *actual* in the world of subjectivity, as it is in this our world of deceptive reality. It is the old story of Zöllner's man from the two-dimensional region disputing the reality of the phenomena taking place in the three-dimensional world.

THE VARIOUS STATES OF DEVACHAN.

(REPLY III.)

THE foremost question that presents itself to the mind of the Occultist of Asiatic birth, upon seeing the multifarious difficulties which beset the European students of Esotericism, as regards Devachan: how to account for their weird fancies with regard to the after states! It is natural for one to measure other persons' intellectual operations by his own; not without an effort can he put himself in his neighbour's place and try to see things from his stand-point. As regards Devachan, for example, nothing would apparently be clearer than the esoteric doctrine, incompletely as it may have been expressed by "Lay Chela;" yet it is evidently not comprehended, and the fact must be ascribed, I think, rather to the habitual differences in our respective ways of looking at things than to the mechanical defects in the vehicle of expression. It would be very hard for an Asiatic Occultist to even conjure up such a fancy as that of Swedenborg, who makes the angels our *post-mortem* "inquisitors," obliged to estimate a soul's accumulated merits and demerits by physical inspection of its body, beginning at the tips of the fingers and toes and tracing thence to centres! Equally baffling would be the attempt to bring ourselves to the point of seriously tracing a denizen of the American Summer-Land of Spirits through the nurseries, debating clubs, and legislative assemblies of that optimistic Arcadian Eden. A warp of anthropomorphism seems to run through the entire woof of European metaphysics. The heavy hand of a *personal* deity and his personal ministers seems to compress the brain of almost every Western thinker. If the influence does not show itself in one form, it does in another. Is it a question about God? A metaphysical slide is inserted, and the stereopticon flushes before us a picture of a gold-paved, pearly-doored New Jerusalem, with its Durbar Hall, peacock

*The reader is reminded in this connection that neither Devachan nor Avitchi is a locality, but a state which affects directly the being in it and all others only by reaction.—Ed.

†Reference is probably made here to the soul-inspiring monologue that is found in Tertullian's *Despecto*, Chapter XXX. Falling into a wild ecstasy of joy over the bare prospect of seeing some day all the philosophers "who have persecuted the name of Christ burn in a most cruel fire in hell....." this saintly Patristic character, a Father of the Christian Church, exclaims: "Oh what shall be the magnitude of that scene. How I shall laugh! How I shall rejoice! How I shall triumph!" etc.—Ed.

throne, Maharajah, Dewans, courtiers, trumpeters, scribes, and general train. Is the intercourse between disembodied spirits under discussion? The Western constitutional bias of mind can conceive of no such intercourse without some degree of mutual consciousness of an objective presence of the corporeal kind: a sort of psychic chit-chat. I hope I do not wrong our Western correspondents, but it is impossible, for myself at least, to draw any other conclusions from the whole tenor of the British Theosophist's memorandum. Vapoury and etherealized as his concept may be, it is yet materialistic at the core. As we would say, the germ-point of metaphysical evolution is of Biblical derivation: and through its opalescent vapour sparkle the turrets of the "New Jerusalem."

There is much fanciful exotericism to be sure, in Asiatic systems. Quite as much and more perhaps than in the Western; and our philosophies have many a harlequin cloak. But we are not concerned now with externals: our critic comes upon metaphysical ground and deals with esotericism. His difficulty is to reconcile "isolation," as he understands it, with "intercourse" as we understand it. Though the monad is not like a seed dropped from a tree, but in its nature is ubiquitous, all-pervading, omnipresent; though in the subjective state time, space and locality are not factors in its experiences; though, in short, all mundane conditions are reversed; and the now thinkable becomes the then unthinkable and *vice-versa*—yet the London friend goes on to reason as though all this were not so.

Now, Buddhistically speaking, there are states and degrees and degrees upon degrees in Devachan, in all of which, notwithstanding the (to us) objective isolation of the principal hero, he is surrounded by a host of actors in conjunction with whom he had during his last earth-life created and worked out the causes of those effects that are produced first on the field of *Devachanic* or *Avitchean* subjectivity, then used to strengthen the Karma to follow on the objective (?) plane of the subsequent rebirth. Earth-life is, so to say, the *Prologue* of the drama, (or we should, perhaps, call it *mystery*) that is enacted in the *rupa* and *arupa* lokas. Now were we to say that nature, with every due regard to personality and the laws of objectivity as understood in exotericism, "constitutes a veritable intercourse" between the devachanic heroes and actors; and, instead of *dissociating* the monads not only as regards "personal or corporeal" but even *astral* "association"—establishes "actual companionship" between them, as on the earth-plane, we might, perhaps, avoid the strange accusation of "nature cheating" in Devachan. On the other hand, after thus pandering to emotional objections, we could hardly help placing our European Chelas in a far more inextricable dilemma. They would be made to face a problem of personal *post-mortem* ubiquity, throwing that of the Western deity far into the background of illogical absurdity. Suppose for one moment a Devachanic father, twice wedded, and loving both his wives as he does his children, while the step-mother loves neither his progeny nor *their* mother, the coolest indifference if not actual aversion reigning between the two. "Actual companionship," and "real *personal* intercourse" (the latter applied even to their astral bodies) implies here bliss for the father and irritation for the two wives and children, all equally worthy of Devachanic bliss. Now imagine again the real mother attracting by her intense love the children within her devachanic state, and thus depriving the father of *his* legitimate share of bliss. It has been said before, that the devachanic mind is capable only of the highest spiritual ideation; that neither objects of the grosser senses nor any thing provocative of displeasure could ever be apprehended by it—for otherwise, Devachan would be merging into *Avitchi*, and the feeling of unalloyed bliss destroyed for ever. How can nature reconcile in the above case the problem without either sacrificing her duty to our terrestrial sense of *objectivity* and *reality*, or, without compromising her status before *our* criterion of truth and honest dealing? On one hand, the children would have to double and treble themselves *ad infinitum*—as they too may have disembodied, devachanic objects of spiritual attachment clamouring elsewhere for their presence—which process of ubiquity would hardly be consistent with our notions of personal, actual presence, at one and the same time and at several different places; or, there would always be somebody, somewhere "cheated by nature." To place the *monads* promiscuously together, like one happy family—would be fatal to truth and fact: each man, however insignificant he may

have been on earth, is yet mentally and morally *sui generis* in his own distinct conceptions of bliss and desires, and has, therefore, a right to, and an absolute necessity for, a specific, personal, "isolated" devachan.

The speculations of the Western mind have hitherto scarcely ever depicted any higher future life than that of the *Kama* and *Rupa lokas*, or the lower, intra-terrestrial "spirit-worlds." In Appendix D. many states and spheres are hinted at. According even to exoteric Buddhistic philosophy disincarnate beings are divided into three classes of—(1) *Kamawāchera*, or those who are still under the dominion of the passions in *Kamaloka*; (2) *Rupawāchera*, or those who have progressed to a higher stage, but still retain vestiges of their old form in *Rupa loka*; and (3) *Arupawāchera*, or those who are become formless entities in the *Arupa lokas* of the highest Devachan. All depends on the degree of the monad's spirituality and aspirations. The astral body of the 4th principle—called *Kama*, because inseparable from *Kama loka*,—is always within the attraction of terrestrial magnetism; and the monad has to work itself free of the still finer yet equally potent attractions of its *Manas* before it ever reaches in its series of Devachanic states, the upper-*Arupa* regions. Therefore, there are various degrees of Devachanees. In those of the *Arupa lokas* the entities are as *subjective* and truly "not even as material as that ethereal body-shadow—the *Mayavirupa*." And yet even there, we affirm there is still "actual companionship." But only very few reach there skipping the lower degrees. There are those Devachanees, men of the highest moral calibre and goodness when on earth, who, owing to their sympathy for *old intellectual researches and especially for unfinished mental work*, are for centuries in the *Rupa-lokas* in a strict Devachanic isolation—literally so, since men and loved relatives have all vanished out of sight before this intense and purely spiritual passion for intellectual pursuit. For an example of the study-bound (pardon the new word for the sake of its expressiveness) condition, take the mental state of the dying Berzelius, whose last thought was one of despair that his work should be interrupted by death. This is *Tanha* (Hindu *Trishna*) or an unsatisfied yearning which must exhaust itself before the entity can move on to the purely *a-rupa* condition. A provision is made for every case, and in each case it is created by the dying man's last, uppermost desire. The scholar who had mainly lived under the influence of *manas*, and for the pleasure of developing his highest physical intelligence, kept absorbed in the mysteries of the material universe, will still be magnetically held by his mental attractions to scholars and their work, influencing and being influenced by them *subjectively*—(though in a manner quite different from that known in seance-rooms and by mediums,) until the energy exhausts itself and *Buddhi* becomes the only regnant influence. The same rule applies to all the activities, whether of passion or sentiment, which entangle the travelling monad (the Individuality) in the relationships of any given birth. The disincarnate must consecutively mount each ring of the ladder of being upward from the earthly subjective to the *absolutely* subjective. And when this limited Nirvanic state of Devachan is attained, the entity enjoys it and its vivid though spiritual realities until that phase of Karma is satisfied and the physical attraction to the next earth-life asserts itself. In Devachan, therefore, the entity is affected by and reciprocally affects the psychic state of any other entity whose relationship is so close with it as to survive, as was above remarked, the purgatorial evolution of the lower post-mortem spheres. Their intercourse will be sensed spiritually, and still, so far as any relationship until now postulated by Western thinkers goes, each will be "dissociated from the other." If the questioner can formulate to himself the condition of the monad as pure spirit, the most subjective entity conceivable, without form, color, or weight, even so great as an atom; an entity whose recollections of the last personality (or earth-birth) are derived from the late union of the *Manas* with the lower five principles—he may then find himself able to answer his own interrogatory. According to Esoteric Doctrine this evolution is not viewed as the extinguishment of individual consciousness but its infinite expansion. The entity is not obliterated, but united with the universal entity, and its consciousness becomes able not merely to recall the scenes of one of its earth-evolved Personalities, but of each of the entire series around the *Kalpa*, and then those of every other Personality. In short from being finite it becomes infinite consciousness. But this comes only at the end of all the

births at the great day of the absolute Resurrection. Yet, as the monad moves on from birth to birth and passes its lower and Devachanic spheres after each fresh earthly existence, the mutual ties created in each birth must weaken and at last grow inert, before it can be reborn. The record of those relationships imperishably endures in the Akasa, and they can always be reviewed when, in any birth, the being evolves his latent spiritual powers to the "fourth stage of Dhyana;" but their hold upon the being gradually relaxes. This is accomplished in each inter-natal Devachan; and when the personal links—magnetic or psychic, as one may prefer to call them—binding the Devachanee to other entities of that next previous life, whether relatives, friends, or family, are worn out, he is free to move on in his cyclic path. Were this obliteration of personal ties not a fact, each being would be travelling around the Kalpa entangled in the meshes of his past relationships with his myriad fathers, mothers, sisters, brothers, wives, &c., &c., of his numberless births: a jumble, indeed! It was the ignorant delusion of the geocentric hypothesis which begot all the exoteric theologies, with their absurd dogmas. So, likewise, it is the ignorant theory of monogenesis, or but one earth life for each being, which makes it so hard for European metaphysicians to read the riddle of our existence and comprehend the difference between the monad's individuality, and its physical appearance in a series of earth-lives as so many different, totally distinct personalities. Europe knows much about atomic weights and chemical symbols, but has little idea of Devachan.

AN ASTROLOGER OF REPUTE.

BY PESTONJI DORABJI KHANDALAWALA.

"There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

Who can dispute these immortal lines? The fever of knowing, the desire to unmask the secrets of Nature, will they ever cease? However sceptical and gross, who has not felt that

"There's a divinity that shapes our ends,
Rough hew them how we will."

Men and women have all been lured in all ages to unveil futurity. They have all wanted "to know you know" as young Barnack of the Circumlocution Office would say. But those who are very secure of their future think they could make of it what they like. "It's a fool or an unskilful workman," say they, "who let's it fall of itself into a shape he does not like." When they hold the chisel are they not sure of their work? Who knows? The hand might slip, the marble prove brittle, the mallet shiver. Is it a Milo you have planned? Lo! it's a Laocoon of torture moulded! They forget what the great Cellini did not when fashioning his master-piece: the Winged Perseus. One flaw might mar the whole. Could any prediction seem more absurd than when Bernini made the prophesy that foretold ill for the heir of England? And what was it that cost Ferdinand D'Orleans his life, his son a throne, the Bourbons their royalty, and France her years of progress and of peace? The riding whip he flung away had perhaps saved him. The *Barouche* proved his death. Was not life so much plastic clay to the Orleanist and the Stuart? Lord help us! How many turning points there are in our lives? Life hinges upon hazard. The veriest trifle may build a fate for us which no strength can resist. It is given to the astrologer and the seer to lift the band that is bound fast on our eyes. These gifts of prevision are given to people whom we call the roughs. These are the vases of election where Nature puts the elixir that surprises humanity. The roughs have given us prophets, saints and seers: Peter the Hermit, Joan of Arc. Every time that thought remains in entirety, a block not cut up in conversation, in intrigues, in literary and scientific labours, in administrative efforts, in inventive conceptions, in strategic plans, it is apt to throw a fire of prodigious intensity, like the unpolished diamond preserving in itself the eclat of its facets. Comes a time when that intelligence lits itself up. It has wings to overleap distance, divine eyes to see all. Today a carbon, tomorrow under the jet of that unknown fluid which traverses it, it is a sparkling diamond. Who has not heard of the Gitana telling one's *bonne-aventure* per hand crossed? These Bohemians are mendicants, gross in appearance, pebbles rolled by a torrent of misery in the ruts of life. We do not care to notice such. We go through life on stilts. In our

heart of hearts we all like to know our future. And yet because Fashion has not set its seal upon consulting astrologers, we check the desire lest people should laugh. We have among us an astrologer of repute by name Pandit Mahdev Prasad. He comes from Cashmere and carries with him a rare work Bhargoota Sangita, given him, he says, by a Lama Guru. We would like to see some of our intelligent Fellows give him a fair trial and satisfy themselves as to the truth of the science.

BARODA, 11th June 1883.

(Concluded from the June Number).

BY "BELL, BOOK AND CANDLE."*

LEAVES FROM THE NOTE-BOOK OF A MISSIONARY PRIEST.

At another time, he said that they belonged to "some legions of the hierarchies," but not to the Virtues or Thrones, as they had not rebelled (?), that he himself belonged to the sixth legion, and that there were some among them stronger than others, and more difficult to expel. Each one has a certain jurisdiction, and can see at one glance all that is taking place, visibly and invisibly, in that space. They are continually striving to take possession of persons or animals. They succeed among infidels and heretics, and also in regions destitute of priests, as was the case in this place: Father—had previously come across several persons at—possessed, one especially who was tormented by twenty-eight devils, also two Protestant women. He said, furthermore, that suicides, murders, etc., are sometimes the result of actual possession brought on by sin; also that many confined in lunatic asylums are simply possessed by devils, but hiddenly, and that, if they were exorcised, they would be forced out.

With regard to possessed animals. In the same place, and during this possession, I was asked by a person to exorcise some of his horses who were possessed. He took me to his stable, showed me his horses, which were quiet, and gave me the holy water; I aspersed them with it, and lo! they began to get excited, as though worried by a thousand horse-flies.†

Sometimes possession is the fault of the victim, sometimes the result of magical dealings with the devil, and sometimes trials by permission of God without any fault on the part of the person, as in the case of this girl. This is easily explained in the answer of our Divine Lord to His disciples with reference to the man born blind. *Rabbi, who hath sinned, this man or his parents, that he should be born blind? Jesus answered: Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him.* (St. John, ix.)‡

But to resume. When we sprinkled holy water on the girl, it was followed by a gnashing of teeth and signs of pain and disgust. Once when we asked for the names of the devils that we might write them down, he gave them, and, while doing so, said: "This one is the devil of pride, this one of lust, this one of jealousy," etc., and, when giving the name of the sixteenth, "This one," said he, "is the devil of gluttony; he would like that thou givest him something to drink." Then a thought came to my mind.

"Would he like sweetened water?" I asked.

"Oh, yes!"

Then I asked loudly of the mother, who was in the next room, if she had any sugar. On replying in the affirmative, I said that—wished for some sweetened water. I then went into the next room, and, speaking in a loud tone of voice, said: "Give me a glass of water, some sugar and a teaspoon; I will prepare it." I then put into the glass some holy water blessed for exorcisms, and making a noise with the spoon as though mixing the sugar, I went with it to the girl, and presented it to her. "—, drink this, my child," said I. She took it, and began to drink, but immediately spat it out in my face, using at the same time expressions that the devil alone could inspire, and saying, "You deceived me," which was a new proof that it was the devil, to whom anything blessed is as wormwood.

* See page 224, June Number.

† Now this statement of "possessed horses" and the effect of holy water upon them implies more than it says. It is positively charming, and reminds one of the *Golden Legends* in which the reader meets with a wolf and a dragon converted to Christianity and weeping over their sins.—Ed.

‡ Rather than believe in such a "God," many good men have ceased to believe in one at all. It is against the *interpretations* of the words of Jesus of Nazareth and not the words themselves (which mean quite a different thing) that so many ex-Christians have rebelled.—Ed.

In this house I thought to hear the girl's confession and give her Holy Communion, according to my instructions, but, as I was telling her to prepare herself, the devil said: "No! she shall not; I will prevent her," and she made a sign, touching her throat, that she could not speak, but nodded her willingness. I commanded him to let her speak, and sat down to hear her. "I will make the confession for her," said he: "I accuse myself of hating God (imitating a penitent), but I am sorry—that I don't hate him more. I curse Him; I do Him all the evil in my power; I regret that I cannot annihilate Him." I silenced him at once, and began an exorcism, but in vain. It took three days to get her free to speak, and not without extraordinary means.

Father—had an old Ritual containing the blessing of a rod with which to strike the devil when obstinate. I blessed one, threatened him with it, but he seemed not to dread it; then, with the permission of the family, who were present, I struck sharply on the shoulder of the girl, who was kneeling. She screamed.

"Do you feel any pain?" I inquired.

She shook her head in the negative.

Then I continued, "Who feels pain?"

"I" said the devil.

"Then obey."

"No!" was the reply.

I struck still harder, and then he gave up.

"She may make her confession," he said, growling.

I asked the girl, who was then free to speak, if she felt any pain. She replied that she did not; she was not even aware of what had taken place.

After that she made her confession without difficulty. The next morning, I said Mass in the house by special permission; she was to receive Holy Communion. During Mass she uttered loud blasphemies, and became so frantic that her father and one of her brothers could scarcely hold her. At the time of Communion, it was with the greatest difficulty that she could be taken to the altar; and, while kneeling there, she continued to make grimaces and contortions. At last, I gave her Holy Communion, and she was taken back to her place. After my thanksgiving, I went into the next room with Father—to take breakfast, the girl remaining in the room. We were standing to say the *Benedicite*, and, while raising my hand to make the Sign of the Cross, what was my astonishment! "Look down!" I exclaimed.

The floor was literally covered with little, white, living worms (maggots), and some were even climbing the walls.*

We were amazed; the landlady crossed herself, saying it was the cursed one. We thought, indeed, it was some trick of the devil, and called in the girl, who came reluctantly; we asked her what that was on the floor. She (looking down sideways) said, "These are worms."

"Where are they coming from?"

"I don't know." But she said it in quite a knowing manner.

"You must know it. I command you to tell the truth."

Then we heard the girl mutter, as though speaking with some one, "Don't say it."

"But I am commanded, I must speak."

We saw he did not want to tell the truth, and was deceiving us. Then I was obliged to take the surplice and stole, and made a regular exorcism, after which he said, in a serious and truthful manner: "It was when she received her God: it is a sign of our going out."

"But how is it there are no worms in the other room?" (where Mass had been said.)

"Because," answered the voice, with great solemnity, "we are not worthy to be where Jesus Christ is."†

We swept the room, and threw the worms into the fire, but some were found even till noon.

Only then did she know that she had been possessed. The exorcisms had lasted six weeks, and Father—, solicitous for the spiritual welfare of the girl, thought, if she could be admitted to a convent where the perpetual adoration was observed, that perhaps she would be entirely freed; he therefore wrote to his Superior on the matter, and, receiving a favorable reply, she was taken to the Convent of—, some

miles distant, and, for a month, followed the community exercises with regularity, and without any extraordinary signs, till one night, after nine o'clock, all the Sisters having retired she left the dormitory, and went to the room of the Superior, who was in bed, and bit her arm; she then left the room, ran through the corridor and upstairs, screaming at the top of her voice, and exclaiming, "I cannot stay here; my feet are burning." At last she ran outdoors and all the Sisters were engaged for some time in looking for her; she was at length found in the garden, beating her head against a tree and saying, "I must kill this wicked beast who makes me suffer so." She was taken to the house, and became more quiet, but was sent away early in the morning. I happened to be going to see her, having finished my mission in—, when I met the conveyance that was taking her away. I continued my way to the convent, and there learned these particulars from Father—. She was taken to her uncle's house, at—, where she gave new proofs of possession. A medical doctor—a Lutheran—having heard of the case, requested that he might see the girl and speak to her; having obtained permission, he asked her if she knew Luther. "Yes!" came the answer: "he is with us!" The doctor withdrew immediately, without further questioning.*

Sometimes the devil speaks against himself, and works for the glory of God and the salvation of souls, which is always the design of God in permitting possessions.† His replies are always in the language of the person possessed, so that all may understand.

It may be asked why the girl became possessed a second time, the demon having said that he had no further power over her. I can only say that probably it was not the will of God that she should go to the convent (the place was not congenial to him).

But, by praying, she obtained peace. Two years after, she became perfectly quiet; I paid her a visit, and she was almost entirely free. I conjured the devil, who was still there; he told me that he could do nothing against her, as she was continually preventing him by her prayers. She had indeed become very pious, and had a special devotion to the Blessed Virgin. About four years afterwards, I visited the place again, and found the girl a full-grown woman; she acted very naturally, and told me, as did also her mother, that she had not experienced any trouble for several years. During the conversation I conjured the devil interiorly, but received no answer, nor did I notice anything strange in her actions. The extraordinary affair was at an end.—*Ave Maria.*

Editor's Note.—This narrative, given by a good Roman Catholic padri, evidently sincere and truthful, and published in an authorized orthodox Christian journal, the *Catholic Mirror*, strikes for us the key-note of Christian theology. This is authoritative, good, sound, orthodox Christianity; and he who believes in it will not be damned, but on the contrary will be honoured and respected in society. That which Theosophy teaches is all the reverse. Our philosophy is hooted at, and the orthodox believers in a personal devil will turn away with a shudder of horror from the theosophic teachings. We are in the XIXth century, in the full blaze of civilization and science, we see.—*Ed.*

ALLAH.

Among the Hindus there is a belief current that the Mahomedan religion is an offspring of the Atharva Vedas; and many well read among the Mahomedans have also the corresponding belief that the Hindus are their predecessors. It is not improbable that very few really know what the Vedas say on the subject, and therefore it will not be inopportune to give publicity to the following contained in them.‡ It is hardly worth mentioning that in Vedic Sanskrit the word *Alla* is the feminine|| of *Allah*, and that both mean *Parameswara* (the Great God).

"Om Āsmāllām illā Mitrā vārunodivyanī dhāttā. Ilāllā Vāruno raja punārdādūh. Hāyāmī mītro illām illāletī illāllām vārunomītro tejākāmāh. Hovārmīndro-hotārmīndromāhāsūrīndrāh. Allojyeshthām sreshthām

* Now this is the most charming hit possible at the poor Protestants! Behold, the Christian brotherly love and charity!—*Ed.*

† And if so, then such a devil must be as good as any missionary or priest? After this authoritative assertion, how shall we be able to know who is preaching—a padri or the * * *?—*Ed.*

‡ The power of the letters in the Transliteration is as follows: fāl, fār, fāte, fat, kid, kite, nect, put, mūte, boot, no.

|| That is to say, not the object denoted by the word, which may be male, female, or neuter.

* Spontaneous generation? A clover and a scientific devil that!—*Ed.*

† This answer would make the sceptically inclined infer that Christ must, in such a case, be very often absent from his Church, since it is sometimes near the very altars and during the ceremony of public exorcisms, that the devil has manifested himself most fiercely in those he gets possession of:—witness the Nuns of Loudun?—*Ed.*

pârâmâm poornâm Brâmhânâmallâm Âllorâsurâ Mâhâmâdârâkâm vârsyâ Âllo Âllâm âdâllâvukâmekâkâm. Âllâmvukâm nîkhâtâkâm. Âlloyâjnenâ hutâhutwâh Âllâsuryâ chândrâ sârvânâkshetrâh Âllo Rîshinâm sadîvyâ Indrâyâ purvâm mâyâpârâmântâ ântârikshâh. Âllo prîthîvyâ Ântârikshâm viswârupâm divyâni dhâtta illallâ vâruno râjâ punârdâduh. Illâkâvârâ illâkâvârâ illâllêtî illâllâh illâ illâllâ ânâdîswârupâ Âthârvâni sâkhâm Rhum Rheem jâuân pâsoon sidhân jâlâchârâu Âdrîshâtâm kuru kuru phât. Âsurâsâmhârîni hum Âllo râsurâmâhâmâdârâkâm vârsyâ âllo âllâm illâllêtî illâllâh."—Âthâvân suktâm."

The above quotation speaks for itself and clearly shows that the names Alla, Mahamad, Rahim, &c. &c. are all traceable to the Vedas as well as the veneration paid to them. Our learned pundits may throw much light on the subject if they wish and thus help the cause of Theosophy. It is a significant fact that all the folk-lore and current beliefs have their foundation in some grand Truth. Hinduism and Mahomedanism are the two extremes, while Judaism and Christianity are simply intermediate links of the same chain.

N. B.

Berhampore.

THE ESSENTIALS OF RELIGION.

(An answer by BABU RAJ NARAIN BOSE.)

I HAVE read your able, wise and discriminating remarks on my article in the "Tattwabodhini Patrika," the "Essential Religion," in the June Number of the *Theosophist* with the greatest attention. The great liberality of tone which marks those strictures does you much credit. I am sorry, however, that I cannot agree with you in all the opinions broached in your article. You have expressed yourself, in the same, as hostile to religious proselytization and conversion. Every man, who has a regard for the sanctity of truth, must feel it his duty to propagate that which he considers to be true.* This holds good in religion as in all other branches of knowledge. It would show disregard for truth and would be a dereliction of duty if we do not propagate what we consider to be true and confine it to ourselves. You are of opinion that religion does not require to be propagated, as it is a mere matter of emotion and human weal or woe does not depend upon it. Granting that it is a mere matter of emotion, does not emotion influence human conduct and thereby human weals or woes? Religion should therefore be propagated, but the propagation should be made by means of argument and gentle persuasion, not using the least compulsion. Do not you, Theosophists, propagate your opinions which are of a semi-religious character and try to convert others to your views? Do you not "impose your own personal views," to use your own words, upon people who do not believe occultism to be true, and who disbelieve in the existence of spirit and a future world? † The

* And since few of us have identical beliefs, and every religionist of whatever faith is firmly impressed with the truth and superiority of his own creed, with no regard whatever for the truths possibly contained in that of his brother,—the result is, that sectarianism is kept ever alive, with no chance in it for mutual toleration—least of all, feelings of Brotherhood. There are many atheists in our Society, as deeply impressed with the correctness of their negations as our esteemed correspondent is with that of his affirmations. Would our atheists be welcome, or likely to be listened to, in the Brahma Mandirs? Then why claim for one what is refused to the other? There never was a time yet when a Brahma preacher could not have had the chance to discourse before the Theosophical Society, upon Theism, nor ever one when the like courtesy has been given to Col. Olcott, or any other Theosophist speaker. For years, we lived near the Prarthana Samaj in Bombay, but its platform was ever closed for, and refused to us, even when asked for.—Ed.

† We can assure our correspondent that we do nothing of the kind. When challenged to give out our views, we do so, adding every time that they are our own personal views; and as such—since we do not believe ourselves infallible—are not to be taken as final truths. Instead of preaching our own religion, we implore every one to first study his own and remain in it, whatever it is. Besides which, theosophy is compatible with every religion, the world over. There were theurgists in every creed, and mysticism has as much room in idolatrous as in monotheistic systems. Theosophy is the culmination and

opinion that God is impersonal is, I understand, your personal opinion and not that of the general body of Theosophists. Do you not try to impose this personal conviction of yours on others although it has little connection with Theosophy, or else why do you return to the subject again and again in the columns of the *Theosophist*?* Propagandism and conversion you cannot avoid, but it must no doubt be made by gentle means. You say that religious propagandism carried in any way leads to bloody wars and fiery persecutions, but do not differences of opinion in matters of politics and science also lead sometimes to fiery persecution? There is need of tolerance in politics and science as in religion. Among persecutions in the province of science may be mentioned that of Homeopaths by Allopaths. What I meant to say in my article on "Essential Religion" is that we should be tolerant of all forms of religious faith, but at the same time propagate our own individual views by means of argument and gentle persuasion. This certainly will not lead to bloody wars and fiery persecutions. If, after trying to convert others by such means, we fail, we should not be sorry. The Sanscrit proverb is "if a man exerts and does not succeed, where is the blame?"

You say in one place in your article: "With the exception of those abovementioned cases of the universally recognized code of morality, the furtherance or neglect of which has a direct bearing upon human weal or woe, we have no right to be influencing our neighbours' opinions upon purely transcendental and unprovable questions, the speculations of our emotional nature?" Is religion a mere matter of emotion? You believe in the existence of an Eternal and All-pervading Principle, and you certainly consider its existence as a scientific truth. But science extends a little further. It includes the knowledge of that Principle as a Spirit, or in other words an Intelligent Being, and not only that but as a Perfect Spirit. I refer the reader to my views on this subject in my little treatise "The Science of Religion." I can adduce the same sort of proof for the existence of a Perfect Spirit as you can do for that of an Eternal Principle. †

You are of opinion that religion does not influence the moral conduct of mankind. A few individual atheistic philosophers, such as Hume and Huxley, may not require belief in a God and future state to influence their moral conduct, but the mass of mankind does. Consider, for instance, the frightful mischief done to Society by the prevalence of Atheism at the time of the French Revolution, and which will no doubt be done by such prevalence among Nihilists, Socialists, *et hoc genus omne*, in future, if those revolutionary classes ever gain predominance. ‡

You maintain that the doctrine of Karma has a greater influence on human conduct than the doctrine of propitiation

the practical demonstration of the truths underlying every creed. It requires but sincerity and a firm will in the application to the Essentials of any of them—whether they be Theism or Adwaitism or even Atheism. Theosophy is simply the informing life of creed and of every religion and goes to prove their *raison d'être*, instead of their negation.—Ed.

* Denial of a personal god is no personal belief of ours, but that of all our Buddhist, Adwaitic, Jain and Free-thinking members. We defend our position and welcome all others to do the same.—Ed.

† A "Perfect Spirit" is an abstraction, a non-being, and can have no *gunas* or attributes which alone make up the entity. Science has no "knowledge," we beg leave to state, of an "intelligent Being," a "Spirit"—not modern science at any rate. And the science of metaphysics rejects entirely the possibility of the Infinite having any conscious relation whatsoever with the finite. Moreover "Perfect Spirit" and "Eternal Principle" are synonyms and identical, and if both our esteemed correspondent and we are adducing proofs—one for the *Existence* (implying consciousness) and the other—for the *Presence* (implying unconsciousness or absolute consciousness, which is the same thing) it becomes a question between us to be decided by other and unbiased persons as to which of us is right and which wrong.—Ed.

‡ It will be a sufficient answer to draw our friend's attention to the revelation contained in the statistical tables given in the article "SUGGESTIVE COMPARISONS" in the *Theosophist* for June 1883, page 217. They show that so far from an "irreligious belief," *i. e.*, free-thinking Agnosticism or Atheism being provocative of crime, the criminal offences chargeable to this class were immeasurably less than those of the rough-going Orthodox Christians and Theists. It appears that of crimes to the 100,000 of population, 2,500 were of Catholics, 1,400 of Church of England members, 150 of Dissenters, and 5 of Infidels. And, to bring the thing nearer home, the recent census of Bombay shows that while among 403,680 Hindus, idolaters and pantheists, there were 18,950 criminals; there were 2,343 crimes committed among the 34,724 Christians and theists or 6.74 per cent of the whole criminal offences—a much greater percentage than is shown by the class of pantheists and idolaters.—Ed.

of God by repentance, but is the effect of *Karma* eternal? You certainly would not say so. You see then both of us agree in the opinion that punishment does not last for ever. What objection then can there be to believing that repentance is expiation for sin? * Granting for the sake of argument that God does not exist and depending only on nature, we see that when pain is shortlived in the universe, some provision must have been made by beneficent nature for the expiation of sin and the placing of man in a position in the future state leading to spiritual improvement and progress. I do not believe in the usual cant of the day of nature, "red with tooth and claw." Even if there were no God, there is clearly discernible a beneficent purpose running through the whole system of nature. †

I believe in the strong power of will, mesmerism and *yoga* powers as testified to by such authenticated cases as Runjeet Sing's Yogi and the Sunderban Yogi, and am an advocate of the cultivation of ancient Sanscrit learning. I am not therefore unfriendly to Theosophy, but I have a word of humble advice to offer to the disinterested leaders of the Theosophical movement, for whom I entertain every feeling of respect. The more they keep Theosophy and Theology distinct from each other, and the less they mix up their personal opinions on the subject of religion with their legitimate province, Theosophy, the better. I think it would be better for the cause of Theosophy if they do not discourse of their "godless Buddhism," as they love to call it, before a nation so pre-eminently religious as the Hindus—a nation of devoted lovers of *Bhagavan* or God, Adwaitism so often appealed to by yourself in questions of Theology being but Philosophy and not religion. There is a difference between philosophy and religion. Such discussion augurs ill for the ultimate success of Theosophy in this country. I am at a loss to understand why the leaders of the Theosophical movement preach Agnosticism and express deep sympathy with Atheism, and, in the same breath, deprecate the prevalence of atheism, scepticism and materialism in this country. This appears quite mysterious to my humble self. I am perfectly disposed to tolerate Atheism, that is, abstain from persecuting Atheists in any shape whatever, since every man has a right to his own opinions, but there is a difference between toleration of Atheism and deep sympathy with it.

DEOGHUR, E. I. Ry., }
14th June 1883. }

EDITOR'S NOTE.—Buddhism and Adwaitism—are as much religions as any theistic system. A "religion" does not necessarily imply the doctrine of a personal God or any kind of God in it. Religion, as every dictionary can show, comes from the Latin word *relegere*, to "bind" or collect together. Thus whether people pursue a common idea with, or without, a deity in it, if they are bound together by the same and one belief in something, that belief is a religion. Theology without the vital warmth of Theosophy is a corpse without life, a dry stick without sap. Theosophy blesses the world; Theology is its curse. Our whole endeavour is to test Theology by the theosophical *experimentum crucis*. The affliction of India is, that it lost theosophy when the persecuted adepts had to fly beyond the mountains. And true religious living can never be again prevalent until their help is invoked to illumine the *Shastras*. Our Brother has had many years' experience of the hopelessness of converting India to even the benign form of theism which his *Adi Brahma Samaj* teaches. The saintly characters of Ram Mohun Roy, Debendro Nath Tagore, and a few others of his colleagues, have not won the Hindus from their exoteric worship—we think, because neither of them has had the Yogi power to prove *practically* the fact of there being a spiritual side to nature. If we hold so strongly to esoteric Buddhism and Adwaitism, it is exactly because no religion can stand save on the foundation of philosophy and science. No religion can prove by *practical*, scientific demonstration that there is such a thing as one personal God; while the esoteric philosophy, or rather *theosophy* of Gautama Buddha and Sankaracharya *prove* and give means to every man to ascertain the undeniable presence of a living God in man himself,—whether one believes in or calls his divine indweller Avalokiteswara, Buddha, Brahma, Krishna, Jehovah, Bhagwan, Ahura-mazda, Christ, or by whatever name—there is no such God outside of himself. The former—the one ideal outsider—*can never be demonstrated*—the latter, under whatever appellation, may always be found present if a man does not extinguish within himself the capacity to perceive this Divine presence, and hear the "voice" of that only manifested deity, the murmurings of the Eternal *Vach*, called by the Northern and Chinese Buddhist Avalokiteswara and Kwan-shen-yi, and by the Christians—*Logos*.—Ed.

* None whatever. But where is the necessity?—Ed.

† A pleasant expression, but highly optimistic. It is equivalent to affirming that although the moral law in nature may be offended, yet punishment is not logically inevitable. Penitence may take the place of expiation, and prayer restore the equilibrium of nature. The repentant culprit may go scotfree, but the victim or victims of his crime suffer its consequence without recompense!—Ed.

DIVINATION.

IN the June Number of the *Theosophist* brother J. N. Unwala describes a mode of Divination among the Parsees, and concludes with the following remark: "I have no doubt that many will credit it to that meaningless agency called 'unconscious cerebration,' one of the verbal subterfuges which serve as a cloak to the ignorance of scoffers ridiculing the inexplicable in occult phenomena." A mode of divination similar to the one described is known to me. A Bamboo *Sûp* or winnowing basket is pierced at one of its outer ends with a pair of scissors, and the *Sûp* is then suspended on the tips of the forefingers of two persons standing opposite each other, the lower parts of the rings of the scissors being supported by the fingers. After allowing the *Sûp* to stand still, one of the persons repeats several times the names of each of the persons suspected of a theft, and the opposite party goes on repeating a particular word. Sometimes it so happens that the *Sûp* turns during the repetition of a certain name, and it is thought that the person must be the thief.

Often to my knowledge the above method was tried, and in numerous instances it gave wrong answers. A friend tells me that Mr. Unwala's method was also found by him misleading, and other methods of a different sort also proved ineffectual.

It is certainly very useful to inquire into such methods and kindred subjects with an unbiased mind, but we should be constantly on our guard against attributing every mysterious looking thing to the agency of *Occult forces*.

No occult force or forces have anything whatsoever to do with these two modes of Divination or with the phenomena of *ordinary* table-turning. I was first of all confused with the much-talked of phenomena, and for a number of days I tried table-turning by myself as well as in company with others, till at last I was perfectly satisfied that the turning was simply due to unconscious muscular action. Neither myself nor any of my friends are *mediums* or *psychics*, and it must be remembered that I am only speaking of those cases where a so called *medium* is not present. If there be a genuine *medium*, far more startling phenomena would occur, but of the vast majority of the investigators of these phenomena, very few being *psychics*, we have to find out whether in the case of persons of a positive nature the phenomenon is due to any mysterious agency. With due deference to the opinion of many others, I assert that in such cases the phenomenon is simply and purely due to unconscious pushing. Warn the sitters and tell them to resist any the least adaptation of their hands towards a push and you will see that the table will not move. Whenever there is motion, the hands of one or two of the sitters who have been energetically willing to bring about the motion, become almost unconsciously strained in some part to exert a sort of pressing movement. If the table be covered with a loose table cloth or with some smooth substance, that substance and not the table, will commence to move.

I tried and succeeded in moving not only small tables but a number of articles of different shapes and sizes, and the movement invariably took place whenever the hands almost imperceptibly took a particular position so as to give a slight push. A small light basket would tilt and move in my hands with wondrous speed, but I never succeeded in raising the open lid of the basket, working on light hinges, even a hair's breadth, although I tried to put my hands close to the lid in various positions. It was only when my hand gave a sort of a support that it moved.

I have no doubt many will contradict my theory and assert the contrary that the table turns by some occult agency, but let them restrict themselves to cases where there is not a *medium* present, and if they be patient they will soon find out that the table turns by muscular or nervous action only. The will unconsciously puts the nerves and muscles into a certain position, and the motion commences, and we quietly allow ourselves to move in the direction indicated, until we run after the table, forgetting that while we run we add to the motion.

The two methods of divination are also due to the same cause. We suspect somebody or expect a certain result, and according to our wish the motion takes place, although we notice it not.

I do not mean to assert that there are not unknown forces in nature which produce wondrous phenomena, but I say that a sceptical attitude is necessary for such of our Theosophists as wish to inquire into mysterious subjects, else we are likely to drift back into superstition.

Poona, July.

N. D. K.....F. T. S.

Victims of Hinduism.

RELIGIOUS FANATICS WHO HAVE KILLED "THEMSELVES" FOR THE SAKE OF THEIR OWN SOULS.

(From the Guzerat Mitra.)

"In former times the *Kamalpunja* ceremony was allowed by the Hindu Rajahs. A person suffering from some disease or calamity went to his favorite god, and offered his head as a propitiation. In many cases heads were given up in hopes of obtaining ready admittance to heaven. The horrible practice was put a stop to by the British Government. The *Ahmedabad Samachar* of the 13th instant, however, publishes an account of the ceremony having been recently performed near Amreilly. It seems that, on the 1st instant, a Bania, named Ruttonsey, performed this rite near the Ganpati god with all the members of his family, consisting of 11 people, viz., himself, his wife, four sons, three daughters-in-law, and two maidens. It appears that the eldest son cut off the heads of the ten devotees, and then performed the rite himself by jumping into a neighbouring well. On the report reaching the officials, they proceeded to the well, and recovered the body of the boy. Another body was lying near the Ganpati god, with a note to the effect that the horrible deeds were perpetrated to propitiate Ganpati."

Commenting upon the event, the Missionary organs attribute the horrid and bloody deed—to idolatry.

Victims of Christianity.

RELIGIOUS FANATICS WHO KILL "OTHER PEOPLE" FOR THE SAKE OF THEIR OWN SOULS.

(From the New York World.)

EVEN four years after the commission of the crime, it seems public interest in the case of the Pocasset murderer has not abated. Few, however, of the many thousands of people who have been thrilled by the terrible tale of the offering up of little Edith Freeman are aware that similar human sacrifices have been by no means unfrequent in the United States. One of the earliest recorded crimes of this description was committed at Gardiner, Maine, about the beginning of the century by James McCausland, a Revolutionary soldier living at Pittston, on the opposite side of the Keenebec. He was a day-laborer, and unable to read or write. There was an Episcopalian church at Gardiner which he sometimes attended, but his religious conversion was affected by an itinerant preacher, and it turned a head not of the strongest. It became impressed upon his mind that he could only obtain salvation by making a burnt-offering and a blood-atonement, and, brooding over the subject, he at last received, he felt, a divine revelation that the church at Gardiner was the appropriate altar and a woman living on the banks of the Cobbessecontec, a few miles above the village, the predestined victim. His mind, however, was not fully decided until on visiting the church at midnight he heard a celestial voice: "Young man, push on!" This removed all his doubts, and having saved the "holy things," as he called the Bible, prayer-book, and pulpit cushion, which he removed and concealed under the roots of a fallen tree, he carried a shoe-full of live coals to the church and set it on fire. It was soon consumed, and launching his canoe he paddled up-stream to the house of the woman selected as the sacrifice. There lingered some doubt upon his mind, but he went in the belief that God would show him a sign and provide him with an instrument. Opening the door, he found two men lying on the floor of the log hut asleep, and the woman sitting by the bed, in which was a sick person. A flash from among the embers of the fire on the hearth revealed a butcher's knife sticking in a log just above her head. This solved the doubt, and stepping over the sleepers he took down the knife and drew it across the throat of the nodding victim, who awakened in eternity; then he made his way to the canoe and back to Gardiner, where he gave himself up, testifying to the innocence of a man who had been accused of burning the church by showing where he himself had concealed the "holy things." McCausland was convicted on his confession, which he insisted on making, but was never executed, or even sentenced, but remained in prison until his death, nearly thirty years afterwards. *He felt no sorrow for his deed, as through it his sins, he felt, had all been forgiven, and hence, he argued, if he should be released he would not repeat the act—indeed, there could be no further revelation.*

A more horrible instance of human sacrifice lives in the annals of New Haven, where, in 1855, was a small sect of fanatics—the Wakemanites, so called from their prophetess,

Mrs. Rhoda Wakeman, a woman of seventy. She had convinced her followers—respectable farmers and farmers' wives living in the outskirts of the city—that thirty years before she had been killed by her husband and received into heaven, where she had remained seven hours, being finally sent back to earth by God to prepare the way for the second advent of Christ. Among her followers was one Justus Matthews, who, having been irregular in attending the prayer-meetings of the sect, was declared by the prophetess to be the "man of sin" mentioned in the scripture. The evil spirit which possessed Matthews was, she said, very annoying to her; not only did it hinder the coming of Christ, but it might cause her death, and so bring on immediately the judgment of all mankind, without any millennium at all. Matthews himself became convinced of the truth of this and avowed his willingness to submit to proper treatment for the removal of the fiend. On the evening of Sunday, December 23rd, he went to Mrs. Wakeman's house where were gathered most of the fanatics, including his sister, Mrs. Wakeman's half-brother, Samuel Sly, and Miss Hersey. While a prayer-meeting was held in the upper story Matthews was placed in a room on the ground floor, where a fire was built for his comfort, his sister blind-folding his eyes and tying his hands behind him. From 9 o'clock till 1 in the morning he remained in that condition while the others occupied themselves in prayer, visiting him from time to time and pleading with him to renounce the evil spirit. Finally they persuaded him of the necessity for sacrificing him, and Sly, going into the room where he was sitting, brained him with a club of hazel wood, which he had procured as possessing singular efficacy against evil spirits, cut his throat, and stabbed a dozen holes in his abdomen with a common dinner-fork, in order to let out the fiend. Miss Hersey helped him to wash the blood from his clothing and to hide the club and knife; then they joined their fellow-disciples in prayer. Sly was convicted of murder and the woman as an accessory, but his sentence was commuted, and he died in prison some eight years ago. According to Sly, the power of all departed spirits since the fall of man was concentrated in one Amos Hunt, upon whose death the millennium would come in the twinkling of an eye. Hunt is now a practising clairvoyance in Connecticut, and figured in the Mary Stannard murder case. On New Year's day, 1856, a more terrible tragedy was wrought by another Wakemanite—Charles Sanford, the nephew of Mrs. Matthews, who brained and decapitated an old farmer named Umberfield, and Enoch Sperry, father of the well-known Connecticut politician. He was convicted, but died in prison of small-pox. Several of the Wakemanites still live at New Haven.

A little more than a year afterward—in February, 1857, the case of Giles Hitchens, of Concord, startled all Delaware. Hitchens was a farmer, somewhat eccentric, but with the reputation of being peaceful, and most certainly of an affectionate disposition toward his wife and their only child—a boy of eighteen months. He had attended a Methodist protracted meeting and received religion one night in that February, and his mind had been greatly excited by the preacher's sermon on Abraham and Isaac. He could not sleep, and arising early went to the woods to pray, when he heard a voice bidding him imitate the patriarch's command—kill his child and offer its blood as a sacrifice. Twice he prayed and twice the command was repeated, when having prepared a keen knife he stole the sleeping child out of the house without alarming its mother, and carrying it into the woods laid it on a heap of leaves, while he prayed, and, like Abraham, waited for a sign. He had hoped that the Lord would appoint some other victim, and the hope was strengthened when a little dog pattered up and sniffed around his feet and at the sleeping infant, but there came no sign, and taking up the child he cut its throat and held it by the feet to pour out its blood as an offering; then took it back to the house—a ghastly burden, streaking the mud with gore—and laid it on the bed beside his horrified wife. Hitchens, who gave himself up peacefully, was acquitted on the ground of insanity, and after remaining some years in an asylum was set at liberty. His wife dying, he remarried, and is still living in the house he occupied at the time of the murder.*

* We must be allowed to ask a question: had the Hindu Bania who committed religious suicide after committing religious murder, in the article that precedes—survived to take his trial, would there be any chance for him of being acquitted by a Christian judge in India "on the ground of insanity" or would the heathen have been hung? Query—Ed.

The latest offering of this nature took place at Los Angeles Cal, in December last. One John Smith had been converted by a Methodist clergyman, and had for several months devoted himself to poring over the Bible, till finally he not only convinced himself that he ought to make a human sacrifice, but brought his wife and their only child, a boy of thirteen, to acquiesce in his views. "When he talked to me," said the woman, "and persuaded me that a good wife ought to think as her husband did, I got so as to take whatever he said as the truth. He made us fast, and when Ben asked him if God had ordered us to starve, he said yes. When he announced that the boy must be killed we both remonstrated, but finally thought it was all right. On the day appointed for the ceremony he called Ben out of the house and told him he had to die for our Saviour. The little fellow knelt down and I got on my knees by his side; John raised the knife, looked hard into the boy's face, and then drove the knife into his breast." Though the woman persisted in believing that the deed was justifiable, she broke down on recalling the sight. "I am always thinking of Ben," she said, "I am always hearing him in the night asking to be brought in and laid on his bed, and begging for a little water before he died."

ESOTERIC BUDDHISM.

A new book by Mr. A. P. Sinnett, author of the *Occult World*, is, the *Pioneer* says, to be published by Messrs. Trübner in London, in a few days, under the title "Esoteric Buddhism." It should be obtainable in this country in a few weeks from now. The forthcoming volume embodies the mystic teachings Mr. Sinnett has been receiving from his friends in Tibet, ever since his first book came out; and while of course the value of this instruction must remain subject to very varying estimates, some feeling, at all events of curiosity, may be directed towards a work which seems likely to stir up interest at home, in connection with rarely-trodden by-ways of Indian thought. In London, it appears, a society numbering already about forty members has been formed for the special study of the philosophy Mr. Sinnett has been instrumental in bringing to light; and both there and in America the introductory book has gone through two or three editions.—*Bombay Gazette*.

NOTE—Mr. Sinnett was, no doubt, instrumental in bringing closer together the members of the British Theosophical Society, but the existence of the latter is not due to the efforts of this one excellent Theosophist. It is now in existence for nearly six years. Composed of members among whom are found persons of the highest culture and education, its prospects are certainly unusually brightened by the appearance and explanation of such works as *Esoteric Buddhism*.

The book is already out, and ought to have an extensive sale, especially among Theosophists. Every Library of the Branch Theosophical Societies must possess a copy. The name of the author of the *Occult World* is a sufficient guarantee that the new publication is as interesting as it is instructive for students of Esoteric Buddhism.

ASTROLOGY AND MODERN SCIENCE.

By Dr. Fortin, F. T. S.

IN the night of the Middle Ages dawns a new Light: the Renaissance period has begun with all its promises. Diaz, Christopher Colomb, Magellan, Truxillo are tearing the geography of the Fathers of the Church into shreds and daily widening the limits of the earth. They give the world so much more horizon and space that human mind troubled and arrested in its development is acquiring a new impulse. Centuries will have rolled away, but the occult will remain as ever—the Science of Sciences. The Court of François I. is now becoming the rallying place of all the French nobility, and these hitherto unknown gatherings are destined to become a centre of attraction to all the world celebrities. It is the epoch of free enquiry forcing itself upon man; the wizard and the witch are hunted as much as ever and burnt among a terrified populace; but, at the Court of France, the occult governs the most powerful personages. It is the official science in all its omnipotency.

1556:—King Henry II writes to Claude of Savoy, Count of Tende and Governor of Provence, asking him to solicit Michel de Nostradamus to visit his Court. On

July 14th Nostradamus quits Salon, and on August 15th he lands at Paris, at the Hotel St. Michel, on the day of the festival of "Our Lady." It is there that the great Constable of France meets him, and whence he proceeds to present him to the King of France, who had given orders to entertain the already renowned astrologer at the palace of the Cardinal of Sens.

But who was that man—Michel de Nostradamus? If we consult a modern biographer we read:—"Nostradamus (Michel), an astrologer and a famous charlatan, known for a collection of prophecies in verse written in very enigmatical style, &c.;" but if we turn to History and search its most authentic records, we will find: "Michel Nostradamus, born in St. Remy (Provence) on Monday, 12th December, at noon, in the year 1503; * Physician, M. D., Professor at the Faculty of Medicine of Montpellier; author of works treating of Medicine, Physical Science and Chemistry. His grandest work—the *Paraphrase de Galien*—was printed at Lyons in 1557." How many men of science have since then freely drawn from this inexhaustible source of information, and thus been enabled to build their own reputations through it!

1525:—Nostradamus is 22 years old. Aix is nearly depopulated by a fearful plague (*charbon provençal*): social life is fully arrested....all the physicians having either died or run away. Nostradamus leaves his wife and children and goes to Aix, where, by dint of encouragement and activity shown, he succeeds by means of a powder which he had discovered † to save from the clutches of death the remainder of the hapless population. At Lyons and several other places in the south of France he obtained the same success. Never was a king on his journey received with greater ovations. Nostradamus was carried on the arms of the population in triumph—the crowds being led and headed by their greatest officials. So much for the real man (the charlatan) whom we find at the Court of France, physician to three consecutive kings. His success was immense, his authority was considerable. The King and Queen sent him to Blois to visit the three young Princes, François, Charles, and Henry. Having examined them as a physician he had to draw their horoscopes. But he kept a prudent silence about the misfortunes that threatened them: only predicting their subsequent ascension to the throne of France.

1558:—Dr. Nostradamus addresses to King Henry II his "centuries," wherein his prophecies are explained. History preserved to us only an enigmatical letter. It is in the 35th quatrain of his 1st "centurie" that the death of the king was found predicted for 1559—the ensuing year. ‡ When the prophecy that had been known to all for over a year came to pass, Nostradamus who had retired to Salon, was publicly burnt in effigy by the Parisian mob, as a sorcerer, magician, and the Devil's own imp.

1564:—King Charles IX, accompanied by his mother, Queen Catherine of Medicis, went to Salon to pay Nos-

* In order to draw the horoscope of Nostradamus I had to consult his numerous biographies, wherein are found contradictory statements upon the date of his birth. My labour has now resulted in discovering the real day. It is shown now that he was born on Monday, December 12, at 12 A. M. 1503.—Dr. Fortin.

† I recommend this medicine. Nostradamus affirms its efficacy against any plague, its action spreading immediately in ambient air. I have tested its marvellous effects personally, especially against offensive smells (breath included). I translate the prescription for the benefit of your readers:—

Saw-dust of cypress wood (green).....	1 ounce.
Iris of Florence.....	6 ounces.
Cloves.....	3 "
<i>Calami odorati</i>	3 drams
<i>Ligni Aloës</i>	6 "
	} (16th part of an ounce.)

Reduce the whole to powder, add 3 or 4 hundred roses gathered before the dew, i. e., in the early evening; pound all (roses first) in a marble mortar. Then divide into small cakes and dry in a shady place.—Dr. Fortin.

‡ King Henry II of France came by a remarkable death in a tournament that took place in that year, the details of which had been foretold by Nostradamus the year before, which greatly increased the fame of that wonderful astrologer.—Ed.

tradamus a visit, hoping thereby to get him back to his Court. The King gave him 200 coins (*écus*) of gold and the Queen mother doubled the sum, but Nostradamus who knew well their future prudently declined the offer. To prove, that in addition to his wonderful knowledge in astrology Nostradamus was gifted with clairvoyance, I may here relate the following facts. During a voyage in Italy, he went one day straight to a group of monks, and selecting among them a young Gray-Friar he saluted him with the greatest respect. When called upon to explain the cause of such an unusual obeisance, he answered "I have to kneel before his future Holiness." In 1555, this young Franciscan monk had become the Pope Sixtus V. Trondu Condolet, his contemporary and historian, narrates of him, that one evening as they both met on their way the young Prince of Béarn, accompanied by his tutors, Nostradamus said:—"This young Prince will ascend the throne of France and the word 'great' will be added to his name; he need fear nothing, excepting the number 20."*

1566:—June 30, Nostradamus summoned Master Rôche, his Notary, and dictated to him his will. On July 1, he told his friend Chavigny: "To-morrow the rising sun will find me dead." On the following morning the prophecy was accomplished and Nostradamus was found dead—sitting on a bench near his bed. Thus was foretold by him even his own death. The quaint French of the prophecy runs thus:—

"*De retour d'ambassade don du Roy mis au lieu—Plus n'enfera sera allé à Dieu; Proches parents, amis, frères du sang—Trouvé tout mort près du lit et du banc.*"

In 1622 King Louis XIII, and in 1660, King Louis XIV, went to Salon, for the express purpose of visiting the Church of the *Frères Mineurs*, and of praying there before a tomb inscribed with the following epitaph:—

"HERE REST THE BONES, OF MICHEL NOSTRADAMUS, WHOSE ALL BUT DIVINE PEN WAS ESTEEMED BY EVERY ONE, WORTHY OF TRACING AND FORETELENG TO MORTALS, IN ACCORDANCE WITH THE INFLUENCE OF THE PLANETS THE COMING EVENTS, AND ABOVE ALL the rotundity of the earth. (!?) HE PASSED AWAY AT SALON IN PROVENCE IN THE YEAR OF GRACE 1566, JULY 2ND, AGED 62 YEARS, SIX MONTHS AND 17 DAYS. OH, POSTERITY, TOUCH NOT HIS ASHES AND DO NOT TROUBLE HIS REST."

Unavoidable inferences: Nostradamus has to be classed among the Prophets known as the Seers of the Jupiterian *In-solared* type,† who basing their prophecies upon the most exact astrological calculations can, owing to their marvellous gift, throw upon them an additional light. Having to deal in their profession with only the highest spheres, this accounts for their repulsion for (ceremonial) magic (or sorcery), which deals only with the elementary powers. In a letter to his son, he himself declares it. Mentioning some books that had come into his possession after having been hidden away for several centuries, and knowing well the danger there was for any one to have them in his possession, he felt

* Henry IV was left unmolested at the time of the butchery of St. Barthélemy, for Catherine of Medicis being well acquainted with his horoscope through Luc Gauric, knew well she was powerless against him. When Henry IV succumbed under the knife of Ravallac, it was the twentieth attempt made to assassinate him. Arcana 20th of *Magism* has:—"Passage from terrestrial to future life." Bad omens were plentiful, in the case of Henry IV, for as the historian l'Etoile gives it on May 14th the little Duc of Vendome, the King's son, and his Dowager mother begged hard that he should not leave on that day the Louvres, for Brossé, the most famous astrologer of the time had warned them that on May 14th there would be danger to the King's life; in short, that he would perish in his carriage. Already Henry II, having been warned that a great king would be murdered in the street of *la Ferronnerie*, and fearing for his own life, had issued an order (See *Code Henry*) dated May 14th, in virtue of which "all the shops and private houses of that street had to be pulled down to widen the highway along the cemetery *des Innocents*, &c." Henry IV was murdered according to the horoscopic prediction on May 14th, 1610, and the number 20 had, as foretold, proved fatal to him.

† Technical terms used by the French kabalists, astrologers and occultists.—Ed.

constrained, he says, to "give them to Vulcan to be devoured. The flame licking the air was spreading a strange effulgency, like the light of the fire of ***" A further and careful study of this letter shows that the burned works contained the exorcisms of *salamanders* (the fire elementals); and that a fire of this kind was capable of *transforming metals* and of teaching the art of guiding oneself ON THE OCCULT WAVES.* I give the literal expressions of the text. Nostradamus closes his letter by warning his son that in these arts "all is condemned save *judicial* astrology, which is the only thing tolerated and protected by law." Had not Nostradamus complied with the exigencies of his epoch, he would have never won for himself such a name and fame.† Further on he explains his method dividing it in three parts: through the inspiration of Heavenly powers; rejection of Bacchantes; astronomical insertions, &c. &c.

Let us now follow other astrologers to the Court of France. Mezerai, the historian, narrates that one day Catherine of Medicis wrote to Luc Gauric, Bishop of Civita Ducale, with the object of getting from him her horoscope; but that the wily astrologer sent to her for all reply: "St. Germain will see you die."

1589. The Queen mother finding herself suddenly very ill, sent for her habitual confessor, who, upon not being found at home was replaced by the Bishop of Nazareth Nicolas St. Germain. Upon hearing the name announced, the Queen exclaimed—"I am lost!"—and a few hours later—Catherine of Medicis was no more. Omens always precede the great events in the life of those who deal in magic and occultism. The same Catherine saw one day appearing before her the spectre of the Duc of Lorraine murdered the day before by order of her son Henry III. The commotion was so strong that she felt it to the day of her death. The said Luc Gauric while on a visit at the Court of France became very famous as an astrologer. He predicted one day to King Henry II, who went to see him accompanied by the Duc de Guise and Monsieur d'Escars—that he would be killed from behind his back; and to d'Escars that he would die killed by the hoof of a horse breaking his head. This triple prediction verified by the events in every point, will be found in the *Memoirs of the Princess of Clèves*, who heard it from the King himself, at the Queen's Assembly. In the same year, Pope Pius IV sent to his niece Catherine of Medicis, the celebrated Doctor Auges Ferrier, who dedicated to her his famous work called "*Astronomical Judgments on the Nativities*," a real Astrological treatise.

Louis XIII having been taken sick at Lyons, ignorant physicians circulated publicly the news that the King was very near his end. But Dr. Morin de Villefranche, an initiate of the learned Scotch astrologer Davidson, physician to the Queen of Poland Marie de Gonzague, addressed to the Queen mother (Mary of Medicis) a horoscope predicting punctually the day of the King's convalescence. Future proved the astrologico-scientific calculations quite correct. An inquiry was held, and two of the hapless doctors who had prognosticated the King's death were sent to the galleys, while Dr. Morin de Villefranche was made physician to the Royal family. Descartes became his friend. Queen Ann of Austria summoned him at the birth of her son, to draw the horoscope of the royal babe; and it was the Cardinal of Richelieu who became its happy custodian, thus being enabled to read in the arcana of the Future the destiny of him who was to occupy the throne of France, and the minds of every nation for nearly a century. Dr. Morin de Villefranche became also the Cardinal's physician and at the same time his councillor, though Richelieu had already attached to his person as his librarian, the celebrated author of the *Holy Kabala*, who

* Kabalistical phraseology.—Ed.

† At the *Bibliothèque de l' Arsenal*, in Paris, can be seen and read 40,000 briefs of sorcerers burnt by sentence of Parliament and tribunals. One of the sons of Nostradamus was burnt alive for dealing in magic.

had been initiated in Asia—Gaffarel Jacques, prothonotary apostolic, Prior of St. Gilles.

In those days, the learned physicians-astrologers, whose number was ever limited, kept to the principles of prudence. Their great minds lacked the cunning necessary to ensure success with the educated classes, and thus, gradually, they came to be replaced by the modern physician. The first *lay* physician was Bouvard, attached to King Louis XIII. It was he who prescribed to his royal patient, 47 bleedings, 215 emetics and purgatives, and 312 injections in one short year! One believes himself dreaming when reading of such cases. Nevertheless, our own epoch, so contemptuous in regard to the sciences and knowledge of the ancients, has seen its physicians adding to the murderous prescriptions—leeches. According to official statistics, in the Paris hospitals alone, 600,000 leeches were used yearly; and at the *Hôtel-Dieu* hospital only, more than 200,000 pounds of human blood were drawn in twelve months. The leeches, these aquatic vampires, devoured on the average yearly in France 247,000 pounds of human blood. Physicians were known to order 400 leeches to be applied to a patient in one day! Add to all this the blood thus spilt over all Europe, and we will have a river of blood taking its rise in—MAN! Medical aberrations cede in nothing to those of other mortals. It is owing to the public good sense and the revolted feelings of the masses that this kind of treatment was finally discountenanced. But is the human family any safer or better guaranteed from danger to-day than it was then? Typhoid fever is being treated now-a-days with baths and lotions of cold water awaiting for the physician's pleasure to change them into hot water. Notwithstanding the confession that science knows nothing of the genesis of viruses, it is declared by her professors that the virus can remain in its latent state in human constitution indefinitely; and, forsaking the method of observation for that of fancy,* our modern physicians *inoculate officially the variolic virus* in the delusive hope of thereby avoiding the disease itself. Pursuing, through lack of simple logic, the delusion of getting rid of an epidemic, they meanwhile feed and preserve it in the human system by fondly cultivating the vaccina—its very principle! Such a course is called in every language a *criminal attempt upon human life*.

When Richelieu appeared in History, all had to be reorganised in France. Amid seditions and ever recurring conspiracies, violent death reigned supreme; but his devotion to the Occult Sciences led the great Cardinal with a sure hand to his proposed goal—the unity of his country. Thenceforward, Richelieu could govern: the science of horoscopy, giving him power over men and events. Vainly will the historian, who rejects the above statement, seek for an explanation elsewhere to account for his miraculous prevision and his always happy selections of men. Suffice to name the Archbishop of Bordeaux, who became Sourdis the Admiral, the conqueror of the Spanish fleet, and the Cardinal De la Valette, general of the army! Before his death, Richelieu bequeathed a portion of his power to his successor Mazarin, by leaving to him his physician and astrologer Morin de Villefranche, who, remarkably enough for that epoch, *died in his bed* as well as Richelieu, Mazarin, Nostradamus and Gaffarel. This great Individuality when passing out of the world, gave a significant reply to his confessor who was enquiring of him whether he had forgiven all his enemies. "I have never had any enemies save those of the State," answered Richelieu. A prophecy spread all over the world on the wings of Fame, is preparing to have these same words pronounced by the dying lips of a grand Chancel-

lor when passing on. People say—but what is it they do not say?—that this Chancellor governs the country placed in his charge by the same means as used by Richelieu, a method (astrology?) that once led France to the apex of grandeur and unity; and, it is whispered, that at the four cardinal points of France, there is *an evil charm placed by this great Chancellor* with the object of ever keeping in it alive the spirit of discord, division and strife. . . However it may be, one has but to throw a glance around in France, to feel authorized in believing in the efficacy of the talismans so loudly recommended by Paracelsus. But our Frenchman is too high-minded to give credence to such childish puerility and superstitions: otherwise, he might have squared his accounts long ago with his neighbour, and in the same coin. This game may yet become known some day as "talisman chess-playing." Man has received from on high *the Science* as a charm against every evil; but there are destinies that have to be accomplished,* notwithstanding the greatest precautions suggested by human understanding, and that I figure by a straight line closed at both ends with an x I will cite but two instances—two deaths.

(1). The Imperial Prince, Napoleon IV. His death destroyed instantaneously all that the statesmen had so laboriously erected for years before. But the world is governed by immutable laws that equilibrate the powers leading the mortals on; and thus, the results of the events to come escape human knowledge more than anything else in the Futurity. The projected union between young Napoleon and a princess of England might have brought on, as a result, civil war in France, and a war between these two great potencies; and the most fearful calamity might have become the consequence of the elements of destruction that constitute the modern armament. But whenever the general benefit of peoples is concerned, the destiny of certain individuals is inexorably traced in the Book of Fate. Hence, the premature death of the young Prince predicted in his horoscope, and the details of which are given with a mathematical precision: the year, the day, as well as the hour of his death being recorded in it.

(2). M. Leon Gambetta represented (from a certain point of view) considerable interests, which, owing to ignorance, had remained at the mercy of events. Horoscopic science had announced with infallible precision, and analyzing them most minutely, the acts as well as the end of this great personality; the reason of his death and its precise hour being found and shown therein with mathematical correctness. Yet, verified as they now stand, they were not believed till it became too late. The *MAGUS, he who knows*, can alone foresee and turn the blows of the Fatality aside.

Letters to the Editor.

A HUMAN STORAGE BATTERY.

C. H. HUGHES, M.D., Editor of the *Alienist and Neurologist*, gives in the April Number of the periodical the following:—

"In a recent number of the *Michigan Medical News*, Dr. S. E. Woodman has made the following singular statement. We append thereto Dr. Woodman's letter on the subject in reply to our (Dr. Hughes') enquiries.

"I have a singular phenomenon in the shape of a young man living here that I have studied with much interest, and I am satisfied that his peculiar power demonstrates that electricity is a nerve force beyond dispute. His name is William Underwood, age 27 years, and his gift is that of generating fire through the medium of his breath, assisted by manipulations with his hands. He will take any body's handkerchief and hold it to his mouth, rub it vigorously with his hands while breathing on it, and immediately it bursts into flames and burns until consumed. He will strip and rinse out his mouth thoroughly, wash his hands, and submit to the most rigid examination to preclude the

* In connection with the above remarks of our learned French brother, we would recommend to our readers "The Vaccination Inquirer," the monthly organ of The London Society for the abolition of compulsory Vaccination—whose editors are the most uncompromising and dreaded opponents of the latter system. Its cost is only 1s. 6d. per annum; post free. Offices of the Society—114, Victoria Street, Westminster, S. W. London.—Ed.

* After the great London fire predicted by Lilly, the English Parliament sent to him a committee to consult him. If the said Parliament had then heeded his advice, it would have avoided Cromwell; and if Charles I, who consulted him upon several occasions, had listened to him—he would have avoided the scaffold.—Dr. Fortin.

"possibility of any humbug, and then by his breath blown upon any paper or cloth, envelope it in flame. He will, when out gunning and without matches, desirous of a fire, lie down after collecting dry leaves, and by breathing on them start a fire and then coolly take off his wet stockings and dry them. It is impossible to persuade him to do it more than twice a day, and the effort is attended with the most extreme exhaustion. He will sink into a chair after doing it, and on one occasion after he had a newspaper on fire as I narrated, I placed my hand on his head and discovered his scalp to be violently twitching, as if under intense excitement. He will do it at any time, no matter where he is, under any circumstances, and I have repeatedly known of his sitting back from the dinner table, taking a swallow of water and by blowing on his napkin at once set it on fire. He is ignorant and says that he first discovered his strange power by inhaling and exhaling on a perfumed handkerchief that suddenly burnt while in his hands. It is certainly no humbug, but what is it?"

"Paw Paw, Mich. December 20th, 1882. Dear Sir,—Yours in regard to Underwood to hand. The article referred to is no joke but strictly true as can be attested by any resident here, as he has been in the habit and indeed now will do it at any time for a small fee. It is a very singular thing, and in the light of it, although I might not be willing to take as a thesis that electricity is the nerve force, I would be glad to combat the negative. I am wholly unable to understand it unless, as it now seems to me, he generates from his lungs or stomach gas, and then after filling the handkerchief with it sets the gas on fire by a spark of electricity, and this burns the paper or cloth. Either of the editors of our local papers, the *True Northerner* or *Free Press*, will substantiate all.

(Signed) S. E. WOODMAN.

"To C. H. Hughes, M. D.

To the Editor "Theosophist."

The above has been copied by me from the *Scientific American* of April 28th 1883, page 264, and I forward it with the hope that it will, if published, be of interest to your readers, and if some further explanation is given by you concerning the nature of the phenomenon from an esoteric point of view, it would perhaps become still more interesting and instructive.

W. D. TILDEN, F. T. S.

Editor's Note.—The exhalation of fire from the mouth is one of the stock illusions of the itinerant jugglers of various countries. In their case the dried powder of *Lycopodium* is employed, we believe, and the same substance is used in theatrical performances when it is desired to simulate either fire or lightning flashes. It may be that the American human volcano in question employs some such agent to impose upon his spectators, and we are always bound to exhaust the theories of the possible before venturing upon those of the seemingly impossible. Yet, personal character being a prime factor always, we must take it for granted that Mr. Underwood is above such trickery, since his phenomenon has such respectable endorsement. If then, we turn to occult science to seek for an explanation, we will find that there are cases on record of individuals who emit from their persons a luminous vapour or aura, under high states of nervous exaltation. Sometimes it appears as a wild radiance, sometimes as a lambent flame, and in others as an electric or rather odic corruscation.* Rarely it is observed by day, but most frequently by night, and still oftener while the subject is deeply engaged in his devotions. A noted example is that of the fasting Peter of Alcantara, a Catholic devotee. The halo, or nimbus which painters depict about the heads and bodies of saints, yogis, gods and goddesses, is familiar to every one, and is a memento of this natural phenomenon. But the light in these instances is of an odic character, and though flaming and flickering like fire, has none of its combusive property. Writers upon sorcery and mediumship have frequently recorded anecdotes of the bursting forth of flames from the doors, windows, chimneys or roofs of buildings without apparent cause, and in fact at times when there was no fire in any part of the house, nor any articles stored within, such as cotton, cotton-waste, greased rags, or other substances liable to spontaneous combustion. These mysterious burnings have been sometimes attended with stone-showers or throwings, equally unaccountable. The Spiritualists affirm that the

agents in all these cases have been spirits; but unless they be the fire-elementals or Salamanders of the Rosicrucians, they must be queer "Spirits." Among modern Western mediums, equally with Hindus of the same class, are many who can handle burning coals, red-hot iron, and molten metal with perfect impunity, and walk through beds of blazing fire unscathed. In America there is a female medium named Mrs. Swydam, who has this gift, and in Europe a late, and the most noted of male mediums, has not only exhibited the feat of handling hot coals without receiving harm, but even laid them upon the heads of non-mediums in the company present or upon newspapers or books, without injury to person or property. The explanation in both classes of cases is that the fire-proof individual is a medium for these fire elementals, and contains in himself an unusual proportion of Salamandrine properties, the result of an abnormal combination of elemental forces in his foetal development. Normally, a human being contains the elementals of all the four kingdoms in almost equal proportions, any slight preponderance of one or the other determining the so-called "temperament."

THE PERILS OF DABBLING IN MESMERISM.

COL. OLCOTT has received the following letter:—

"Though I am entirely unknown to you, I beg to introduce myself to your kindness and solicit your assistance and instruction in some very essential scientific matter. Permit me to say that I am a Deputy Educational Inspector of Schools. Being interested by the phenomena of mesmerism I had occasion to observe at a friend's, I began the trial for myself. I succeeded in putting my subject to sleep at the very first sitting, and during these two months we have had nearly forty sittings. The wonders revealed to me by my subject, who is a male friend of mine, struck me beyond calculation, and I have become a firm devotee of spiritualism and mesmerism.

My subject could when in the clairvoyant sleep easily decipher the contents of any closed box, could tell me the time and hour by any concealed or absent watch, could describe things taking place in the next room, could presage the cure and treatment of diseases, and, above all, could put himself in communication with persons in other towns. A new phase in these phenomena has however suddenly introduced itself to my notice. Since the last 6 or 7 sittings my subject generally goes out of my control, and appears as if seeing and talking to something in the air. Upon an occasion he was asked to answer some questions relating to myself, and my subject distinctly told me "Wait, I will first inquire," and then gave the answer to me. During the time of his enquiry he was heard to be muttering these words, "Tell me, Sir; my operator wants it, Sir, etc.," as if to some one high in the air. He was very much pleased all the while, and his face beamed with cheerfulness. Of questions whose answer he was not able to give, he distinctly said, "It is not in my power, I cannot tell it, etc." I was curiously enough led to inquire who the person was who gave him this information. He said in a very angry voice, "Don't inquire about that." Some minutes after he sprang from the chair with a start and shudder, and exclaimed the words, "A Devil! Devil!" All my orders calling him to compose himself, all my attempts to draw him into some sympathy, were in vain, and he was pacified only when I awakened him by making reverse passes. At another sitting, I asked him to request his friend to bring me a very good fruit, and the answer he gave me after long discussion with somebody in the air was "you do not deserve a fruit." Ever since the time, he is attended by one spirit or another from the very minute I put him to mesmeric sleep. He stoutly refuses to remember the sights he enjoys in his sleep. But I am much disappointed to note that in these last two or three sittings he is always frightened by some evil spirit. He falls into mesmeric sleep, and immediately follows a start, shudder and screaming; all going off on his being awakened. Even in awakening him much difficulty is experienced; for he never regains his consciousness by reverse passes, but by a simple command to "Awake!" If these evil spirits will thus continue to attend him, I shall with much regret and disappointment be obliged to give up the trial at a time when the most interesting part of the secret has just been reached.

I have read some books on Mesmerism, but I have come across none on Spiritualism. Can you recommend some good books to me on the subject, as well as some practical hints as to how I should manage to proceed under the circumstances detailed above.

A. B. C."

Note.—This is a striking example of the dangers attendant upon the use of high mesmeric powers before the practitioner has acquired full development of the Will and thoroughly prepared his mind for every emergency. Our correspondent has placed his clairvoyant in a

* See J. W. Jackson's *Lectures on Mesmerism*, pp. 116-117.

very dangerous situation. He has loosened the "Soul" in the body so that it can escape into the subjective spheres, without having so firm a hold upon it through his own Will as to prevent its breaking away from safe mesmeric restraint. It is consequently liable to wander hither and thither, like a lost child, and to be caught and controlled by all sorts of evil influences. As the awakened powers of the clairvoyant appear to have been used rather to gratify idle curiosity and amuse sceptics, than to solve the higher and nobler problems of life; and as the operator confesses to having asked the gift of a foreign fruit, of beings whose favours are enjoyed only by those who are willing to become their slaves, the somnambulist was surrounded by an aura attractive to the lower elementals and earth-bound elementaries. What the possible outcome of this rash and ill-considered experiment may be I will not forecast. The best advice to give under the circumstances, and to all beginners, is that they do not attempt to throw their subjects into the clairvoyant condition before being thoroughly confident that they have such self-command, coolness, and available resources of knowledge of mesmeric science as to be prepared for every possible emergency. The true mesmerist is one whose self-control never deserts him during an experiment, even though the ceiling falls upon his head!—H. S. O.

MESMERISING WATER.

NEGAPATAM, 14th June 1883.

Having read Captain James's "Mesmerism," I was induced to make an attempt at mesmerising water, for this requires the patience of only one person (the mesmeriser) and not of two. I took a silver tumbler nearly full of water and made passes over it from 6-15 p. m. to 6-35 p. m. I then gave the water to my sister, suffering from a boil. It was still daylight when the water was administered, and 5 or 10 minutes after, she fell soundly asleep (Mesmerised water, according to Captain James, encourages natural sleep), and continued so till 10 p. m. I tried to wake her, but she does not remember having been disturbed in her sleep.

Am I going on in a path which will lead me to success?

P. T. S.

Answer.—Yes, you are.—Ed.

FUNERAL RITES AMONG SAVAGE RACES.

In your note to the letter on "The Efficacy of Funeral Ceremonies," (see *Theosophist*, June 1883, p. 221,) you remark "that very few among the so-called savage primitive races, had or have any funeral rites or ceremonies."

Allow me to point out that the aborigines of the Chota Nagpur plateau have a very ancient custom of erecting large blocks of unbewn stone in memory of their "departed dead."

These pillars vary in height from 5 to 15 feet.

I append hereto a rough copy of some at a village called Pokuria, 4 miles south of Chaibassa, the highest of which is 8 feet 4 inches above ground. Vide Col. Dalton's "Ethnology of Bengal," p. 203.

W. D.

Editor's Note.—We are sorry to be unable to reproduce the sketch of the said pillars. But we would observe to our amiable correspondent, that in saying that "very few among the savage primitive races had or have any funeral ceremonies," we were not thinking of the monoliths, and memorial stones placed on their tombs. The latter cannot be classed with either "rites," or "ceremonies," but belong to the various modes of disposing of the dead, and preserving the memory of the seat where they were buried. They entail none of that extravagant expenditure lavished by the Hindus and Parsees as well as by the Roman Catholics and Greeks upon obsequial ceremonies in which human variety forces them to outvie each other in the eyes of their indifferent neighbours, and to satisfy the lucre of their Brahmins and priests, under the alleged penalty of offending their dead—a superstition worthy of, and pardonable in, savages, but wholly unworthy and as unpardonable in the XIXth century, and among civilized nations.

WHENCE THE SOUL.

If any of the advanced Chelas will kindly undertake to enlighten us on the following point, he will do a world of good to a large number of enquirers who, like me, are groping in the dark. It is said that what is called man is composed of seven principles. Some account is also given as to what

becomes of these principles after death, but nowhere can we find any thing to show how, when and whence these principles are obtained after rebirth.

Yours faithfully,

A THEOSOPHIST.

JESSORE, June 1883.

Editor's Note.—We believe that one who will read even this Number will find that quite enough was given of the philosophy to show whence the principles.

THE TEACHINGS OF ALLAN KARDEC.

WOULD you permit me to ask you kindly to inform me what are the views of the Occultists regarding such works as those of Allan Kardec? What credit may be attached to the positive statements therein contained on such points as the existence of "guardian angels," the power of disembodied spirits to choose their own trials and mode of life on re-incarnation? Who, again, were the intelligences who inspired Kardec's "Spirits' Book" and "Mediums' Book?" The morality of these works is beyond dispute. Who then inspired their author, and how far may their detailed theories regarding the unseen world be trusted?

BANGALORE, 9th June 1883.

INQUIRER.

EDITOR'S NOTE.—The works of Allan Kardec teach a system of ethics which merits the encomiums our correspondent gives it. In this code thousands of young persons are being educated, and beyond doubt they will derive from it great moral strength. Since, however, the doctrines of the Spiritist school are not altogether in harmony with those of Occultists, as regards the condition of man after death and the destiny of his monad, we personally have never been enlisted as a follower of the great French philosophy in question. The morality of a system does not prove its infallibility in respect to its dogmas and other teachings. Who inspired Allan Kardec we cannot tell. In some fundamental respects his doctrines are diametrically opposed to ours. With the Spiritists we believe—let us rather say we know—that man is born more than once as a human being; and this not merely upon this earth but upon seven earths in this planetary chain, to say nothing of any other. But as to the rapidity with which and the circumstances under which these reincarnations occur, our Spiritist friends and ourselves are at variance. And yet despite all differences of opinion, including the very great one about the agency of "departed spirits" in controlling mediums and inspiring books, we have ever been on the friendliest terms with the Kardecists and had hoped always to remain so. Recent utterances by our friends—hasty, we think, and likely to be recalled upon reflection—have thrown some doubt over the situation; but this is neither here nor there as regards our correspondent's query.

The Occultists do not accept the doctrine of "guardian angels," for reasons heretofore fully explained, in these pages. They do, however, believe most firmly in the personal, *divine* spirit in man, the source of his inspiration and his all-sufficient "angel" and "guardian." Only adepts can choose their reincarnations, and even they are strictly limited in their choice by their responsibility to the inexorable law of Karma. According to his *Karma-phalla*, or the aggregate consequences of his actions, is every man's rebirth and final escape, or emancipation, from the necessity for rebirth determined.

Not all of the Spiritists agree with Allan Kardec by any means. The house seems to be greatly divided. We recommend our correspondent to read J. B. Roustaing's "Four Gospels," translated into English by Miss Anna Blackwell and Mr. Kirby.

PHYSICAL CHANGES OF THE EARTH.

WITH reference to the following correspondence published in the *Engineer*, dated 18th May 1883, it would be interesting to know whether similar natural geographical changes that converted Oceans to Deserts, Planes to Mountains, and submerged Continents, ever affected the climate of the various countries as apprehended by the correspondent, or brought any changes in the Physical, Social, Mental or Moral nature of man.

"THE SAHARA SEA."

"Sir,—M. de Lesseps having pronounced, as practicable, the scheme of an inland sea in the Sahara desert, the following consideration suggests itself. The extent of the proposed sea would no doubt be very great, and the weight of water in it would be enormous. If the scheme is to be carried out, such an immense quantity of water to be displaced and taken to another part of the earth's surface—i. e., from the ocean to the desert—would seem to involve very heavy considerations. It would not affect the earth's position in the Solar system, but would it affect the earth's equilibrium? It is possible that the weight of water in the proposed sea would scarcely be perceptible, but should there be the least disturbance or alteration in the inclination of the earth's axis, the seasons all over the world would be changed, and this is a very grave

question. If the inclination of the earth's axis would be altered, how much would it be and how would it affect the climate of the various countries?

It would be interesting to hear the opinions of your correspondents on the subject, and as it is of so much importance to the whole world, I trust a number will give their consideration.—ATLAS.—May 5th.

KUMUD CHANDER MUKERJEE, F. T. S.

SIMLA,
The 13th June 1883. }

THE SEVEN HUMAN BODIES.

In the course of reading the *Fragments of Occult Truth*, I met with certain difficulties which some of the advanced Fellows found rather hard for them. I am therefore under the necessity to trouble you with some of them, with the hope that this letter will find a place in a corner of your most valuable journal, and that if you have no time to take up the matter, some of the more advanced Chelas will enlighten us (for I am not the only person labouring under these difficulties) through the medium of the same journal.

It is said that man is composed of seven principles or entities. The question is whether, excluding the body, the other six entities are finite like the physical body, and if so whether they correspond in shape and size (their composition being different) with the human body in which they exist? If not, what is the shape and size of each of them, and what particular part or organ of the human frame each inhabits? The conception which the gentlemen I have referred to have formed would be best explained by the following example. Suppose a man wear six pieces of clothes (one above another), exactly of the same size as his body. The outermost garment would represent his physical body, the one next to it, the Jivatma,* and so on until his body, which would represent the spirit, the only difference between them being their composition. The external body is formed of gross matter, and the other entities consisting of more refined matter, each being composed of a finer or more ethereal substance than the next covering lying on the outside. The only difficulty in this conception arises from the description given of the 7th principle, which is said to be rather a state rather than a being, and an emanation from the Absolute. Now we are disposed to ask whether this emanation is not a finite particle (excuse me my wording) separated from the Absolute and put into the human body, otherwise we cannot understand how it can sever itself from the body and pass off elsewhere. If the soul when inhabiting the body forms a part and parcel of the Absolute, and is not separated from that spirit which pervades the universe, how can it be separated from itself and have independent existence? And the question would arise that the soul (the 7th principle) could not in that case be said to be confined within its prison (the body,) but lie within it as well as without it up to the end of the universe.

X. Y. Z.

REPLY.

OUR Jessore correspondent makes several extraordinary mistakes. His conceptions of the Occult doctrine and inner man are altogether wrong. The question is an important one and requires immediate rectification.

Man is composed of seven principles—according to the secret doctrines of every old philosophy. But a principle does not necessarily mean a "body." Notwithstanding his seven principles, man has in fact the elements in him for only three—so-called entities (which are not all bodies, as will be shown); for this reason all the ancient as well as modern philosophers, when speaking in exoteric vulgar language, designate man as a trinity composed of "Body, Soul and Spirit." But of these the Spirit or 7th principle is *Arupa* (formless), hence no "body." Our *Sthoolasavira* is, of course, a body. The soul or "astral body" is, strictly speaking but one, manifested under three aspects and names. When seen during the life of man, it is called the *double* and the "astral body," especially if projected unconsciously; and *Mayavirupa* when due to the conscious deliberate will of an Occultist—one versed in Yog-Vidya. Its name depends on the principles that enter into its formation. Thus after death it will

* *Jiva* or *Prana* (Life principle). The word "Jivatma," used only by the Buddhists, who make no difference between manifested and unmanifested Life outside of Esotericism, was through oversight erroneously used in *Fragment No. 1*, and since then rectified. *Jivatma* is the 7th principle with the Vedantees and the Theosophists have agreed to use it but in the latter sense.—Ed.

be called by the profane the *bhoot* (ghost), and by those who know its nature *Koma-rupa* or an "Elementary." As to the glorified *Mayavirupa* after death, it is seen only under the most extraordinary circumstances and *subjectively*. Sankaracharya speaks but of five (*pancha kosha*) sheaths—leaving the *monad* (6th and 7th principles) altogether out of this classification, as their sheaths or *kosha* are beyond human perception. (See *Atma-Bodha*).

How can one ask whether "the other six entities are finite as the physical body," when every line of the doctrine given out points to the 7th and 6th principles as indestructible, immortal and *divine*. Even the higher qualities of the 5th sheath become eternal when sufficiently united to the *monad*. To speak, then, of the "shape and size" of any of the six entities, of which in truth but three have a certain right to the name, is hardly philosophical. *Maya* (full), the termination of the name of each sheath ought to show that even the gross physical body is not so regarded. Man is a dual trinity, composed of (1) *Body*—the vehicle of *Jiva* or *Prana* (Life principle); (2) *Linga Sarivam*, the vehicle of *Kama-rupa* or Will-Force, which in its turn is the vehicle of mind or *manas*; and (3) of that same *manas*—becoming the *Upadhi* of *Budhi*, the Spiritual Soul which is itself—the *Upadhi* (vehicle or the illusive disguise assumed by the Atman or Brahman) of the 7th principle, while connected with an individuality. Thus it is composed of seven elements or principles, of which three dualities—or dual entities—one objective, one semi-objective and one purely subjective, are said to be formed. The first is intended for the earth-plane; the second for *asmi*—earthly, or etherialized condition in one of the *rupa-lokas* of interplanetary life; the third for a sentient condition, of a purely intellectual nature in the *Arupa-lokas* of the same. Above these three "bodies" is placed Atman, (the *Jivatman* of the Vedantees) who assumes an imaginary illusive individualization while connected with the individuality of the "Spiritual Soul" or *Budhi*; but who (rather which) has no existence distinct from the "One Existence," the one Universal Essence called Parabrahm and is therefore the *Sachchidanandam*, the absolute *nirguna* (qualityless). The 7th principle is thus no entity or body at all. Above the three dualities and, so to say separate from them, it is yet, within and without; it circumscribes and permeates them, at the same time, since that which is omnipresent cannot be absent from the smallest atom. Therefore, when we say that this principle *separates* itself from man, the term is simply due to the imperfection and lack of proper terms to express metaphysical ideas in the English language. It does not *separate* itself in reality; but, owing to the presence and exuberance of *gunas* in sinful man, it ceases to act upon and in these principles, and its light (*gyolis*) becomes extinct and latent in them. When a man is dead, life is said to have departed from him; whereas *life* becomes the most potential from that very moment and awakens with a new vigor in every one of the molecules of the dead man—separately: *Prana*, the breath of life, stirs up every atom of the corpse. Thus, if three of the seven principles can assume one a tangible, one a perceptible, and the third an imperceptible body, the three other principles have but figurative bodies;—they are no entities, though they may be said to have being and existence in one sense. Nor can even the two bodies—excepting the third, the objective material body—be viewed as permanent bodies. As implied in the *Elixir of Life* (*Theosophist*, March 1882), the several bodies are present only in so far that the necessary ingredients with their latent potentiality for forming a body—are there, each ready to "become the exact counterpart (of man) of the other," their "atomic conditions so arranged that its atoms interpenetrate those of the next grosser form." Their creation depends on the *Will-Force*—the 4th principle, the axis, so to say, of the activity of the seven, in living terrestrial man, during whose life it either gives room to, or paralyzes, the *Subratman*—the "thread Soul," that ray of the ABSOLUTE which passes through the six subtle "bodies" of man.

Our correspondent commits a great mistake in terming the 7th principle "Soul." The latter is a proper word to use in connection with the *Manas* (animal Soul) and the *Budhi* (the Spiritual Soul.) It is quite inapplicable to the 7th principle—the *Spirit*, the *Hiranyagarbha* of the manifested Brahma.

* * * TARA NATH * * * * F. T. S.

IS FŒTICIDE A CRIME?

THE articles in your paper headed "Is suicide a crime?" have suggested to my mind to ask another question "Is Fœticide a crime?" Not that I personally have any serious doubts about the unlawfulness of such an act; but the custom prevails to such an extent in the United States that there are comparatively only few persons who can see any wrong in it. Medicines for this purpose are openly advertised and sold; in "respectable families" the ceremony is regularly performed every year, and the family physician who should presume to refuse to undertake the job, would be peremptorily dismissed, to be replaced by a more accommodating one.

I have conversed with physicians, who have no more conscientious scruples to produce an abortion, than to ad-

minister a physic; on the other hand there are certain tracts from orthodox channels published against this practice; but they are mostly so overdrawn in describing the "fearful consequences," as to lose their power over the ordinary reader by virtue of their absurdity.

It must be confessed that there are certain circumstances under which it might appear that it would be the best thing as well for the child that is to be born as for the community at large, that its coming should be prevented. For instance, in a case where the mother earnestly desires the destruction of the child, her desire will probably influence the formation of the character of the child and render him in his days of maturity a murderer, a jail-bird, or a being for whom it would have been better "if he never had been born."

But if fœticide is justifiable, would it then not be still better to kill the child after it is born, as then there would be no danger to the mother; and if it is justifiable to kill children before or after they are born then the next question arises: "At what age and under what circumstances is murder justifiable?"

As the above is a question of vast importance for thousands of people, I should be thankful to see it treated from the theosophical stand-point.

An "M. D." F. T. S.

GEORGE TOWN, }
COLORADO, U. S. A. }

Editor's Note.—Theosophy in general answers: "At no age as under no circumstance whatever is a murder justifiable!" and occult Theosophy adds:—"yet it is neither from the stand-point of law, nor from any argument drawn from one or another orthodox *ism* that the warning voice is sent forth against the immoral and dangerous practice, but rather because in occult philosophy both physiology and psychology show its disastrous consequence." In the present case, the argument does not deal with the causes but with the effects produced. Our philosophy goes so far as to say that, if the Penal Code of most countries punishes attempts at suicide, it ought, if at all consistent with itself, to doubly punish fœticide as an attempt to *double suicide*. For, indeed, when even successful and the mother does not die just then, *it still shortens her life on earth to prolong it with dreary percentage in Kamaloka*, the intermediate sphere between the earth and the region of rest, a place which is no "St. Patrick's purgatory," but a fact, and a necessary halting place in the evolution of the degree of life. The crime committed lies precisely in the wilful and sinful destruction of life, and interference with the operations of nature, hence—with KARMA—that of the mother and the would-be future human being. The sin is not regarded by the occultists as one of a *religious* character,—for, indeed, there is no more of spirit and soul, for the matter of that, in a fœtus or even in a child before it arrives at self-consciousness, than there is in any other small animal,—for we deny the absence of soul in either mineral, plant or beast, and believe but in the difference of degree. But fœticide is a crime against nature. Of course the sceptic of whatever class will sneer at our notions and call them absurd superstitions and "unscientific twaddle". But we do not write for sceptics. We have been asked to give the views of Theosophy (or rather of occult philosophy) upon the subject, and we answer the query as far as we know.

NARCOTICS versus OCCULTISM.

With reference to the assertion made in the 7th line, 2nd column, page 235 of the *Theosophist* for June 1883, that total abstinence from wine and spirituous drink is strictly necessary for the development of "Occult" knowledge, I beg respectfully to inquire whether the very same remark applies also to the use of narcotics, such as opium, ganja (Indian hemp) &c., &c. In all the Theosophical writings that have up to this time been published, I have always seen the injunction against the use of alcohol and have never met with any distinct remarks against the use of the above two articles of intoxication. As this subject is considered by many as requiring a clear and full explanation, I would beg humbly to suggest that, for the benefit of the general public, a paper may be published on the subject in the next issue of the journal.

I would here take the opportunity to point out that almost all of the so-called *Sannyasis* and *Sadhus* are in the habit of smoking ganja and drinking *bhany*. Even God Siva, the foremost of the Hindu Occultists, is said to have been taking the above intoxications. I would therefore beg also to know how and why this pernicious custom came to be prevalent among a class of persons who are considered to be far above the range of ordinary mankind.

The point requires to be definitely settled by an authoritative source as many a person take a lively interest in the settlement of such questions as the one at issue.

A WOULD-BE YOGI,
F. T. S.

JESSORE, }
The 15th June, 1883. }

REPLY.

Note.—These narcotic drugs are as much prohibited as spirituous liquors for the development of psychic powers. We know of no work on Yog Vidya where they are recommended. It is no wonder that the Puranas should say that Siva was taking *bhany*, when he and great Rishis like Agastya are represented as having led a married life. In a Telugu work on Occultism we understand that "Rámarasapanam" is recommended as necessary for Yogees. *Rámarasapanam* is the name by which a kind of liquor is known. The word is explained in another work as a technical term for a *particular kind of meditation!* Occultists have always used conventional terms in their works, the key being entirely in their hands; while such of the outsiders as had spiritual yearnings without the necessary qualifications, began interpreting them exoterically and, perverting the text, adopted such customs. With the growth and popularization of such practices, self-studying Occultists (?) had diverged farther and farther from the Truth until at last the two systems can no longer be easily reconciled.

If the correspondent had referred to the article on "Sham Asceticism" (page 131 of the *Theosophist* for March 1883), he would have found that his question was already anticipated by the Editor.

*** TARA NATH ***

A GLOOMY PROSPECT.

A FRIEND from England writes:—

"*** There are meetings now being held in favor of the "Zenana Mission" under the auspices of the Wesleyan Methodist and other Church Missionary Societies. A good deal of money is being raised, and, of course, the 'Christian' public only hear so much as answers the purpose of the missionary advocates to impart. I would suggest that the Hindus watch the action of these Societies in reference to this matter. They enter into the scheme for the enfranchisement of Hindu women, purely from a churchianic stand point, and they quite ignore the fact that the leaders of this movement are influential native ladies who believe that Reform must and can come from within their own religious system and not from outside Christian sources. . . . I have been through the Continent and Egypt visiting and inspecting the principal temples and other ruins as far south as Philæ, which I assure you has been deeply interesting to me; as, having been on the actual localities, I can see with other and clearer eyes. The chief result is to convince me by overwhelming evidence from still existing monuments of the *identity* of the Christian and later phase of the Osirian system and religion; and that the one is simply the presentation of the other, in a newer, and perhaps better, form. Nothing is changed but the *names*, and I have no difficulty in tracing the personages and localities, and time, when the change took place. I am now preparing a series of papers which will bring out all these things, and I trust they may be useful in modifying the intolerable claims put forth by Christians that their records are the oldest and only real divinely inspired writings, &c. &c. Amongst other "Curios" I picked up in Egypt I got 2 statuettes of pretty ancient date, representing "Isis" nursing the child Horus," say 1,500 B. C.; and in Rome I bought one of the "Madonna" and the young Jesus" of 1883. A. D. Both are identical, and none can distinguish the difference. To my view, the "Unveiling of Madonna" is as great a work as the "Unveiling of Isis."

I am faithfully yours,

A "BUDDHA" WANTED.

CAN you or any "Theosophist" readers tell me where I could get a good photograph of any celebrated statue or picture of Buddha—or miniature statues in bronze?

D. M. S.

29th June 1883.

Editor's Note.—The most practical way, to obtain the desired objects, for our correspondent, would be to communicate directly with one of the Presidents of our Buddhist Societies in Ceylon. The President of the "Colombo Theosophical Society," or of the Lanka Theosophical Society (Colombo), might be useful in this direction. But perhaps the most effective way would be to ask the kindly help of the High

Priest, the Revd. Sumangala of Ceylon, or of Dr. Barbieri d'Intrioni L., F. T. S., Physician to His Majesty the King of Burmah, at Mandalay.

PROFESSOR TYNDALL ON THE BLASPHEMY PROSECUTION, &c.

[We publish Mr. Atkinson's letter to us, though a portion of it has already appeared in the *Philosophic Inquirer*. We thank the venerable writer warmly for his great kindness and beg to assure him that we regard Professor Tyndall's words, as quoted by him, noble and highly conciliating. At the same time, however, if they are meant to be really effectual, their application must not be one-sided. The feelings of every good and sincere man, whether he be a heathen, an infidel, or a spiritualist, must also be taken into account. Among the Idolators, the Pagans, the Occultists and the Spiritualists, there are as many good and sincere men, as there may be among Christians. When, therefore, we find the same delicate and considerate regard shown to the respective beliefs of any of the former class by those who are so careful not to hurt the feelings of the latter religionists, then will the key-note of true justice be struck, indeed. Then, and then alone, shall we be led to recognise the possibility of receiving fair play, instead of the habitual scorn shown to us, even at the hands of some men of science. Until then we shall always be forced to think that this act of drawing "a clear line between liberty and science and act towards others as we would have them act towards ourselves and in the name of reason and common sense"—is rather due to the fact that Christianity is the creed of the many and the powerful, than to any real fear of hurting any body's feelings.—*Ed.*]

... The following is Professor Tyndall's reply to your desire for information:—"Many thanks to you for the *Theosophist*. With regard to Messrs. Wainwright and Scott, their action is simply amusing. With regard to Mr. Foote and his colleagues, my signature of the memorial for their liberation was accompanied by the note that 'the ribaldry in which some of our professed Free-thinkers do not scruple to indulge, renders them the enemies of true freedom.' It is hard, as you say, wholly to suppress ridicule, but we must face the fact that men, good, morally and intellectually, hold the notions that we cannot hold, and that it is unbecoming to treat convictions, to them dear, with rudeness, and brutality; in a word we must be always gentlemen, and draw a clear line between liberty and science, and act towards others, as we would have them act towards ourselves and in the name of reason and common sense." The Professor adds:—"Mr. Bray has sent me his volume (*The Science of Man*). I have looked into it and find its style brisk and lucid, whether his thoughts are equally so, I do not yet know. He has done his stroke of work with honesty, and for doing it he is deserving of respect. I base this conclusion on internal evidence." Mr. Bray is a Pantheist or Theosophist, what is I suppose much the same thing, and I shall look for a review of the work in the *Theosophist*; and it is always pleasant to say a kind word of approval to an able and distinguished writer on the side of science and freedom in his old age. Charles Bray of Coventry has been long a vigorous writer, and was a friend, and no doubt an inspiration to 'George Elliot' (Miss Evans) in her early days.....

I have added this to show that Tyndall himself acts up to what he teaches, since the book in question advocates idealistic opinions quite opposed to his own clear sense of objective realities—in fact the idealism is the same as that which Dr. Lewine is now advocating in the London "Secular Review" called 'Hylo Idealism,' what Tyndall in a note strongly condemns. By the way here is a new work by the eminent naturalist St. George Mivart, F. R. S., "Nature and Thought," with a chapter headed "The Outer World," to refute idealism, and I think with satisfactory arguments.

I wonder you do not take more with intelligible psychology. Now here is 'Bacons' Promus published for the first time by a Mrs. Pott, a collection from all nations of bright and beautiful and true and terse sayings, gems cut and polished, some as are sought to be handled at discussion in the form requisite, all found in the Plays of Shakespear,—a proof that Bacon was the real author. Was there a grander psychological fact ever revealed?—that Shakespear and Bacon one and the same brain. I have gone into the matter fully; and find not a shade of doubt about it. We find plenty that is inexplicable everywhere, but there is a liking for the mystic and indefinite, and no doubt a will-o'-the-wisp is more interesting to the fancy than a lantern—except it were Aladdin's magical lantern! But

this Promus is making a great sensation mostly in America and Germany. Here is a fine article from Germany, the simple facts well put. We can now examine and think from a higher scientific standpoint than the old Indian; but then I have no taste for antiquities or for raking up "kitchen mittens," or the old people to the Lake towns. Here is J. G. Holyoake's "The present day," the first No. of a new free-thought journal to advocate respect to persons and their ideas.

HENRY G. ATKINSON, F. G. S.

HÔTEL DE LA GARE. }
BOULOGNE, June 25, 1883. }

EFFICACY OF FUNERAL CEREMONIES.

(Communicated.)

I HAVE to say a few words in connection with the interesting article on the *Efficacy of Funeral Ceremonies*, which has appeared in the *Theosophist* for June. The question therein raised is no doubt a very important one, and indeed occurred to me sometime ago while reflecting on the "Fragments." I have since pondered over it and thought I discovered some good grounds (from the occultist's stand-point) in favour of the ceremonies and had half a mind to ask for an explanation on the subject; but I am now gratified to find that I have been anticipated in the matter and the question has been put by a better-informed person than myself. I must however confess that I do not feel quite easy with the explanation offered.

The Editor says that "as no person's Karma can be either lightened or overburdened with the good or bad actions of the next of kin of the departed one, every man having his Karma independent and distinct from that of his neighbour—no more can the departed soul be made responsible for the doings of those it left behind." This is indeed most true; but the real question, to my mind, as to the utility or otherwise of funeral ceremonies, is not whether the Karma of the departed personality can in any way be modified by certain acts of the surviving, but whether the disembodied personality itself, which is wandering helplessly in the earth's atmosphere (now passively fulfilling its mission, its active Karma-producing energies having for the time being ended with the death of the physical body) and which is so utterly exposed to external, irresistible influences (mediumistic, necromantic and the like), which have a decided and surely undeserved evil effect on the gestating individual* Ego with which the personality is connected by means of a subtle influence,—the question, I say, is whether the personality, placed as it is under such pitiable conditions, can or cannot be protected from the evil influences spoken of, until it gets dissolved in the natural course, whether the resulting injury to the individuality can be warded off, and whether the obsequies and anniversary ceremonies possess any such protecting virtue. Of course I do not mean to say that the rites as performed at this day have any real efficacy in them; but, may it not be, that there is, embedded in the modern, perhaps highly incrustated, forms of ritual, a far simpler and yet truly magical (in the better sense of the word) process which may be the one originally enjoined in our Scriptures, and which—apart from the acts of charity to the poor and the reading of sacred books, as mentioned—may have a distinct effect in the direction above indicated? This is not very difficult of comprehension, for, if it is possible to bring about mediumistic phenomena by the simple process of a number of persons sitting round a table passively and with joined hands, having at least one among them a sensitive, and thus compelling the passing elementaries or shells to wake up from their natural state of rest into one of forced activity and work the extraordinary phenomena, at an immense cost to the individualities they (the shells) represent, it should, I think, be equally possible that the living can, by equally simple processes, surround the shells of their dear departed relatives with an influence analogous to that exerted by amulets and charms worn by the living. This, however, it must be understood, is quite a different matter from an attempt to modify the Karma of the personality, which would be asserting a simple impossibility. The adept of occultism

* As I am liable to be misunderstood in some places in regard to the use of the words "personality" and "individuality," I must hasten to say that I have used them to represent, not the total personality or the total individuality, but simply the two divisions of the upper quaternary, whether they may be 1½ and 2½ principles respectively or the reverse.

does not interfere with the independent responsibility of action of his chela when he invests him with a magnetic aura of his own to protect him from *harm being done to him unconsciously to himself*. And to me the two cases seem to be nearly alike. Indeed the shell would seem to stand at a greater disadvantage than the chela, for the latter is a fully conscious, *Karma-producing* being, and can, to a certain extent, secure himself against dangers, both foreseen and unforeseen, whereas the former is a weak, irresponsible and semi-conscious entity, and therefore the more in need of protection.

Another argument the Editor brings against the efficacy of funeral rites is that "Abraham and other Patriarchs were buried without any rites," and that there were no rites "at the death of either Zoroaster, Moses, or Buddha." Now it cannot be denied that this is not an absolute argument against the rites, for it affects only a class of exalted personages and not humanity at large. Human personalities, as the "Fragments" teach us, may be divided into four distinct classes; (1) those of adepts and sorcerers, who by a special training and a knowledge of the occult forces of nature, secure for themselves "the permanent preservation of their personal identity"—through a succession of re-births, extending over "vast stretches of time"—(see *Theos.* for November 1882, p. 29); (2) those of ordinary mortals, good as well as bad; (3) those of desperately wicked persons (not being sorcerers), who are so utterly lost that their personalities are drawn, after death, into the "eighth" sphere; and (4) those of sane suicides and victims of accident and violence. Now, since, by my supposition, the funeral rites are performed for the benefit of the *spiritual* Ego or the individuality, through the protection of the *animal* Ego or the semi-personality, it is important to know the degree of connection existing between these two entities in the four cases above described.

In the case of class 1 there is such a perfect *assimilation* of the personality with the individuality that there is no *shell* whatever, remaining in the Kamaloka, which may be affected by mediumistic or other evil influences and it can thus be well understood why there were no rites at the death of such high adepts as Zoroaster, Moses or Buddha.

Class 3 is the exact reverse of class 1, *i. e.*, there is a total *rupture* between the personality and the individuality, the "shell" and the spiritual monad; and therefore anything happening to the "shell" can have no effect whatever on the spiritual monad, and as for the "shell" itself, being already lost beyond redemption, and therefore doomed to immensely prolonged sufferings in the "eighth" sphere, there is "no doubt it can suffer no injury from its intercourse with men," mediumistically, &c., even during its short stay in Kamaloka—(see *Theos.* for September 1882, p. 312, col. 2)—for how could a being be *injured*, whose prospective punishment and misery is already too great to be added to. Thus, neither the personality nor the individuality being capable of being either benefited or injured by the living, it is evident that to this class also the funeral rites would be practically of no avail.

It is principally the 2nd and 4th classes (the former consisting of by far the largest majority of human beings—the "useless portion," as Eliphaz Levi would have it) that can, if at all, be affected by the ceremonies. And especially the 4th (the sane suicides and the victims of accident or violence), for, the members of this class, although otherwise fit in a high degree to be ranked in the category of the 2nd class—the ordinary mortal—have yet, owing to their peculiar condition at the moment of death, placed themselves in the position of bewildered, languid beings tottering near the very verge of a mountain plateau—the Kamaloka, the legitimate field for 2nd class personalities—and in constant danger of being drawn down (far more easily than those staying in the interior of the plateau) by those terrible influences so often spoken of, into the gaping abyss below—the "eighth" sphere, the habitation of personalities class 3. In the case of these unhappy beings the line of connection between the personality and the individuality is, for a short time after death, may be some years, so slender that artificial strengthening, if such is possible through the agency of the ceremonies, may not only be considered unobjectionable, but literally essential. Even the purer personalities of the 2nd class which are tolerably secure from molestation, would seem to stand much in need of such strengthening, though in a less degree, for in their case also, as the "Fragments" teach us, mediumistic interference "distinctly disturbs the gestation" of the individual ego, "hinders the evolution of its new egohood," "delays its

entry into the state of felicity (Devachan)," and thus "inflicts a distinct injury upon innocent beings." (see *Theos.* for September 1882, pp. 312 and 313.)

And now the question is, what are the essential rites and ceremonies which should prove effective, and how are they to be performed? Of course it seems reasonable to suppose that the mental attitude of the performer of the rites should play an important part in the ceremonies, as it surely does in those ceremonies which they are meant to counteract—I mean the spiritualistic seances. The question is a practical one, and in these days of the Kaliyug when spiritualism is spreading far and wide and gaining ground every day (with its "millions" of devotees at the present day, it may be conceived what amount of mischief it must be working even now), while the real religious ceremonies are as steadily falling into degeneration and getting more and more incrustated with useless formalities calling themselves "ceremonies," and assuming more the character of a solemn farce than anything else, any information on the points raised above, and instruction as to the correct *modus operandi* of the observances, would be most welcome, and would undoubtedly be an inestimable boon to the dead and solace to the living, inasmuch as it will help to eradicate much of what is now essential in the modern-day ceremonies, and thus furnish the living with the proper means of assisting the ethereal portions of the dead in accomplishing their onward progress. Besides, if the non-essentials are knocked off, a large portion of the misery which the poorer classes of the Parsees are suffering at present, from their extravagant expenses on the ceremonies for the dead, could be warded off and thus the progress of the living could also be facilitated.

But the question above raised brings us directly to another equally important. The personalities of class 2 shade off from the most pure and philanthropic to the most impure, highly sensual and material (just one remove from the state which would fit them for the "eighth" sphere) and the period of subjective existence which the higher duads (the individualities) of these various grades of beings have to pass through after each physical death varies from about 1,500 to 8,000 years, more or less, and this subjective existence is divided into three states, the Kamaloka, the gestation and the Devachanic. The former two states seem to be passed in utter unconsciousness, so that the Ego is, so to say, *non-existent* while in those states; in Devachan it becomes conscious and enjoys all the happiness it can enjoy subjectively and which it has become deserving of. Now the subjective enjoyment of two entities in Devachan, (the one highly good and the other highly wicked) is said to differ both as to duration and intensity. The latter kind of difference is one which cannot be reduced to a mathematical computation, and must be left to one's own conjecture as to what it could be like, but the former can be mathematically considered and let us see what results could be arrived at by so doing. Let us suppose the merits of entities in Devachan to be divided into 1,000 degrees (I have assumed this number for the sake of easy calculation, although it will be admitted that it is by no means a sufficient number; indeed, strictly speaking, there could be no limit to this division), the lowest possessing one degree of merit and the highest 1,000 degrees. Then, supposing the large margin, still left after assuming this ratio, to account for the various degrees of *intensity* of enjoyment, it stands to reason the ratio between the Devachanic *periods* of the lowest and the highest entities should be as 1 to 1,000. This seems to be borne out by the fact taught us in the "Fragments," that the Kamaloka and the gestation periods are considerably more prolonged in the case of the wicked than in that of the good; thus, while the extremes of the total period of subjective existence are represented by 1,500 and 8,000 years (which stand to each other in the ratio of 3 to 16), those of the Devachanic period alone may have a far less ratio between them, which may be something like my assumption of 1 to 1,000. That is, if only 7.9 years out of 1,500 are assumed to be the duration of the Devachanic existence of the most wicked, it would seem that the most pure might pass 7,900 years out of 8,000 in Devachan, and conversely that the most wicked will pass 1492.1 years in the other two states of subjective existence, and the most pure only 100 years; in other words, these last-named periods will represent the time through which the *personalities of the respective entities will endure*. These figures might perhaps appear very ridiculous in the light of further occult teachings, but in view of those as yet conceded they will, I hope, appear rational enough. So now we have come to a point where,

broadly speaking, we fix the continuity of the personality after death about 100 years in the case of the most good and at very nearly 1,500 that of the most impure. And this result, it must be remembered, is brought about by assuming that there are only 1,000 grades of merit entitling human entities to Devachanic existence; if this number is increased, then, by a simple calculation, it will be seen that the 100 years could be reduced to a smaller number, but the 1,500 years, being the extreme limit, could not be added to. But it might be argued that even then, if there are personalities which could endure for such long periods, where is the efficacy of funeral ceremonies which could not surely be kept up for corresponding periods. I should answer that the fact lends greater force to the efficacy of the ceremonies instead of subtracting any from it. For we are taught that the effect, reaped in Devachan (the subjective side of nature), of an "action" performed in this our objective existence, extends over a considerably longer period than that occupied by the "action" itself, and hence, is it too much to suppose that a ceremony performed by a living objective man for a few short hours could have a somewhat lasting effect (the nature of which I have described before) on the subjective personality of the dead, and that such ceremonies performed for only a few years successively could, as it were, furnish that personality with an armour—impenetrable by mediumistic and other evil influences—which would endure until the personality has had time to dissolve? If this is really the case, the only question remaining is what is the *maximum* number of years during which the ceremonies should be repeated annually and after which they may be stopped altogether?

The above, so far as I can conceive it, is the true rationale of obsequies and anniversary ceremonies, and I think it is advisable to obtain the Editor's further opinion on the subject.

R.....JEE C.....JEE, F. T. S.

Editor's Note.—A ceremony to furnish the shell "with an armour" against terrestrial attraction need not be repeated "a number of years" to become efficacious, could it but be performed by a person versed in the knowledge of the Magi of old. One such ceremony on the night of death would suffice. But where is the *Mohed* or priest capable of performing it now? It requires a true occultist—and these are not found at every street corner. Hence—it becomes useless to add ruin to the living, since the dead cannot be helped.

TRANSMIGRATION OF THE LIFE ATOMS.

In your learned note on Mr. Oxley's article, (Hierosophy and Theosophy*) you say that "for three thousand years at least the 'mummy' notwithstanding all the chemical preparations goes on throwing off to the last invisible atoms, which from the hour of death re-entering the various vortices of being go indeed through every variety of organized life forms. But it is not the soul the 5th, least of all the 6th principle, but the *life-atoms of the Jiva*, the 2nd principle. At the end of the 3,000 years, sometimes more, and sometimes less, after endless transmigrations, all these atoms are once more drawn together, and are made to form the new outer clothing or the body of the same monad (the real soul) which had already been clothed with two or three thousand of years before. Even in the worst case, that of the annihilation of the conscious *personal* principle, the monad or *individual* soul is ever the same, as are also the *atoms of the lower principles* which re-generated and renewed in this ever-flowing river of being are magnetically drawn together owing to their affinity, and are once more re-incarnated together."

This little passage is a new instalment of occult teaching given to the public, and opens up a vast field for thought. It suggests in the first instance that the exoteric doctrine of the transmigration of the soul through lower forms of existence,—so generally believed in by the Hindus—though incorrect as regards the soul (5th principle), has some basis of truth when referred to the lower principles.

You say in one place that the mummy goes on throwing off invisible atoms which go through every variety of organized life forms, and further on you state that it is the *life-atoms of the Jiva*, the 2nd principle, that go through these transmigrations.

According to the 1st "Occult Fragment," the *Jiva* "is a form of force indestructible, and when disconnected with one set of atoms becoming attracted immediately by others."

What then is meant by the *life-atoms*, and their going through endless transmigrations.

The invisible atoms of the mummy would mean the imperceptibly decaying atoms of the physical body, and the *life atoms of*

the *Jiva* would be quite distinct from the atoms of the mummy. Do your words import that both the invisible atoms of the physical body as well as the atoms of the *Jiva* after going through various life-forms return again to re-form the physical body, and the *Jiva* of the entity that has reached the end of its Devachanic state and is ready to be re-incarnated again?

You teach again that even in the worst case (the annihilation of the Personal *Ego*) the atoms of the *lower principles* are the same as in the previous birth. Here does the term "lower principles" include the "*Kama rupa*" also, or only the lower triad of body, *Jiva*, and *Iingasarira*. It seems the *Kama rupa* in that particular case cannot be included, for in the instance of the annihilation of the personal soul, the *Kama rupa* would be in the 8th sphere. Another question also suggests itself.

The 4th principle (*Kama rupa*) and the lower portion of the 5th, which cannot be assimilated by the 6th, wander about as shells and in time disperse into the elements of which they are made. Do the atoms of these principles also re-form—after going through various transmigrations, to constitute over again the 4th and the lower 5th of the next incarnation?

I have no doubt that a few words more from you will clear away all these doubts and give us valuable information on a hitherto dark and unfathomable point.

N. D. K..... F. T. S.

EDITOR'S NOTE.—We would, to begin with, draw our correspondent's attention to the closing sentence of the foot-note under his review. "Such was the true occult theory of the Egyptians"—the word "true" being used there in the sense of its being the doctrine they really believed in, as distinct from both the tenets fathered upon them by some Orientalists and quoted by Mr. Oxley, and that which the modern occultists may be now teaching. It does not stand to reason that, outside those occult truths that were known to, and revealed by, the great Hierophants during the final initiation, we should accept *all* that either the Egyptians or any other people may have regarded as true. The Priests of Isis were the only true initiates, and their occult teachings were still more veiled than those of the Chaldeans. There was the true doctrine of the Hierophants of the *inner* Temple; then the half-veiled Hieratic tenets of the Priest of the *outer* Temple; and finally, the vulgar popular religion of the great body of the ignorant who were allowed to reverence animals as divine. As shown correctly by Sir Gardner Wilkinson, the initiated priests taught that—"dissolution is only the cause of reproduction..... nothing perishes which has once existed, but things which appear to be destroyed only change their natures and pass into another form." In the present case, however, the Egyptian doctrine of atoms coincides with our own occult teachings. The just criticism of our observing brother, who takes naturally enough the sentence—"The life-atoms of the *Jiva*" in its literal sense, reminds us at the same time, more than ever, of that most important fact that one can never take too much care to express clearly new ideas while writing on metaphysical subjects. In penning the words under review, no thought was given in fact, that the idea was "a new instalment," and, therefore, its incompleteness gave rise to a fresh misunderstanding. Without any doubt *Jiva* or *Prana* is quite distinct from the atoms it animates. The latter belong to the lowest or grossest state of matter—the *objectively* conditioned; the former—to its highest state: that state which the uninitiated, ignorant of its nature, would call the 'objectively finite', but which, to avoid any future misunderstanding, we may, perhaps, be permitted to call the *Subjectively Eternal*, though at the same time, and in one sense the subsistent existence—however paradoxical and unscientific the term may appear.* Life, the occultist says, is the eternal uncreated energy, and it alone represents in the infinite universe, that which the physicists have agreed to name, the prin-

* Though there is a distinct term for it in the language of the adepts, how can one translate it into a European language? What name can be given to that which is *objective* yet *immaterial* in its finite manifestations, *subjective* yet *substantive* (though not in our sense of *substance*) in its eternal existence? Having explained it the best we can, we leave the task of finding a more appropriate term for it to our learned English occultists.—Ed.

principle, or the law of continuity, though they apply it only to the endless development of the conditioned. But since modern science admits through her most learned professors that "energy has as much claim to be regarded as an objective reality as matter itself*" and that life, according to the occult doctrine,—is the *one* energy acting Proteus-like under the most varied forms, the occultists have a certain right to use such a phraseology. Life is ever present in the atom or matter, whether organic or inorganic, conditioned or unconditioned—a difference that the occultists do not accept. Their doctrine is that life is as much present in the inorganic as in the organic matter: when life-energy is active in the atom, that atom is organic; when dormant or latent, then the atom is inorganic. Therefore, the expression "life-atom" though apt in one sense to mislead the reader, is not incorrect after all, since occultists do not recognise that anything in nature can be inorganic and know of no "dead atoms," whatever meaning science may give to the adjective. The alleged law of Biogenesis is the result of the ignorance of the man of science of occult physics. It is accepted because the man of science was hitherto unable to find the necessary means to awaken into activity dormant life in what he terms an inorganic atom: hence the fallacy that a living thing can only be produced from a living thing, as though there ever was such a thing as dead matter in Nature! At this rate and to be consistent, a mule ought to be also classed with inorganic matter, since it is unable to reproduce itself, and generate life. We lay so much stress upon the above to answer at once any future objection to the idea that a mummy several thousand years old, can be throwing off atoms. Nevertheless the sentence may perhaps have been more clearly expressed by saying instead of the "life-atoms of Jiva," the atoms "animated by dormant Jiva or life energy." Again, the sentence quoted by our correspondent from Fragment No. 1, though quite correct on the whole, might be more fully, if not more clearly, expressed. The "Jiva," or life principle which animates man, beast, plant or even a mineral, certainly is "a form of force indestructible," since this force is the one life, or *anima mundi*, the universal living soul, and that the various modes in which the various objective things appear to us in nature in their atomic aggregations, such as minerals, plants, animals, &c., are all the different forms or states in which this force manifests itself. Were it to become, we will not say absent, for this is impossible, since it is omnipresent, but for one single instant inactive, say in a stone, the particles of the latter would lose instantly their cohesive property and disintegrate as suddenly—though the force would still remain in each of its particles, but in a dormant state. Thus the continuation of the sentence which states that, when this indestructible force is "disconnected with one set of atoms, it becomes attracted immediately by others" does not imply that it abandons entirely the first set, but only that it transfers its *vis viva* or living power, the energy of motion, to another set. But because it manifests itself in the next set as what is called Kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy, or life latent. † This is a cardinal and basic truth of occultism, on the perfect knowledge of which depends the production of every phenomenon. Unless we admit this point, we should have to give up all the other truths of occultism. Thus what is "meant by the life-atom going through endless transmigrations" is simply this: we regard and call in our occult phraseology those atoms

that are moved by Kinetic energy as "life-atoms," while those that are for the time being passive, containing but *invisible* potential energy, we call "sleeping atoms," regarding at the same time these two forms of energy as produced by the one and same force, or life. We have to beg our readers' indulgence: we are neither a man of science, nor an English scholar. Forced by circumstances to give out the little we know, we do the best we can and explain matters to the best of our ability. Ignorant of Newton's laws, we claim to know something only of the *Occult* Laws of motion. And now to the Hindu doctrine of Metempsychosis.

It has a basis of truth; and, in fact, it is an axiomatic truth—but only in reference to human atoms and emanations, and that not only after a man's death, but during the whole period of his life. The esoteric meaning of the Laws of Manu (Sec. XII, 3, and XII, 54 and 55), of the verses that state that "every act, either mental, verbal or corporeal, bears good or evil fruit (Karma), the various transmigrations of *men* (not souls) through the highest, middle, and lowest stages, are produced by his actions;" and again that "A Brahman-killer enters the body of a dog, bear, ass, camel, goat, sheep, bird, &c.," bears no reference to the human Ego, but only to the atoms of his body of his lower triad and his fluidic emanations. It is all very well for the Brahmins to distort in their own interest, the real meaning contained in these laws, but the words as quoted never meant what they were made to yield from the above verses later on. The Brahmins applied them selfishly to themselves, whereas by "Brahman", man's seventh principle, his immortal monad and the essence of the personal Ego were allegorically meant. He who kills or extinguishes in himself the light of Parabrahm, *i. e.*, severs his personal Ego from the Atman and thus kills the future Devachance, becomes a "Brahman-killer." Instead of facilitating through a virtuous life and spiritual aspirations the mutual union of the *Buddhi* and the *Manas*, he condemns by his own evil acts every atom of his lower principles to become attracted and drawn in virtue of the magnetic affinity, thus created by his passions, into the forming bodies of lower animals or brutes. This is the real meaning of the doctrine of Metempsychosis. It is not that such amalgamation of human particles with animal or even vegetable atoms can carry in it any idea of personal punishment *per se*, for of course it does not. But it is a cause created, the effects of which may manifest themselves throughout the next re-births—unless the personality is annihilated. Otherwise from cause to effect, every effect becoming in its turn a cause, they will run along the cycle of re-births, the once given impulse expanding itself only at the threshold of Pralaya. But of this anon. Notwithstanding their esoteric meaning, even the words of the grandest and noblest of all the adepts, Gautama Buddha, are misunderstood, distorted and ridiculed in the same way. The *Hina-yana*, the lowest form of transmigration of the Buddhist, is as little comprehended as the *Maha-yana*, its highest form, and, because Sakya Muni is shown to have once remarked to his Bhikkus, while pointing out to them a broom, that "it had formerly been a novice who neglected to sweep out" the Council room, hence was reborn as a broom (!), therefore, the wisest of all of the world's sages stands accused of idiotic superstition. Why not try and find out, before accusing, the true meaning of the figurative statement? Why should we scoff before we understand? Is or is not that which is called magnetic effluvia a something, a stuff, or a substance, invisible, and imponderable though it be? If the learned authors of "the Unseen Universe" object to light, heat and electricity, being regarded merely as imponderables, and show that each of these phenomena has as much claim to be recognised as an objective reality as matter itself—our right to regard the mesmeric or magnetic fluid which emanates from man to man or even from man to what is termed an *inanimate* object, is far greater. It is not

* *Unseen Universe*.

† We feel constrained to make use of terms that have become technical in modern science—though they do not always fully express the idea to be conveyed—for want of better words. It is useless to hope that the occult doctrine may be ever thoroughly understood—even the few tenets that can be safely given to the world at large—unless a glossary of such words is edited; and, what is of a still more primary importance—until the full and correct meaning of the terms therein taught is thoroughly mastered.—*Ed.*

enough to say that this fluid is a species of molecular energy like heat for instance, for it is vastly more. Heat is produced whenever visible energy is transformed into molecular energy we are told, and it may be thrown out by any material composed of sleeping atoms or inorganic matter as it is called: whereas the magnetic fluid projected by a living human body *is life itself*. "Indeed it is life atoms" that a man in a blind passion throws off, unconsciously, and though he does it quite as effectively as a mesmeriser who transfers them from himself to any object consciously and under the guidance of his will. Let any man give way to any intense feeling, such as anger, grief, etc., under or near a tree, or in direct contact with a stone; and many thousands of years after that any tolerable Psychometer will see the man and sense his feelings from one single fragment of that tree or stone that he had touched. Hold any object in your hand, and it will become impregnated with your life atoms, indrawn and outdrawn, changed and transferred in us at every instant of our lives. Animal heat is but so many life atoms in molecular motion. It requires no adept knowledge, but simply the natural gift of a good clairvoyant subject to see them passing to and fro, from man to objects and *vice versa* like a bluish lambent flame. Why then should not a broom, made of a shrub, which grew most likely in the vicinity of the building where the lazy novice lived, a shrub, perhaps, repeatedly touched by him while in a state of anger, provoked by his laziness and distaste to his duty, why should not a quantity of his life atoms have passed into the materials of the future besom and therein have been recognised by Buddha, owing to his superhuman (not *supernatural*) powers? The processes of nature are acts of incessant borrowing and giving back. The materialistic sceptic, however, will not take anything in any, save in a literal, dead-letter sense. We would invite those Christian Orientalists who chuckle at this record of Buddha's teachings to compare it with a certain passage in the Gospels—a teaching of Christ. To his disciples' query "who did sin, this man or his parents, that he was born blind?"—the answer they received was—"neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." (John ix. 2-3.)

Now Gautama's statement has a scientific and a philosophic meaning for every occultist at least, if it lacks a clear meaning for the profane; while the answer put (probably centuries later)* into the mouth of the founder of Christianity by his over-zealous and ignorant biographers has not even that esoteric meaning, which so many of the sayings of Jesus are pregnant with. This alleged teaching is an uncalled-for and blasphemous insult to their own God, implying, as it clearly does, that for the pleasure of manifesting his power, the Deity had foredoomed an innocent man to the torture of a life-long blindness. As well accuse Christ of being the author of the 39 Articles!

To conclude our too long answer, the "lower principles" mentioned in the foot-note are—the 1st, 2nd and the 3rd. They cannot include the *Kamarupa*, for this "rupa" belongs to the middle, not the lower principles. And, to our correspondent's further query, "do the atoms of these (the 4th and the 5th) also re-form after going through various transmigrations to constitute over again the 4th and the lower 5th of the next incarnation"—we answer—"they do." The reason why we have tried to explain the doctrine of the "life atoms" at such length, is precisely in connection with this last question, and with the object of throwing out one more valuable hint. We do not feel at liberty at present, however, to give any further details.

*And probably by, or under, the inspiration of Irenæus—since the sentence is found in the 4th Gospel, that of John, that did not exist yet at the time of his quarrels with the Gnostics.—*Ed.*

Reviews.

ESOTERIC BUDDHISM.

By A. P. SINNETT. (*Tribner*, 1883.)*

FIRST NOTICE.

[It seems hardly necessary to remind our readers that the teachings embodied in "Esoteric Buddhism" having been received by Mr. Sinnett from the Adept "BROTHERS"—so intimately connected with our Society and Journal—it is not our province to review the work. Thus, having to leave the task entirely to the outside world, we rejoice the more to find the book already noticed in a most admirable article in *Light*, which we hasten to reproduce.—*Ed.*]

It may safely be said that so much definite information about mankind and the universe as this volume contains, has never before been given out in so compact a form within literary or linguistic memory. Mr. Sinnett's style has a business-like directness and an effectiveness which compel his reader to take him in earnest and to be in earnest with him. Doubtless this is largely due to the fact that he is delivering a message rather than imparting the results of independent speculation. A highly intelligent and educated mind, trained to explicit statement, and with a peculiar power of familiar exposition, has been charged with a task requiring all these qualifications in an eminent degree. For the undertaking is not a slight one. Western intellect and culture, having despaired of truth, have become "critical." That is to say, all past and present systems of religion and philosophy are regarded as mere historical moments in the development of thought. This view, which is in part correct as regards the form popular beliefs and speculations have taken, recognises no such exception as "esoteric" knowledge. Secret doctrine, indeed, there was and must have been, whenever men philosophised in advance of dominant superstitions. But an esoteric science of things beyond physical ken supposes transcendental faculties of observation and verification; and the existence of such faculties must itself be proved. We are, perhaps, emerging from the time when no proof would be allowed or listened to. Indeed, no time could be more appropriate for urging the claims of esoteric science than the present, when research is being so widely and earnestly directed to the facts which can alone make it probable that such a science exists. The proof of clairvoyance, for instance, carries the mind far beyond the limitations of the faculty as open to ordinary verification. For it then becomes not only easily imaginable that this sense is susceptible of a high degree of development by training and cultivation, but antecedently probable that it belongs to a distinct order of educible powers, giving an indefinite extension to the range of human observation. It does not require any great credulity to conceive that this psychology may actually have been pursued with success by generations of practical students, wholly devoted to its acquisition. It is no new thing that we are asked to believe. Indian philosophy, as may be read in any of our treatises on the subject, not only asserts generally the existence of transcendental wisdom and powers, but defines and classifies their species with much particularity. The sceptic, who finds an easy explanation of popular beliefs, must be perplexed to account for the growth of such systematic exposition, if it has no basis of experience. Incredulity on the part of Spiritualists, on the other hand, is almost illogical. Among them, Dr. George Wyld has the merit of being one of the first to point out† that all the powers we ascribe to disembodied intelligence in even its higher states must be latent in ourselves, their development being only a question of conditions, not necessarily incompatible with physical existence. The realisation of this fact in knowledge and experience is what is meant by Adeptship. For all who believe in spiritual evolution, however little they may have already systematised the conception, the onus of presumption in regard to actual adeptship is shifted. There are forcing processes in nature as in art; and the possible is ever also the actual, if we knew where to look for it. The "rare efflorescence" is not a miracle, it is at most an unseasonable phenomenon. Nor is it even the latter, unless it can be

* Price, Rupees five. May be had at the *Theosophist* Office from the Manager, Adyar,—(Madras).

† In his Essay on "Man as a Spirit."

shown that individual development can never outstrip the kosmical. The scientific exposition of the latent principles in man, and of the course of their regular (as distinguished from their exceptional and extraordinary) evolution, is given by Mr. Sinnett in connection with the great scheme of universal manifestation, wherein the same causes, and the same system of their orderly succession, are apparent.

In another respect this book is peculiarly well-timed. The breach between science and religion has widened to a chasm which threatens to engulf the highest hopes and interests of mankind. The spectacle of our sickly faiths drooping and perishing in a hostile intellectual environment is about the most dismal that a mind of any sincerity can contemplate. We seem to be approaching a time when the "organised hypocrisy" of our churches will be as crying a scandal to human intelligence as monasticism had become to human morality three and a half centuries ago. And when it comes, it will be a period of upheaval in more than one direction. The positive unbelief which is visibly extending from the intellectual aristocracy to the multitude will almost certainly react with destructive force upon political and social arrangements. It cannot but suggest the redress of inequalities in this world to those who have lost the shadowy hope of compensation in the next. The belief in a future life is not merely a powerful auxiliary to morals; if the kingdom of Heaven is the reward of the righteous, it is also the inheritance of the poor. Many a thoughtful mind must have dwelt with anxiety on this prospect, without seeing from what quarter the reconstruction of religious faith upon a permanent basis could be expected. Can it be that to "the bloodless and innocent record of Buddhism" will be added this claim upon human gratitude and love?

Nothing, certainly, can seem less probable to the student fresh from the pages of Dr. Rhys Davids, and others of the nihilist, or at best agnostic, school of interpreters. The authority of scholars, who brought to their task the utterly unscientific conceptions prevalent in the West about the human soul, has been largely committed to the statement that Buddhism makes no provision for an enduring individuality, and even expressly and emphatically denies it.

There are plenty of passages in Buddhist writings which seem to bear out this view; and in default of the key, which only a deeper philosophy could supply, they had to be left in paradoxical juxtaposition with doctrines implying the very reverse. Attempts to explain away such cardinal tenets as rebirth, the retributive force of karma, hyper-physical existence, &c., are of necessity lame and sophistical. The ordinary student of Buddhism is in the same position as the outsiders who questioned Gautama himself as to the meaning of his doctrine. When the wandering monk, Vacchagotta, in the dialogue translated by Dr. Oldenburg from the Samyutta Nikāya, asked the Buddha concerning the existence of a true individuality ("How does the matter stand, venerable Gautama; is there the Ego?"), we are told that "When he said this, the Exalted One was silent. 'How, then, venerable Gautama, is there not the Ego?' And still the Exalted One maintained silence. Then the wandering monk, Vacchagotta, rose from his seat and went away." Then comes the disciple, Ananda, and asks the reason of this reticence. He gets the following explanation: "If I, Ananda, when the wandering monk, Vacchagotta, asked me: 'Is there the Ego?' had answered 'the Ego is,' then that, Ananda, would have confirmed the doctrine of the Samanas and Brahmanas, who believe in permanence. If I, Ananda, when the wandering monk, Vacchagotta, asked me, 'Is there not the Ego?' had answered, 'the Ego is not,' then that, Ananda, would have confirmed the doctrine of those who believe in annihilation. If I, Ananda, when the wandering monk, Vacchagotta, asked me, 'is there the Ego?' had answered, 'the Ego is,' would that have served my end, Ananda, by producing in him the knowledge: all existences (dhamma) are non-ego? But if I, Ananda, had answered 'the Ego is not,' then that, Ananda, would only have caused the wandering monk, Vacchagotta, to be thrown from one bewilderment to another: 'My Ego, did it not exist before? but now it exists no longer!'"

Such passages as the above should surely have warned our interpreters of the danger of misconceiving the apparent negations of Buddhism. So of Nirvana. "It would be ludicrous," says Mr. Sinnett, "to turn to the various discussions which have been carried on by students of Buddhism as to whether Nirvana does or does not mean annihilation. Does the last penalty of the law mean the highest honour of

the peerage? Is a wooden spoon the emblem of the most illustrious pre-eminence in learning? Such questions as these but faintly symbolise the extravagance of the question whether Nirvana is held by Buddhism to be equivalent to annihilation." That this should ever have been an open question among our scholars,* argues a certain lack of what may be called metaphysical common sense.

All the more remarkable on this account is the influence, even the fascination, which Buddhism, so far as already understood, has begun to exercise over Western minds. It is no very uncommon thing now to meet in society men who declare themselves, "if anything," Buddhists. The moral ideal of Buddhism is not only pure and beautiful: to a larger extent than in the case of any other religion it has been effective. And now that the materials for comparison are at hand, there is a growing disposition to judge religions by their fruits. A candid estimate of the causes which determine the character and history of races admits that this is a hazardous test. But broad contrasts leave an ineffaceable impression: and after all, it is a poor apology for a religion that it has not caused the cruelties and follies associated with its history, but has only failed to realise the spirit which is opposed to them.

But Christianity is defective in a still more urgent matter, with reference to the needs of the present time. The present unbelief in individual immortality is greatly owing to ignorance of any rational and logical alternative to materialism. We have, it is true, our idealistic philosophies, satisfying, perhaps, to the metaphysician who does not ask for practical information. But it is the simple fact that nearly nineteen centuries of Christian teaching have left the plain unphilosophical man without a single clear conception of himself, his history, and his future. The clergy have long shirked statements on these points which once were definite enough. But we are without any positive or authoritative instruction to set off against dogmas which common sense repudiates as shocking or preposterous. Buddhism, on the other hand, retains conceptions inherited from the untold antiquity of Brahmanism, and which yet seem almost framed in response to the demands of modern intelligence. Our philosophy is beginning to see that if this physical existence is not the end, neither is it likely to have been the commencement. Buddhism speaks of former as of future births. We ask that the moral order of the world shall be vindicated by causation as necessary as that which science discovers in the physical order. The East answers us with the inflexible justice of Karma. We are revolting from the notion of an eternal state irrevocably determined by a few precarious years of earth-life under accidental conditions. Buddhism replies that no condition is accidental, and no state everlasting. Our religion has never got over the shock of the discovery that this earth is not the centre of the universe. Buddhism never required or admitted that supposition. Above all, we seek for a more spiritual conception of God than that of a Being in external relation to us and to the world. Buddhistic negation of such a Being is charged against it as Atheism; whereas the Bodhi, Wisdom, or Logos, is represented as the inmost principle of all that is. Yet all religion recognises our connection with superior powers; and the so-called "Atheism" of Buddhism is not inconsistent with adoration, prayer, and worship. We have been speaking only of exoteric, or popular Buddhism; and we find that it avoids all the fallacies which modern enlightenment rejects in a religion, and that it fulfils all conditions which we can see to be essential.

If, now, this pure and reasonable belief can also be shown to be the outcome of a philosophy, or knowledge of Nature, relating scientific to spiritual conceptions, and effecting the reconciliation so urgently demanded, we may confidently expect that the light thus offered will be recognised and welcomed by our best intelligences, and that the closing years of the nineteenth century will be brightened by a new hope for humanity. But whether the book before us justifies this expectation; how far it succeeds, and in what respects it seems to fail; of what problems it opens a prospect of solution, and what others remain involved in obscurity, or are insufficiently dealt with,—these are questions which must be reserved for examination in future articles.

C. C. M.

* It is perhaps, no longer so; Dr. Rhys Davids, however, regards it as the sinless state of the Arhat in *this life*.

THE AMERICAN BUREAU OF ETHNOLOGY.*

For years the *savants* of Europe have acknowledged that the Government of the United States of America has by an enlightened policy of encouragement of science enriched the world with contributions of great importance in this direction. It has again placed the learned public under obligations by the publication of the volume lying before us. It is a sumptuously printed and illustrated quarto of 600 pages, embodying a world of information of the highest importance to the Ethnologist and the Philosopher. Public documents too often are open to answer either as to their contents or mechanical appearance: this leaves the captious critic room for nothing but praise. Whether we take into account the gravity of the subjects treated, or the method in which the work has been performed, one can do nothing but praise. And if a public bureau ever was placed in the hands of the right man, then certainly such must be said of the selection of Col. Powell, the world-famous explorer of the Colorado Canyon, as Director of the new Bureau of Ethnology, under the Act of Congress of March 3, 1879. The choice of his assistants was equally happy, for in Brevet Lieut. Col. Garrick Mallery, U. S. A., Dr. H. C. Yarrow, U. S. A., Mr. A. S. Gatschet, the philologist, Professor E. S. Holden, Mr. Frank H. Cushing, and others, talent of the highest order was brought into the service of the Bureau. The present writer had the pleasure of a personal and official acquaintance with Col. Mallery, and can therefore speak with confidence as to his eminent fitness for this department of research. As for Colonel Powell he not only ranks among the most daring and successful of explorers, but also possesses a mind capable of grasping the deepest problems in philosophy and psychology suggested by the discoveries of himself and the other members of his corps, with such help as he can get from modern scientific methods. That these are imperfect, and that his deductions would provoke a protest from the student of Asiatic Esotericism, in no way warrants the withholding of our tribute of admiration for the intellectual vigor that he displays in his whole public work. An instance of the weakness of his position as regards the psychologic evolution is that he overlooks the fact that the mythologies of antiquity were based upon a close knowledge of natural law, resulting from an exhaustive research into natural phenomena, and not, as he affirms, upon a childish misconception of the active energies at work about us. It is this same misapprehension of facts which makes the European philosopher ascribe the genius which evolved the Sanscrit language and literature to the "childhood of the race." Modern conceit burns incense to itself by relegating the Aryan golden age with its Rishis, its logicians, poets and adepts to the "dawn of humanity." To make its own title clear to the worship of the world, it must needs obliterate the vestiges of a long past civilisation and ignore an acme of philosophic and psychologic evolution which we have not as yet approximated. But there is this difference between Col. Powell and some of his eminent European contemporaries, that while the latter from hereditary predisposition are likely to die in their errors as they have lived, his is the daring American cast of mind, which is ready and eager to accept new facts wherever found; and if he ever gets time to look into Esoteric Philosophy, we can surely count upon his becoming its fearless advocate. For a mind like his, we can well afford to wait.

The volume under notice contains a number of exceptionally valuable papers. Among others we must enumerate two by Col. Powell himself—on the "Evolution of Language" and the "Mythology of North American Indians;" a "Study of the Mortuary Customs of the North American Indians," by Dr. Yarrow; "Studies in Central American Picture Writing," by Professor Edward S. Holden, of the Naval Observatory; and Col. Mallery's complete Monograph upon "Sign Language," or the Gesture Speech of Mankind, preliminary notices of which have already appeared in these columns. Dr. Yarrow's exhaustive paper embraces not only the different modes of disposing of the dead among the American savage tribes, but also those peculiar to other nations. It is magnificently illustrated with wood-cuts of great merit, and many chrono-lithographs of full page size. He has made a great mistake, however, as regards the disposal of the dead in the Parsi Towers of Silence. His engraving

shows the corpse bearers clad in the simple *langouti* of the Hindu cooly, instead of the spotless white full costume of the caste: and the corpse as lying upon a bed of bones, cramped in a dry tank, too short for it by half a shin's length, instead of reposing upon its clean raised granite slab, with drainage channels leading into the central well where the crumbled bones of poor and rich all ultimately mingle fraternally in common dust. Before being raked thus into the well, the bones of no two skeletons touch each other. His informant was also unaware, as it seems, of the fact that when the corpse-bearers have laid down their burden and turn to go, one of them, with a sharp-edged hook made for the purpose, rips open the burial dress from neck to waist; averting his head from a motive of delicacy, as he does so: and thus making it impossible that a Parsi corpse should ever appear clothed as it is in the picture. All modes of sepulture known in other parts of the world are practised among the wild tribes of American Indians. Dr. Yarrow enumerates them as follows:—

1st. BY INHUMATION in pits, graves, or holes in the ground, stone graves or cists, in mounds, beneath or in cabins, wigwams, houses or lodges, or in caves.

2nd. BY EMBALMENT or a process of mummifying, the remains being afterwards placed in the earth, caves, mounds, boxes or scaffolds, or in charnel-houses.

3rd. BY DEPOSITION of remains in urns.

4th. BY SURFACE BURIAL, the remains being placed in hollow trees or logs, pens, or simply covered with earth, or bark, or rocks forming cairns.

5th. BY CREMATION, or partial burning, generally on the surface of the earth, occasionally beneath, the resulting bones or ashes being placed in pits in the ground, in boxes placed on scaffolds or trees, in urns, sometimes scattered.

6th. BY AERIAL SEPULTURE, the bodies being left in lodges, houses, cabins, tents, deposited on scaffolds or trees, in boxes or canoes, the two latter receptacles supported on scaffolds or posts, or placed on the ground. Occasionally baskets have been used to contain the remains of children, these being hung to trees.

7th. BY AQUATIC BURIAL, beneath the water, or in canoes, which were turned adrift.

Here, it appears, we have just seven modes of sepulture, thus unexpectedly reinforcing, by proofs from this distant part of the world, our claim for the universal accommodation of things, whether the result is from traditional or intuitive causes it matters not, of the septenary order of things. It only concerns the occultist to know that it is the fact. In North America are found more than seventy-five races, "seventy-five stocks of people speaking seventy-five stocks of languages, and some single stocks embracing many distinct languages, and dialects * * * as diverse as the Indo-European tongues * * * Each linguistic stock is found to have a philosophy of its own, and each stock as many branches of philosophy as it has languages and dialects" (Op. Cit. Col. Powell's paper on Mythol. N. A. Indians, p. 38.) The details of myths of these savage remnants of pre-historic races and sub-races are highly interesting to the occultist. Among other features the number Seven attracts attention. The *Oraibi* have a legend of "a magical tree which constituted the ladder from the lower world as many other nations have had theirs of a similar tree. *Matcito*, a god, being supplicated to give the earth light and heat, calls for seven maidens, and seven baskets of cotton balls, and taught the former to weave out of the latter a magical fabric which they then held aloft and the breeze carried it away toward the firmament, and it became the full-orbed moon; the remnants of flocculent cotton scattered by the seven maidens become bright stars. Seven buffalo-skins are called for, and himself weaving from its densely-matted hair another magical fabric, it is also borne up by the winds into the sky and becomes the sun. The world, according to the same people, is seven-storied (as was the Belus tower at Babylon); there is a world below ours and five above it." Most of the savage tribes believe in occult science and practise it. They have their drugs, preparations of various times, modes of fasting and self-suppression (after the fashion of the Hindu *Hatha-Yoga*), trance, clairvoyance, ecstasis, Samadhi. As the Aryans offer food to the Pitris, and rice-balls to the manes of the deceased, so do these strange people after their own customs. One having the knowledge of occult science makes himself invisible (p. 50); is cut in two with a stone axe and becomes two persons—exact counterparts (50); a magical cup replenishes itself with water to save a journeying multitude from death by thirst (50); a chief who had a stone shirt and is a magician, has daughters who are furnished with magical bows and arrows which they can shoot so fast that the arrows would fire the air like a cloud, and they need not even take aim, they can think the arrow

* First Annual Report of the Bureau of Ethnology (of the United States, America) by Bvt. Col. J. W. Powell, Director. Washington Government Printing Office.

to the heart of their enemies and kill them. Ta-vvots, a god, has a magical power in his breath with which he repels the weapons aimed at him and—like the Scandinavian Thor, and the Hindu Vishnu, who are armed with hammer and discus—has a magical ball, *pa-rim-o-kivi*, which he hurls with irresistible effect. As the sects of India may be known by their several face-marks, so each Indian class has its own way of painting the person. To reveal the secrets of medicine and magical formulas is punishable by death, as is the case with the *chelas* of Indian *gurus*. Yet, at the same time, Col. Powell considers it futile to try to connect “the tribes of North America with peoples or so-called races of antiquity in other portions of the world.” His argument being that if all peoples are derived from one common stock, the dispersion may have occurred in the Pliocene period of geology, and must have done so at least as early as the beginning of the quarternary period; that is to say, before any but the very rudest beginnings of the arts, hence before by any possibility they could have executed any of the vestiges of human art now found scattered over the globe. The inference is, then, that the extinct nations who have left these vestiges as memorials of their intelligence must have evolved their ideas at many different centres, without reference to or connection with each other, and that any resemblance between their remains, if it exists, is due to spontaneousness in each human group, and not to the migration of customs or traditions.

To give any further idea of Col. Mallery's work, “Sign Language” or “Gesture Speech” than we have already, would require some at least of the small wood-cuts showing hand positions, with which the volume under notice is so richly embellished. The thanks of the Bureau of Ethnology are officially given to Col. H. S. Olcott (p. 408) for some trifling services he has been enabled to render the American Government. The Report says: “The organization of those researches in India and Ceylon has been accomplished through the active interest of Col. H. S. Olcott, U. S. Commissioner, etc.” Should nothing prevent, that gentleman expects to be of still more service than hitherto, when certain plans are matured. It is indeed a pleasure to work in concert with such men as those who compose the corps of American ethnologists under Col. Powell.

THE “CEYLON FREE-THINKER.”

UNDER the above title a monthly journal has just appeared at Colombo, and the first number lies before us. It contains a number of articles, original and selected, upon Free-thought subjects, evincing literary power and judiciousness of combination in the Editorial Staff. We would be glad to quote one article in particular, upon the evil results of Missionary work in Ceylon, but for the present disturbed condition of affairs in the Island, and our dislike to add in any way to the prevailing excitement. What our personal views are with respect to Missionary work in all “Heathen” countries, are now too well known to require repetition at this moment. If the new journal be conducted with the same ability as the initial number displays, and with signified impartiality as regards religious questions, it cannot fail of doing good and its influence may extend beyond Ceylon. Should any one wish to take in the paper, our Manager will receive and forward subscriptions. The price is Re. 1 per quarter, exclusive of postal charges.

WITCH TRAGEDIES.*

To turn from healthy reading and calm reflection to such a work as this, is like going from the peace of one's home to the place where some atrocious murder has just been committed. Here, in this ghastly record of the Christian persecutions of witches and wizards in Great Britain, in the XVI and XVII centuries, we have a picture of the potential weakness and baseness of human nature when lashed by superstition and fanaticism. The psychological student should possess a copy of Mrs. Linton's book but as an aid to reflection, as the surgeon keeps specimens of morbid anatomy to guide him in the treatment of physical disease. The key-note of all the persecutions of witches is to be found in two verses of the Bible—*Exodus* xxii. 18; *Deuteronomy* xviii. 10—where

the faithful are commanded to kill and exterminate all charmers, witches and every other practitioner of sorcery. Though Christendom did not take to itself Judaism, it did so much of its Code of Law as suited its several purposes, and these two cruel texts have always been made the divine warrant of bigoted priests and rulers to wreak their bloody vengeance upon such as they sought pretexts for to “remove.” As Mrs. Lynton observes—

“Very little of graceful fancy lighted up the gloom of these popular superstitions. Even Elfame, or Faërie, was a place of dread and anguish, where the devil ruled heavy-handed, and hell claimed its yearly tithe, rather than the home of fun and beauty and petulant gaiety as with other nations.”

In none of the Christian British religious ideas of witchery and witches do we find either love or gentleness; only fierceness and crime, enmity to man, and rebellion to God.

... “That belief in witchcraft. . . infected society for centuries, like a sore eating through to the very heart of humanity. . . . The formulas of the faith were as gloomy as the persons. The power of the evil eye; the faculty of second sight, which always saw the hearse plumes, and never the bridal roses; the supremacy of the devil in the world, and the actual and practical covenant into which men and women daily entered with him; the unlimited influence of the curse and the sin and mischief to be wrought by charm and spell; the power of casting sickness on whosoever one would, and the ease with which a blight could be sent on the corn, and a murrain to the beasts, by those who had not wherewithal to stay their hunger for a day; these were the chief signs of that fatal power with which Satan endowed his chosen ones—those silly, luckless chapmen who bartered away their immortal souls for no reward of mess of pottage and no earthly good to breathe or body, but only that they might harm their neighbours and revenge themselves on those who crossed them.” . . . (page 14)

“This was the saddest feature in the whole matter—the total want of all gratitude, reliance, trustiness, or affection between a “witch” and her friends. The dearest intimate she had gave evidence against her frankly, and without a second thought of the long years of mutual help and kindness that had gone before; the neighbour whom she had nursed night and day with all imaginable tenderness and self-devotion, if he took a craze and dreamed of witchcraft, came forward to distort and exaggerate every remedy she had used—and every art she had employed; her very children turned against her without pity or remorse, and little lips, scarce dry from the milk of her own breasts lisped out the glibest lies of all. Most pitiful, most sad, was the state of these poor wretches; but also instructive to us, as evidencing the strength of superstition and the weakness of every human virtue when brought into contact and collision with this blind and potent demon.” . . . (page 15)

Further on, the various dangers of the times are presented to us in the most gloomy light. Skill in healing, skill in cursing or throwing the “evil eye”—every art and science, whether real or imaginary, became a source of danger, during the power of those who seemed to think that God could create naught above mediocrity and that every thing outside it, talent and learning hand in hand with extreme ignorance and obtuseness were due to the creative powers and the ingenuity of the Devil. What one would now call mediumship was persecuted the most violently. In 1479 we have the amulets and charms endowed with “evil eye;” in 1480 the “Incubi and Succubi”—so dear to many American mediums we know of, “held the witches between them, even the young lady of Mar,” and other maidens of noble birth “giving themselves up to the embraces of an Incubus,” the “John King” of the Middle Ages. Says the author:—

“This belief in the devil's material presence and power over men was the dark chain that bound them all. Even the boldest opponent of the Witchcraft Delusion dared not fling it off. The bravest man, the freest thinker, could not clear his mind of this terrible bugbear; this phantasm of human fear and ignorance; this ghastly lie and morbid delusion; or abandon the slavish belief in Satan for the glad freedom of God and Nature. It was much when such men as Scot, and Giffard, and Gaule of Staughton, Sir Robert Filmer, Ady, Wagstaffe, Webster, Hutchinson and half a dozen more shining lights could bring themselves to deny the supernatural power of a few half-crazed old beggar-women, and plead for humanity and mercy towards them, instead of cruelty and condemnation. But not one dare take the wider step beyond, and deny the existence of that phantom fiend, belief in whom wrought all this misery and despair. Even the very best of the time gave in to the delusion, and discussed gravely the properties and proportions of what we know now were mere lies.” (page 143)

* *Witch Stories*, collected by E. Lynn Lynton, Author of “Joshua Davidson,” &c. &c. Chatto and Windus, London, 1883.—(2nd Ed.)

And yet, the "delusion" of the Middle Ages has become the "reality" of our days, to whatever causes it may be said to be due!

"Hobbes, ever sceptical, penetrating and sagacious, yet here paralysed and shrinking from the subject, as if afraid to touch it—the adventurous explorer, who sounded the depths and channels of the "Intellectual System" along all the 'wide-watered' shores of antiquity, running after witches to hear them recite the Common Prayer and the Creed, as a rational test of guilt or innocence;—the gentle spirit of Dr. Henry More girding on the armour of persecution, and rousing itself from a Platonic reverie on the Divine Life to assume the hood and cloak of a familiar of the inquisition; and the patient and inquiring Boyle, putting aside for awhile his searches for the grand Magisterium, and listening, as if spell-bound, with gratified attention to stories of witches at Oxford and devils at Mascon * * * * *

"Conjuration or invocation of any evil spirit was felony without benefit of clergy; so also to consult, covenant with, entertain, feed, or reward any evil spirit, or to take up any dead body for charms or spells. To use or practise witchcrafts, enchantment, charm or sorcery, so that any one was lamed, killed, or pined, was felony without benefit of clergy, to be followed up by burning. Then the Country Justice goes on to give the legal signs of a witch, and those on which a magistrate might safely act as legal 'discoveries.' She was to be found and proved by insensible marks; by teats; by imps in various shapes, such as toads, mice, flies, spiders, cats, dogs, &c.; by pictures of wax or clay; by the accusations of the afflicted; by her apparition seen by the afflicted as coming to torment them; by her own sudden or frequent inquiries at the house of the sick; by common report; by the accusations of the dying; by the bleeding of the corpse at her touch; by the testimony of children; by the afflicted vomiting pins, needles, straw, &c.; in short, by all the foolery, gravely formulised, to be found in the lies and deceptions hereafter related."

We close this volume with a hearty recommendation of it to those of our readers who feel overburdened with indiscriminate superstition, as of a real value in showing its dangers as also the abuses of religious fanaticism. But they will have to peruse it with the remembrance that its author occupies the very extremity of the opposite platform instead of choosing a reasonable middle-ground. The work certainly reflects more honour upon the literary talent in the presentation of the subjects, and the brilliant pen that describes so well the horrors of those days of dark religious cruelty, than upon the discriminating faculties of the author, who draws no line between fact and imposture, mediumship and hysterical hallucination.

ACKNOWLEDGMENT.

OUR best thanks are due to Mr. N. Trübner, of London, Ludgate Hill, for "A Chapter from Brunnhofer's LIFE OF GIORDANO BRUNO." The pamphlets are sent to their respective addresses and will be surely as welcome *there* as they are *here*. The identity of some thoughts with those given in *Esoteric Buddhism*—are remarkable and worthy of being noticed. We hope to be able to give a few extracts from the "Chapter"—in our next number.

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

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The Manager calls particular Notice to the fact that all Money-orders must now be sent payable at ADYAR P. O. (Madras), India.

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

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SUPPLEMENT

TO

THE THEOSOPHIST.

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MADRAS, AUGUST, 1883.

No. 47.

A FINAL ANSWER.

It is impossible for an Editor to please everybody, and whoever has tried it has been set down as a fool. The attempt has invariably failed, and the discomfiture of the unhappy pacificator has been generally voted to be the righteous punishment of audacity or ignorance. A journal to command the least influence must represent some distinct idea, be the expression of some defined policy. And since no two human beings think exactly alike, it follows that only the wildest dreamer could expect to avoid reproaches and maledictions from dissentient critics if, in a journal devoted to questions of philosophy, science and religion, he should boldly probe to the bottom those puzzling subjects. The theory of our Society is that there is some truth in every religion, but that in some it is so covered up by externals as to be very hard to dissect out. Among those "some" is Christianity which, with a gentle soul, has a body grotesque, hard, cruel—appalling, often. As our lance is couched against all shams in religion, we have pricked the shields of all the dark champions of popular creeds. If the *Front-de Bœuf* of vulgar Christianity has come in for more than a fair average of our thrusts, it is because in that case error is backed by Power and first needs oversetting. It is not that Christian dogmatism is more hateful to us than any other form of obstructiveness, but because it is enjoying a wider power to prevent man's moral development and crush truth. To really appreciate the inner merits of Christian Ethics one must first beat down Christian theological exotericism. The ancient faiths have had their day of power and are now slumbering upon the ashes of their fanes: Christianity is the official creed of the masculine social energy of the generation. If it could, it would be spread at the sword's point and by the persuasiveness of tyranny and torture as in the good old days. But Progress has brought it to book, and now if it would keep a hold upon the world's thought, it must open its most secret core to the world's inspection. The probe employed for this purpose is sceptical criticism, and that it is being used unsparingly is proven by the wonderful increase of the party of Freethought, the rapid growth of Infidel Societies and Infidel Literature. The mind of Christendom is deeply imbued with this tendency, which reflects itself equally in the tone of Christian and non-Christian writings. To ignore this, is to thrust out the eyes of one's understanding. But nevertheless there are many professed Theosophists who would have us act upon that principle. We may berate exotericism in any other faith as we choose, but we must not lay our unholy hand upon that gilded altar. We have severally declaimed against exoteric Buddhism, Hinduism, Zoroastrianism and Judaism,—our Christian friends cared not: the galled jade might wince, their withers were unwrung. Those mouldy superstitions were born of the fogs of antiquity, and fit only for wretched blackfellows. But "the line must be drawn somewhere," and they want us to draw it at the outspoken fearless books of Paine, Voltaire, Ingersoll, Bradlaugh and Bennett. We may open our advertising pages to whatever we like, but not to tracts, treatises or books against "the noblest of faiths." When Swami Dayanand was friendly with us we advertised Orthodox works protesting against him; though we were

allied with the Orthodox Sanscrit Sabha of Benares, we helped the Swami to get subscribers for his heterodox attacks on it. Colonel Olcott told the Parsis to their faces that they had forgotten the grand spirit of their religion, and were now but carrying around its corpse; what he has said to the Buddhists in some two hundred addresses let them declare. And why, we ask, should we leave only Christianity undissected? Has it so clear and innocent a record as to command the immediate reverence of an outsider? Is there so perfect an agreement between its Catholic and Protestant twins as to convince the Heathen at a glance of its freedom from error and its infallibility? But we "hurt the feelings" of many friends by helping to disseminate the writings of Paine and other Freethinkers. Well, we are sorry, but shall nevertheless do it. There are two sides to Christianity as to every other question, and so far as our voice and influence goes, these Heathen youth, whose unripe minds the Missionaries are doing their best to turn to their foreign creed while teaching them their alphabet and rule-of-three, shall be made to read the best that can be said on both sides before taking the most momentous step in life—that of changing their forefathers' religion. They should bear in mind that there is such a thing as fair play, and "*audi alteram partem*" was a maxim even of the Pagans of old. As we would not have a Christian lad give up the faith of his people for Hinduism or Buddhism without thorough study of both, so do we deplore to see the Heathen boy or girl trampling upon his nation's sacred beliefs before having even read what Christian sceptics have said about Christian errors. We may have offended often through the intensity of this feeling; perhaps we have said many things too harshly or even cruelly; we have more than the average of human infirmities no doubt, and might have been wiser if we had not been so bitter. But this does not touch the main question; it is simply that of the measure of our personal sin or shortcoming. The issue is whether or not we shall help to circulate Freethought literature, or stifle it altogether as some would have us do—out of deference to the nominal religion of the "cultured" nations, and at the same time to allow all other religions to be challenged and even railed at with impunity? Our Christian-born friends and members seem to totally ignore the fact that our Society consists of not only about a dozen of Branches in Europe and America, but of over seventy Branches in Asia; and that of the subscribers to our magazine the "heathen" Asiatics are ten times more numerous than those of Europe and America, and that their religious feelings may be also entitled to some consideration. And would it be then either fair or just to sacrifice the vital interests of the majority because they are non-Christians and supposed to belong to "the dusky and Heathen majority"—to the squeamish feelings of the "white and Christian minority?" This we shall never do. We have come to India for the benefit of the Asiatics, believing that Europeans had already received sufficient share of Fortune's gifts and did not require our assistance. Therefore our final answer to all such remonstrances in future is the following. To the best of our ability we shall always be ready to discover how much and how little truth there may be in every creed that professes to teach man to thread his way through the mysteries of life, and the more awful mystery of death. And to do this effectively we

need and invoke the help of theologians, and bigots, of critics, and philosophers of every faith and every nation. Christianity may be the official religion of the dominant races, its profession the easy road to respectability and fortune; but it has no rewards that we court, and the Theosophical Society is meant to be a platform of true Brotherhood, a bond of amicable tolerance, a fulcrum by which the lever of Progress may move the mass of Ignorance. It has no one religion to propagate, no one creed to endorse: it stands for truth alone, and nothing can make us deviate from this which we consider the path of our Duty and for which we have sacrificed every thing. Our motto will stand for ever: "There is no Religion higher than TRUTH!"

COLONEL OLCOTT'S CURES.

BABU LADLI MOHUN GHOSE, F. T. S., writes to the Manager of the *Theosophist* :—

I am glad to learn that Col. Olcott has safely reached the Head-Quarters. His recent tour in the several districts of Bengal in the hottest season, and his daily practice of curing hundreds of cases by mesmerism, must have injured—by the loss of vital power—a great deal of his health.

He stayed here for two days and a half only, and during this short time I had the good fortune to enjoy his company always. He has taught me many practical lessons in mesmerism. He treated myself, my wife and also my second daughter mesmerically, in my house. My left eye was affected with hypermetropia. Doctors said it was since my birth. My mother, who was my only guardian, could not perceive the disease until I began to read. When I was in the Medical College I once got ophthalmia of my right eye, but to my utter surprise I tried in vain to read with my left during the time the right eye was affected. I had no other occasion to try the left one, before I was alarmed. I took the advice of Dr. Macnamara, the highest authority then in India on the subject of eye disease. I had to undergo series of examinations, but with no effect. It was proved congenital. He advised me to use glasses so that my right eye might not be affected. After a few years, I showed it to Dr. Caley who succeeded him, but with the same result. I showed it also to Dr. Warden, the present Professor of Chemistry in the Medical College. He too said the same. The most curious thing is that no one could understand this defect. I had to do every thing with the help of my right eye until our President-Founder came. He treated my eye with mesmeric passes several times during his stay here. He succeeded in giving sight to the blind eye and I was overjoyed at the result. By this act of kindness he has laid me under eternal gratitude to him. I knew not what I felt. I shed tears of joy for myself and for my wife, who too was cured of chronic gastritis of seven years' standing. No medicine could cure it—but by the few passes from the hand of our Venerable President it was gone—not for the time—but for ever. She fell down at Colonel's feet.

I am sorry I do not feel that power which our Venerable Colonel put into my affected eye—but still with greatest difficulty I can read very large type in day light. Had I undergone repeated operations from his hand, I am confident my sight would have been permanently restored. I would have accompanied him to Madras, as he suggested, but I was so much over-burdened with various duties that I failed.

BHAGALPUR, }
17th June 1883. }

LADLI MOHUN GHOSE.

GURUS AND CHELAS.

The anonymous letter, printed by some masked enemy from Lahore in the "*Statesman*" against our modern Rishis and Mahatmas, is simply infamous. None but an Arya Samajist, or a European, is capable of penning such irrelevant trash: the first moved by his sectarian hatred, the latter by his ignorance.

European Theosophists also, we learn, persist in treating the relations between Gurus and Chelas from the stand-point of their own misguided conceptions. This has, of late, become a very painful subject to all of us. We are orthodox Hindus, and it is as such and not as Theosophists, (most of us not being Fellows at all) that we beg the privilege of

stating our views most unequivocally this time, hoping that you will kindly find for them room in your journal. Our emphatic declaration is as follows :—

Once that a man offers himself as a Chela, he must be prepared to be tested (or tempted as Europeans may call it). He will be tried from the first day of his probation to the last, very strictly, and in a thousand and one ways by Chelas of higher and lower grades, by black magicians let loose upon him, by elementaries (*bhoots* and *pisachas*), by elementals;—nay by the GURU HIMSELF—as he and others will be allowed to believe, especially those who judge only from appearance and the delusions of Maya; and the Guru may even send *Mohinis* to try his chastity. The unfortunate Chela on probation will be tempted to commit forgery, theft, and adultery,—what not!! Since the Chela wants to make abnormal progress spiritually and morally, he has naturally to submit to abnormal tests. He has to become victor and trample under foot every temptation, to show himself worthy of taking his rank among the gods of true science. Bliss and success are in store for him if he comes out victorious. Woe to him if he succumbs!...

This may sound strange to the Westerns who are yet crawling on their way to a correct understanding of true Eastern Occultism. It is simply ridiculous and preposterous to see a Chela, whenever discomfited by such trials, playing the part of a Glyndon and blaspheming at his Guru and the noblest of all human sciences—Occult philosophy. There is no limit, we say, as to how far the Guru can go. He can do anything with his Chela, and the latter has to submit, or give up the SCIENCE for ever. A Guru is regarded as God. And he who has placed himself under His care had better submit, or take the consequences. All of the undersigned agree with and corroborate this statement.

- | | |
|---|-------------------------------------|
| 1. T. Subba Row, B. A., B. L., F. T. S. | 58. A. Venkata Sashiah. |
| 2. T. Vijayaraghava Charlu, F. T. S. | 59. K. Ramasawmy. |
| 3. S. Runga Charlu. | 60. G. Seethiah Naidu. |
| 4. S. V. Soondara Charlu. | 61. A. Rathna Sikamany. |
| 5. A. S. Veera Charlu. | 62. A. N. C. Theruvengadasawmy. |
| 6. A. Soobbiah. | 63. S. C. Rathaasawmy Iyengar. |
| 7. S. Ramadass Iyer, B. A. | 64. A. Venkata Rao. |
| 8. C. Vijia Raghavulu Naidu. | 65. P. Venkatasawmy. |
| 9. C. H. Narainasawmy. | 66. P. Narainasawmy Naidu. |
| 10. M. Kasee Rao. | 67. A. Raghaviah. |
| 11. K. Venkoba Rao. | 68. G. Krishniah. |
| 12. Sashagiri Rao. | 69. V. Krishna Iyer. |
| 13. C. E. Bheema Rao. | 70. V. Authicasavam Pillay. |
| 14. P. Madhava Chari. | 71. K. Subramania Iyer. |
| 15. G. Sambasiva Rao. | 72. A. Krishnama Charlu. |
| 16. N. Guru Rao. | 73. Moothiarazhala. |
| 17. H. Krishna Rao. | 74. P. Vasudeva Rao. |
| 18. S. Sanjeeva Iyer. | 75. V. Aroonaghiri Moodeliar. |
| 19. D. Sashagiri Rao. | 76. T. Kuppasawmy Moodeliar. |
| 20. K. Subba Rao. | 77. T. Agambaram Moodeliar. |
| 21. B. L. Narain Rao. | 78. Toke Narainasawmy Naidu, |
| 22. N. Lukshmi Narasiah. | F. T. S. |
| 23. T. Padmanabiah. | 79. N. Ratnasabapati Pillay, B. A., |
| 24. B. Raja Rao. | R. C. E., F. T. S. |
| 25. U. Lakshmi Narasiah. | 80. L. Venkata Varadarajulu |
| 26. M. Rama Rao. | Naidu, F. T. S. |
| 27. B. Venkata Rao, B. A. | 81. Balai Chand Mullick, F. T. S. |
| 28. M. A. Mathuram | 82. G. Narasimham, F. T. S. |
| 29. C. Subba Rao. | 83. G. Soobbiah, F. T. S. |
| 30. V. Venkata Subbiah. | 84. G. Guruswamy, F. T. S. |
| 31. K. Ramachandra Iyer. | 85. P. Murganatham Pillay, |
| 32. B. Venkatasiah. | F. T. S. |
| 33. Venkata Narasiah. | 86. T. C. Rajam Iyengar, F. T. S. |
| 34. M. Varadarajulu Pillay. | 87. A. Theyaga Rajier, F. T. S. |
| 35. K. Sashagiri Rao. | 88. A. Krishta Rao. |
| 36. M. Vanugopaul Pillay. | 89. E. Ramaswamyah. |
| 37. Perumal Naidu. | 90. A. Adiappah. |
| 38. D. Theruvengadam Naidu. | 91. C. Munisami Naidu, F. T. S. |
| 39. S. Ramasawmy Iyer. | 92. B. Narainasawmy Naidu. |
| 40. S. Venkataramiah. | 93. C. Authocasavaloo Reddi, |
| 41. G. Venkoba Rao. | F. T. S. |
| 42. S. Venkatasawmy Naidu. | 94. P. Raghavacharlu. |
| 43. E. Sreenivasiah. | 95. K. Jeavappah. |
| 44. K. Sundara Ramiah. | 96. Chintacoonta Sreenivasa Rao. |
| 45. T. Subramania Iyer. | 97. C. Ragavendra Rao. |
| 46. V. Terumal Rao. | 98. B. Mohini Singh. |
| 47. Govinda Rao. | 99. B. Ragavender Rao. |
| 48. Govinda Singh. | 100. C. S. Vasudevayya. |
| 49. Hanumantha Rao. | 101. A. Bhoomappaiah. |
| 50. E. Sashagiri Rao. | 102. Sirgoopah Sreenivasa Rao. |
| 51. A. Sama Rao. | 103. B. Gurapa Rao. |
| 52. R. Sassa Charlu. | 104. S. Soetharamiah. |
| 53. M. Bheema Rao. | 105. T. Kuniah. |
| 54. Narain Rao. | 106. T. Soobba Rao. |
| 55. M. Rathnam. | 107. S. Bassappah. |
| 56. R. Venkata Subba Rao. | 108. A. Ramanuja Chari. |
| 57. T. Kondala Rao. | 109. Nobin K. Banerjee, F. T. S. |

And 92 Signatures more in Telugu and Canarese.

Our New Branches.

THE THEOSOPHICAL SOCIETY, ORIENTAL AND OCCIDENTAL.

WE are happy to notify to our Fellows throughout the world, that in addition to "The Theosophical Society of the French Spiritists" at Paris—(France)—a Branch founded in 1879—two very important new Branches in that city have been duly established and chartered by the President-Founder and Council. One of them to be known as *Société Théosophique d'Orient et d'Occident*, "Theosophical Society, Oriental and Occidental," has elected for its President the Right Honorable Lady Marie, Countess of Caithness, Duchess of Pomar, now established in Paris. "Strange enough," the noble Duchess was formally "elected President on the 7th of June, and quite by *seeming chance*," as the lady writes in a private letter. Under the able auspices of this talented lady, (the well known authoress of works upon mystical subjects, and of many valuable articles on the science of transcendental spiritualism), we feel sure the Society cannot but flourish and prosper. The new Branch starts with the extremely laudable intention of editing a journal of their Society in French, for the benefit of those French Theosophists who do not understand English. Thus, at least, we may have the hope of avoiding in future any such misunderstandings as fell recently to our lot with spiritists of the "Paris Theosophical Society," who accused their Indian Brethren of preaching the annihilation of human spirit. We feel proud of the distinction thus conferred upon our own sex; and, we admire the good sense and discrimination shown by the Fellows of two of our most important European Societies—the "London Lodge" (as the "British Theosophical Society" is now called), and the *Société Théosophique d'Orient et d'Occident* of Paris—in choosing for their respective Presidents two ladies than whom there are not perhaps more spiritually gifted in the whole West.

SOCIÉTÉ SCIENTIFIQUE DES OCCULTISTES DE FRANCE.

(Scientific Society of the Occultists of France.)

SUCH is the name of our other Branch at Paris. This one promises to be composed only of such men as have attained a name and fame in scientific achievements. We are happy to announce that while the President of this Theosophical Branch, M. le Docteur Fortin, is a great physician, and a gentleman profoundly versed in the old Hermetic Philosophy and Astrology, his Society counts already among its members such eminent men of science as M. L. Levy-Bing, a famous linguist, philologist and archæologist, the author of the *Linguistique Dévoilée* (a scientific work, the review of which will soon appear in these pages), and M. Jean Aime de Cazeneuve, a philosopher and author, whose works will be also noticed with the attention they deserve. The new Society, therefore, promises to become very soon the nucleus of true science and philosophy.

Thus we have now three theosophical centres at Paris, three Branches quite distinct from and independent of each other. While each of them works on its own special lines of sympathetic preferences, free from any restriction or trammels from any of its sister Branches, whether in Paris or elsewhere, yet under the Rules of the Parent Society they have to accept one common watchword on their Banners—"Universal Brotherhood"—remembering that mutual tolerance and respect for each other's ideals and beliefs, however widely they may mutually diverge, is the *sine qua non* of our common Theosophic aspirations. Let each of the Branches strike its own keynote, develop and preserve an individuality of its own;

and even, unless found necessary for common good, none need be identified with the other. The Parent Body is pledged to show an equal care for, and respect to, all her Branches the world over. It is bound to help each and every one in its special pursuit and researches. And it was her policy from the first, unless called upon, never to interfere with the inner work or management of a Branch so long as the latter follows the broad path traced for itself in accordance with the Rules and Bye-Laws of the Parent Society. "There is no Religion higher than Truth," ought to be the motto of each Branch, as it is that of the original Association. We are all pioneers of, and the persecuted pilgrims to, the one and the same shrine, under whatever aspect the divine goal may appear to us individually. Scattered all over the globe; every small group—having once chosen its own path—being bound to move on—unless it prefers to shamefully desert its colours—notwithstanding persecution and difficulties; surrounded by ill-wishers and a common enemy whose name is Legion; the Theosophical Branches must, and are solemnly pledged to help each other—difference of races, conflicting beliefs and aspirations notwithstanding. Thus we hope that the dark sons of Ind, the Theosophists of Asia, stretching their hands across the seas and oceans, will welcome their new white Brethren of Paris, and that the latter will return the fraternal greeting.

THE GYANODAYA THEOSOPHICAL SOCIETY (BARA-BANKI.)

PROPOSED by Pandit Parmashree Dass that since the number of members requisite for a Branch had been initiated at Bara-Banki, it would be advisable to organize a regular branch here; seconded by Babu Hardeo Sahay; and carried unanimously.

Resolved, that the branch be called the "Gyanodaya Theosophical Society."

Resolved, that the following gentlemen be elected office-holders of the Branch for one year, subject to the approval of the President-Founder in Council.

President..... Pandit Parmashree Dass.
Vice-President..... Babu Hemnoth Mozumdar.
Secretary and Treasurer. Pandit Brij Mohun Lal, No. 2.

Resolved, that the bye-laws of the Parent Society be temporarily adopted.

BRIJ MOHUN LAL, No. 2,
(Pro-tem) Secretary.

BARA-BANKI,
The 8th July 1883. }

Approved.—H. S. OLCOTT,
P. T. S.

Official Reports.

THE MADRAS THEOSOPHICAL SOCIETY. (ESTABLISHMENT OF SANSKRIT SCHOOLS.)

A MEETING of the Society was held on the evening of 1st July in the Library Hall at Triplicane, to consider measures for the purpose of co-operating with the Committee recently formed, at the advice of Col. Olcott, of some of the leading men of the town, for the promotion of Sanskrit Literature. Some valuable suggestions were made by a number of our Brother Theosophists, which, being unanimously adopted, will shortly be laid before the Committee.

Our worthy President, Dewan Bahadur R. Ragoonath Row, then proposed that a clause be added to the rules of our Branch to the effect that every fellow of the *Madras Theosophical Society*, desirous of continuing his membership, must solemnly engage himself to send his children or his wards to a Sanskrit school to be started by ourselves, before sending them to any other school, whether English or Vernacular. The children must first have elementary instruction in Sanskrit before any other language is taught to them. If this rule were adopted, added our respected President, he would gladly

contribute rupees thirty per mensem for the support of such a school, during his life time, and then to leave a legacy of ten thousand rupees for its maintenance. The proposition was unanimously carried with acclamations. M. R. Ry. P. Sreenivas Row Garu, F. T. S., Judge of the Madras Small Cause Court, and M. R. Ry. P. Parthasarathy Chetty Garu, promised to pay rupees fifteen and rupees ten per month, respectively, for the same purpose. Other members too followed the example, and we already had a promise of nearly sixty rupees a month on the spot. Another rule was desired to be added, requiring every Theosophist of our Branch to pay no less than an anna per month for the School Fund. This resolution too was unanimously carried. A Committee was then formed, with Dewan Bahadur Ragoonath Row, F. T. S., as President, and M. R. Ry. P. Sreenivas Row Garu, F. T. S., as Secretary, for the purpose of framing rules for the conduct of the new schools to be started. The Committee met on the evening of the 21st at the house of the Secretary, for considering the rules framed by M. R. Ry. T. Subba Row Garu, to whom the task was entrusted. It was then resolved to open three schools, one in Mylapore, another in Triplicane, and a third in Black Town, so that our Brothers who are scattered all over the town and live at a considerable distance from one another may not find it difficult to send their children to the school nearest to their locality. It will be the business of the Committee to see that *no sectarian* education is given, that Hindu morals are taught to the children, that the lessons are properly given, and other minor details of work. The credit of this excellent and patriotic move is due to Mme. Blavatsky, whose presence and remarks at our first meeting led to the present result.

T. SUBBA ROW,
Secretary.

THE POONA THEOSOPHICAL SOCIETY.

At a Meeting of this branch held on 15th July 1883, a report as to the doings of the past year was read and adopted and the following office bearers elected:—

President..... Khan Saheb Navroji Dorabji
Khandalvala, B.A., L.L.B.
Vice-Presidents Mr. A. D. Ezekiel.
Mr. Ganesh Krishna Garde,
L.M.S.
Secretary and Treasurer. Mr. Rajanna Lingu.

RAJANNA LINGU,
Secretary & Treasurer.

THE LONDON LODGE OF THE THEOSOPHICAL SOCIETY.

I AM requested to inform you that at the last meeting of the British Theosophical Society, held at 1, Albert Mansions, Victoria Street, S. W., on June 3rd, 1883, it was proposed by Dr. Anna Kingsford, and seconded by Mr. A. P. Sinnet that this Branch of the Society be in future called the London Lodge of the Theosophical Society; and that this decision should be intimated to the President, Colonel Olcott, suggesting it as a precedent for the adoption of other branches.

W. F. KIRBY,
Secretary, London Lodge of the Theos. Society.

The above change of title approved for the London Branch. The further alterations suggested may be submitted to the General Council at the Anniversary Meeting in December next.

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

THE IONIAN THEOSOPHICAL SOCIETY.

THE President having convened a General Meeting of the Fellows on the 4th Instant, for the election of officers

for the present year, and for the transaction of routine business, they unanimously confirmed:—

President..... Dr. Pasquale Menelao.
Vice-President Dr. Nicolò Gonemis.
Corresponding Secretary. Mr. Otho Alexander.
Recording Secretary..... Mr. Alexander Rombotti.
Treasurer..... Mr. Demetrio Socolis.

The comparative inactivity of the Branch for the last two years was due to the absence of Dr. Nicolò Gonemis in Athens, Mr. Socolis' departure to France, and Mr. A. Rombotti's to Italy, &c.

The address published in the Supplement to the *Theosophist* (Vol. 4, No. 2) of November last, headed "The Individuality of Branches," called forth, as therein suggested, a categorical specific answer of the views and aspirations of this Branch—embodied in a report addressed by the President of this Branch to the Parent Society direct.

OTHO ALEXANDER,
Secretary.

7th May 1883.

THE COLOMBO THEOSOPHICAL SOCIETY.

I have the pleasure to report for the information of the General Council that the third Anniversary of this Branch was celebrated on the 7th Instant. The President-Founder who arrived here on the 30th Ultimo, was in the chair, and the following officers were elected for the ensuing year:—

President.....Andris Perera Dharma Goonewardhane, Esq.
Muhandiram.
Vice-Presidents. William de Abrew, Esq., and Don Corolis, Esq.
Treasurer..... H. Amaris Fernando, Esq.
Secretary..... C. P. Goonewardhane, Esq.

13 *Councillors*:—1. John Robert de Silva, Esq.; 2. William Fredrick Wijayasekera, Esq.; 3. B. Harmanis Coorey, Esq.; 4. U. D. S. Goonesekera, Esq.; 5. N. S. Fernando, Esq.; 6. Sadrus Silva, Esq., 7. D. D. Padris, Esq., 8. Simon Perera Dharma Goonewardhane, Esq.; 9. D. N. Tillekeratne, Esq.; 10. K. Abraham Perera, Esq.; 11. M. Samel Perera, Esq.; 12. Weragama Punchi Banda, Esq.; 13. A. P. Goonesekera Obeyaratne, Esq.

The Hall was tastefully decorated and the 33 members present were entertained at a splendid banquet.

The usual interesting and instructive address from the Chair was followed by speeches from members: in the course of which many expressed their willingness to make every sacrifice for the cause of Theosophy whenever it stands in need of such.

During the term of office, as President, of Mr. Andris Perera Dharma Goonewardhane,—a staunch Buddhist gentleman of affluence and known generosity, it is hoped that the Society will ere long be in a position to have a suitable building for its Head Quarters.

A special vote of thanks was proposed and unanimously carried for the zeal and untiring energy shown by the retiring President, Mr. Andrew Perera, who held the office ever since this Branch was organized in 1880.

At the adjourned meeting, held on the 12th instant, resolutions were adopted with regard to the Buddhist Press Fund, the Sinhalese National Buddhist Fund, and other matters connected with the establishment of Buddhist Schools, &c., and it was stated at the meeting that Mr. Tepanis Perera, ex-Vice President, who has established two schools at his own expense, has 150 boys and 50 girls now under instruction, and the Government has been pleased to aid the schools with grant of money. The Society adopted a resolution expressive of its high appreciation of Mr. Perera's unselfish public spirit.

Funds have been subscribed to purchase a press and equip a printing office, and the Society's weekly Sinhalese Journal "Sarasavi Sandaressa" will shortly be printed by ourselves at the Head Quarters.

It is also determined to send three delegates from this branch to the coming anniversary of the Parent Society at Madras.

Col. Olcott came here at the urgent invitation of the leading Buddhists of Colombo to give them counsel as to the best course to adopt with respect to the recent bloody attacks upon a Buddhist procession by Roman Catholic rioters. He

has had several interviews with the Governor, Lieutenant-Governor, and other high officials on this subject. He has prepared several highly important legal documents, and every Buddhist looks upon him as the person best qualified to represent their grievances to their rulers and obtain redress.

C. P. GOONEWARDENE,
Secretary T. S.

13th July 1883.

THE PRESIDENT-FOUNDER'S RECEPTION AT TINNEVELLY.

COLONEL OLCOTT, who was invited to visit this station on his way from Ceylon to Madras, landed on the 16th Instant at Tuticorin, and on the evening of the next day, the *seventeenth*, arrived at the Tinnevelly Railway station by the 6-5 train.

The first native gentleman of the place, the pensioned Sadr Court Judge of Travancore, Vedadrisadasa Mudaliar, received him on alighting from the carriage with a pair of large jasmine garlands. The pagoda authorities honored him with the *prasad* and *purna kumbham* (the mystic pot filled with water). All the native officials, all the vakils, and all gentlemen of note of the place were present at the station to do honor to the white man, from the antipodes, who had adopted India as his home and who had devoted his life for the spread of the lore of her Rishis. The people were not willing that he should *drive* to the residence prepared for him, although it was so arranged beforehand. They were for a grand procession in true Oriental style. They compelled him to mount an open palanquin which was borne leisurely, on the shoulders of six men. It was a grand sight, the like was not seen before, people say. First came the stately pagoda elephant with its tinkling bells, then about twenty-five persons carrying as many red flags, then the English band from Palamcottah, closely followed by the native musicians. In the centre was the white Rishi's palanquin, near which stood a flower man keeping up a ceaseless shower of fragrant flowers of all sorts, all the way until the bungalow was reached. Next to the palanquin came the stately carriage of the respected pensioned Judge followed by more than fifty carriages of all kinds belonging to native gentlemen. When the residence prepared for him was reached, before he alighted from the palanquin, a native poet songster recited an *ex tempore* song composed for the occasion on the spot.* The Colonel then entered the bungalow amidst deafening shouts. The day's proceedings closed with an eloquent and touching speech from Colonel Olcott, thanking his adopted brothers for the kindness shown him in this part of his adopted country.

On the evening of the next day the President-Founder gave an *ex tempore* lecture. As the audience was very great and no place could be found here to conveniently accommodate all, the meeting was held in open air on the extensive grass plot in front of his bungalow. The lecture lasted an hour. The Colonel eloquently dwelt on the superiority of esoteric Hinduism over all the religions of the world, and exhorted the Hindus to dive deep into the truths of their forefathers' religion, which, he said, was nothing more or less than experimental philosophy from beginning to end. When the lecture was over, the Secretary of the "Aryan Forefathers' Society" read a report of their doings

during the last year. The Colonel was pleased with the way they went to work and started with great success on the spot a subscription list for a library for the Society.

From 8 to 12 in the morning on the 19th and 20th he treated mesmerically all patients that came to him. Some were immediately cured, and others, who were suffering from chronic diseases that could be cured only by repeated sittings, obtained temporary relief.

On the evening of the 20th he went to the pagoda to water with rose water the famous cocoanut tree he had planted there during his last visit,* and about which *certain persons* set a *canard* before the public to the great amusement of the latter and to the profit of the newspaper editors. Col. Olcott was accompanied by the members of the Theosophical Society. The trustees of the pagoda as well as some distinguished members of the Temple Committee received him at the gate with music and garlands and *prasad* and *purna kumbham*. He went in procession to the tree. The crowd was too great to preserve proper order. When he came to the tree which had grown vigorously during the last two years, he held the rose water in a silver sprinkler high in his hand, evoked on the nation the blessings of all the Mahatmas, and in their name watered it with great ceremony. After this he mesmerised the tree from top to bottom for about ten minutes, formally gave it the name of the *Kalpavriksha*, and then concluded the ceremony. But it was intended by *those above* that he should not leave the place without doing something to stir the hearts of the people. When he came to the front of the pagoda near the gold plated *Dwajastamba*, a man came to him who was deprived of his speech some three years ago by sickness. Amidst a great crowd, right in front of the Nelliappar temple, the Colonel laid his hands on the unfortunate dumb man. Seven circular passes on the head and seven long passes, all occupying less than five minutes, and speech was restored to the no more unfortunate man! The Colonel amidst deafening shouts of applause and thundering clapping of hands, made him pronounce the names of Siva, Gopala Rama, Ramachandra and other deities as glibly as any other bystander. † The news of this restoration of speech spread at once throughout the town and created a great sensation. Before he had returned to his carriage the whole town and the suburbs to a man had heard of the *miraculous* event. Many could hear, as they were coming out of the temple, school boys hotly discussing with one another whether this power claimed by Jesus could be exercised by any of his followers, making so much fuss in the town about their saviour.

He started at 8 in the evening for Trevandrum, from which place he had received an invitation.

A copy of the proceedings of the meeting of the local Branch Society on the evening of the 19th is enclosed for publication in the Supplement.

TINNEVELLY, } S. RAMASWAMIER,
21st July 1883. } F. T. S.

THE TINNEVELLY THEOSOPHICAL SOCIETY.

At a Meeting of the Members of the *Tinnevelly Theosophical Society*, held at Vannarpat, on the 19th day of July 1883, the President-Founder in the chair—the Secretary, T. Muthia Pillay, read a report on the proceedings of the Branch since its organization in the year 1881. Eight candidates were then initiated, among them the respected pensioned Judge of the Sadr Court of Trevandrum.

* Last year the Missionaries assured the public through the columns of the newspapers, instigated by Bishop Sargent, who also wrote a letter to this effect himself, that this identical tree had been dug up, and great indignation expressed by the Brahmins at their having been persuaded even to plant it, allowing their sacred pagoda to be polluted by a foreigner. Of course this untruthful statement was denied by the Theosophists. Who now has told the truth—the heathen or the Christian? But then we must not forget that the good *padrees* hold more than ever with St. Paal when they have anything to do with the Theosophists.—*Vide* Romans, chap. iii. v. 7, to which we draw our readers' attention.—*Ed.*

† We hereby certify that in our presence Col. Olcott has just restored speech to Oomayorubagam Pillay, son of Utheravasagam Pillay of Palamcottah, after a treatment of less than ten minutes. For three years he has not been able to pronounce any word except the first syllable of the name of *Rama*, and that but indistinctly. He can now articulate many words plainly and in a loud voice.

UTHERAVASAGAM PILLAY (father of the patient);
SOCCALINGAM PILLAY (his uncle);
SONACHELLUM PILLAY (his father-in-law);
N. PADMANABHA AIYER, F. T. S.,
VALLINAYAGAM PILLAY.

The above is strictly true.

உமையொருபாசம்பின்னா

OOMAYORUBAGAM PILLAY (the patient.)

TINNEVELLY, 21st July 1883.

* The following are the vernacular stanzas:—

பல்லவி.

தெரிசனங்கண்டார்ச்சு மறுசென்னமில்லை
வரிசையுடனம்பலவன்வாழ்கின்ற தில்லை (தெரிசனம்)
சுரணங்கள்.

இரவுபகலிடை விடாதேகரசு	பத்தி
இன்பமுநுமானந்தம் பொங்குவரும்	நத்தி
பரவிவருமவனருகிலணிமாதி	சுத்தி
பணித்துவந்துசிறந்தம்பலத்தைவலம்	சுத்தி. (தெரிசனம்)
சொர்ப்பனமென்றிவ்வலகம்தோன்றிவரும்	வேதம்
சொன்னததுநீயென்றபடியாகும்	போதம்
அர்ப்புத மிருதங்கமொடு தானவகை	கீதம்
அநவரத்திருநடனமாடிவரும்	பாதம். (தெரிசனம்)
அல்லும்பகலோயாத அடியார்கள்	கோட்டி
அரகராவென்றமிற தபாமைதை	கூட்டி
தில்லையாழ்துணர்சுனை கைப்பிடித்துக்	காட்டி
கிச்செனவெனினா நிரந்துபாவெளியை	காட்டி. (தெரிசனம்)
கஞ்சண்ட கண்டனுக்கு சொன்றைமலர்	சாற்றி
நல்லதிருச்சாந்தணியும் அம்பிகையை	போற்றி
குஞ்சிதபதம்தனது மனதிலுற	வேற்றி
ரோபாலகிருஷ்ணன் தொழும் நடராஜ	மூர்த்தி. (தெரிசனம்)
கலித்துறை.	

பஞ்சப்பொரியினை யொன்றாகியாசை பவமறுத்து
வஞ்சகமாயையை நீக்கித் தவத்தை வளர்த்து அரன்
சஞ்சமலர்ப்பதஞ் சேவைகொண்டா னந்தங் கண்டுகொண்டாய்
தஞ்சமென்றோர்களைக் கார்க்குமால்க்காட்டு தயாநிதியே.

An election of officers was then held and the following were unanimously chosen.

- President..... Vedadrisadasa Mudaliar;
 Vice-Presidents..... (1). P. Teroomal Row,
 (2). C. Ramasami Pillay,
 (3). S. Ramaswamier.
 Councillors (1). Chinnathambi Pillay,
 (2). Veerabaghu Pillay,
 (3). Ramachandra Aiyer,
 (4). Kuppasami Aiyer,
 (5). Permanayagam Pillay,
 (6). Ramalinga Mudaliar,
 (7). Somasundrum Pillay.
 Secretary..... S. Sundram Aiyer.
 Treasurer..... P. Soobramoney Pillay.
 Assistant Secretary..... S. Ramachandra Sastri.

The President-Founder then gave instructions to the members respecting the establishment of a Library for the Society and its probable cost. There being no further business, the meeting was dissolved.

S. SUNDRAM AIYER.
Secretary.

Approved.
 H. S. OLCOTT,
P. T. S.

Personal Items.

COL. H. S. OLCOTT, President-Founder of the Theosophical Society, crossed over to Tuticorin from Colombo (Ceylon) on the 15th of July. On the 17th he reached Tinnevely, whence he left on the 20th for Trevandrum, where he was invited to form a Branch Society. On the 27th he returned to Tinnevely to come up to Madura and other places.

MME. H. P. BLAVATSKY, Corresponding Secretary of the Theosophical Society, left Madras for Ootacamund on the 7th of July. All communications for the *Theosophist* Office should not therefore be addressed to her name. She will stay there for over a month. Private correspondence may be forwarded to her during that period, to the care of Mrs. Morgan, Snowdon, Ootacamund. All letters to her name, received in this office, will be re-directed to her to Ootacamund.

BABU BALDEO PRASAD, Secretary of the Meerut Theosophical Society, went over to Allahabad and Partabgarh in the beginning of April. At the latter station, he delivered, at the request of Pandit Tribhuvan Nath, F. T. S., a lecture in Urdu on "Theosophy and its advantages." The meeting was a large one, and the lecturer engaged the attention of the audience for nearly two hours and a quarter. A Branch Society is soon expected to be formed there. The projected visit of Col. Olcott to that place in his Northern Tour will no doubt bring about the result much earlier. Our Meerut Brother had intended to visit Moradabad also; but his illness,—which confined him to Bareilly, his native place, till the summer vacation was over,—prevented him from undertaking the contemplated journey. We hope our friend and brother will completely recover ere these lines fall into his hands. Throughout all the vicissitudes and convulsions our infant Society had till lately to undergo, Babu Baldeo Prasad has ever remained true and faithful to the CAUSE he has allied himself with. May his good Karma continue to inspire him with patience and perseverance to go on with the good work he has begun!

MR. KHUSHWAGT RAI, F. T. S., of Meerut, and Editor of the *Jalwai Zur* and *Prince of Wales Gazette*, has gone to England to study for the Bar. In communicating this information to us, the Secretary of our Meerut Branch adds:—"Our Brother has reached London safely, and we are proud to say that he has been already presented to His Royal Highness the Prince of Wales." We wish our Brother every success, and hope he will be a second Pandit Shyamji Krishna Varma, F. T. S., whose successful career has been so highly spoken of by Prof. Monier Williams and by the Indian papers—a fact referred to, with pride and satisfaction, more than once, in these columns.

We are glad to learn from the Bombay papers that His Highness Dajiraj, F. T. S., Thakore Sahab of Wadhwan, has reached London without any further accident. "All is well that ends well."

Says the *Indian Mirror*:—
 MRS. ANANDBAI JOSHI, F. T. S., the Mahratta lady, arrived in America on the 4th June last. She writes to one of her friends as follows:—

On the 16th I left London for Liverpool, and sailed for America the following day at 3 P. M., by the S. S. *City of Berlin*. We reached Queen's Town on the 18th at about 10 A. M. We were to go further the same day, but the engine got into disorder. We were, therefore, detained there for more than a week. We arrived in America on the 4th June 1883 at noon. Mrs. Carpenter having come on board the steamer to receive me . . . I saw all the letters waiting for me, and burst into tears. My heart was heavy, and my eyes swollen. I passed a few minutes in this state when I at once started. I blushed at the display of my own weakness at a time and place like this. I blamed myself; and said—"Is my courage so small that I should sit weeping? No—never." . . . I got up, and took the letters, and stepped down where Mrs. Carpenter was sitting. It was now five o'clock. I was rather tired. My head was warm. The day was hot. Then I wrote my letters to you. Now visitors began to pour in. Now I was told "here comes Mrs. A. with her daughter;" "here comes Mrs. B.," who is followed by the minister. So, in the space of a few hours, the visitors who called were many. It was past ten, and still they were coming. At last Mrs. Carpenter was obliged to shut the windows, so that no one could see me in; and so I escaped visitors. It was a happy day. They called it a holiday. They said the sun was so bright that day that they never saw anything like it. I was seated in a rocking chair with flowers in my hands. Lady friends came, embraced, and kissed me, and gave me flowers. Since I left you I have had nothing but kindness. Every body is kind to me. We have hot weather, green grass, loving trees, pleasant breeze and flowers, cool wind, kind friends, and comfortable rooms. Helena is a sweet little girl, and Eighmie a clever, studious companion. I am so happy. Do not be discouraged. Remember the good old maxim "Let patience have her perfect work." I will write about my voyage as soon as I can.

OBITUARY.

WE ARE sorry to announce the premature death (if death it is!) of our young Brother of Bhaugulpore, Babu Jogendro Nath Basu Sarbohdhary, at 5-30 P. M., on Monday, July 9th. He died for the world, but we hope neither for his parents nor those he loved. His death, as recorded by and narrated to us in a short letter by Brother Babu Ladli Mohan Ghose of the same town, is peculiar, and we hope to have the facts detailed more fully by him for the benefit of our Fellows. All we feel at liberty to give out at present is as follows:—

On Thursday (July 5th) Brother Jogendro Nath Basu got slight fever while at his official duty in the District Judge's Court. On Friday he felt better, and his father—a physician of repute in his town—thought the ailment too trifling to prescribe any medicine. On Saturday and Sunday he got relapses of the same, but no attention was paid by him to the slight attack and he did not even rest on his bed, until Monday at noon. It was only then that he told his father that it was "the state of *Samadhi* he was passing into." He confessed that he had "been practising *Yog* for the last two months, and now hoped to become *Siddh*, for he was going to the Himalayan Brothers. . . . They had ordered him to follow them" . . . He then asked the blessing of his father and mother, who, upon getting alarmed, sent for a doctor. But he begged them not to mourn for their son, since he was leaving them but "to learn *Yog* with the Mahatmas and was going away because THEY wished he should, and that he felt very, very happy." He never lost his consciousness for one single moment until he seemed to pass away. A few moments before that, he addressed the doctor (a Brahmo), thus:—"Oh you, Brahmo physician! You have no faith in our Aryan religion, nor in the Himalayan Brothers—the Aryan Rishis—though they are present . . . here" (meaning in the room, as probably he saw them). "My death will be an example to you all!" And—he died. "His father," writes our Brother Ladli Mohan Ghose, "is proud that his son should have got so glorious a death."

We hope of being able to give more particulars next month about this strange occurrence. We know of two similar cases, the last one having happened about two years ago.

THE THEOSOPHIST

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EMBRACING MESMERISM, SPIRITUALISM, AND OTHER SECRET SCIENCES.

VOL. 4. No. 12.

MADRAS, SEPTEMBER, 1883.

No. 48.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OUR FIFTH YEAR.

AGAIN we have the pleasure of noting the continued prosperity of the *Theosophist*, and the fact that its publication will be continued as heretofore. The experimental stage was passed a few months after the journal was launched, and it now appears to be growing in influence even more decidedly than in circulation. Yet the latter has long been extensive enough to reach regular subscribers in nearly every quarter of the globe; and the contributions which some of these have made to its columns have been alike instructive and interesting. With some of them friendships have also been formed by the founders of the Society, which are likely to be lasting. Such is the case usually where the tie is based upon a community of intellectual tastes and moral aspirations. Begun as a convenient channel through which to reach the scattered members of our Society, the journal has become a delight to its founders, and the task of conducting it a labour of love. Its most important feature is that the adept Mahatmas, until now hidden from the sight of the public, and guarding the fact of their very existence a close secret, have permitted many occult truths to be given out, through Chelas, in its pages. And as these seeds of thought have here and there found soil for their germination, though for the most part they have fallen on the hard and stony ground of modern "culture" (!) the series of *Fragments of Occult Truth* will be continued and other pregnant ideas thus disseminated. The hidden meaning of the Aryan Shastras being a matter of the highest importance for Hindus and others to learn, such expositions will be from time to time made in the journal. We shall begin this work by expounding, so far as permitted, the esoteric meaning of the text of the BHAGAVAT GITA. One of the first numbers of our Volume V will contain the first chapter, and the commentary be continued monthly until the whole is finished. Some of our readers, especially Hindus, will be doubtless astonished to discover the almost perfect identity between the concealed sense of this immortal epic and the Arhat Tibetan Doctrine, which has been in part expounded in the *Fragments*, and other writings. Colonel Olcott will, as heretofore, write in the intervals of leisure allowed him by his arduous official duties; and, at our request, explain the scientific rationale of his seemingly miraculous cures. A new field of scientific discovery has been opened up by the learned Prof. Jaeger, of Stuttgart, in his researches into the nature of odors and the law of their propagation. This subject involves even the question of a molecular psychology, and its high value was shown by Dr. Leopold Salzer, F. T. S., of Calcutta, in his paper at the first anniversary celebration of the Bengal Theosophical Society, reprinted in our number for July. Should

any additional discoveries be made in this field, Dr. Salzer will, with his usual kindness, report them through the *Theosophist*. The masterly expositions of ancient Aryan philosophy, by Mr. T. Subba Row, B. A., B. L., F. T. S., which have attracted wide notice in Europe and America as well as at home, will be continued; and we are promised the favours of many other able scholars.

As there is every likelihood of an eager demand for the forthcoming volume, on the above and various other accounts, it will be but a kindness to remind our present subscribers and readers that we publish an edition only large enough to meet the demand, and cannot undertake to supply back numbers after the edition has been exhausted. To be sure of a set for the year, then, one must send in his name and money as early as possible. Since the magazine is not published for profit, and the proprietors have hitherto given its whole earnings and much more towards the support of the Theosophical Society, we will not consider ourselves open to the reproach of covetousness, if we beg our subscribers to try to enlarge its circulation. Each can without much trouble send in the name of at least one new subscriber, and so help on a movement which grows by its own inherent vitality, and has never been nursed or stimulated by artificial means. Fellows of the Society are especially bound to do this much, since the *Supplement* published solely for the benefit of our numerous Branches to announce and discuss in it our Society's business—is printed entirely at the expense of the Founders. The circulation of the *Theosophist* is the soil from which every recent branch of the Society has sprung.

It will have to be again noticed that our subscribers have been given much more matter in the Volume than was promised: instead of the agreed 288 pages, Volume IV has contained 430, including the Supplements. These latter addenda form, in fact, a large Journal of the Society in themselves, and as said, is printed at the exclusive cost of the Founders, since no Branch or individual member has seemed to feel called upon to contribute towards the expense. Let us hope that when those two individuals shall pass out of sight, others may take their places who are as willing to carry the burden without waiting for the cheerful help that the leaders of public organisations usually receive from their colleagues, especially when their services are given gratis.

The Business Notice of the Manager will be found on our last page.

ERRATA.

Owing to the negligence of final proof-reading two misprints and blunders were allowed to appear last month in the *Supplement*.

On page 1, 2nd column, 14th line from below, it reads:

And would it be then either fair or just to sacrifice the vital interests of the majority because they are non-Christians and supposed to belong to "the dusky and Heathen majority"—to the &c., whereas it ought to read:—

And would it be then either fair or just to sacrifice the vital interests of the many because they are non-Christians and belong to "the dusky and Heathen majority" to the &c.

On page 3, 2nd column, from 15th line from the top, it reads:

"Scattered all over the globe; every small group—having once chosen its own path—being bound to move on—unless it prefers to shamefully desert its colours—notwithstanding persecution and difficulties; surrounded, etc—is legion; the Theosophical Branches, etc."—when it ought to read:—

"Scattered all over the globe; every small group having once chosen its own path, unless it prefers to shamefully desert its colours, is bound to move on—notwithstanding persecution and difficulty. Surrounded by ill wishers and a common enemy whose name is legion, the Theosophical Branches, etc."

FUNDAMENTAL TRUTHS ETERNAL.

By GILBERT ELLIOT, F. T. S.*

In *Westermann's Monatshefte*, No. 299, published at Brunswick in August 1881, there was an article by Ernst Kaff, "Zür neuen Weltanschauung"—The new view of the World—in which Kaff quotes and reviews Dr. O. Hahn's work on Meteorites and their Organisation. I extract as follows:—

"About the year 1865 news came to Europe of a discovery at Montreal in Canada which caused much surprise to Geologists and Palæontologists. It was said that fossil remains of animals had been found inside certain balls embedded in the Serpentine limestone of Montreal. In the controversy which followed, Hahn wrote so vigorously against that view of the discovery which called the Montreal fossils *Eozoon*, and asserted they were parts of animals, that the University of Tubingen presented him with a Doctor's degree, and he received an invitation from the Government of Canada to pursue his studies at Montreal; which he did, making large collections of fossils taken from the limestone of the Laurentian Gneiss, being the oldest sedimentary stratification of the earth."

Hahn in his work "Die Urselle"—The *Original Cell*—published in 1879, proved not only that the Laurentian rocks contain vestiges of *algæ*, which he rightly calls *Eophyllum*, instead of *Eozoon*, but that granite, gneiss, quartz, some basalts, diamonds and even meteorites, contain in them vestiges of vegetable life. Thus he did such minute and numerous microscopic observations, as might be expected of a careful German scientific observer.

At first it was objected that Hahn's observations were fanciful, that he had mistaken arrangement of the substances he was looking at for *algæ*. But this explanation was worthless to disprove evidence exhibited in thirty plates, containing three hundred figures, showing, as he says, results, which the modest microscope alone is capable of disclosing.

While Hahn was writing—Preuss also, unknown to Hahn, was publishing—"The Physical meaning of Life in the Universe," and both, being philosophical writers well known in Germany, came to the same conclusion regarding life: that it is all-pervasive. Hahn's observations prove life to have existed inside meteorites.† Preuss steps firmly over the hypothesis of an inorganic lifeless earth kernel, explaining the construction of the globe to have been altogether largely caused by what he calls "the exchange of organic creations of multitudes."

Hahn in his latest work on Meteorites says, "This earth is not only the courier of organisations, but they have created the courier;" and he adds—"the kingdom of animals in a stone fallen on this earth brings us news of the same sway acting throughout the Universe and uniformly causing it: namely, LIFE!"‡

Charles Darwin accepted Hahn's collections of photographs of fossils found in meteorites, in the metals, and in the oldest crystalline formations of the earth, as proof of the earliest evolution of life.

This concurrence of Western scientific opinion and discovery struck me forcibly when I was reading an article published at page 205 of the May 1883 Number of the *Theosophist*, "The Religion of the Future."

The correctness of the doctrine, that ideas based upon fundamental truths pass through different minds simultaneously,—and at all places all over the world, is as manifest as that Life pervades all matter. What I am now writing tends to support the explanations of evolutions of the seven kingdoms through the seven worlds contained in number VIII of the *Occult Fragments*.

The truth of the great principles of evolution forces itself into view of scientific observers everywhere. In Germany, besides Preuss, Dr. Weinland and Dr. Zäfer, zoologists of the first order admit that the zoophytes which make coral have been found in chondrodites,* of meteoric origin, in olivine† and in felspar.‡ Hahn in his last publication testifies to having discovered low forms of *animal life* in crystalline formations, so much so that he says chondrodites, olivine, and felspar are formed not merely of layers of dead animals, but that their bodies are woven together like felt. These German writers in opposition to a theory of French savants contend that the system of melting processes set forth in Daubrée's experimental geology, cannot apply to the animalculæ detected by the microscope in meteorites, &c; because it is admitted that the molecules of molten matter are larger than the atoms $\frac{1}{1000000}$ of an inch in size in which the microscope has disclosed vestiges of animal life.

Thus Hahn in dealing with the condition of meteoric iron, destroys the assumption that plants and animals could not have become iron. He makes it certain that the meteoric iron in which he found forms of sponge and ironoides could not have been the result of a smelting process; and then he reflects that the earth's interior, being, as has been ascertained by weighing the whole earth, of so high a specific gravity as to necessitate the supposition that it contains heavy minerals, still, may be nothing more than masses of vegetable and animal life out of which the matter that now forms it, evolved during the earliest stages of the planet which has been from the first, as indeed it is now, a mass growing out of the life which it supports, which dies upon it and so becomes its food. Therefore life and death beget life.

Kaff also, in the article I have under treatment, notices the discovery of certain Maori documents, by Mr. White, Secretary of the Government of New Zealand, containing the Polynesian creation myth.

This philosophic product of Cannibalism evinces an Orphic, Chaldaic, Buddhistic and Vedistic origin. The account is, that the first awakening, or rolling or moving of the original power "Po"¶—was manifest by the first "Kore," the *nothing*—or non-being, in the pre-undivided darkness, out of which came—separated by a certain space of time—"Tepo," the night from which evolved in the *æons* of time "Te-ka-punge," the longing for disturbance (or dis-harmony) extended in continuation to "Waia" (German *schumpt*) a special degree of longing for. Thence "Te-ke-kume"—Sensation (conscious longing) growing to "Te-Papuke," the spreading out of longing. The first consequence of which was "Te-Hihire," the exchange from spirit to matter. The first

* A yellow brittle mineral, found in crystalline limestone. It consists of silica, fluorine and magnesia.—*Ed.*

† A greenish variety of chrysolite.—*Ed.*

‡ A mineral found in crystals. It is an essential constituent of granite, porphyry and gneiss—pertaining generally to volcanic rocks.—*Ed.*

¶ *Po*—the Maoric word, reminds one of the Chinese *Fo* (Buddha) and the Tibetan *Po-pa*, Supreme Father, Adi-Buddha, the Enlightened, or Buddhi, primeval Wisdom. Philologists should give their attention to this word.—*Ed.*

* Late of the Bombay C. S.

† Please see in this connection the editorial answer to the article "Transmigration of Life Atoms" in our last number, and compare the above latest scientific speculations to our occult theory, viz., that there is neither organic nor inorganic matter or particles, but that every atom is permeated with *Life*—is in fine the vehicle of *Life* itself.—*Ed.*

‡ A sentence that seems truly borrowed from one of the Occult treatises upon Esoteric Cosmogony!—*Ed.*

breathing of the new-born evolving in "Te-Māhara," thought, extended to "Te-Hinangura," thinking, then "Te-Manako," the special wish to live, to solve "Wananga," the riddle of life. This, chiefly caused by perceiving the wonders, splendours, glory of creation, out of the admiration for which developed, "Te-Ahna," love of creation—"Te-Alamai," or generating love becomes the consequence of this, and with it "Te-Whiwhia," or love of existence. And so at last the world floated in the universe, carrying on it the two sexes "Rangi" and "Papa," which have also the signification, Heaven and Earth.

Unfortunately I know nothing of Maori and German, and I have therefore purposely written this account as I find it—though it seems to me crude and worth better treatment, which I invite for it from some of your learned German and Buddhist readers. It seems to me that "Te-Manako" is equivalent to Buddhistic *Tanha*, the will to live—and I think that I discern throughout more than a trace of the origin of the myth, which has probably suffered distortion, suppression and addition at the hands of priests and other influences through which it has passed.

Is not the whole expressed in the first aphorism of Buddha? the order of the steps towards 'Beatitude':—

दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानदुत्तरोचरा

तदनन्तरापायादपवर्गः

I will conclude by citing Kaff's explanation of Preuss' Philosophical system, which culminates in asserting that "The Universal motive" is Disharmony compelling all creation, including of course human intellect and all its actions and surroundings, to seek to regain Harmony. Disharmony is the cause of all our motions. Organisms must feel disorganisation, the most perfect feeling at the most. Disharmony is most active in childhood, sinking to Zero at Death.

I give this last extract—as indeed I am much influenced to do throughout—to show how ideas based on fundamental truths pass through different minds simultaneously. Surely it must be plain to careful observers that we are at a stage of the World's History at which Humanity is at least changing its dress of infancy for more virile clothes.

It seems, however, to be still questionable whether a state of things can ever be arrived at—when costume will be dispensed with, and the naked truth manifesting itself, will make it plain to our blurred vision why harmony became deranged?

SOME INQUIRIES SUGGESTED

BY MR. SINNETT'S "ESOTERIC BUDDHISM."*

THE object of the following paper is to submit certain questions which have occurred to some English readers of *Esoteric Buddhism*. We have had the great advantage of hearing Mr. Sinnett himself explain many points which perplexed us; and it is with his sanction that we now venture to ask that such light as is permissible may be thrown upon some difficulties which, so far as we can discover, remain as yet unsolved. We have refrained from asking questions on subjects on which we understand that the Adepts forbid inquiry, and we respectfully hope that as we approach the subject with a genuine wish to arrive at all the truth possible to us, our perplexities may be thought worthy of an authorized solution.

We begin then with some obvious scientific difficulties.

1. Is the Nebular Theory, as generally held, denied by the Adepts? It seems hard to conceive of the alternate evolution from the sun's central mass of planets, some of them visible and heavy, others invisible,—and

apparently without weight, as they have no influence on the movements of the visible planets.

2. And, further, the time necessary for the manvantara even of one planetary chain, much more of all seven,—seems largely to exceed the probable time during which the sun can retain heat, if it is merely a cooling mass, which derives no important accession of heat from without. Is some other view as regards the maintenance of the sun's heat held by the Adepts?

3. The different races which succeed each other on the earth are said to be separated by catastrophes, among which continental subsidences occupy a prominent place. Is it meant that these subsidences are so sudden and unforeseen as to sweep away great nations in an hour? Or, if not, how is it that no appreciable trace is left of such high civilizations as are described in the past? Is it supposed that our present European civilization, with its offshoots all over the globe, can be destroyed by any inundation or conflagration which leaves life still existing on the earth? Are our existing arts and languages doomed to perish? or was it only the earlier races who were thus profoundly disjoined from one another?

4. The moon is said to be the scene of a life even more immersed in matter than the life on earth. Are there then material organizations living there? If so, how do they dispense with air and water, and how is it that our telescopes discern no trace of their works? We should much like a fuller account of the Adepts' view of the moon, as so much is already known of her material conditions that further knowledge could be more easily adjusted than in the case (for instance) of planets wholly invisible.

5. Is the expression 'a mineral monad' authorized by the Adepts? If so, what relation does the monad bear to the atom, or the molecule, of ordinary scientific hypothesis? And does each mineral monad eventually become a vegetable monad, and then at last a human being? Turning now to some historical difficulties, we would ask as follows:—

6. Is there, not some confusion in the letter quoted on p. 62 of *Esoteric Buddhism*, where 'the old Greeks and Romans' are said to have been Atlanteans? The Greeks and Romans were surely Aryans, like the Adepts and ourselves:—their language being, as one may say, intermediate between Sanscrit and modern European dialects.

7. Buddha's birth is placed (on p. 141) in the year 643 B. C. Is this date given by the Adepts as undoubtedly correct? Have they any view as to the new inscriptions of Asoka, (as given by General A. Cunningham, *Corpus Inscriptionum Indicarum*, Vol. I. pp. 20—23.) on the strength of which Buddha's Nirvana is placed by Barth (Religions of India, p. 106), &c., about 476 B. C. and his birth therefore at about 556 B. C.? It would be exceedingly interesting if the Adepts would give a sketch however brief of the history of India in those centuries with authentic dates.

8. Sankaracharya's date is variously given by Orientalists, but always after Christ. Barth, for instance, places him about 788 A. D. In *Esoteric Buddhism* he is made to succeed Buddha almost immediately (p. 149). Can this discrepancy be explained? Has not Sankaracharya been usually classed as *Vishnuite* in his teaching? And similarly has not Gaudapada been accounted a *Sivite*? and placed much later than *Esoteric Buddhism* (p. 147) places him? We would willingly pursue this line of inquiry, but think it best to wait and see to what extent the Adepts may be willing to clear up some of the problems in Indian religious history on which, as it would seem, they must surely possess knowledge which might be communicated to lay students without indiscretion.

We pass on to some points beyond the ordinary range of science or history on which we should be very glad to hear more, if possible.

9. We should like to understand more clearly the nature of the subjective intercourse with beloved souls enjoyed in Devachan. Say, for instance, that I die and

* The above questions being of very grave import require to be answered at length: questions involving critical enquiry into the dicta of current science and history cannot be disposed of in a few lines. The replies will therefore appear in instalments.

leave on earth some young children. Are these children present to my consciousness in Devachan still as children? Do I imagine that they have died when I died? or do I merely *imagine* them as adult without knowing their life-history? or do I miss them from Devachan until they do actually die, and then hear from them their life-history as it has proceeded between my death and theirs?

10. We do not quite understand the amount of *reminiscence* attained at various points in the soul's progress. Do the Adepts, who, we presume, are equivalent to sixth rounders, recollect all their previous incarnations? Do all souls which live on into the sixth round attain this power of remembrance? or does the Devachan, at the end of each round bring a recollection of all the Devachans, or of all the incarnations, which have formed a part of that particular round? And does reminiscence carry with it the power of so arranging future incarnations as still to remain in company with some chosen soul or group of souls?

We have many more questions to ask, but we scruple to intrude further. And I will conclude here by repeating the remark with which we are most often met when we speak of the Adepts to English friends. We find that our friends do not often ask for so-called *miracles* or *marvels* to prove the genuineness of the Adepts' powers. But they ask why the Adepts will not give some proof—not necessarily that they are far beyond us, but that their knowledge does at least equal our own in the familiar and definite tracks which Western science has worn for itself. A few pregnant remarks on Chemistry,—the announcement of a new electrical law, capable of experimental verification—some such communication as this, (our interlocutors say), would arrest attention, command respect, and give a weight and prestige to the higher teaching which, so long as it remains in a region wholly unverifiable, it can scarcely acquire.

We gratefully recognize the very acceptable choice which the Adepts have made in selecting Mr. Sinnett as the intermediary between us and them. They could hardly have chosen any one more congenial to our Western minds;—whether we consider the clearness of his written style, the urbanity of his verbal expositions, or the earnest sincerity of his convictions. Since they have thus far met our peculiar needs with such considerate judgment, we cannot but hope that they may find themselves able yet further to adapt their modes of teaching to the requirements of Occidental thought.

AN ENGLISH F. T. S.

LONDON, July 1883.

REPLY TO AN ENGLISH F. T. S.

ANSWERS.

It was not in contemplation, at the outset of the work begun in *Fragments*, to deal as fully with the scientific problems of cosmic evolution, as now seems expected. A distinct promise was made, as Mr. Sinnett is well aware, to acquaint the readers of this Journal with the outlines of Esoteric doctrines and—no more. A good deal would be given, much more kept back, especially from the columns of a magazine which reaches a promiscuous public.

This seeming unwillingness to share with the world some of nature's secrets that may have come into the possession of the few, arises from causes quite different from the one generally assumed. It is not SELFISHNESS erecting a Chinese wall between occult science and those who would know more of it, without making any distinction between the simply curious profane, and the earnest, ardent seeker after truth. Wrong, and unjust are those who think so; who attribute to indifference for other people's welfare a policy necessitated, on the contrary, by a far-

seeing universal philanthropy; who accuse the custodians of lofty physical and spiritual though long rejected truths, of holding them high above the people's heads. In truth, the inability to reach them lies entirely with the seekers. Indeed, the chief reason among many others for such a reticence, at any rate, with regard to secrets pertaining to physical sciences—is to be sought elsewhere.* It rests entirely on the *impossibility* of imparting that the nature of which is, at the present stage of the world's development, beyond the comprehension of the would-be learners, however intellectual and however scientifically trained may be the latter. This tremendous difficulty is now explained to the few, who, besides having read *Esoteric Buddhism*, have studied and *understood* the several occult axioms approached in it. It is safe to say that it will not be even vaguely realized by the general reader, but will offer the pretext for sheer abuse. Nay, it has already.

It is simply that the gradual development of man's seven principles and physical senses *has* to be coincident and on parallel lines with Rounds and Root-races. Our *fifth* race has so far developed but its *five* senses. Now, if the *Kama* or *Will*-principle of the "Fourth-rounders" has already reached that stage of its evolution when the automatic acts, the unmotivated instincts and impulses of its childhood and youth, instead of following external stimuli, will have become acts of will framed constantly in conjunction with the mind (*Manas*), thus making of every man on earth of that race a *free agent*, a *fully* responsible being—the *Kama* of our hardly adult *fifth* race is only slowly approaching it. As to the 6th sense of this, our race, it has hardly sprouted above the soil of its materiality. It is highly unreasonable, therefore, to expect for the men of the 5th to sense the nature and essence of that which will be fully *sensed* and perceived but by the 6th—let alone the 7th race—*i. e.*, to enjoy the legitimate outgrowth of the evolution and endowments of the future races with only the help of our present limited senses. The exceptions to this quasi-universal rule have been hitherto found only in some rare cases of constitutional, abnormally precocious individual evolutions; or, in such, where by early training and special methods, reaching the stage of the 5th rounders, some men in addition to the natural gift of the latter have fully developed (by certain occult methods) their sixth, and in still rarer cases their seventh, sense. As an instance of the former class may be cited the Seeress of Prevorst; a creature born *out of time*, a rare precocious growth, ill adapted to the uncongenial atmosphere that surrounded her, hence a martyr ever ailing and sickly. As an example of the other, the Count St. Germain may be mentioned. Apace with the anthropological and physiological development of man runs his spiritual evolution. To the latter, purely intellectual growth is often more an impediment than a help. An instance: Radiant stuff—"the fourth state of matter"—has been hardly discovered, and no one—the eminent discoverer himself not excepted—has yet any idea of its full importance, its possibilities, its connection with physical phenomena, or even its bearing upon the most puzzling scientific problems. How then can any "Adept" attempt to prove the fallacy of much that is predicated in the nebular and solar theories when the only means by which he could successfully prove his position is an appeal to, and the exhibition of, that sixth sense consciousness which the physicist cannot postulate? Is not this plain?

Thus, the obstacle is not that the "Adepts" would "forbid inquiry," but rather the personal, present limitations of the senses of the average, and even of the scientific

* Needless to remind our correspondent that what is said here applies only to secrets the nature of which when revealed will not be turned into a weapon against humanity in general, or its units—men. Secrets of such class could not be given to any one but a regular chela of many years' standing and during his successive initiations; mankind as a whole has first to come of age, to reach its majority, which will happen but toward the beginning of its sixth race—before such mysteries can be safely revealed to it. The *veil* is not altogether a fiction, as some chelas and even "lay" chelas know.

man. To undertake the explanation of that which at the outset would be rejected as a physical impossibility, the outcome of hallucination, is unwise and even harmful, because premature. It is in consequence of such difficulties that the psychic production of physical phenomena—save in exceptional cases—is strictly forbidden.

And now, "Adepts" are asked to meddle with astronomy—a science which, of all the branches of human knowledge, has yielded the most accurate information, afforded the most mathematically correct data, and of the achievements in which the men of science feel the most justly proud! It is true that on the whole astronomy has achieved triumphs more brilliant than those of most other sciences. But if it has done much in the direction of satisfying man's straining and thirsting mind and his noble aspirations for knowledge, physical as to its most important particulars, it has ever laughed at man's puny efforts to wrest the great secrets of Infinity by the help of only mechanical apparatus. While the spectroscope has shown the probable similarity of terrestrial and sidereal substance, the chemical actions peculiar to the variously progressed orbs of space have not been detected, nor proven to be identical with those observed on our own planet. In this particular, Esoteric Psychology may be useful. But who of the men of science would consent to confront it with their own handiwork? Who of them would recognize the superiority and greater trustworthiness of the Adept's knowledge over their own hypotheses, since in their case they can claim the mathematical correctness of their deductive reasonings based on the alleged unerring precision of the modern instruments; while the Adepts can claim but their knowledge of the ultimate nature of the materials they have worked with for ages, resulting in the phenomena produced. However much it may be urged that a deductive argument, besides being an incomplete syllogistic form, may often be in conflict with fact; that their major propositions may not always be correct, although the predicates of their conclusions seem correctly drawn—spectrum analysis will not be acknowledged as inferior to purely spiritual research. Nor, before developing his sixth sense, will the man of science concede the error of his theories as to the Solar spectrum, unless he abjure, to some degree at least, his marked weakness for conditional and disjunctive syllogisms ending in eternal dilemmas. At present, the "Adepts" do not see any help for it. Were these invisible and unknown profanes to interfere with—not to say openly contradict—the *dicta* of the Royal Society, contempt and ridicule, followed by charges of crass ignorance of the first elementary principles of modern science would be their only reward; while those who would lend an ear to their "vagaries," would be characterized immediately as types of the "mild lunatics" of the age. Unless, indeed, the whole of that august body should be initiated into the great Mysteries at once, and without any further ado or the preliminary and usual preparations or training, the P. R. S's. could be miraculously endowed with the required sixth sense, the Adepts fear the task would be profitless. The latter have given quite enough, little though it may seem, for the purposes of a first trial. The sequence of martyrs to the great universal truths has never been once broken; and the long list of known and unknown sufferers headed with the name of Galileo, now closes with that of Zöllner. Is the world of science aware of the real cause of Zöllner's premature death? When the fourth dimension of space becomes a scientific reality like the fourth state of matter, he may have a statue raised to him by grateful posterity. But this will neither recall him to life, nor will it obliterate the days and months of mental agony that harassed the soul of this intuitional, far-seeing, modest genius, made even after his death to receive the donkey's kick of misrepresentation and to be publicly charged with lunacy.

Hitherto, Astronomy could grope between light and darkness only with the help of the uncertain guidance

offered it by analogy. It has reduced to fact and mathematical precision the physical motion and the paths of the heavenly bodies, and—no more. So far, it has been unable to discover with any approach to certainty the physical constitution of either Sun, stars, or even cometary matter. Of the latter, it seems to know no more than was taught 5,000 years ago by the official astronomers of old Chaldea and Egypt; namely, that it is vaporous, since it transmits the rays of stars and planets without any sensible obstruction. But let the modern chemist be asked to tell one whether this matter is in any way connected with, or akin to, that of any of the external gases he is acquainted with; or again, to any of the solid elements of his chemistry. The probable answer received will be very little calculated to solve the world's perplexity; since, all hypotheses to the contrary, cometary matter does not appear to possess even the common law of adhesion or of chemical affinity. The reason for it is very simple. And the truth ought long ago to have dawned upon the experimentalists, since our little world (though so repeatedly visited by the hairy and bearded travellers, enveloped in the evanescent veil of their tails, and otherwise brought in contact with that matter) has neither been smothered by an addition of nitrogen gas, nor deluged by an excess of hydrogen, nor yet perceptibly affected by a surplus of oxygen. The essence of cometary matter must be—and the "Adepts" say is—*totally different from any of the chemical or physical characteristics with which the greatest chemists and physicists of the Earth are familiar*—all recent hypotheses to the contrary notwithstanding. It is to be feared that before the real nature of the elder progeny of *Mula Prakriti* is detected, Mr. Crookes will have to discover matter of the *fifth* or *extra* radiant state;—*et seq.*

Thus, while the astronomer has achieved marvels in the elucidation of the visible relations of the orbs of space, he has learnt nothing of their inner constitution. His science has led him no farther towards a reading of that inner mystery, than has that of the geologist, who can tell us only of the Earth's superficial layers, and that of the physiologist who has until now been able to deal only with man's outer shell, or *Sthula Sarira*. Occultists have asserted and go on asserting daily the fallacy of judging the essence by its outward manifestations, the ultimate nature of the life-principle by the circulation of the blood, mind by the gray matter of the brain, and the physical constitution of Sun, stars and comets by our terrestrial chemistry and the matter of our own planet. Verily, and indeed, no microscopes, spectroscopes, telescopes, photometers or other physical apparatuses can ever be focussed on either the *macro* or *micro*-cosmical highest principles, nor will the *mayavirupa* of either yield its mystery to physical inquiry. The methods of spiritual research and psychological observation are the only efficient agencies to employ. We have to proceed by analogy in every thing, to be sure. Yet the candid men of science must very soon find out that it is not sufficient to examine a few stars—a handful of sand, as it were, from the margin of the shoreless, cosmic ocean—to conclude that these stars are the same as all other stars—our earth included; that, because they have attained a certain very great telescopic power, and gauged an area enclosed in the smallest of spaces when compared with what remains, they have, therefore, concurrently perfected the survey of all that exists within even that limited space. For, in truth, they have done nothing of the kind. They have had only a superficial glance at that which is made visible to them under the present conditions, with the *limited power of their vision*. And even though it were helped by telescopes of a hundred-fold stronger power than that of Lord Rosse, or the new Lick Observatory, the case would not alter. No physical instrument will ever help astronomy to scan distances of the immensity of which that of Sirius, situated at the trifle of 130,125,000,000,000 miles away from the outer boundary of the spherical area, or, even that of (a) Capella with its extra trifle of

295,355,000,000,000,* miles still further away, can give them, as they themselves are well aware—the faintest idea. For, though an Adept is unable to cross bodily (*i. e.*, in his astral shape) the limits of the solar system, yet he *knows* that far stretching beyond the telescopic power of detection, there are systems upon systems, the smallest of which would, when compared with the system of Sirius, make the latter seem like an atom of dust imbedded in the great Shamo desert. The eye of the astronomer, who thinks he also knows of the existence of such systems, has never rested upon them, has never caught of them even that spectral glimpse, fanciful and hazy as the incoherent vision in a slumbering mind—that he has occasionally had of other systems, and yet he verily believes he has gauged INFINITUDE! And yet these immeasurably distant worlds are brought as clear and near to the spiritual eye of the *astral* astronomer as a neighbouring bed of daisies may be to the eye of the botanist.

Thus, the "Adepts" of the present generation, though unable to help the profane astronomer by explaining the ultimate essence, or even the material constitution of star and planet, since European science, knowing nothing as yet of the existence of such substances or more properly of their various states or conditions has neither proper terms for, nor can form any adequate idea of them by any description, they may, perchance, be able to prove what this matter *is not*—and this is more than sufficient for all present purposes. The next best thing to learning what is true is to ascertain what is *not* true.

Having thus anticipated a few general objections, and traced a limit to expectation, since there is no need of drawing any veil of mystery before "An English F.T.S.," his few questions may be partially answered. The negative character of the replies draws a sufficiently strong line of demarcation between the views of the Adepts and those of Western science, to afford some useful hints at least.

QUESTION I.

DO THE ADEPTS DENY THE NEBULAR THEORY?

Answer:—No; they do not deny its general propositions, nor the approximative truths of the Scientific hypotheses. They only deny the completeness of the present, as well as the entire error of the many so-called "exploded" old theories, which, during the last century, have followed each other in such rapid succession. For instance: while denying with Laplace, Herschell and others, that the variable patches of light, perceived on the nebulous back-ground of the galaxy ever belonged to remote worlds in the process of formation; and agreeing with modern science that they proceed from no aggregation of formless matter, but belong simply to clusters of "stars" already formed; they yet add that many of such clusters, that pass in the opinion of the astro-physicists for stars and worlds already evolved, are in fact but collections of the various materials made ready for future worlds. Like bricks already baked, of various qualities, shapes and colour, that are no longer formless clay but have become fit units of a future wall, each of them having a fixed and distinctly assigned space to occupy in some forthcoming building, are these seemingly adult worlds. The astronomer has no means of recognizing their relative adolescence, except perhaps by making a distinction between the star-clusters with the usual orbital motion and mutual gravitation, and those termed, we believe, irregular star-clusters: of very capricious and changeful appearances. Thrown together as though at random and seemingly in utter violation of the law of symmetry, they defy observation; such, for instance, are 5 M. Lyrae, 52 M. Cephei, Dumb-Bell, and some others. Before an emphatic cou-

tradiction of what precedes is attempted, and ridicule offered, perchance, it would not be amiss to ascertain the nature and character of those other, so called "temporary" stars, whose periodicity though never actually proven, is yet allowed to pass unquestioned. What are these stars which, appearing suddenly in matchless magnificence and splendour, disappear as mysteriously as unexpectedly without leaving a single trace behind? Whence do they appear? Whither are they engulfed? In the great cosmic deep—we say. The bright "brick" is caught by the hand of the Mason—directed by that Universal Architect which destroys but to rebuild. It has found its place in the cosmic structure and will perform its mission to its last *Manvantaric* hour.

Another point most emphatically denied by the "Adepts" is, that there exist in the whole range of visible heavens any spaces void of starry worlds. There are stars, worlds and systems *within*, as *without* the systems made visible to man, and even *within our own atmosphere* for all the physicist knows. The "Adept" affirms in this connection that orthodox, or so called official science, uses very often the word "infinite" without attaching to it any adequate importance; rather as a flower of speech than a term implying an awful, a most mysterious Reality. When an astronomer is found in his Reports "gauging *infinite*," even the most intuitional of his class is but too often apt to forget that he is gauging only the superficies of a small area and its visible depths, and to speak of these as though they were merely the cubic contents of some known quantity. This is the direct result of the present conception of a three-dimensional space. The turn of a four-dimensional world is near, but the puzzle of science will ever continue until their concepts reach the natural dimensions of visible and invisible space—in its septenary completeness. "The Infinite and the Absolute are only the names for two counter imbecilities of the human (*uninitiated*) mind"; and to regard them as the transmuted "properties of the nature of things—of two subjective negatives converted into objective affirmatives," as Sir W. Hamilton puts it, is to know nothing of the infinite operations of human liberated spirit, or of its attributes, the first of which is its ability to pass *beyond* the region of our terrestrial experience of matter and space. As an absolute vacuum is an impossibility *below*, so is it a like impossibility—*above*. But our molecules, the infinitesimals of the vacuum "below," are replaced by the giant-atom of the Infinitude "above." When demonstrated, the four-dimensional conception of space may lead to the invention of new instruments to explore the extremely dense matter that surrounds us as a ball of pitch might surround, say—a fly, but which, in our extreme ignorance of all its properties save those we find it exercising on our earth, we yet call the *clear*, the *serene*, and the *transparent* atmosphere. This is no psychology, but simply occult physics, which can never confound "substance" with "centres of Force," to use the terminology of a Western Science which is ignorant of *Maya*. In less than a century, besides telescopes, microscopes, micrographs and telephones, the Royal Society will have to offer a premium for such an *etheroscope*.

It is also necessary in connection with the question under reply that "An English F. T. S." should know that the "Adepts" of the Good Law, reject gravity as at present explained. They deny that the so-called "impact theory" is the only one that is tenable in the gravitation hypothesis. They say that if all efforts made by the physicists to connect it with Ether, in order to explain electric and magnetic distance-action have hitherto proved complete failures, it is again due to the race ignorance of the ultimate states of matter in nature, foremost of all the real nature of the solar stuff. Believing but in the law of mutual magneto-electric attraction and repulsion, they agree with those who have come to the conclusion that "Universal gravitation is a weak force," utterly incapable of ac-

* The figures are given from the mathematical calculations of esoteric Western astronomy. Esoteric astronomy may prove them false some day.

counting for even one small portion of the phenomena of motion. In the same connection they are forced to suggest that Science may be wrong in her indiscriminate postulation of centrifugal force, which is neither a universal nor a consistent law. To cite but one instance; this force is powerless to account for the spheroidal oblateness of certain planets. For if the bulge of planetary equators and the shortening of their polar axes is to be attributed to centrifugal force, instead of being simply the result of the powerful influence of solar electro-magnetic attraction, "balanced by concentric rectification of each planet's own gravitation achieved by rotation on its axis," to use an astronomer's phraseology (neither very clear nor correct, yet serving our purpose to show the many flaws in the system)—why should there be such difficulty in answering the objection that the differences in the equatorial rotation and density of various planets are directly in opposition to this theory? How long shall we see even great mathematicians bolstering up fallacies to supply an evident hiatus! The "Adepts" have never claimed superior or any knowledge of Western astronomy and other sciences. Yet turning even to the most elementary text-books used in the schools of India, they find that the centrifugal theory of Western birth—is unable to cover all the ground. That, unaided, it can neither account for every spheroid oblate, nor explain away such evident difficulties as are presented by the relative density of some planets. How indeed can any calculation of centrifugal force explain to us, for instance, why Mercury, whose rotation is, we are told, only "about one-third that of the Earth, and its density only about one-fourth greater than the Earth," should have a polar compression *more than ten times greater than the latter?* And again, why Jupiter, whose equatorial rotation is said to be "twenty-seven times greater, and its density only about one fifth that of the Earth," has its polar compression seventeen times greater than the earth? Or, why Saturn, with an equatorial velocity fifty-five times greater than Mercury for centrifugal force to contend with, should have its polar compression *only three times greater than Mercury?* To crown the above contradictions, we are asked to believe in the Central Forces as taught by modern science, even when told that the equatorial matter of the Sun, with more than four times the centrifugal velocity of the earth's equatorial surface, and only about one-fourth part of the gravitation of the earth's equatorial matter, has not manifested any tendency to bulge out at the solar equator, nor shown the least flattening at the poles of the solar axis. In other and clearer words, the Sun, with only one fourth of our earth's density for the centrifugal force to work upon, has no polar compression at all! We find this objection made by more than one astronomer, yet never explained away satisfactorily so far as the "Adepts" are aware.

Therefore, do they say that the great men of science of the West knowing nothing or next to nothing either about cometary matter, centrifugal and centripetal forces, the nature of the nebulae, or the physical constitution of the Sun, stars, or even the moon, are imprudent to speak so confidently as they do about the "central mass of the sun" whirling out into space planets, comets, and what not. Our humble opinion being wanted, we maintain: that it evolves out but the *life principle*, the *soul* of these bodies, *giving and receiving it back* in our little solar system, as the "Universal Life-giver," the ONE LIFE gives and receives it in the Infinitude and Eternity; that the Solar System is as much the *Microcosm* of the ONE *Macrocosm*, as man is the former when compared with his own little solar cosmos.

What are the proofs of science? The solar spots (a misnomer like much of the rest)? But these do not prove the solidity of the "central mass," any more than the storm-clouds prove the solid mass of the atmosphere behind them. Is it the non-co-extensiveness of the sun's body

with its apparent luminous dimensions, the said "body" appearing "a solid mass, a dark sphere of matter confined within a fiery prison-house, a robe of fiercest flames?" We say that there is indeed a "prisoner" behind, but that having never yet been seen by any *physical*, mortal eye, what he allows to be seen of him is merely a gigantic *reflection*, an illusive phantasma of "solar appendages of some sort," as Mr. Proctor honestly calls it. Before saying anything further, we will consider the next interrogatory:—

QUESTION II.

IS THE SUN MERELY A COOLING MASS?

SUCH is the accepted theory of modern science: it is not what the "Adepts" teach. The former says—the sun "derives no important accession of heat from without:" the latter answer—"the Sun needs it not." He is quite as self-dependent as he is self-luminous; and for the maintenance of his heat requires no help, no foreign accession of vital energy, for he is the heart of his system; a heart that will not cease its throbbing until its hour of rest shall come. Were the Sun "a cooling mass," our great life-giver would have indeed grown dim with age by this time, and found some trouble to keep his watch-fires burning for the future races to accomplish their cycles, and the planetary chains to achieve their rounds. There would remain no hope for evolving humanity; except perhaps in what passes for science in the astronomical text-books of Missionary Schools, namely, that "the Sun has an orbital journey of a hundred millions of years before him, and the system yet but *seven thousand years old!*" (*Prize Book*, "Astronomy for General Readers.")

The "Adepts," who are thus forced to demolish before they can reconstruct, deny most emphatically (a) that the Sun is in combustion, in any ordinary sense of the word; or (b) that he is *incandescent* or even *burning* though he is *glowing*; or (c) that his luminosity has already begun to weaken and his power of combustion may be exhausted within a given and conceivable time; or even (d) that his chemical and physical constitution contains any of the elements of terrestrial chemistry in any of the states that either chemist or physicist is acquainted with. With reference to the latter, they add that, properly speaking, though the body of the Sun, —a body that was never yet reflected by telescope or spectroscope that man invented—cannot be said to be constituted of those terrestrial elements with the state of which the chemist is familiar, yet that these elements are all present in the sun's outward robes, and a host more of elements unknown so far to science. There seems little need, indeed, to have waited so long for the lines belonging to these respective elements to correspond with dark lines of the solar spectrum to *know* that no element present on our earth could ever be possibly found wanting in the sun; although, on the other hand, there are many others in the sun which have either not reached or not as yet been discovered on our globe. Some may be missing in certain stars and heavenly bodies still in the process of formation; or, properly speaking, though present in them, these elements on account of their undeveloped state may not respond as yet to the usual scientific tests. But how can the earth possess that which the Sun has never had? The "Adepts" affirm as a fact that the true Sun,—an invisible orb of which the known one is the shell, mask, or clothing—has in him the spirit of every element that exists in the solar system; and his "Chromosphere," as Mr. Lockyer named it, has the same, only in a far more developed condition though still in a state unknown on earth; our planet having to await its further growth and development before any of its elements can be reduced to the condition they are in within that chromosphere. Nor can the substance producing the coloured light in the latter be pro-

perly called solid, liquid, or even "gaseous," as now supposed, for it is neither. Thousands of years before Leverrier and Padri Secchi, the old Aryans sung of *Soorya* . . . "hiding behind his *Yogi** robes his head that no one could see"; the ascetic's dress being, as all know, dyed expressly into a red-yellow hue, a colouring matter with pinkish patches on it, rudely representing the vital principle in man's blood,—the symbol of the *vital principle* in the sun, or what is now called chromosphere. The "rose-colored region!" How little astronomers will ever know of its real nature even though hundreds of eclipses furnish them with the *indisputable evidence* of its presence. The sun is so thickly surrounded by a *shell* of this "red matter," that it is useless for them to speculate with only the help of their physical instruments, upon the nature of that which they can never see or detect with mortal eye behind that brilliant, *radiant zone* of matter...

If the "Adepts" are asked: "What then, in your views, is the nature of our sun and what is there beyond that cosmic veil?"—they answer: *beyond* rotates and beats the *heart and head* of our system; externally is spread its robe, the nature of which is not matter, whether solid, liquid, or gaseous, such as you are acquainted with, but *vital electricity*, condensed and made visible.† And if the statement is objected to on the grounds that were the luminosity of the sun due to any other cause than *combustion and flame*, no physical law of which Western Science has any knowledge, could account for the existence of such intensely high temperature of the sun *without combustion*; that such a temperature, besides burning with its light and flame every visible thing in our universe, would show its luminosity of a homogeneous and uniform intensity throughout, which it does not; that undulations and disturbances in the photosphere, the growing of the "protuberances," and a fierce raging of elements in combustion have been observed in the sun, with their tongues of fire and spots exhibiting every appearance of cyclonic motion, and "solar storms," etc. etc.; to this the only answer that can be given is the following: the appearances are all there, yet it is not combustion. Undoubtedly were the "robes," the dazzling drapery which now envelopes the whole of the sun's globe withdrawn, or even "the shining atmosphere *which permits us to see the sun*" (as Sir William Herschel thought) removed so as to allow one trifling rent—our whole universe would be reduced to ashes. *Jupiter Fulminator* revealing himself to his beloved would incinerate her instantly. But it can never be. The protecting shell is of a thickness, and at a distance from the universal HEART that can hardly be ever calculated by your mathematicians. And how can they hope to see the sun's *inner* body once that the existence of that "chromosphere" is ascertained, though its actual

density may be still unknown, when one of the greatest, if not *the* greatest of their authorities,—Sir W. Herschel—says the following: "The sun, also, has its *atmosphere*, and if some of the fluids which enter into its composition should be of a shining brilliancy, while others are merely transparent, *any temporary cause which may remove the lucid fluid will permit us to see the body of the sun* through the transparent ones." The underlined words written nearly 80 years ago embody the wrong hypothesis that the *body of the sun* might be seen under such circumstances, whereas it is only the far away layers of "the lucid fluid" that would be perceived. And what the great astronomer adds invalidates entirely the first portion of his assumption. "If an observer were placed on the moon, he would see the solid body of our earth *only in those places where the transparent fluids of the atmosphere would permit him*. In others, the opaque vapors would reflect the light of the sun without permitting his view to penetrate to the surface of our globe." Thus, if the atmosphere of our earth, which in its relation to the "atmosphere" (?) of the sun is like the tenderest skin of a fruit compared with the thickest husk of a cocoanut, would prevent the eye of an observer standing on the moon to penetrate everywhere "to the surface of our globe," how can an astronomer ever hope his sight to penetrate to the *sun's* surface, from our earth and at a distance of from 85 to 95 million miles,* whereas, the moon, we are told, is only about 238,000 miles! The proportionately larger size of the sun does not bring him any nearer within the scope of our physical vision. Truly remarks Sir W. Herschel that the sun "has been called a globe of fire, *perhaps metaphorically!*" It has been *supposed* that the dark spots were solid bodies revolving near the sun's surface. "They have been *conjectured* to be the smoke of volcanoes . . . the scum floating upon an ocean of fluid matter . . . They have been *taken* for clouds . . . explained to be opaque masses swimming in the *fluid matter* of the sun..." Alone, of all astronomers, Sir John Herschel, whose *intuition* was still greater than his great learning, came—all anthropomorphic conceptions set aside—far nearer truth than any of those modern astronomers who, while admiring his gigantic learning, smile at his "imaginative and fanciful theories." His only mistake, now shared by most astronomers, was that he regarded the "opaque body" occasionally observed through the curtain of his "luminous envelope" as the sun itself. When saying in the course of his speculations upon the Nasmyth willow-leaf theory:—"the definite shape of these objects; their exact similarity one to another... all these characters seem quite repugnant to the notion of their being of a vaporous, a cloudy, or a fluid nature"—his spiritual intuition served him better than his remarkable knowledge of physical science. When he adds: "Nothing remains but to consider them *as separate and independent* sheets, flakes... having *some sort of solidity*.... Be they what they may, they are evidently *the immediate sources of the solar light and heat*"—he utters a grander physical truth than was ever uttered by any living astronomer. And, when furthermore, we find him postulating—"looked at in this point of view, we cannot refuse to regard them as *organisms* of some peculiar and amazing kind; and though it would be too daring to speak of such organization as partaking of the nature of life, yet *we do know that vital action is competent to develop at once heat, and light, and electricity*," Sir John Herschel gives out a theory approximating an occult truth more than any profane ever did with regard to solar physics. These "wonderful objects" are not, as a modern astronomer interprets Sir J. Herschel's words, "*solar inhabitants*, whose fiery constitution enables them to illuminate, warm and electricise the whole solar system," but simply the reservoirs of solar vital energy, the *vital electricity* that feeds the whole system in which it lives, and breathes,

* There is an interesting story in the Puranas relating to this subject. The Devas, it would appear, asked the great Rishi Vasishtha to bring the Sun into Satya Loka. The Rishi there went and requested the Sun-god to do so. The Sun-god replied that all the worlds would be destroyed if he were to leave his place. The Rishi then offered to place his red-coloured cloth (*Kashay Vastram*) in the place of the Sun's disk and did so. The visible body of the Sun is this robe of Vasishtha, it would seem.—T. SUBBA ROW (*Acting Editor*).

† If the "English F. T. S." would take the trouble of consulting p. 11 of the "Magia Adamica" of Eugenius Philalethes his learned compatriot, he would find therein the difference between a visible and an invisible planet as clearly hinted at as it was safe to do at a time when the iron claw of orthodoxy had the power as well as disposition, to tear the flesh from heretic bones. "The earth is invisible"—says he—"and which is more, the eye of man never saw the earth, nor can it be seen without art. To make this element visible is the *greatest secret in magic*... As for this feculent, gross body upon which we walk, it is a *compost*, and no earth but it hath earth in it... in a word all the elements are visible but one, namely, the earth; and when thou hast attained to so much *perfection* as to know why God hath placed the earth in *abscondito* thou hast an excellent figure whereby to know *God himself*, and how he is *visible*, how *invisible*." The italics are the author's, it being the custom of the Alchemists to emphasize those words which had a double meaning in their code. Here "God himself" *visible* and *invisible*, relates to their *lapis philosophorum*—Nature's seventh principle.

* Verily—"absolute accuracy in the solution of this problem (of distances between the heavenly bodies and the earth) is simply out of question!"

and has its being. It is, as we say, the store-house of our little cosmos, self-generating its vital fluid, and ever receiving as much as it gives out. Were the astronomers to be asked—"what definite and positive fact exists at the root of their solar theory;—what knowledge they have of solar combustion and atmosphere—they might, perchance, feel embarrassed when confronted with all their present theories. For, it is sufficient to make a *résumé* of what the solar physicists *do not know*, to gain conviction that they are as far as ever from a definite knowledge of the constitution and ultimate nature of the heavenly bodies. We may, perhaps, be permitted to enumerate:—

Beginning with, as Mr. Proctor wisely calls it, "the wildest assumption possible," that there is, in accordance with the law of analogy, some general resemblance between the materials in, and the processes at work upon the Sun, and those materials with which terrestrial chemistry and physics are familiar, what is that sum of results achieved by spectroscopic and other analyses of the surface and the inner constitution of the sun, which warrants any one in establishing the *axiom* of the Sun's combustion and gradual extinction? They have no means, as they themselves daily confess, of experimenting upon, hence of determining the sun's physical condition; for (a) they are ignorant of the atmospheric limits; (b) even though it were proved that *matter*, such as they know of, is continuously falling upon the sun, being ignorant of its real velocity and the nature of the material it falls upon, they are unable "to discuss of the effect of motions wholly surpassing in velocity.....enormously exceeding even the inconceivable velocity of many meteors;" (c) confessedly—they "have no means of learning whence that part of the light comes which gives the continuous spectrum.....," hence no means of determining how great a depth of the solar substance is concerned in sending out that light. This light "may come from the surface layers only;" and, "it may be but a shell....."(truly!); and finally, (d) they have yet to learn 'how far combustion, properly so called, can take place within the Sun's mass'; and "whether these processes, which we (they) recognize as combustion are the only processes of combustion which can actually take place there." Therefore, Mr. Proctor for one comes to the happy and prudent idea after all "that what had been supposed the most marked characteristic of incandescent solid and liquid bodies, is thus shown to be a possible characteristic of the light of the glowing gas." Thus, the whole basis of their reasoning having been shaken (by Frankland's objection), they, the astronomers, may yet arrive at accepting the occult theory, viz., that they have to look to the 6th state of matter, for divulging to them the true nature of their photospheres, chromospheres, appendages, prominences, projections and horns. Indeed, when one finds the greatest authority of the age in physical science—Prof. Tyndall—saying that "no earthly substance with which we are acquainted—no substance which the fall of meteors has landed on the earth—would be at all competent to maintain the Sun's combustion;" and again:—"...multiplying all our powers by millions, we do not reach the Sun's expenditure. And still, notwithstanding this enormous drain in the lapse of human history, we are unable to detect a diminution of his store..."—after reading this, to see the men of science maintaining still their theory of "a hot globe cooling," one may be excused for feeling surprised at such inconsistency. Verily is that great physicist right in viewing the sun himself as "a speck in infinite extension—a mere drop in the Universal sea;" and saying that, "to nature nothing can be added; from nature nothing can be taken away; the sum of her energy is constant, and the utmost man can do in the pursuit of physical truth, or in the applications of the physical knowledge, is to shift the constituents of the never-varying total. The law of conservation rigidly excludes both creation and annihilation, ...the flux of

power is eternally the same." Mr. Tyndall speaks here as though he were an Occultist. Yet, the *memento mori*,—"the Sun is cooling... it is dying!..." of the Western Trappists of Science resounds as loud as it ever did.

No, we say; no, while there is one man left on the globe, the sun will not be extinguished. Before the hour of the "Solar Pralaya" strikes on the watch-tower of Eternity, all the other worlds of our system will be gliding in their spectral shells along the silent paths of Infinite Space. Before it strikes, Atlas, the mighty Titan, the son of Asia and the nursling of Æther, will have dropped his heavy manvantaric burden and—died; the Pleiades, the bright seven Sisters, will have upon awakening hiding Sterope to grieve with them—to die themselves for their father's loss. And, Hercules, moving off his left leg, will have to shift his place in heavens and erect his own funeral pile. Then only, surrounded by the fiery element breaking through the thickening gloom of the *Pralayan* twilight, will Hercules, expiring amidst a general conflagration, bring on likewise the death of our Sun: he will have unveiled by moving off the "CENTRAL SUN"—the mysterious, the ever-hidden centre of attraction of our Sun and System. Fables? Mere poetical fiction? Yet, when one knows that the most exact sciences, the greatest mathematical and astronomical truths went forth into the world among the *hoi polloi* sent out by the initiated priests, the Hierophants of the *sanctum sanctorum* of the old temples, under the guise of religious fables, it may not be amiss to search for universal truths even under the patches of fiction's harlequinade. This *fable* about the Pleiades, the seven Sisters, Atlas, and Hercules exists identical in subject, though under other names, in the sacred Hindu books, and has likewise the same occult meaning. But then like the *Ramayana* "borrowed from the Greek *Iliad*" and the *Bhagavat-Gita* and Krishna plagiarized from the Gospel—in the opinion of the great Sanskritist, Prof. Weber, the Aryans may have also borrowed the Pleiades and their Hercules from the same source! When the Brahmins can be shown by the Christian Orientalists to be the direct descendants of the Teutonic Crusaders, then only, perchance, will the cycle of proofs be completed, and the historical truths of the West—vindicated!

QUESTION III.

ARE THE GREAT NATIONS TO BE SWEEPED AWAY IN AN HOUR?

No such absurdity was ever postulated. The cataclysm that annihilated the choicest sub-races of the 4th race, or the Atlanteans, was slowly preparing its work for ages; as any one can read in *Esoteric Buddhism* (page 54). "Poseidonis," so called, belongs to historical times, though its fate begins to be realized and suspected only now. What was said is still asserted: every root-race is separated by a catastrophe, a cataclysm—the basis and historical foundation of the fables woven later on into the religious fabric of every people, whether civilized or savage, under the names of "deluges," "showers of fire" and such like.

That no "appreciable trace is left of such high civilization" is due to several reasons. One of these may be traced chiefly to the inability, and partially to the unwillingness (or shall we say congenital spiritual blindness of this our age?) of the modern archæologist to distinguish between excavations and ruins 50,000 and 4,000 years old, and to assign to many a grand archaic ruin its proper age and place in prehistoric times. For the latter the archæologist is not responsible—for what criterion, what sign has he to lead him to infer the true date of an excavated building bearing no inscription; and what warrant has the public that the antiquary and specialist has not made an error of some 20,000 years? A fair proof of this we have in the *scientific and historic* labelling of the Cyclopean architecture. Traditional Archæology bearing directly upon the monumental is

rejected. Oral literature, popular legends, ballads and rites, are all stifled in one word—*superstition*; and popular antiquities have become “fables” and “folk-lore.” The ruder style of Cyclopean masonry, the walls of Tyrius, mentioned by Homer, are placed at the farthest end,—the dawn of pre-Roman history; the walls of Epirus and Mycenæ—at the nearest. The latter are *commonly* believed the work of the Pelasgi and *probably* of about 1,000 years before the Western era. As to the former—they were hedged in and driven forward by the Noachian deluge till very lately—Archbishop Usher’s learned scheme, computing that earth and man “were created 4004 B. C.,” having been not only popular but actually forced upon the educated classes until Mr. Darwin’s triumphs. Had it not been for the efforts of a few Alexandrian and other mystics, Platonists, and heathen philosophers, Europe would have never laid her hands even on those few Greek and Roman classics she now possesses. And, as among the few that escaped the dire fate not all by any means were trustworthy—hence, perhaps, the secret of their preservation. Western scholars got early into the habit of rejecting all heathen testimony, whenever truth clashed with the *dicta* of their churches. Then, again, the modern Archæologists, Orientalists and Historians are *all* Europeans; and they are *all* Christians, whether nominally or otherwise. However it may be, most of them seem to dislike to allow any relic of archaism to antedate the supposed antiquity of the Jewish records. This is a ditch into which most have slipped.

The traces of ancient civilizations exist, and they are many. Yet, it is humbly suggested, that so long as there will be reverend gentlemen mixed up unchecked in Archæological and Asiatic societies; and Christian bishops to write the supposed histories and religions of non-Christian nations, and to preside over the meetings of Orientalists—so long will Archaism and its remains be made subservient in every branch to ancient Judaism and modern Christianity.

So far, archæology knows nothing of the sites of other and far older civilizations except the few it has stumbled upon, and to which, it has assigned their respective ages, mostly under the guidance of biblical chronology. Whether the West had any *right* to impose upon *Universal History* the untrustworthy chronology of a small and unknown Jewish tribe and reject at the same time, every data as every other tradition furnished by the classical writers of non-Jewish and non-Christian nations is questionable. At any rate, had it accepted as willingly data coming from other sources, it might have assured itself by this time, that not only in Italy and other parts of Europe, but even on sites not very far from those it is accustomed to regard as the hot-bed of ancient ruins—Babylonia and Assyria—there are other sites where it could profitably excavate. The immense “Salt Valley” of Dasht-Beyad by Khorassan covers the most ancient civilizations of the world; while the Shamo desert has had time to change from sea to land, and from fertile land to a dead desert, since the day when the *first* civilization of the 5th Race left its now invisible, and perhaps for ever hidden “traces” under its beds of sand.

Times have changed, are changing. Proof of the old civilizations and the archaic wisdom are accumulating. Though soldier-bigots and priestly schemers have burnt books and converted old libraries to base uses; though the dry rot and the insect have destroyed inestimably precious records; though within the historic period the Spanish brigands made bonfires of the works of the refined archaic American races, which, if spared, would have solved many a riddle of history; and Omar lit the fires of the Alexandrian baths for months with the literary treasures of the Serapeum; and the Sybilline and other mystical books of Rome and Greece were destroyed in war; and the South Indian invaders of Ceylon “heaped into piles as high as the tops of the cocoanut

trees” the *ollas* of the Buddhists and set them ablaze to light their victory,—so to the knowledge of all, obliterating early Buddhistic annals and treatises of great importance: though this hateful and senseless Vandalism has disgraced the career of most fighting nations—still, despite everything, there are extant abundant proofs of the history of mankind, and bits and scraps come to light from time to time by what science has often called “most curious coincidences.” Europe has no very trustworthy history of her own vicissitudes and mutations, her successive races and their doings. What with their savage wars, the barbaric habits of the historic Goths, Huns, Franks, and other warrior nations, and the interested literary Vandalism of the shaveling priests who for centuries sat upon its intellectual life like a nightmare, an antiquity could not exist for Europe. And, having no Past of record themselves, the European critics, historians and archæologists have not scrupled to deny one to others—whenever the concession excited a sacrifice of biblical prestige.

No “traces of old civilizations” we are told! And what about the Pelasgi—the direct forefathers of the Hellenes, according to Herodotus? What about the Etruscans—the race mysterious and wonderful if any, for the historian and whose origin is the most unsolvable of problems? That which is known of them only shows that could something more be known, a whole series of pre-historic civilizations might be discovered. A people described as are the Pelasgi—a highly intellectual, receptive, active people, chiefly occupied with agriculture, warlike when necessary though preferring peace; a people who built canals as no one else, subterranean water-works, dams, walls, and Cyclopean buildings of most astounding strength; who are even *suspected* of having been the inventors of the so-called Cadmean or Phœnician writing characters from which all European alphabets are derived—who were they? Could they be shown by any possible means as the descendants of the biblical *Peleg* (Gen. x. 25) their high civilization would have been thereby demonstrated, though their antiquity would still have to be dwarfed to 2247 “B. C.” And who were the Etruscans? Shall the Easterns like the Westerns be made to believe that between the high civilizations of the pre-Roman (and we say—*pre-historic*) *Tursenoi* of the Greeks, with their 12 great cities known to history; their Cyclopean buildings, their plastic and pictorial arts, and the time when they were a nomadic tribe “first descended into Italy from their northern latitudes”—only a few centuries elapsed? Shall it be still urged that the Phœnicians with their Tyre 2750 “B. C.” (a chronology, accepted by *Western* history) their commerce, fleet, learning, arts and civilization, were only a few centuries before the building of Tyre but “a small tribe of Semitic fishermen”? Or, that the Trojan war could not have been earlier than 1184 B. C., and thus *Magna Græcia* must be fixed somewhere between the 8th and the 9th century “B. C.,” and by no means thousands of years before, as was claimed by Plato and Aristotle, Homer and the *Cyclic Poems*, derived from, and based upon, other records milleniums older? If the Christian historian, hampered by his chronology, and the free thinker by lack of necessary data, feel bound to stigmatize every non-Christian or non-Western chronology as “obviously fanciful,” “purely mythical” and “not worthy of a moment’s consideration,” how shall one wholly dependent upon Western guides get at the truth? And if these incompetent builders of *Universal History* can persuade their public to accept as authoritative their chronological and ethnological reveries, why should the Eastern student, who has access to quite different—and we make bold to say, more trustworthy—materials, be expected to join in the blind belief of those who defend Western historical infallibility? He believes—on the strength of the documentary evidence, left by *Yavanachârya* (Pythagoras) 607 “B. C.” in India, and that of his own national “temple records, that instead of giving hundreds we may safely give thousands of years to the foundation of *Oumæa* and *Magna Græcia*, of which it was the pioneer settle-

ment. That the civilization of the latter had already become effete when Pythagoras, the great pupil of Aryan Masters went to Crotona. And, having no biblical bias to overcome, he feels persuaded that, if it took the Celtic and Gaelic tribes *Britannicæ Insulæ*, with the ready-made civilizations of Rome before their eyes, and acquaintance with that of the Phœnicians whose trade with them began a thousand years before the Christian era; and to crown all with the definite help later of the Normans and Saxons—two thousand years before they could build their mediæval cities, not even remotely comparable with those of the Romans; and it took them two thousand five hundred years to get half as civilized; then, that instead of that hypothetical period benevolently styled the childhood of the race being within easy reach of the Apostles and the early Fathers, it must be relegated to an enormously earlier time. Surely if it took the barbarians of Western Europe so many centuries to develop a language and create empires, then the nomadic tribes of the "mythical" periods ought in common fairness—since they never came under the fructifying energy of that Christian influence to which we are asked to ascribe all the scientific enlightenment of this age—about ten thousand years to build their Tyres and their Veii, their Sidons and Carthagenes. As other Troys lie under the surface of the topmost one in the Troad; and other and higher civilizations were exhumed by Mariette-Bey under the stratum of sand from which the archaeological collections of Lepsius, Abbott, and the British Museum were taken; and six Hindu "Delhis", superposed and hidden away out of sight, formed the pedestal upon which the Mogul conqueror built the gorgeous capital whose ruins still attest the splendour of his Delhi; so when the fury of critical bigotry has quite subsided, and Western men are prepared to write History in the interest of truth alone, will the proofs be found of the cyclic law of civilization. Modern Florence lifts her beautiful form above the tomb of Etruscan Florentia, which in her turn rose upon the hidden vestiges of anterior towns. And so also Arezzo, Peruggia, Lucca and many other European sites now occupied by modern towns and cities, are based upon the relics of archaic civilizations whose period covers ages incomputable, and whose names Echo has forgotten to even whisper through "the corridors of Time."

When the Western historian has finally and unanswerably proven who were the Pelasgi, at least, and who the Etruscans, and the (as) mysterious Iapygians, who seem also to have had an earlier acquaintance with writing—as proved by their inscriptions—than the Phœnicians, then only may he menace the Asiatic into acceptance of his own arbitrary data and dogmas. Then also may he tauntingly ask "how it is that no appreciable trace is left of such high civilizations as are described in the Past."

"Is it supposed that the present European civilization with its offshoots . . . can be destroyed by any inundation or conflagration?" More easily than was many another civilization. Europe has neither the Titanic and Cyclopean masonry of the Ancients, nor even its parchments to preserve the records of its "existing arts and languages." Its civilization is too recent, too rapidly growing to leave any positively indestructible relics of either its architecture, arts or sciences. What is there in the whole Europe that could be regarded as even approximately indestructible, without mentioning the *débâcle* of the geological upheaval that follows generally such cataclysms? Is it its ephemeral Crystal Palaces, its theatres, railways, modern fragile furniture; or its electric telegraphs, phonographs, telephones and micrographs? While each of the former is at the mercy of fire and cyclone, the last enumerated marvels of modern science can be destroyed by a child breaking them to atoms. When we know of the destruction of the "Seven World's Wonders," of Thebes, Tyre, the Labyrinth and the Egyptian pyramids and temples and giant palaces, as we now see are slowly crumbling into the dust of the

deserts, being reduced to atoms by the hand of Time—lighter and far more merciful than any cataclysm, the question seems to us rather the outcome of modern pride than of stern reasoning. Is it your daily newspapers and periodicals, rags of a few days; your fragile books bearing the records of all your grand civilization, withal liable to become annihilated after a few meals are made on them by the white ants, that are regarded as invulnerable? And why should European civilization escape the common lot? It is from the lower classes, the units of the great masses who form the majorities in nations, that survivors will escape in greater numbers—and these know nothing of the arts, sciences, or languages except their own, and those very imperfectly. The arts and sciences are like the Phœnix of old: they die but to revive. And when the question found on page 58 of *Esoteric Buddhism* concerning "the curious rush of human progress within the last two thousand years," was first propounded, Mr. Sinnett's correspondent might have made his answer more complete by saying: "this rush, this progress, and the abnormal rapidity with which one discovery follows the other, ought to be a sign to human intuition that what you look upon in the light of 'discoveries' are merely *re-discoveries*, which, following the law of gradual progress you make more perfect, yet in enunciating, you are not the first to explain them." We learn more easily that which we have heard about, or learnt in childhood. If, as averred, the Western nations have separated themselves from the great Aryan stock, it becomes evident that the races that first peopled Europe were inferior to the root-race which had the Vedas and the pre-historic Rishis. That which your far-distant forefathers had heard in the secrecy of the temples was not lost. It reached their posterity, which is now simply improving upon details.

QUESTION IV.

IS THE MOON IMMERSSED IN MATTER?

No "Adept," so far as the writers know, has ever given to "Lay Chela" his "views of the moon," for publication. With Selenography, modern science is far better acquainted than any humble Asiatic ascetic may ever hope to become. It is to be feared the speculations on pp. 104 and 105 of *Esoteric Buddhism*, besides being hazy, are somewhat premature. Therefore, it may be as well to pass on to—

QUESTION V.

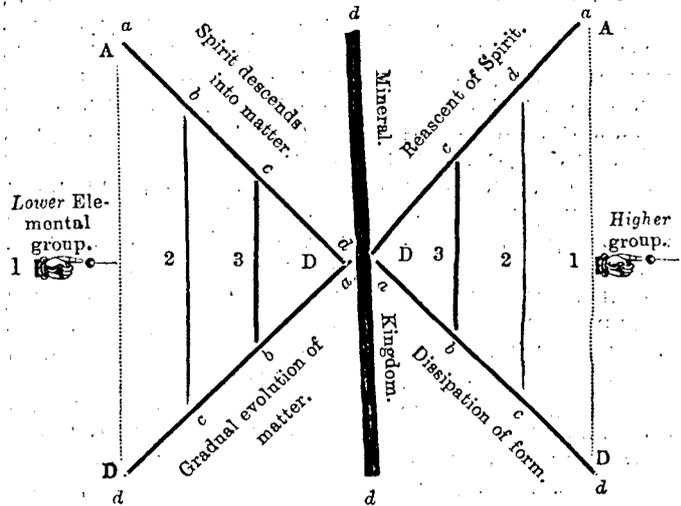
ABOUT THE MINERAL MONAD.

Any English expression that correctly translates the idea given is "authorized by the Adepts." Why not? The term "monad" applies to the latent life in the mineral as much as it does to the life in the vegetable and the animal. The monogenist may take exception to the term and especially to the idea; while the polygenist—unless he be a corporealist, may not. As to the other class of scientists, they would take objection to the idea even of a human monad—and call it "unscientific." What relation does the monad bear to the atom? None whatever to the atom or molecule as in the scientific conception at present. It can neither be compared with the microscopic organism classed once among polygastric infusoria, and now regarded as vegetable and ranked among algæ; nor is it quite the *monas* of the Peripatetics. Physically or constitutionally the mineral monad differs, of course, from that of the human monad, which is neither physical, nor can its constitution be rendered by chemical symbols and elements. In short, the mineral monad is *one*—the higher animal and human monads are countless. Otherwise, how could one account for and explain *mathematically* the evolutionary and *spiral* progress of the four kingdoms—a difficulty pointed out in a most excellent way by Chela * * * Chary in the June THEOSOPHIST, pages 232, 233? The "monad" is the combination of the last two Principles in man, the

6th and the 7th, and, properly speaking, the term "human monad" applies only to the Spiritual Soul, not to its highest spiritual vivifying Principle. But since divorced from the latter the Spiritual Soul could have no existence, no being, it has thus been called. The composition (if such a word, which would shock an Asiatic, seems necessary to help European conception) of Buddhi or the 6th principle is made up of the essence of what you would call matter (or perchance a centre of Spiritual Force) in its 6th and 7th condition or state; the animating ATMAN being part of the ONE LIFE or Parabrahm. Now the Monadic Essence (if such word be permitted) in the mineral, vegetable and animal though the same throughout the series of cycles from the lowest elemental up to the Déva kingdom, yet differs in the scale of progression.

It would be very misleading to imagine a monad as a separate entity trailing its slow way in a distinct path through the lower kingdoms, and after an incalculable series of transmigrations flowering into a human being; in short, that the monad of a Humboldt dates back to the monad of an atom of hornblende. Instead of saying a mineral monad, the correcter phraseology in physical science which differentiates every atom,—would of course have been to call it *The Monad* manifesting in that form of Prakriti called the mineral kingdom. Each atom or molecule of ordinary scientific hypothesis is not a particle of something, animated by a psychic something, destined to blossom as a man after æons. But it is a concrete manifestation of the Universal Energy which itself has not yet become individualized: a sequential manifestation of the one Universal Monas. The Ocean does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency towards segregation into individual monads is gradual, and in the higher animals comes almost to the point. The Peripatetics applied the word Monas to the whole Cosmos, in the pantheistic sense; and the Occultists while accepting this thought for convenience's sake, distinguish the progressive stages of the evolution of the Concrete from the Abstract by terms of which the 'Mineral Monad' is *one*. The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit. The "Monadic essence" begins to imperceptibly differentiate in the vegetable kingdom. As the monads are un-compounded things, as correctly defined by Leibnitz, it is the spiritual essence which vivifies them in their degrees of differentiation which constitutes properly the monad—not the atomic congregation that is only the *vehicle* and the substance through which thrill the lower and higher degrees of intelligences. And though, as shown by those plants that are known as sensitives, there are a few among them that may be regarded as possessing that conscious perception which is called by Leibnitz—*apperception* while the rest are endowed but with that internal activity which may be called vegetable nerve-sensation (to call it *perception* would be wrong)—yet even the vegetable monad is still *The Monad* in its second degree of awakening sensation. Leibnitz came several times very near the truth, but defined the monadic evolution incorrectly and often blunders greatly. There are seven kingdoms. The 1st group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of *Mulaprakriti* to its third degree,—i. e., from full unconsciousness to semi-perception; the 2nd or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monadic Essence"—considered as an Evolving Energy. Three stages in the elemental side; the mineral kingdom; three stages in the objective physical side—these are the seven links of the evolutionary chain. A descent of spirit into matter, equivalent to an ascent in physical evolution; a reascent from the deepest depths of materiality (the mineral) towards its *status quo ante*, with a corresponding dissipation of concrete organisms

up to Nirvana—the vanishing point of differentiated matter. Perhaps a simple diagram will aid us:—



The line A D represents the gradual obscuration of spirit as it passes into concrete matter; the point D indicates the evolutionary position of the mineral kingdom from its incipient (*d*) to its ultimate concretion (*a*); *a*, *b*, *c*, in the left-hand side of the figure are the three stages of elemental evolution; i. e., the three successive stages passed by the spiritual impulse (through the elementals—of which little is permitted to be said) before they are imprisoned into the most concrete form of matter; and *c*, *b*, *a*, in the right-hand side, are the three stages of organic life, vegetable, animal, human. What is total obscuration of spirit is complete perfection of its polar antithesis—matter; and this idea is conveyed in the lines A D and D A. The arrows show the line of travel of the evolutionary impulse in entering its vortex and expanding again into the subjectivity of the ABSOLUTE. The central thickest line *d d* is—the Mineral Kingdom.

The monogenists have had their day. Even believers in a personal god, like Professor Agassiz, teach now that, "There is a manifest progress in the succession of beings on the surface of the earth. The progress consists in an increasing similarity of the living fauna and among the vertebrates especially, in the increasing resemblance to man. Man is the end towards which all the animal creation has tended from the first appearance of the first Palæozoic fishes—" (*Principles of Zoology*, pp. 205-6). The mineral "monad" is not an individuality latent, but an all-pervading Force which has for its present vehicle matter in its lowest and most concrete terrestrial state; in man the monad is fully developed, potential, and either passive or absolutely active, according to its vehicle the five lower and more physical human principles. In the Dévi kingdom it is fully liberated and in its highest state—but one degree lower than the ONE Universal Life.

(To be continued.)

[Following this, will be found the partial reply to Questions VII and VIII relating to Lord Buddha and Sri Sankaracharya. They are answered so far by our brother, Mr. T. Subba Row.—EDITOR.]

QUESTION VIII.

SRI SANKARACHARYA'S DATE AND DOCTRINE.

It is always difficult to determine with precision the date of any particular event in the ancient history of India; and this difficulty is considerably enhanced by the speculations of European orientalists whose labours in this direction have but tended to thicken the confusion already existing in popular legends and traditions which were often altered or modified to suit the necessities of Sectarian Controversy. The causes that have produced this result will be fully ascertained on examining the assumptions on which these speculations are based. The writings of many of these orientalists are often charac-

terized by an imperfect knowledge of Indian literature, philosophy and religion and of Hindu traditions and a contemptuous disregard for the opinions of Hindu writers and pundits. Very often, facts and dates are taken by these writers from the writings of their predecessors or contemporaries on the assumption that they are correct without any further investigation by themselves. Even when a writer gives a date with an expression of doubt as to its accuracy, his follower frequently quotes the same date as if it were absolutely correct. One wrong date is made to depend upon another wrong date, and one bad inference is often deduced from another inference equally unwarranted and illogical. And consequently if the correctness of any particular date given by these writers is to be ascertained the whole structure of Indian Chronology constructed by them will have to be carefully examined. It will be convenient to enumerate some of the assumptions above referred to before proceeding to examine their opinions concerning the date of Sankaracharya.

I. Many of these writers are not altogether free from the prejudices engendered by the pernicious doctrine, deduced from the Bible whether rightly or wrongly, that this world is only six thousand years old. We do not mean to say that any one of these writers would now seriously think of defending the said doctrine. Nevertheless it had exercised a considerable influence on the minds of Christian writers when they began to investigate the claims of Asiatic Chronology. If an antiquity of 5 or 6 thousand years is assigned to any particular event connected with the Ancient history of Egypt, India or China, it is certain to be rejected at once by these writers without any inquiry whatever regarding the truth of the statement.

II. They are extremely unwilling to admit that any portion of the Veda can be traced to a period anterior to the date of the Pentateuch even when the arguments brought forward to establish the priority of the Vedas are such as would be convincing to the mind of an impartial investigator untainted by Christian prejudices. The maximum limit of Indian antiquity is, therefore, fixed for them by the Old Testament and it is virtually assumed by them that a period between the date of the Old Testament on the one side and the present time on the other should necessarily be assigned to every book in the whole range of Vedic and Sanskrit literature and to almost every event of Indian History.

III. It is often assumed without reason that every passage in the Vedas containing philosophical or metaphysical ideas must be looked upon as a subsequent interpolation and that every book treating of a philosophical subject must be considered as having been written after the time of Buddha or after the commencement of the Christian era. Civilization, philosophy and scientific investigation had their origin, in the opinion of these writers, either the six or seven centuries preceding the Christian era and mankind slowly emerged, for the first time, from "the depths of animal brutality" within the last four or five thousand years.

IV. It is also assumed that Buddhism was brought into existence by Gautama Buddha. The previous existence of Buddhism, Jainism and Arhat philosophy is rejected as an absurd and ridiculous invention of the Buddhists who accepted thereby to assign a very high antiquity to their own religion. In consequence of this erroneous impression on their part every Hindu book referring to the doctrines of Buddhists is declared to have been written subsequent to the time of Gautama Buddha. For instance, Mr. Weber is of opinion that Vyasa, the author of Brahma Sutras, wrote them in the 5th century after Christ. This is indeed a startling revelation to the majority of Hindus.

V. Whenever several works treating of various subjects are attributed to one and the same author by Hindu writings or traditions, it is often assumed and apparently without any reason whatever in the majority of cases, that the said works should be considered as the productions of

different writers. By this process of reasoning they have discovered two Badarayanas (Vyāsas), two Patanjalis, and three Vararuchis. We do not mean to say that in every case identity of names is equivalent to identity of persons. But we cannot but protest against such assumptions when they are made without any evidence to support them, merely for the purpose of supporting a foregone conclusion or establishing a favourite hypothesis.

VI. An attempt is often made by these writers to establish the chronological order of the events of ancient Indian history by means of the various stages in the growth or development of the Sanscrit language and Indian literature. The time required for this growth is often estimated in the same manner in which a geologist endeavours to fix the time required for the gradual development of the various strata composing the earth's crust. But we fail to perceive anything like a proper method in making these calculations. It will be wrong to assume that the growth of one language will require the same time as that of another within the same limits. The peculiar characteristics of the nation to whom the language belongs must be carefully taken into consideration in attempting to make any such calculation. The history of the said nation is equally important. Any one who examines Max-Müller's estimation of the so-called Sutra, Brahmana, Mantra and Khanda periods, will be able to perceive that no attention has been paid to these considerations. The time allotted to the growth of these four "Srata" of Vedic literature is purely arbitrary.

We have enumerated these defects in the writings of European Orientalists for the purpose of showing to our readers that it is not always safe to rely upon the conclusions arrived at by these writers regarding the dates of ancient Indian history.

In examining the various quotations and traditions selected by European Orientalists for the purpose of fixing Sankaracharya's date, special care must be taken to see whether the person referred to was the very first Sankaracharya who established the Adwaitee doctrine or one of his followers who became the *Adhipatis* of the various *Mathams* established by him and his successors. Many of the Adwaitee *Mathadhipatis* who succeeded him (especially at the Sringeri Matham) were men of considerable renown and were well-known throughout India during their time. They are often referred to under the general name of Sankaracharya. Consequently any reference made to any one of these *Mathadhipatis* is apt to be mistaken for a reference to the first Sankaracharya himself.

Mr. Barth whose opinion regarding Sankara's date is quoted by the *London Theosophist* against the date assigned to that teacher in Mr. Sinnett's book on Esoteric Buddhism, does not appear to have carefully examined the subject himself. He assigns no reasons for the date given and does not even allude to the existence of other authorities and traditions which conflict with the date adopted by him. The date which he assigns to Sankara appears in an unimportant foot-note appearing on page 89 of his book on "The Religions of India" which reads thus: "Sankaracharya is generally placed in the 8th century; perhaps we must accept the 9th rather. The best accredited tradition represents him as born on the 10th of the month 'Madhaya' in 788 A. D. Other traditions it is true place him in the 2nd and 5th centuries. The author of the *Dabistan*, on the other hand, brings him as far down as the commencement of the 14th." Mr. Barth is clearly wrong in saying that Sankara is generally placed in the 8th century. There are as many traditions for placing him in some century before the Christian era as for placing him in some century after the said era, and it will also be seen from what follows that in fact evidence preponderates in favour of the former statement. It cannot be contended that the generality of orientalists have any definite opinions of their own on the subject under consideration. Max Müller does not appear to have ever directed his

attention to this subject. Monier Williams merely copies the date given by Mr. Wilson and Mr. Weber seems to rely upon the same authority without troubling himself with any further enquiry about the matter. Mr. Wilson is probably the only orientalist who investigated the subject with some care and attention; and he frankly confesses that the exact period at which "he (Sankara) flourished can by no means be determined" (page 201 of Vol. I of his Essays on the religion of the Hindoos). Under such circumstances the foot-note above-quoted is certainly very misleading. Mr. Barth does not inform his readers wherefrom he obtained the tradition referred to and what reasons he has for supposing that it refers to the first Sankaracharya and that it is "the best accredited tradition." When the matter is still open to discussion, Mr. Barth should not have adopted any particular date if he is not prepared to support it and establish it by proper arguments. The other traditions alluded to are not intended, of course, to strengthen the authority of the tradition relied upon. But the wording of the foot-note in question seems to show that all the authorities and traditions relating to the subject are comprised therein, when, in fact, the most important of them are left out of consideration, as will be shown hereafter. No arguments are to be found in support of the date assigned to Sankara in the other portions of Mr. Barth's book, but there are a few isolated passages which may be taken either as inferences from the statement in question or arguments in its support, which it will be necessary to examine in this connection.

Mr. Barth has discovered some connection between the appearance of Sankara in India and the commencement of the persecution of the Buddhists which he seems to place in the 7th and 8th centuries. In page 89 of his book he speaks of "the great reaction on the offensive against Buddhism which was begun in the Deccan in the 7th and 8th centuries by the schools of Kumarila and Sankara"; and in page 135, he states that the "disciples of Kumarila and Sankara organized into military bands constituted themselves the rabid defenders of orthodoxy." The force of these statements is, however, considerably weakened by the author's observations on pages 89 and 134 regarding the absence of any traces of Buddhist persecution by Sankara in the authentic documents hitherto examined and the absurdity of legends which represent him as exterminating Buddhists from the Himalaya to Cape Comorin.

The association of Sankara with Kumarila in the passages above cited is highly ridiculous. It is well known to almost every Hindu that the followers of Purva Mimamsa (Kumarila commented on the Sutras) were the greatest and the bitterest opponents of Sankara and his doctrine, and Mr. Barth seems to be altogether ignorant of the nature of Kumarila's views and Purva Mimamsa and the scope and aim of Sankara's vedantic philosophy. It is impossible to say what evidence the author has for asserting that the great reaction against the Buddhists commenced in the 7th and 8th centuries and that Sankara was instrumental in originating it. There are some passages in his book which tend to show that this date cannot be considered as quite correct. In page 135 he says that Buddhism began persecution even in the time of Asoka.

Such being the case, it is indeed very surprising that the Orthodox Hindus should have kept quiet for nearly ten centuries, without retaliating on their enemies. The political ascendancy gained by the Buddhists during the reign of Asoka did not last very long; and the Hindus had the support of very powerful kings before and after the commencement of the Christian era. Moreover the author says in p. 132 of his book, that Buddhism was in a state of decay in the seventh century. It is hardly to be expected that the reaction against the Buddhists would commence when their religion was already in a state of decay. No great religious teacher or reformer would waste his time and energy in demolishing a religion

already in ruins. But, what evidence is there to show that Sankara was ever engaged in this task? If the main object of his preaching was to evoke a reaction against Buddhism, he would no doubt have left us some writings specially intended to criticize its doctrines and expose its defects. On the other hand he does not even allude to Buddhism in his independent works. Though he was a voluminous writer, with the exception of a few remarks on the theory advocated by some Buddhists regarding the nature of perception contained in his Commentary on the Brahma-Sutras, there is not a single passage in the whole range of his writings regarding the Buddhists or their doctrines; and the insertion of even these few remarks in his commentary was rendered necessary by the allusions contained in the Sutras which he was interpreting. As, in our humble opinion, these Brahma-Sutras were composed by Vyasa himself (and not by an imaginary Vyasa of the 5th century after Christ evolved by Mr. Weber's fancy) the allusions therein contained relate to the Buddhism which existed previous to the date of Gautama Buddha. From these few remarks it will be clear to our readers that Sankaracharya had nothing to do with Buddhist persecution. We may here quote a few passages from Mr. Wilson's Preface to the first edition of his Sanskrit dictionary in support of our remarks. He writes as follows regarding Sankara's connection with the persecution of the Buddhists:—"Although the popular belief attributes the origin of the Buddha persecution to Sankaracharya, yet in this case we have some reason to distrust its accuracy. Opposed to it we have the mild character of the reformer, who is described as uniformly gentle and tolerant, and speaking from my own limited reading in Vedanta works, and the more satisfactory testimony of Ram Mohun Roy, which he permits me to adduce, it does not appear that any traces of his being instrumental to any persecution are to be found in his own writings, all which are extant, and the object of which is by no means the correction of the Buddha or any other schism, but the refutation of all other doctrines besides his own, and the reformation or re-establishment of the 4th religious order." Further on he observes that "it is a popular error to ascribe to him the work of persecution; he does not appear at all occupied in that odious task, nor is he engaged in particular controversy with any of the Bauddhas."

From the foregoing observations it will be seen that Sankara's date cannot be determined by the time of the commencement of the Buddhist persecution, even if it were possible to ascertain the said period.

Mr. Barth seems to have discovered some connection between the philosophical systems of Sankara, Ramanuja and Auandathirtha, and the Arabian merchants who came to India in the first centuries of the Hejira, and he is no doubt fully entitled to any credit that may be given him for the originality of his discovery. This mysterious and occult connection between Adwaita philosophy and Arabian commerce is pointed out in p. 212 of his book, and it may have some bearing on the present question, if it is anything more than a figment of his fancy. The only reason given by him in support of his theory is, however, in my humble opinion, worthless. The Hindus had a prominent example of a grand religious movement under the guidance of a single teacher, in the life of Buddha, and it was not necessary for them to imitate the adventures of the Arabian prophet. There is but one other passage in Mr. Barth's book which has some reference to Sankara's date. In p. 207 he writes as follows:—"The Siva, for instance, who is invoked at the commencement of the drama of Sakuntala, who is at once God, priest and offering, and whose body is the universe, is a Vedantic Idea. This testimony appears to be forgotten when it is maintained, as is sometimes done, that the whole sectarian Vedantism commences with Sankara." But this testimony appears to be equally forgotten when it is maintained, as is sometimes done by Orientalists like Mr. Barth, that

Sankara lived in some century after the author of Sakuntala.

From the foregoing remarks it will be apparent that Mr. Barth's opinion regarding Sankara's date is very unsatisfactory. As Mr. Wilson seems to have examined the subject with some care and attention, we must now advert to his opinion and see how far it is based on proper evidence. In attempting to fix Amara Sinha's date (which attempt ultimately ended in a miserable failure), he had to ascertain the period when Sankara lived. Consequently his remarks concerning the said period appear in his preface to the first edition of his Sanskrit dictionary. We shall now reproduce here such passages from this preface as are connected with the subject under consideration and comment upon them. Mr. Wilson writes as follows :—

“ The birth of Sankara presents the same discordance as every other remarkable incident amongst the Hindus. The Kadali (it ought to be Koodali) Brahmins, who form an establishment following and teaching his system, assert his appearance about 2,000 years since ; some accounts place him about the beginning of the Christian Era, others in the 3rd or 4th century after ; a manuscript history of the kings of Konga, in Colonel Mackenzie's Collection, makes him contemporary with Tiru Vikrama Deva Chakravarti, sovereign of Skandapura in the Dekkan, A. D. 178 ; at Sringeri, on the edge of the Western Ghauts, and now in the Mysore Territory, at which place he is said to have founded a College that still exists, and assumes the supreme control of the Smarta Brahmins of the Peninsula, an antiquity of 1,600 years, is attributed to him, and common tradition makes him about 1,200 years old. The Bhoja Prabandha enumerates Sankara among its worthies, and as contemporary with that prince ; his antiquity will then be between 8 and 9 centuries. The followers of Madhwa-charya in Tuluva seem to have attempted to reconcile these contradictory accounts by supposing him to have been born three times ; first at Sivuli in Tuluva about 1,500 years ago, again in Malabar some centuries later, and finally at Padukachaytra in Tuluva no more than 600 years since ; the latter assertion being intended evidently to do honor to their own founder, whose date that was, by enabling him to triumph over Sankara in a supposititious controversy. The Vaishnava Brahmins of Madura say that Sankara appeared in the ninth century of Salivahana or tenth of our era. Dr. Taylor thinks that, if we allow him about 900 years, we shall not be far from the truth, and Mr. Colebrooke is inclined to give him an antiquity of about 1,000 years. This last is the age which my friend Ram Mohun Roy, a diligent student of Sankara's works, and philosophical teacher of his doctrines, is disposed to concur in, and he infers that ‘ from a calculation of the spiritual generations of the followers of Sankara Swami from his time up to this date, he seems to have lived between the 7th and 8th centuries of the Christian Era,’ a distance of time agreeing with the statements made to Dr. Buchanan in his journey through Sankara's native country, Malabar, and in union with the assertion of the Kerala Utpatti, a work giving an historical and statistical account of the same province, and which, according to Mr. Duncan's citation of it, mentions the regulations of the castes of Malabar by this philosopher to have been effected about 1,000 years before 1798. At the same time, it must be observed, that a manuscript translation of the same work in Colonel Mackenzie's possession, states Sankaracharya to have been born about the middle of the 5th century, or between 13 and 14 hundred years ago, differing in this respect from Mr. Duncan's statement—a difference of the less importance, as the manuscript in question, either from defects in the original or translation, presents many palpable errors and cannot consequently be depended upon. The weight of authority therefore is altogether in favour of an antiquity of about ten centuries, and I am disposed to adopt this estimate of Sankara's date, and to place him in the

end of the 8th and beginning of the 9th century of the Christian era.”

We will add a few more authorities to Mr. Wilson's list before proceeding to comment on the foregoing passage.

In a work called “ The Biographical Sketches of Eminent Hindu Authors,” published at Bombay in 1860 by Janardan Ramchenderjee, it is stated that Sankara lived 2,500 years ago, and that, in the opinion of some people, 2,200 years ago. The records of the Combanum Matham give a list of nearly 66 Mathadhipatis from Sankara down to the present time, and show that he lived more than 2,000 years ago.

The Kudali Matham referred to by Mr. Wilson which is a branch of the Sringeri Matham, gives the same date as the latter Matham, their traditions being identical. Their calculation can safely be relied upon as far as it is supported by the dates given on the places of Samadhi (something like a tomb) of the successive Gurus of the Sringeri Matham ; and it leads us to the commencement of the Christian Era.

No definite information is given by Mr. Wilson regarding the nature, origin or reliability of the accounts which place Sankara in the 3rd or 4th century of the Christian era or at its commencement ; nor does it clearly appear that the history of the kings of Konga referred to unmistakably alludes to the very first Sankaracharya. These traditions are evidently opposed to the conclusion arrived at by Mr. Wilson, and it does not appear on what grounds their testimony is discredited by him. Mr. Wilson is clearly wrong in stating that an antiquity of 1,600 years is attributed to Sankara by the Sringeri Matham. We have already referred to the account of the Sringeri Matham, and it is precisely similar to the account given by the Kudali Brahmins. We have ascertained that it is so from the agent of the Sringeri Matham at Madras, who has published only a few days ago the list of teachers preserved at the said Matham with the dates assigned to them. And further we are unable to see which “ common tradition” makes Sankara “ about 1,200 years old.” As far as our knowledge goes there is no such common tradition in India. The majority of people in Southern India have, up to this time, been relying on the Sringeri account, and in Northern India there seems to be no common tradition. We have but a mass of contradictory accounts.

It is indeed surprising that an Orientalist of Mr. Wilson's pretensions should confound the poet named Sankara and mentioned in Bhoja Prabandha with the great Adwaiter teacher. No Hindu would ever commit such a ridiculous mistake. We are astonished to find some of these European Orientalists quoting now and then some of the statements contained in such books as Bhoja Prabandha, Katha Sarit Sagara, Raja-tarangini and Panchatantra as if they were historical works. In some other part of his preface Mr. Wilson himself says that this Bhoja Prabandha is altogether untrustworthy, as some of the statements contained therein did not harmonize with his theory about Amarasimha's date ; but now he misquotes its statements for the purpose of supporting his conclusion regarding Sankara's date. Surely, consistency is not one of the prominent characteristics of the writings of the majority of European Orientalists. The person mentioned in Bhoja Prabandha is always spoken of under the name of Sankara Kavi, and he is nowhere called Sankaracharya, and the Adwaiter teacher is never mentioned in any Hindu work under the appellation of Sankara Kavi.

It is unnecessary for us to say anything about the Madhwa traditions or the opinion of the Vaishnava Brahmins of Madura regarding Sankara's date. It is, in our humble opinion, hopeless to expect anything but falsehood regarding Sankara's history and his philosophy from the Madhwas and the Vaishnavas. They are always very anxious to show to the world at large that their doctrines existed before the time of Sankara, and that the Adwaiter doctrine was a deviation from their pre-ex-

isting orthodox Hinduism. And consequently they have assigned to him an antiquity of less than 1,500 years.

It does not appear why Dr. Taylor thinks that he can allow Sankara about 900 years, or on what grounds Mr. Colebrooke is inclined to give him an antiquity of about 1,000 years. No reliance can be placed on such statements before the reasons assigned therefor are thoroughly sifted.

Fortunately, Mr. Wilson gives us the reason for Ram Mohun Roy's opinion. We are inclined to believe that Ram Mohun Roy's calculation was made with reference to the Sringeri list of Teachers or Gurus, as that was the only list published up to this time, and as no other Matham, except perhaps the Cumbaconum Matham, has a list of Gurus coming up to the present time in uninterrupted succession. There is no necessity for depending upon his calculation (which, from its very nature cannot be anything more than mere guess-work) when the old list preserved at Sringeri contains the dates assigned to the various teachers. As these dates have not been published up to the present time, and as Ram Mohun Roy had merely a string of names before him, he was obliged to ascertain Sankara's date by assigning a certain number of years on the average to every teacher. Consequently, his opinion is of no importance whatever when we have the statement of the Sringeri Matham which, as we have already said, places Sankara in some century before the Christian era. The same remarks will apply to the calculation in question even if it were made on the basis of the number of teachers contained in the list preserved in the Cumbaconum Matham.

Very little importance can be attached to the oral evidence adduced by some unknown persons before Dr. Buchanan in his travels through Malabar; and we have only to consider the inferences that may be drawn from the accounts contained in Kerala Utpatti. The various manuscript copies of this work seem to differ in the date they assign to Sankaracharya; even if the case were otherwise, we cannot place any reliance upon this work for the following among other reasons:—

I. It is a well-known fact that the customs of Malabar are very peculiar. Their defenders have been, consequently, pointing to some great Rishi or some great philosopher of ancient India as their originator. Some of them affirm (probably the majority) that Parasurama brought into existence some of these customs and left a special Smriti for the guidance of the people of Malabar; others say that it was Sankaracharya who sanctioned these peculiar customs. It is not very difficult to perceive why these two persons were selected by them. According to the Hindu Puranas Parasurama lived in Malabar for some time, and according to Hindu traditions Sankara was born in that country. But it is extremely doubtful whether either of them had anything to do with the peculiar customs of the said country. There is no allusion whatever to any of these customs in Sankara's works. He seems to have devoted his whole attention to religious reform, and it is very improbable that he should have ever directed his attention to the local customs of Malabar. While attempting to revive the philosophy of the ancient Rishis, it is not likely that he should have sanctioned the customs of Malabar which are at variance with the rules laid down in the Smritis of those very Rishis; and as far as our knowledge goes he left no written regulations regarding the castes of Malabar.

II. The statements contained in Kerala Utpatti are opposed to the account of Sankara's life given in almost all the Sankara Vijiams (Biographies of Sankara) examined up to this time, viz., Vidyaranya's Sankara Vijiam Chitsukhachary's Sankara Vijayavilasam, Brihat Sankara Vijiam, &c. According to the account contained in these works, Sankara left Malabar in his eighth year and returned to his native village when his mother was on her death-bed when he remained there only for a few days. It is difficult to see at what period of his life-time he was engaged in making regulations for the castes of Malabar.

III. The work under consideration represents Malabar as the seat of Bhattapada's triumphs over the Buddhists, and says that this teacher established himself in Malabar and expelled the Buddhists from that country. This statement alone will be sufficient to show to our readers the fictitious character of the account contained in this book. According to every other Hindu work, this great teacher of Purva Mimamsa was born in Northern India; almost all his famous disciples and followers were living in that part of the country, and according to Vidyaranya's account he died at Allahabad.

For the foregoing reasons we cannot place any reliance upon this account of Malabar.

From the traditions and other accounts which we have hitherto examined, Mr. Wilson comes to the conclusion that Sankaracharya lived in the end of the 8th and the beginning of the 9th century of the Christian Era. The accounts of the Sringeri, Kudali and Cumbaconum Mathams, and the traditions current in the Bombay Presidency, as shown in the biographical sketches published at Bombay, place Sankara in some century before the Christian era. On the other hand, Kerala Utpatti, the information obtained by Dr. Buchanan in his travels through Malabar and the opinions expressed by Dr. Taylor and Mr. Colebrooke, concur in assigning to him an antiquity of about 1,000 years. The remaining traditions referred to by Mr. Wilson are as much opposed to his opinion as to the conclusion that Sankara lived before Christ. We shall now leave it to our readers to say whether, under such circumstances, Mr. Wilson is justified in asserting that "the weight of authority is altogether in favour" of his theory.

We have already referred to the writings of almost all the European orientalisists who expressed an opinion upon the subject under discussion; and we need hardly say that Sankara's date is yet to be ascertained.

We are obliged to comment at length on the opinions of European orientalisists regarding Sankara's date, as there will be no probability of any attention being paid to the opinion of Indian and Tibetan initiates when it is generally believed that the question has been finally settled by their writings. The Adepts referred to by the London Theosophist are, certainly in a position to clear up some of the problems in Indian religious history. But there is very little chance of their opinions being accepted by the general public under present circumstances, unless they are supported by such evidence as is within the reach of the outside world. As it is not always possible to procure such evidence, there is very little use in publishing the information which is in their possession until the public are willing to recognize and admit the antiquity and trustworthiness of their traditions, the extent of their powers and the vastness of their knowledge. In the absence of such proof as is above indicated, there is every likelihood of their opinions being rejected as absurd and untenable; their motives will no doubt be questioned and some people may be tempted to deny even the fact of their existence. It is often asked by Hindus as well as by Englishmen why these Adepts are so very unwilling to publish some portion at least of the information they possess regarding the truths of physical science. But in doing so, they do not seem to perceive the difference between the method by which they obtain their knowledge and the process of modern scientific investigation by which the facts of nature are ascertained and its laws are discovered. Unless an Adept can prove his conclusions by the same kind of reasoning as is adopted by the modern scientist they remain undemonstrated to the outside world. It is of course impossible for him to develop in a considerable number of human beings such faculties as would enable them to perceive their truth; and it is not always practicable to establish them by the ordinary scientific method unless all the facts and laws on which his demonstration is to be based have already been ascertained by modern science. No Adept can be expected to anticipate the discoveries of the next four or

five centuries and prove some grand scientific truth to the entire satisfaction of the educated public after having discovered every fact and law of nature required for the said purpose by such process of reasoning as would be accepted by them. They have to encounter similar difficulties in giving any information regarding the events of the ancient history of India.

However, before giving the exact date assigned to Sankaracharya by the Indian and Tibetan initiates, we shall indicate a few circumstances by which his date may be approximately determined. It is our humble opinion that the Sankara Vijiam hitherto published can be relied upon as far as they are consistent with each other regarding the general outlines of Sankara's life. We cannot however place any reliance whatever upon Anandagiri's Sankara Vija published at Calcutta. The Calcutta edition not only differs in some very material points from the manuscript copies of the same work found in Southern India but is opposed to every other Sankara Vijiam hitherto examined. It is quite clear from its style and some of the statements contained therein that it was not the production of Anandagiri, one of the four chief disciples of Sankara and the commentator on his Upanishad Bhashyam. For instance, it represents Sankara as the author of a certain verse which is to be found in Vidyanaraya's Adhikaranatnamala written in the fourteenth century. It represents Sankara as giving orders to two of his disciples to preach the Visishtadwaittee and the Dwaittee doctrines which are directly opposed to his own doctrine. The book under consideration says that Sankara went to conquer Mandana misra in debate followed by Sureswaracharya though Mandana misra assumed the latter name at the time of initiation. It is unnecessary for us here to point out all the blunders and absurdities of this book. It will be sufficient to say that in our opinion it was not written by Anandagiri and that it was the production of an unknown author who does not appear to have been even tolerably well acquainted with the history of the Adwaittee doctrine. Vidyanaraya's (or of Sayanachary the great commentator of the Vedas) Sankara Vija is decidedly the most reliable source of information as regards the main features of Sankara's biography. Its authorship has been universally accepted and the information contained therein was derived by its author, as may be seen from his own statements, from certain old biographies of Sankara existing at the time of its composition. Taking into consideration the author's vast knowledge and information and the opportunities he had for collecting materials for his work when he was the head of the Sringeri Matham, there is every reason to believe that he had embodied in his work the most reliable information he could obtain. Mr. Wilson however says that the book in question is "much too poetical and legendary" to be acknowledged as a great authority. We admit that the style is highly poetical, but we deny that the work is legendary. Mr. Wilson is not justified in characterizing it as such on account of its description of some of the wonderful phenomena shown by Sankara. Probably the learned orientalist would not be inclined to consider the Biblical account of Christ in the same light. It is not the peculiar privilege of Christianity to have a miracle-worker for its first propagator. In the following observations we shall take such facts as are required from this work.

It is generally believed that a person named Govinda Yogi was Sankara's guru, but it is not generally known that this Yogi was in fact Patanjali—the great author of the Mahabhashya and the Yoga Sutras—under a new name. A tradition current in Southern India represents him as one of the chelas of Patanjali; but it is very doubtful if this tradition has anything like a proper foundation. But it is quite clear from the 94th, 95th, 96th and 97th verses of the 5th chapter of Vidyanaraya's Sankara Vija that Govinda Yogi and Patanjali were identical. According to the immemorial custom observed amongst initiates Patanjali assumed the name of Govinda

Yogi at the time of his initiation by Goudapada. It cannot be contended that Vidyanaraya represented Patanjali as Sankara's Guru merely for the purpose of assigning some importance to Sankara and his teaching: Sankara is looked upon as a far greater man than Patanjali by the Adwaitees, and nothing can be added to Sankara's reputation by Vidyanaraya's assertion. Moreover Patanjali's views are not altogether identical with Sankara's views; it may be seen from Sankara's writings that he attached no importance whatever to the practises of Hatha Yog regarding which Patanjali composed his Yoga Sutras. Under such circumstances if Vidyanaraya had the option of selecting a Guru for Sankara he would no doubt have represented Vyasa himself (who is supposed to be still living) as his Guru. We see no reason therefore to doubt the correctness of the statement under examination. Therefore, as Sankara was Patanjali's chela and as Goudapada was his Guru, his date will enable us to fix the dates of Sankara and Goudapada. We may here point out to our readers a mistake that appears in p. 148 of Mr. Sinnett's book on Esoteric Buddhism as regards the latter personage. He is there represented as Sankara's Guru; Mr. Sinnett was informed, we believe, that he was Sankara's Paramaguru and not having properly understood the meaning of this expression Mr. Sinnett wrote that he was Sankara's Guru.

It is generally admitted by orientalists that Patanjali lived before the commencement of the Christian Era. Mr. Barth places him in the second century before the Christian Era, accepting Goldstucker's opinion, and Monier Williams does the same thing. W. Weber who seems to have carefully examined the opinions of all the other orientalists who have written upon the subject comes to the conclusion that "we must for the present rest satisfied with placing the date of the composition of the Bhashya between B. C. 140 and A. D. 60, a result which considering the wretched state of the chronology of Indian Literature generally, is, despite its indefiniteness, of no mean importance." And yet even this date rests upon inferences drawn from one or two unimportant expressions contained in Patanjali's Mahabhashya. It is always dangerous to draw such inferences and especially so when it is known that, according to the tradition current amongst Hindu grammarians, some portions of Mahabhashya were lost and the gaps were subsequently filled up by subsequent writers. Even supposing that we should consider the expressions quoted as written by Patanjali himself, there is nothing in those expressions which would enable us to fix the writer's date. For instance, the connection between the expression "*Arunad Yavanah Saketam*" and the expedition of Menander against Ayodhya between B. C. 144 and 120 relied upon by Goldstucker is merely imaginary. There is nothing in the expression to show that the allusion contained therein points necessarily to Menander's expedition. We believe that Patanjali is referring to the expedition of Yavanas against Ayodhya during the lifetime of Sagara's father described in Harivamsa. This expedition occurred long before Rama's time and there is nothing to connect it with Menander. Goldstucker's inference is based upon the assumption that there was no other Yavana expedition against Ayodhya known to Patanjali, and it will be easily seen from Harivamsa (written by Vyasa) that the said assumption is unwarranted. Consequently the whole theory constructed by Goldstucker on this weak foundation falls to the ground. No valid inferences can be drawn from the mere names of kings contained in Mahabhashya, even if they are traced to Patanjali himself, as there would be several kings in the same dynasty bearing the same name. From the foregoing remarks it will be clear that we cannot fix, as Weber has done, B. C. 140 as the maximum limit of antiquity that can be assigned to Patanjali. It is now necessary to see whether any other such limit has been ascertained by Orientalists. As Panini's date still remains undetermined the limit cannot be fixed with reference to his date. But it is assumed by some Orientalists that Panini must have

lived at sometime subsequent to Alexander's invasion from the fact that Panini explains in his grammar the formation of the word *Yavanani*. We are very sorry that European Orientalists have taken the pains to construct theories upon this basis without ascertaining the meaning assigned to the word *Yavana* and the time when the Hindus first became acquainted with the Greeks. It is unreasonable to assume without proof that this acquaintance commenced at the time of Alexander's invasion. On the other hand there are very good reasons for believing that the Greeks were known to the Hindus long before this event. Pythagoras visited India according to the traditions current amongst Indian Initiates, and he is alluded to in Indian astrological works under the name of *Yavanacharya*. Moreover it is not quite certain that the word *Yavana* was strictly confined to the Greeks by the ancient Hindu writers. Probably it was first applied to the Egyptians and the Ethiopians; it was probably extended first to the Alexandrian Greeks and subsequently to the Greeks, Persians and Arabians. Besides the *Yavana* invasion of Ayodhya described in *Harivamsa*, there was another subsequent expedition to India by *Kala Yavana* (Black *Yavana*) during Krishna's lifetime described in the same work. This expedition was probably undertaken by the Ethiopians. Any how, there are no reasons whatever, as far as we can see, for asserting that Hindu writers began to use the word *Yavana* after Alexander's invasion. We can attach no importance whatever to any inferences that may be drawn regarding the dates of Panini and Katyayana (both of them lived before Patanjali) from the statements contained in *Katha Sarit Sagara* which is nothing more than a mere collection of fables. It is now seen by Orientalists that no proper conclusions can be drawn regarding the dates of Panini and Katyayana from the statements made by Hiuan Tshang, and we need not therefore say anything here regarding the said statements. Consequently the dates of Panini and Katyayana still remain undetermined by European Orientalists. Goldstucker is probably correct in his conclusion that Panini lived before Buddha and the Buddhists' accounts agree with the traditions of the initiates in asserting that Katyayana was a contemporary of Buddha. From the fact that Patanjali must have composed his *Mahabhashyam* after the composition of Panini's *Sutras* and Katyayana's *Vartika* we can only infer that it was written after Buddha's birth. But there are a few considerations which may help us in coming to the conclusion that Patanjali must have lived about the year 500 B. C. Max Muller fixed the Sutra period between 500 B. C. and 600 B. C.. We agree with him in supposing that the period probably ended with B. C. 500, though it is uncertain how far it extended into the depths of Indian antiquity. Patanjali was the author of the *Yoga Sutras*, and this fact has not been doubted by any Hindu writer up to this time. Mr. Weber *thinks*, however, that the author of the *Yoga Sutras* might be a different man from the author of the *Mahabhashya*, though he does not venture to assign any reason for his supposition. We very much doubt if any European Orientalist can ever find out the connection between the first *Anhika* of the *Mahabhashya* and the real secrets of *Hatha Yoga* contained in the *Yoga Sutras*. No one but an initiate can understand the full significance of the said *Anhika*; and the "eternity of the Logos" or *Sabda* is one of the principal doctrines of the ancient *Gymnosophists* of India who were generally *Hatha Yogis*. In the opinion of Hindu writers and Pundits Patanjali was the author of three works, viz. *Mahabhashya*, *Yoga Sutras* and a book on *Medicine and Anatomy*; and there is not the slightest reason for questioning the correctness of this opinion. We must, therefore, place Patanjali in the Sutra period, and this conclusion is confirmed by the traditions of the Indian initiates. As Sankaracharya was a contemporary of Patanjali (being his Chela) he must have lived about the same time. We have thus shown that there are no reasons for placing Sankara in 8th or 9th century after Christ as some of the European

Orientalists have done. We have further shown that Sankara was Patanjali's Chela and that his date should be ascertained with reference to Patanjali's date. We have also shown that neither the year B. C. 140 nor the date of Alexander's invasion can be accepted as the maximum limit of antiquity that can be assigned to him, and we have lastly pointed out a few circumstances which will justify us in expressing an opinion that Patanjali and his Chela Sankara belonged to the Sutra period. We may perhaps now venture to place before the public the exact date assigned to Sankaracharya by Tibetan and Indian Initiates. According to the historical information in their possession he was born in the year B. C. 510 (51 years and 2 months after the date of Buddha's nirvana), and we believe that satisfactory evidence in support of this date can be obtained in India if the inscriptions at Conjeveram, Sringeri, Jaggurnath, Benares, Cashmere and various other places visited by Sankara are properly deciphered. Sankara built Conjeveram which is considered as one of the most ancient towns in Southern India; and it may be possible to ascertain the time of its construction if proper enquiries are made. But even the evidence now brought before the public supports the opinion of the Initiates above indicated. As Goudapada was Sankaracharya's guru's guru his date entirely depends on Sankara's date; and there is every reason to suppose that he lived before Buddha. As this article has already become very lengthy we will now bring it to a close. Our remarks about Buddha's date and Sankaracharya's doctrine will appear in the next issue of the Theosophist.

T. SUBBA ROW.

(To be continued.)

THE KHABAR.

SOMETIME ago one of the London daily papers referred to the 'khabar,' as a thing of extreme mystery in India. From all we can learn, the Arabic word *khabar* signifies news; and as used in India, it means a method of communicating news in some extraordinary manner, which, it is alleged, science fails to unravel. The speed with which the news travels is said to be greater than that of the electric telegraph; but that we take leave to doubt. At any rate, should you walk through an Indian market-place to view the silks of Cashmere, or stroll into a Turkish bazaar in quest of a serviceable saddle, your hospitable native acquaintance will ask: 'Have you any news of So-and-so, or of such-and-such a place?' Your reply being in the negative, he may probably proceed to tell you what the *khabar* says on important affairs transpiring at a distance. To your astonishment, you find, after a few days, or even weeks, that your loquacious Hindu, Turkish, Arab, or Persian friend has told you the truth with tolerable correctness.

The Earl of Carnarvon in his interesting little volume, *Recollections of the Druses of Lebanon*; makes this observation: 'No great moral or religious movement can be confined to the country where it is first born; and through all ages, sometimes by a subtle and almost mysterious agency, the spark of intelligence has flashed along the electric chain by which the nations of the East are darkly bound to each other.' And in proof of the existence of this potent agency, he relates that during the Sikh war (1845-6) there were cases in which the news of defeat or victory forestalled the arrival of any letters on the subject; and further that in the late Indian Mutiny the somewhat exaggerated intelligence of General Windham's repulse at Cawnpore actually reached the Indians of Honduras, and the Maoris of New Zealand, in a manner truly astonishing. A relative of the writer of the present notice states, that when in Jerusalem during the Crimean war, he often found that the *khabar* of the bazaars anticipated the ordinary channels of communication by many days, and, generally, with but little departure from accuracy.

Various theories have been adduced to account for the marvellous rapidity with which news is transmitted, or intercommunicated amongst nations who possess neither the electric telegraph nor steam-power. Some even allege that a certain mysterious psychic force is brought to bear between man and man, separated by long distances from each

other, in a manner somewhat similar to the revelations we sometimes hear of as given by one relative to another at a distance. But be it as it may, there can be no doubt, that there exists in Eastern countries some means whereby intelligence is conveyed with marvellous celerity, without the aid of either steam or electricity. The subject is worthy of further investigation.—(*Chambers' Journal*.)

[Alas, that there should be no *khabar* between Universal truths and Western minds! Like the *news* of the earth's rotundity and heliocentricity which were a stale news for the nations of the Vedic period and left by them as a legacy to Pythagoras, but which had to reach Europe as a *scientific fact* less than two centuries back,—and even that after finding itself stuck and delayed in the prison of the Inquisitions—the *khabar* will penetrate into Europe when the nations of the East will have found out something still more wonderful. Only "some allege" that the "khabar" is due to "a certain mysterious psychic force?" "*E pur si muove*"—Western friends; and you may find it out some day yourselves, and then, of course, you will believe in it. Till then, however, you will go on repeating, "Can there any good thing come out of"—Asia? Thus you have done before, and so will you do again.—*Ed.*]

THE THEOSOPHISTS:

AS PHOTOGRAPHED IN THE "IMPERIAL CENSUS."

It may be interesting for our friends to learn how our Association is, or rather was (for now they have learned better) viewed, and its tenets described by the officials of Bombay in the recent Census. It is an honour to know that the Theosophical fly is thus immortalized and passed on to posterity in the imperishable amber of the Government Records of the Indian Empire; and, it is a matter of sorrow to see once more, how History is generally disfigured—facts being replaced by fiction, and philosophy mixed up with sectarianism. "*Et c'est ainsi qu'on écrit l'Histoire!*" exclaimed in despair a French critic after getting acquainted with one of such *historical* facts, offered as reliable data and trustworthy materials for the future historians. Hundreds of years hence,—unless white ants, those best allies of characters as cruelly distorted by official recorders as have been our own, come to our rescue—posterity will be made to view our Society as a—sect!

EXTRACTS FROM THE IMPERIAL CENSUS OF 1881.

(Page 47 from "Operations and Results in the Bombay Presidency", etc. by J. A. BAINES, F. S. G., of the Bombay Civil Service.)

The lately arisen sect of Theosophists may be regarded as practically an offshoot of Brahmanism in this country, though it has received impulse and support from outside. Any vitality that it may possess in the eye of the Hindu, taking it in a doctrinal light, is probably derived from its affinity to a once popular system of philosophical tenets that owe their being to the new departure taken by the orthodox faith after the success of Buddhism had shown it the necessity of modifying its structure. This cause of attraction to the meditative class of Hindu has been somewhat obscured by the prominence that has been lately given to the aid received by the creed from spiritistic manifestation of the usual description that places any rational and continuous observation of this class of phenomena beyond the reach of the unbiased investigator. The small number of its present adherents, are to be found exclusively in Bombay, and as these sheets are passing through the press, I have received casually the information that in that city, from some mistake in classification, the sect has found its place with Buddhism, but that the number of the *soi-disant* theosophists is insignificant.

After the above had been written one of the European leaders of the movement wrote to a daily paper stating that they were, and for some years had been, *Buddhists* as individuals, but, as Theosophists they were attached to no faith or creed.—*Bombay Gazette*, 3rd April 1882.

Ed. Note.—Let us hope the writer has learned better now. "The number of the *soi-disant* Theosophists" from being (in the recorder's views) "insignificant in 1882," has become at any rate since, namely in 1883, very significant indeed, one should say, considering its 70 Branches in India alone and daily increasing members. Thus we have to remain in the sight of posterity as a *sect*,

"practically an offshoot of Brahmanism" but at the same time "receiving colour from" Buddhism, these two religious philosophies being finally "*obscured* by the aid given to our *creed*" from spiritistic manifestations..... *beyond* the reach of the unbiased investigator; and, as a natural consequence, entirely *out* "of the reach" of the somewhat *biased* and very incorrect recorder—the author of this particular page 47 of the "Imperial Census." If the "observations and results" with regard to other *sects* in India have been conducted in the same broad and catholic spirit, and its "observations" are as correct as they are in our own case, then, there remains no doubt but the "results" will be quite disastrous for the future historian who may be moved by the unfortunate idea of trusting to the data given in this monument of labour now known as the "BOOK OF THE IMPERIAL CENSUS in India of 1881."

OF THE SERPENT PYTHON AND THE PYTHONESSES THROUGHOUT THE AGES.

RESEARCHES OF PRACTICAL SCIENCE TO FORM PYTHIAS.

BY DR. FORTIN, PRES: S. S. O. F.*

Ophiomancy and Ophiolatry.

In the patient search into the history of nations, one is confronted by the same fact invariably found in all:—the Cultus of the Serpent.

It is in vain that modern men of science try to find an explanation in the ignorance of the olden days.

It is true that we find the most powerful civilizations of antiquity raising Ophite Temples, but one must know (and on this point I insist) how to separate the religious principle of a superior order from facts pertaining to Magical Science.

History interrupted in her order of events, has led us into this error by a series of false interpretations. The study of occult science alone can correct this very grave mistake, by throwing light upon the night of the past. The question now is—do we possess to-day the principal elements necessary for the reconstruction of the Science of Magic? It remains for some of the readers of the *Theosophist* to judge, and for the learned Eastern Occultists to give us the assistance necessary to enable us to arrive at an accurate conclusion.

I will give a rapid exposition—based on Geology, quite a modern science,—marking at the same time that there is no such thing as an unbroken or geological period, the investigations being interrupted by chaotical events—and the chapter of accidents. No creation was ever rapid or peaceful; the most dreadful cataclysms have buried entire series—to give birth to new series. Many species have disappeared, and the synthesis that followed remained subject to the same universal law.

Gregoire de Naziance, nearer than ourselves to the traditions, speaks of numerous floods, of conflagrations, disturbances in the earth and in waters thereon—heavy showers of stones falling from high atmospherical regions (fragments—reliquæ of worlds in the Infinitude) of monstrous and extraordinary animals the earth produced. The same is affirmed by other authorities. We may infer, therefore, taking the discoveries in Zoology as our basis,

* President of the Theosophical Society of Paris, called "Société Scientifique des Occultistes de France."

Dr. Fortin is a follower of Hermes, the custodian of the revealed science in Egypt. But Hermetic Philosophy, or rather so much as can be found now of it in traditions, differs in nowise from the Arhat-Tibetan or Aryan secret doctrines, except in its externals, names and later religio-theological additions and interpolations necessitated by the incessant persecution of the clergy. Thus Neith—Isis has gradually merged into the "Sophia" of the early gnostics, and "Sophia" was metamorphosed into the celestial virgin (the Virgin Mary of the Roman Catholics) of the persecuted Alchemists. If the reader turns to *Esoteric Buddhism*, Mr. Sinnett's new book, he will find therein what is meant by "revealed" science at the beginning of every new Round on the Planet. The trinity of the Protestants and the trinity of the Roman Catholics, is as closely related to the Pythagorean "triad" and *Tetractis* as the latter is to the Aryan-Arhat-Esoteric septenary system of evolution.—*Ed.*

that there were animals (among reptiles especially) which possessed faculties and physiological elements that have now become unknown, and that were utilized by man to protect his own evolution, and this is what we now propose to demonstrate.

Asia, by its geographical position and high mountains, was the only country affording man a safe refuge during such planetary cataclysms, which annihilated whole nations in the lower regions. Asia is undeniably the nursery of the human species; consequently every primordial science must come to us from the East through its Initiates, the sacred custodians of the revealed science. On the other hand the West, re-peopled from the East—has neither an origin nor race of its own. But the several types which have been formed, showing distinct characteristics, are the result of numerous cross-breedings, these conditions constituting the various faculties and conceptions *sui-generis* (this it is that is called the "Genius of the People"). Methods may differ, but man cannot stop in the acquirement of knowledge which is essential to him.

Let us interrogate ancient Egypt—together with Brügsch, Chabas, Lepsius, Young Rossellini, the two Champollions, Cooper, Lenormand, Maspers, Mariette Bey, &c., and with these great names, of every nationality, we shall evoke the spectres which to-day people this immense necropolis. Hermes Trismegistus,* the most illustrious of those great dead, gives us the fragments of an antediluvian science; a single glimpse of the period it points to, is sufficient to dazzle us.

Egypt had a cultus for the Dead, the genius for Occult practices, and the very elements of revelation. Her sacred animals and monsters testify to a scientific organization and to the great knowledge possessed by her priesthood and their power of producing subjects of various physiological specialities to be utilised for practical purposes and phenomena in the Temples. In the very beginning of History we find at Pharaoh's court Moses and the Egyptian Magi producing spontaneous generations of serpents, † prognosticating meteorological, planetary and atmospheric disasters which caused the Israelites and the Egyptians themselves to seek salvation in flight to the deserts. ‡

This is the real interpretation of the tale, without which it is rather difficult to believe the story of Pharaoh placing himself at the head of a powerful army, cavalry, war implements and numerous chariots, to pursue a crowd of poor unarmed slaves!

Is it not far more rational to accept the esoteric explanation based on genuine records? namely, that Pharaoh, in the expectation of strong atmospheric perturbations with a view to public safety, had called in a council of the first representatives of official science, among the number of whom was Moses, brought up as he had been in the College of the initiated Priests?

Thus it was simply a seance of high magic, a consultation of great and learned bodies that we have to see in this Biblical story.

The great pre-historic Pyramids were themselves nothing less or more than centres of national institutions, secure places of refuge against various cataclysms, the return of which was always possible.

From this stand-point, if one studies carefully the construction and inner plan of the Pyramids, the Itchean grottos and their subterranean triple-storied palaces, whose vast extent remains unknown to us, we can easily

* The authority of the Hermetic works was demonstrated to the World of Science by all the Egyptologists with the two Champollions at their head.—Dr. F.

† Plinius the elder affirms that rats were created before the eyes of all out of the slime of the Nile.—Dr. F.

‡ It was a general "Sauve qui peut," says Dr. Fortin:—the panic and flight of both the Israelites and the Egyptians caused by the atmospheric darkness, and other meteorological and planetary disturbances, later on the Jewish historians weaving in the miraculous and the "hand of God" into purely natural events, contrived to make up the rather poetical tale of *Exodus* and other books of the Pentateuch.

account for their existence: a whole nation can hardly associate itself with such gigantic conceptions unless they be for the public good.

(To be continued.)

GENTEEL BEGGARS.

[We have just received from a gentleman, an Anglo-Indian Theosophist of the highest rank, and one, whose generous disposition is unfortunately too well known, the following letter:—(Ed.)]

"I am almost daily receiving letters in the spirit of the enclosed. But this is perhaps the most unblushingly impudent I have had, and I am specially requested to send it on to you and so I do. I have given this ingenuous youth my views as to his reasons for wishing to join the Society. But this spirit is too common, and I think it might be expedient to publish his letter (without his name) and while giving him the castigation he so richly deserves, to take opportunity of reiterating the fact, that no person need join the Society in the hopes of thereby obtaining worldly advancement of any kind. There are an awful lot of scamps who need this advice—that other fellow * * * of * * * * has never ceased, since he became a Theosophist, to worry me to do something for him. I think after two years' probation and patience, I have at last shut him up. I have told him very plainly that he is a mere self-seeker (this is true, for I asked to have his conduct and life looked into before I gave him a job) endeavouring to use Theosophy as a stepping stone. He replied quoting Shakespeare and calling all the gods to witness how shameful it was for one Brother to thus defame another. I told him I acknowledged no brotherhood with *sham* Theosophists like himself, who were the people who brought discredit on a Society, and have now ceased to answer his letters."

DEAR SIR,

If there be nothing improper, kindly submit my request with your recommendation to Col. H. S. Olcott or Madame H. P. Blavatsky for disposal.

The facts are:—

1. The *Free and Private* admission in the Society.
2. Any arrangement for my support, as I know English, Persian and Hindi up to the entrance-class, also have served as a teacher and clerk in schools and Courts.
3. A little help of Rs. 200 (!) for the payment of debt rising from the non-engagement of mine.

These are most private things, and can be well proved to you with my other descriptions by Dhyan Yoga.

If succeeded* I shall pray for your further success and prosperity.

I write to you, knowing you to be a Theosophist, for a Brotherhood help of 3 objects; and having a strong hope of success in this matter. Please excuse me for the trouble. An early reply shall highly oblige

Yours affectionately,

* * *

I take this opportunity, with the approval of the President Founder, of once for all warning such selfish and unblushing aspirants, that our Society was not founded for the purpose of affording relief to those who, by idleness, prodigality and often worse, have incurred debts. We never bought, nor do we intend at any future of *buying* our recruits and proselytes, though we are always ready to help to the best of our ability our modest and worthy members, whenever they are in trouble. Our Society was established for far nobler purposes, and nothing in them would warrant our degrading these lofty aims by offering, in addition to them as a bait, a money *premium* for joining it; and were we to admit persons of the character of the writer of the above given letter, we should, far from doing good, be doing harm. Every needy and unsuccessful man in the land would be applying on such terms for fellowship, and our ranks would be filled with a class of persons, ill calculated to further our nobler aims, one of which is to render mankind—especially Hindus—self-dependent, self-respectful and dignified as were their glorious forefathers.

In direct connection with the present, we would call attention to Para VI of the *Rules* of 1883, where the borrowing and especially the *begging* of money from each other is strictly prohibited "unless business should be transacted between the two entirely outside their connection with the Theosophical Society."

Our writer begins his application for admission by a cool request for Rs. 200, thus at once breaking Rule VI; and he does not even ask it as a loan! We may at various times have helped many worthy characters to enter the Society, but here is one who, not only expects the remission of his initiation fee, but in addition to it *demand*s the donation of a considerable sum, without ever having done anything himself for humanity, with the exception, perhaps, of the equivocal honour of being born in it. Truly the words of Talleyrand are here exemplified and

* The italics are ours.—Ed.

his definition of gratitude fully borne out, viz., "gratitude—a lively sense of favours to come." Is it likely, that an aspirant of this nature would be satisfied with his fees being paid and "the small present" of Rs. 200 made him? Certainly not. His gratitude would be of a far more lively character, somewhat resembling the "daughter of the horseleech ever crying, give, give!" As we observe, the writer only prays for the "success and prosperity" of the expected giver if he gets his money. Indeed, one has seldom read a more mendacious, impudent avowal than this. Then again in para. 2 of his letter he would, in addition to the other trifles solicited, like "some arrangement for his support!"

Truly, were our Society to let go unnoticed such extraordinary pretensions, it would soon have on its hands a task far surpassing that of the Hydra-headed monster's killing; for, no sooner would one such claim be disposed of, than a hundred more would crop up to take its place. The man prefaces modestly his request by saying "if there be nothing improper" in it. Indeed, the "would-be theosophist" must have a fine sense of what is proper, if this letter is to be considered a specimen of his ideas of the fitness of things. Having asked "to be excused," he, the writer, with an additional sense of propriety, subscribes himself "yours affectionately,"—an affection for the anticipated rupees, of course.

To close, I have to say in my official capacity that it is intolerable that high-placed theosophists should be worried in this manner, not only by willing candidates for theosophy with a price-marked label suspended to their applications, but even, shame to say—by initiated members! It is in the hope of relieving the former of such nuisance that I felt it my duty, as a high officer of our association, to pen the above remarks and even to publish—at the very natural suggestion of our long-patient Anglo-Indian Brother—the impudent letter complained of. I hope, it may be a warning for all who would have the unfortunate idea of walking in the steps of either of the two above-mentioned individuals. For, should such a complaint occur again, we may be compelled, by order of the President and Council, to publish not only the begging document, but likewise the full name or names of the paupers.

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

OOTACAMUND, 7th August.

CALIFORNIA ON THEOSOPHY.

By far the ablest *résumé* of Theosophy which has appeared in America for years has just been made in the *Sacramento Record-Union*, by its Editor Mr. George Frederic Parsons, F. T. S. In these articles, of several columns each, he has traversed the ground well and shown the derivation of all Western philosophical ideas from the Aryan Rishis. The schools of Greece and Rome pass under notice, and with the loving earnestness of a true student of Occultism, the writer traces the silver thread of spiritual aspiration through the dark web and woof of theological changes. The policy of our Magazine being that of giving our readers as much original and as little selected matter as practicable, we must deny ourselves the pleasure of reprinting the series of articles in question. But to give some idea of their quality, we republish the first article nearly in full.

THEOSOPHY AND OCCULTISM IN INDIA.

SOME ACCOUNT OF A NEW AND REMARKABLE MOVEMENT.

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

Ex Oriente lux.

The purpose of these papers is to set forth, as intelligibly as may be, the history and significance of a new and strange movement, which has hitherto been scarcely noticed by the Western world, or when noticed has been spoken of with the derision always challenged by the uncomprehended; yet which, when patiently examined, will be found to possess a very positive, and even a very practical meaning, and to present many interesting and possibly important features.

The most pronounced intellectual tendency of the Western world in the latter part of the nineteenth century is towards Agnosticism. European Science may be said to have already established a body of Materialism against which Theology appears to struggle in vain. Yet this materialistic tendency, though the most marked of the period, is not the only important one. Contemporaneous with it is a stream of thought which seems scarcely to touch it at any point, and which takes directions altogether outside the region regarded as open to exploration by Science. And this state of things is due to conditions resulting

from remote and indirect causes which require to be pointed out. The Middle Ages have much to answer for, and among the rest they must be held largely accountable for the extent to which modern skepticism has been pushed. The nineteenth century witnessed the fruition of mediæval ignorance, superstition and bigotry, in the so-called witch-mania, an epidemic of blind folly and credulity which naturally led to a powerful reaction. The establishment of the inductive method, when this reaction was at its height, tended still more to intensify it, and one of the results is that Science has been almost unconsciously narrowed in its scope, and has been brought to ignore, or at least to exclude from its field of research, a very large and interesting class of phenomena. It is not surprising that the hideous inventions of the *Malleus Malleficarum*, in which the gross and crude superstitions of Celt and Teuton were given a grim animation by the subtle spirit of the Schoolmen, should have caused a deep and lasting revulsion. In fact the swing of the pendulum has been in the opposite direction ever since, and from believing in everything we have come to believe in nothing; from the Rosicrucian doctrines of a space peopled with sylphs, an earth with gnomes, and fire with salamanders, we have come to a Professor Clifford, declaring dogmatically that the universe "is made of atoms and ether, and there is no room in it for ghosts." The effects of this Materialism upon modern thought have of late been very marked. The cynical and despondent poems of Omar Khayyam, the astronomer-poet of Persia, have in our day been rivalled by one of the most powerful and ghastly of literary efforts—the "City of Dreadful Night," by James Thomson. The doctrine there laid down is that existence is an evil for which Death is the only remedy and that the grave ends all. Less subtle and rational than Buddhist theology, this new theory is even more gloomy and hopeless. This is the mournful burden of the latest doctrine:

"The world rolls round for ever like a mill;
It grinds out death and life and good and ill;
It has no purpose, heart or mind or will.

While air of Space and Time's full river flow
The mill must blindly whirl unresting so;
It may be wearing out, but who can know?

Man might know one thing, were his sight less dim;
That it whirls not to suit his petty Whim,
That it is quite indifferent to him.

Nay, does it treat him harshly as he saith?
It grinds him some slow years of bitter breath,
Then grinds him back into eternal death."

This is no doubt an extreme instance of the modern spirit of unbelief and despondency.....

This is the language of despair, and it is unfortunately a language with which too many earnest and intrepid thinkers at the present day are familiar. But while Agnosticism claims many powerful minds, and Nihilism darkens the lives of those who have sombre tendencies, a third element refuses to admit the conclusions of inductive science, and revels in bright if not by any means well-defined visions, based upon the phenomena of what is called Spiritualism. Upon these phenomena Science looks with a disdainful eye, and for the most part dismisses them as illusions. This disdain has no effect upon the multitude, who unquestionably justify too often the opinion of the Latin poet that the world prefers to be deceived. The eager and unquestioning credulity of the majority of the adherents of Spiritualism has done much to discourage investigation and to justify the sneers of scientific men. But beside the more credulous Spiritualists and the incredulous scientists, there is a class of thinkers and inquirers whose position it will be necessary to describe with some detail. These hold that there is no such thing as the Super-natural, but that physical science has not said the last word concerning the constitution of Nature, and that there exists a mass of evidence in support of the reality, as phenomena, of those manifestations which are ascribed, without sufficient warrant, to departed spirits. The class of which we now speak trace in history the presence of a far higher and deeper knowledge than modern science has attained. They claim that the traditions of a mighty civilization passed away rest upon solid foundations; that in the cradle-lands of the Aryan races there has during incalculable periods been preserved the secrets of an occult science far exceeding in extent and importance anything thus far achieved by the Baconian method; that the so-called "magic" of the Akkadians, Chaldeans, Egyptians, Indian Gymnosophists and Gnostics, was neither more nor less than a profound knowledge of physical science; and that if ever the Western world is to recover this knowledge; if ever it is to free its science from the trammels of a system of investigation which closes against it one of the most important fields of research; recourse must be had to the custodians of this recondite lore, and Europe must once more sit at the feet of that Asia from whom she has already derived so large a part of her intellectual possessions.

And it must be admitted that these positions are capable of being supported strongly. For it is true that there radiates from Asia through all history a certain mystic light which has produced

* These papers appear in the *Daily Record Union* since the 28th April 1883.

remarkable effects... Down through the entire historic period more and more strongly streams the Light of Asia. Behind the culture of Greece; behind the culture of Alexandria; behind the culture of Rome; ever looms up, dim but grand and vast, the civilization of the Cradle lands.

As the Science of Religion progresses it becomes more evident that there is a certain unity in all creeds, and it becomes still clearer that the world-religions have all originated in the East. *Ex Oriente lux* is an expression which possesses a deep significance to the student, and it is not to be wondered at that in this age of rampant Materialism and equally rampant credulity, there should have been a movement having for its object the solution of the most vital questions by reference to the fountain-head of occult science, in the land of the Aryas. The incentives to this course were many and powerful. In the first place, all extended research seemed to result in tracing back occult science to the East. Whatever faint adumbrations of truth were obtained by the Alchemists and the Rosicrucians; whatever real principles lay concealed under their mystic jargon; whatever Geber and Avicenna, Albertus Magnus and Alfarabi, Raymond Lull, Roger Bacon, Nicholas Flamel and their colleagues, know; whatever the Brethren of the Rosy Cross subsequently were acquainted with; whatever came from Arabia into Spain, and thence filtered through into France and England; was originally, so far as there was any substance in it, the lore of India. The Alchemists and Rosicrucians, moreover, only groped feebly among the entangling thickets of mediæval crudities, with which their fragmentary Oriental information was overlaid. The real kernels of the supposed results of their inquiries were truths which had been familiar to the sages of Asia centuries before Sakya Muni burst the shackles of Brahmanism; truths the knowledge of which may be traced back as far almost as the verge of the Vedantic period.

In the second place, unlike the miracles which were formerly supposed to attest the truth of Christianity, the stream of Oriental occultism never ran dry. When the capacity of men to test evidence increased, the age of miracles ceased. But it was not so with the evidences of recondite knowledge which proceeded from Asia. From generation to generation there has been a steady continuance of testimony in this direction. From the time of Marco Polo down to the present day travellers have been relating marvellous things of that country. The same powers too which the great Venetian traveller describes as having been exercised by Indian sages, are found to-day to be in possession of a similar class of men. Nor is the evidence such as can be rejected on the ground of bias or incompetence to form a judgment. Nothing in ordinary history is better attested than that extraordinary narrative of the Brahmin's prophecies, in "Forbes' Oriental Memoirs." It is impossible to doubt the truth of the relation, and it is equally impossible to explain the circumstances upon any theory which accords with modern scientific conclusions. So, too, Edward William Lane, both in his "Modern Egyptians" and in his "Thousand and One Nights," adduces facts which are in the same way unassailable and inexplicable. The Abbé Hue, certainly not a swift or willing witness, has related things of the Lamas of Thibet which partake of this general character. General Turner, in his account of his embassy to Thibet at the beginning of the century, has officially recorded certain circumstances which happened under his own eyes, but which Dr. Carpenter would nevertheless find it difficult to dispose of by the theory of "unconscious cerebration" or "hallucination." Even a purely military historian like Colonel Kaye, in his history of the Sepoy War, finds himself compelled to recur to occurrences which were known to everybody in India at the time, yet which could not be explained by any European. He several times comments on the very remarkable fact that the natives almost always contrived to obtain information of the movements of troops before the English themselves, and this even when such movements occurred on the direct line of the telegraph, the latter being altogether under British control....

And yet these are mere trivialities when compared to the weight of testimony presented by the literature and traditions of Asiatic religions. And it is necessary at this place to point out that the Asiatic religions are separated from those of the Western world by a very important distinction. All Asiatic science is religious, more or less. There is no such broad partition between Physics and Metaphysics there as with us. Psychology and Physics are, so to say, merged; and there is also this vital difference: that whereas Western physical science finds itself unable to postulate a soul, and relegates all such speculations to the region of the Unknowable, Asiatic science begins by declaring itself convinced that there is a soul; and bases this belief not upon conjecture or inference, but upon actual demonstration. It will thus be seen that there is scarcely any point of contact between the two schools; but it will also be perceived that in India religion has retained the position which it occupied at the beginning of the historical period, and that it appears to have preserved almost unchanged a system which to most scholars is associated only with a remote antiquity. In fact, the Indian theosophical system may readily be identified with that of the Chaldean Magi, with that of the pre-Vedic Brahmans, with that of the Zoroastrian system, with

that of the Neo-Platonists, with that of all the ancient mysteries. The *Yoga Vidya* of modern India is in no essential different from the occult science which was cultivated in Chaldea, Assyria, Egypt, Persia and India ten thousand years ago. The *epopta* of the Eleusinian Mysteries learned the same secrets which are today explained in the sacred city of Lhassa in Thibet. In the secluded cells of the Lamaseries of that country reside men who are acquainted with all the lore of antiquity, and to whom the proudest achievements of modern science must seem but the painful, laborious and slow discovery of old but long-forgotten truths, and truths the most important of which must remain inaccessible to the mistaken methods of our crude and narrow systems of philosophy.

(To be continued.)

MAYAVI-RUPA.

BY DHARANI DHAR KAUTHUMI, F. T. S.

THE beginner in occultism experiences considerable difficulty in correctly comprehending the nature of this principle. The surface of the subject has, no doubt, been touched upon from time to time, and in some places the interior has been laid bare. The difficulty has not, however, entirely disappeared. It has been pointed out in these columns time out of number that the "double" or "wraith" of men seen by persons at a distance is nothing but the *Mayavi-rupa*; ghosts and "spirits" are also of the same substance. In fact it is this principle which is ordinarily seen, whenever a man appears dissociated from the gross physical body. Col. Olcott has ably summarized its properties, but perhaps not so fully as might be desired for beginners, in his lecture on "The Common Foundation of all Religions" (Madras, April 26, 1882). "In itself," says our President, "the Double is but a vapour, a mist, or a solid form according to its relative state of condensation. Given outside the body one set of atmospheric, electric, magnetic, telluric, and other conditions, this form may be invisible yet capable of making sounds or giving other tests of its presence; given another set of conditions it may be visible, but as a misty vapour; given a third set it may condense into perfect visibility and even tangibility * * * Sometimes the form manifests intelligence, it speaks; sometimes it can only show itself." *Mayavi-rupa*, as even those, who have at all dipped into the subject, are aware, is produced by the interaction of our fourth and fifth principles, mentioned in the 'Fragments of Occult Truth, No. I.'—the *Kama-rupa* and the *Manas*. This, however, is the point which requires further elucidation. The principles mentioned above are thus described in the "Fragments":—

"3. The Astral body (*Linga-sarira*) composed of highly etherealized matter; in its habitual passive state, the perfect but very shadowy duplicate of the body; its activity and form depending entirely on the *Kama-rupa* only during life.

"4. The Astral shape (*Kama-rupa*) or body of desire, a principle defining the configuration of—the physical Ego."

The difficulty with which one is here met is to realize how the "activity, consolidation and form" of a substance can be defined by a mere *shape*, which, considered by itself, is but an *ens rationis*. Besides, it apparently follows from the relation between the two principles, as above indicated, that the activity, consolidation and form of the *Manas* and *Linga-sarira* depend upon those of the *Kama-rupa*; but it has nowhere been stated that there is any force acting from within or without, whereby any change is wrought in the last named principle. Consequently we are as far off as ever from a satisfactory explanation of the variable condition of some of the properties of the *Linga-sarira*. Then again, it is hard to detect much difference between the two principles from the description of them as given above. One perhaps suspects that the latter is more ethereal than the former. All these misconceptions arise chiefly from the difficulty of clearly expressing in English thoughts with which the national brain does not naturally synchronize. The term "astral body" is perhaps a little too vague to do

the duty of *Linga-śarira*, signifying the body, or principle, which imparts to the outer man its distinctive character and should be restricted to what it properly means, the inner man, the double, the *Mayavi-rupa*—a combination of the third and fourth principles with a touch of the fifth. But whatever might be said of it, the *Kama-rupa* is certainly not represented properly by "astral shape." The "body of desire," though not entirely free from objection, is decidedly preferable. *Kama-rupa* is the principle in which the Will resides; it is the substance of the Will. The attentive student of the "Fragments" must have seen this already. In No. VIII. of the series (*Theosophist* for May last, p. 195) it is said;—"The fourth round in which we are now engaged is the round in which the fourth principle, Will, Desire, is fully developed." From this it is abundantly clear that the Lay Chela who writes the "Fragments" is perfectly aware what the *Kama-rupā* really is, but perhaps at an earlier stage he did not see his way to expressing it as clearly as might be desired. H. X. in his "Hints on Esoteric Theosophy, No. II," has succeeded in identifying the fourth principle.

It is well known that each principle permeates the one immediately preceding it in the table given in the "Fragments." The *Kama-rupa* is, therefore, a facsimile of the physical body, even more shadowy than the *Linga-śarira* which, together with the *jiva*, forms the link whereby it is connected with the body. Any interruption of its communication with the physical body is marked by disease. This will give some insight into the philosophy of mesmeric cures. The will current from the operator passes straight to the source of the evil and removes it. When by a long course of immoral living and vicious thoughts some of the inner principles become vitiated, mesmerism is of no avail.

A correct understanding of the nature of the fourth principle will remove a mass of misconceptions and throw light on many an obscure point. Difficulty has often been experienced as to how the *Kama-rupa* can define the configuration of the fifth principle. But few will fail to perceive the instrumentality of a strong will in producing a brilliant intellect.

I will notice another point in this connection. It is a fact established by a strong array of incontrovertible evidence that persons *in articulo mortis* have suddenly revived by, as they declare, some bright ethereal figure passing his hands over them. The figure is the *Maya-virupa* of some MASTER of occultism and the Will, where-with it is charged effects the cure. In these instances the inner principles directly receive the influence of the *Mayavi-rupa*. Volumes upon volumes of well authenticated instances of this character might be collected. Now I humbly request the venerable Swami of Almora to consider that if the *Mayavi-rupa* can cure without the intervention of the gross body, why can it not kill?

A STORY OF THIRTY YEARS AGO.

(Communicated.)

Two apparitions at the moment of death.

A FEW years ago, in the Scottish Highlands, the chapter of accidents threw me into chance companionship with a gentleman, in whose society a wet evening passed on pleasantly and rapidly, in conversation upon a variety of subjects, which turned, at length, to the second sight, which even yet is claimed for a few ancient families—those of indisputable Celtic descent. It was not until he saw that I possessed some hereditary respect for the superstition in question, and was not much of a sceptic as to the grounds for crediting it, that I could get my companion to discuss it with the freedom which had previously characterised our discourse upon other topics.

"In my own family," said he, "the second sight has been exercised from time immemorial. In other Scottish families—or rather in the few which also possess this

prophetic vision—the gift has descended from father to son; in ours, from a circumstance which it would be tedious to relate, it has been delivered by the succession from grandfather to grandson—there always being the lapse of one, in its exercise by the respective parties. Thus, supposing that your grandfather possessed this gift, it would not descend to your father, but the line of succession would be continued to you."

My companion did not much hesitate, at my urgent request, to state the instances in which, in his own person, the faculty of second sight had been manifested. They were related, as matters of fact, with such an apparent faith in their reality—and it should be remembered that the narrator was now drawing upon his own experience, in which there was scarcely any chance of a mistake—that doubt itself would be almost silenced, if, even as I did, it had heard the story told so much more impressively than I can pretend to repeat it.

"According to what is understood to be the usual custom in our family," said he, "the faculty of second sight descends from grandsire to grandson, passing over the entire intermediate descendants. None of my grandfather's sons, therefore, could expect to be endowed with it; and of his many grandsons, there appeared little chance that I—born, too, out of Scotland, and from a Saxon mother—should inherit it. Least of all did such an idea cross my own mind for a moment. I was in my fourteenth year, and had proceeded to spend my school vacation with relations in the country. My father, when I left home, was in the enjoyment of that rude health which had always distinguished him, and made him then, though in his sixtieth year, a much stronger man than many who were his juniors by ten or fifteen years. I was in the country, when, one morning, it chanced that I sat alone—if I can say that I was alone, with one of Scott's novels in my hand—when, happening to raise my eyes towards the fire-place, over which was placed a large mirror, I saw my father standing by it, with his arm resting on the chimney piece. My first impulse was to jump from my chair, throw aside my book, and hastily advance to him. He did not stir, and his eyes, as they looked at another object, appeared dull and glassy. I had scarcely taken a second step forward, when I noticed that I could see into the mirror, through my father, and that he cast no image or reflection on the glass. The thought that there was something strange in this, rushed into my mind. My advancing steps were suddenly arrested by this thought, and a horror struck through my frame. I remember nothing more, except that, late in the day, I found myself in bed, and was told by one of my cousins that I had been found senseless on the floor, and that I had been bled by the medical gentleman who had been called in to see me. I could not resist the impulse, even at the risk of being laughed at, of whispering to my cousin the cause of my sudden illness. As might be expected, she laughed at it, and said she hoped I would not be so foolish as to dream of such things. But, on the third day after, a letter from home told me that my father had died, at the precise time when I saw what I believed to be his actual presence. He had been visited by a sudden ailment, which rapidly terminated in his death. *Why* this should have occurred—for it *did* occur, as certainly as I am now telling it to you—I am unable to explain. I only relate a simple fact, which neither time, change, nor circumstances can obliterate from my memory."

After a silence of some duration—for there was subject for meditation in what I had heard—I ventured to ask on what other occasions he had experienced the faculty.

"The second, and only other instance, occurred," said he, "not very long ago, when I was in my twenty-third year. I cannot account for the impulse which prompts me to converse thus freely with a stranger, on a subject of this kind; but I feel that, even if you do not believe, you will not ridicule what I tell you: and the overloaded mind is sometimes glad to have an auditor respecting the

superstition—if such it be—to whom, even if he do not share its peculiar shades of speculation, it may unburden itself without reserve.

“When I had reached my seventeenth year—that age when the girl has softly glided into the woman, and the youth can scarcely be said to do more than stand on the threshold of manhood, though he yearns, most sinlessly, for the soft companionship which soothes, and softens, and refines his nature—it was my fortune to be thrown a good deal into the society of a very charming girl of my own age—a distant relative. I need not fatigue you with a description of the young lady. Beautiful she certainly was—at least, so I thought, and think—but the peculiar character of that loveliness I feel that words could never correctly make known to you. But, indeed, the mere attractions of form and feature would not by themselves have charmed me at any time. I found that she had a clear, thoughtful, well informed intellect—and I have ever believed it is the mind that makes the body beautiful. In the strange old country-house which was her dwelling-place, and with no other being, of either sex, of an age at all near my own, it is scarcely wonderful—to say nothing of the young lady’s own attractions—that I very speedily became enamoured of her. Nor was it a trifling consolation to know that the fancy, or the passion—for it was as much of sentiment as sense—was as reciprocal as heart could desire. Well do I remember, even as it were yesterday, when I first dared say in words—what my eyes had told long before—how dearly I loved her. And her reply: it was given, not in uttered language, but in the low and relieving sigh which speaks, even in its silence. The blush upon her cheeks—the heaving of her bosom—the sudden tears springing into her dark blue eyes (like the dew trembling on the violets)—gave me the glad assurance that I did not sue in vain. Even yet, though years have passed away, the memory of that first hour of mutually-confessed affection is graven in my heart. Well, it is some consolation that, when Hope leaves us, memory remains to solace us, however sadly.

“It would be a bad reward for the patience with which, my dear sir, you have listened to all this egotism, to try it further by inflicting upon you an account of all the tenderness of protestation and promise which followed the mutual confession I spoke of. The truth is, we were thrown much together, when we had nothing to do but fall in love with each other, at the most susceptible period of the threescore and ten years allotted to human life—and we certainly fulfilled our destiny. Vows of eternal constancy we exchanged, of course, and wisely agreed that, at a fit and future period, we should be espoused. And so we parted. My lot was speedily cast in the midst of the business and bustle of the world, in which I had to win subsistence and reputation; and hers was destined to glide on in quiet, first in the home which is so haunted with recollections of the past, that it would be a positive pain for me now to revisit it, and finally in a sequestered village in the most beautiful part of the south of France. Our correspondence gradually became less frequent than it had been at first; and I must admit, on my own part that at least, when I had formed new ties, it wholly ceased.

“I remember how—for our conversation was often on subjects beyond our years—we had often spoken together of that world beyond the grave, of which so little is known—so much vainly guessed.

“‘I believe,’ said she, who was fond of much speculations, that, ‘disembodied spirits may hover round those whom they loved on earth, and,’ she added, with more solemnity than I fancied the occasion warranted, ‘if it should be so, be assured that I shall first use my privilege to watch over you, and—if it be permitted—even to be visitant, visible to you.’

“I smiled at the promise thus made, half in sport. I know not then how Truth may lurk amid the smiles of mirth,

“Many years passed on. The sanguine youth has gradually changed into the man of the world, struggling for fortune, and striving, in that struggle, to gain that fame which, when gained, is unsubstantial as the gorgeous domes, and towers, and mountains, and islands, to which fancy finds resemblance in the sky, on the eve of a bright autumnal day. I had taken unto myself a wife. I had ‘olive-branches round about my table.’ I had taken an active and leading part in the strife of politics, and the business of life. I had gradually become one of the last persons whom any one would think likely to be moved, even for moment, by a superstitious fancy—I was known as a plain, matter-of-fact gentleman, troubled with few day-dreams, and holding a decided belief in the actual.

“One night, when absent from home on a visit to a friend, I retired to bed early, as was the custom in his well-regulated house, and lay in that pleasant, quiet state, which may be taken as the medium between thought and repose. Contemplation, which had been busy, was momentarily fading; but sleep had not yet put in his seal upon the phantasies. As the clock commenced striking the midnight hour, I heard—or thought I heard—the door of my chamber slowly opened, and footsteps—they seemed a woman’s, by their light tread—pace stealthily along. They came near—yet nearer. They reached the side of my bed, and paused. Then a dim light appeared through the curtains, as if some one were cautiously holding a lamp, half veiling its light, so as to allow a glance at my features, without dazzling me. The curtains slowly opened, and—and, by heaven!—for it was not a dream—I saw a woman’s face, pale, melancholy, yet indistinct, gazing upon mine with intent and mournful aspect. Of the lineaments of that face, which yet appeared not wholly unknown to me—haunting me like the memory of something long since seen—I could gather little precisely in the brief and fleeting glance I had of them; for, as I have said, they were indistinct. But the eyes!—so lustrous, and yet so mournful in their brightness and expression—these I could distinctly see: these awakened memory within me, though I knew not what, or whence, or how was my knowledge of them.

“I started from my stillness. I spoke to satisfy myself that I was not in sleep. I looked around to see whether the light which had glanced upon me might not be that of the moon peering in through the casement; but it was a dark, starless night. I turned to the vision, if such it were; but as I was about addressing it, I saw it slowly vanish. I arose and followed it—in vain! As it retired, the light by which it was mantled grew less and less; but the unearthly lustre of those sorrowful eyes remained the latest in my view. Just as all had faded away, the clock pealed out its last stroke of midnight; and that clear sound fell on my ear like the knell for a departed soul. A shriek, too, more piercingly shrill and wildly horrible than any sound I had ever heard before, accompanied the exit of the shadowy visitant. All, from first to last, which I had seen and have described, had happened between the first and the last stroke of the midnight hour. An age of agony was concentrated into the compass of those few moments.

“When the morning came, breaking the troubled slumbers of the night, I found my door fastened within, precisely as I had secured it when I retired to rest. The circumstance appeared so startling, when I calmly considered it, that I made a memorandum that day, while each particular was vividly fresh in my mind, of what I had seen or imagined. Why should I longer delay the result? Within ten days I received a letter informing me that she who had long been separated from my very thoughts, had died in the foreign land where she had passed so many years. The startling coincidence was, that the breath of life had departed from her on the very day, and at the very hour, when those dark, unfathomable eyes met mine, as I have told you. She died suddenly, and by no lingering illness. I have no more to tell.”

To wonder at this strange relation, and to repeat, with Hamlet, that there were more things in earth and heaven than our philosophy had dreamed of, was only natural. I ventured to inquire what the narrator really thought of the visit from the world of *spirits*—for it was clear that such he had conceived it to be,—and the answer was: “I doubt not that it was *her* departing *spirit*, which, as it hovered between dust and immortality, thus gave its latest token of remembrance to him whom it had loved in life and until death—testifying, by that last farewell, the truth of that affection which the grave alone could terminate.”

Editor's Note.—Useless to remind our readers that we are a firm believer in the apparition of *real disembodied spirits at the moment of their death*. Many were the cases in our own family, and to reject the evidence for such occurrences is to invalidate entirely every possible testimony. This belief is gaining ground very rapidly: and a book called “*Posthumous Humanity*,” by Adolphe d'Assur, a positivist and one who disbelieves entirely and opposes Spiritualism as a “*Spirit*” theory has just appeared in France. The Author is as thoroughly convinced of the reality of apparitions after death of what we call “*shells*” as we are. We propose to review it in our next translating a good portion of his arguments.

Reviews.

THE TREASURES IN PALI.

IN his Hibbert Lectures in the May of 1881, Prof. T. W. Rhys-Davids, of University College, London, recommended the formation of a Pali Text Society. The idea then broached was caught up by the leading Orientalists and great public libraries in Europe and America, and by the end of the year it became evident that the Society would live. At a Convention of Buddhist Priests, called together at Galle in that year by Col. Olcott, to organize his last season's successful campaign in the Southern Province of Ceylon, our colleague made an attempt to have a Resolution of sympathy and co-operation adopted by the assembled Bhikkhus. But the learned High Priest, Hikkaduwe Sumangala, objected on the ground that, from specimens of Pali translations he had read, he saw that the European Orientalists were spreading false impressions of Buddhist Doctrine: upon one page of a work by a famous scholar he had found no less than *thirty-seven mistranslations!* The members of the Convention appearing to be disposed to follow Sumangala's lead, Col. Olcott laid the Resolution upon the table. The matter was not suffered to drop, however. The Attapattu Mudaliyar of Galle, Edmond R. Gooneratne, Esq., F. T. S., the most influential Sinhalese gentleman of the Province, and a friend and correspondent of Prof. Rhys-Davids, set himself to work and secured seventy subscribers at one guinea each to the Pali Text Society. As it happened, this was the turning point in its history, and fixed it upon a solid basis. It was not merely the money support that was so timely; the fact of interesting a considerable number of the most intelligent among the Sinhalese Bhikkhus in the work was incalculably important. We may now hope that Europe and America will at last be given access to what most Western Orientalists believe to be the largest body of pure Buddhist Doctrine extant—whatever may be thought of the case in Tibet and China, where the esoteric meaning of the Dhamma is understood. That Prof. Rhys-Davids properly estimated the service rendered by Mr. Gooneratne is clear from the remarks which follow:—

.....In the spring of 1882 there came the welcome intelligence that more than seventy of the most important of the members of the Buddhist Order in Ceylon had shown their appreciation of the work, and their trust in its promoters, by subscribing in advance to the cost of the printing. It is no slight thing that an established clergy should have come forward so readily to support the publication of the sacred books of their religion in an alien alphabet and by scholars of an alien faith. We need not perhaps be surprised that so liberal-minded a body as the Buddhist Bhikkhus should have acted so; but this was due, no doubt, in great measure, to the personal influence and high position of the Sinhalese gentleman who has so kindly consented to be our agent in Ceylon,—the Attapattu Mudaliyar of Galle.

The assistance came at a very opportune time. The want of good manuscripts had already in several instances made itself felt; and it was intended to apply, for the purpose of supplying this want, the donations of some generous friends who, not themselves acquainted with the Pali language, had come forward to support a movement which bade fair to throw so much light on the comparative history of ideas and especially of religious belief. These donations having supplied at home the deficiencies which would otherwise have arisen in the charges for printing if we had not had recourse to the subscriptions of the Bhikkhus in Ceylon, we have been enabled to leave the whole of the latter amount in the island itself, to be applied there exclusively to the purchase of manuscripts.

The adhesion of so large a number of Buddhist Bhikkhus to our enterprise has had also another result. We announced in our prospectus, which was circulated in Ceylon in the Sinhalese language, that it was proposed to include in the Society's series those of the more important of the earlier Jain and uncanonical Sanscrit Buddhist texts which might be expected to throw light on the religious movement out of which the Pali Pitakas also arose. Since nearly half of the number of our subscribers are now Bhikkhus belonging to the original Order of Buddhist recluses, it is only fair to them that this intention should be so far modified that we should devote our funds more immediately and continually to the publication of those texts in which they are principally interested—that is, of the ancient Pali literature preserved in their own bright and beautiful island, by the zeal and industry of the successive generations of scholars who have kept the lamp of learning alight through its long and illustrious past.....

But the Buddhist Bhikkhus themselves are by no means desirous that our efforts should be directed either entirely or immediately to the publication of the Pali Pitakas alone. I have received from four of their number, whose opinion, especially on those points on which they agree, may fairly be taken as representative of the general opinion of the Sangha, (the four letters, three in Sinhalese and one in Pali) which are printed in full in the Appendix. They are as interesting as they are valuable, and I venture to give a précis of their contents for those who do not understand the languages in which the originals are composed.

Piyaratana Tissa Thera,* himself a distinguished Buddhist scholar, welcomes with enthusiasm the undertaking of the Society.....(pp. 2—3.)

Prof. Rhys-Davids attempts a forecast of the result of the Society's formation. He says:—

As to the future generally, I am afraid to prophesy, lest I should appear too sanguine. But thus much is at least certain, that even if the number of subscribers remains the same as at present, we shall be able to continue our work in regular course. I have already put communications in train with Burmah, Siam and Japan. It is scarcely likely that in all these three Buddhist countries there should be no result at all.....

When that is done Buddhists throughout the world will have before them complete copies of their sacred books in the original language, and in a form at once more accurate, very much cheaper, and more handy for use than the bulky MSS. in which alone they are at present accessible. European scholars will have before them a valuable series of original documents on one of the most important and interesting chapters in human history. Part of the result will be, on the one hand among the Buddhists themselves, to encourage throughout the East the study of their ancient literature, and thus to ensure and to popularize an accurate acquaintance with the primitive forms of their venerable faith—and on the other hand here in the West, to provide the bricks out of which historical works can be built up to enlighten us on the deeper feelings of that larger half of the world of which we know so much too little. And is it too much to hope that a widespread acquaintance, among our educated classes, with the history of a religion so remarkably similar in some points of its origin and in the whole course of its development to our own, will do much to enlarge their sympathies and to aid them in forming a correct estimate of the real meaning and value of not a few details in their own inherited beliefs?

It remains only to say that among the names of subscribers to the young organization are some eminent personages, including his Majesty the King of Siam and a Prince of the Royal Family of that Kingdom, most of the eminent Orientalists, and a number of the great libraries of the Western world. The Committee of Management are:—Prof. Fansböll, Dr. Oldenberg, Dr. Morris, M. Emile Senart, and Prof. T. W. Rhys-Davids, *Chairman*. Our famous Dr. W. W. Hunter of Calcutta, is Honorary Treasurer; and U. B. Brodrigg, Esq., B.A., 3, Brick Court, Temple, E. C., Honorary Secretary—to whom all business correspondence should be addressed. The annual subscription for membership is one guinea, or for six years in one payment, five guineas. Members receive the publications of the Society, the four volumes

* A Fellow of the Galle Theosophical Society.—EJ.

of which before us are worth even at wholesale prices, more than the year's subscription. One, Dr. Morris's Transliterations of the Buddhavamsa and Cāriya-Pitaka, is dedicated to Subhuti (F.T.S.). The Founders of the Theosophical Society are happy and proud to see that more than one-third of the "Subscribers in Ceylon" (p. 18—20) whose number is 96 in all, are Theosophists and Fellows of the local Ceylon Theosophical Branches. Prof. T. W. Rhys-Davids and his learned colleagues may count upon the zealous help of our Society and its President.

THE VEDANTASARA.*

This journal owes an apology to the publisher of the *Vedantasara* for not noticing the book earlier, although it has been lying on the office table for over four months. But a sufficient excuse will be found in the fact that as the work begins with an undue personal praise of the Founders of the Theosophical Society individually, and admittedly contains some ideas taken from the *Theosophist*, it was a puzzling question how to review this able and useful work in these columns, without being forthwith accused by our "well-wishers" of labouring in a "mutual admiration club." But that the silence of this magazine may not be mistaken for discourtesy, I now hasten to acknowledge receipt, by the Editor, of, and to thank sincerely Babu Heeralal Dhole for the copy he has kindly sent us.

The work is in three languages and bound together in one volume. Each might be made to form a separate work, and it is to be regretted that the idea should not have struck the able Authors or the Editor, to place it thus before the public. It seems unfair to charge people acquainted with only one tongue for the other two languages they neither know, nor perhaps care to know, anything about. Had our learned colleague, Babu Dhole, issued each part separately, charging for it Rupees two, or so, for a copy in each language, no ground for complaint and dissatisfaction would have arisen in any quarter, as it has now in more than one. The views,—at any rate in its first English part,—being avowedly those expressed in the columns of our magazine, very little has to be said of this portion, except that the author has made uncommon good use of it and elaborated very cleverly the whole. One point, however, may be noticed, as it is found to be constantly contradicted and picked holes into, by the theists as well as by all the supporters of independent creation—viz., the "definition of matter."

"Kapila defines matter to be eternal and co-existent with Spirit. It was never in a state of non-being, but always in a state of constant change, it is subtle and sentient," &c., &c., (p. 2.)

This is what the Editor of this Journal has all along maintained and can hardly repeat too often. The article: "What is Matter and what is Force?" in the *Theosophist* for September 1882, is sufficiently lucid inference to this question. It is at the same time pleasant to find that our learned friend and brother, Mr. T. Subba Row Garu, the great Adwaitee scholar, shares entirely with all of us these views, which every intuitional scholar, who comprehends the true spirit of the *Sankhya* philosophy, will ever maintain. This may be proved by the perusal of a recent work on "Yoga Philosophy" by the learned Sanskritist, Dr. Rajendra Lala Mitra, the *Introduction* to which has just appeared, showing clearly how every genuine scholar comprehends the *Sankhya* in the same spirit as we do.† The ONE LIFE of the Buddhists, or the Para-

* THE VEDANTASARA in Sanskrit with the commentary of Nrisingha Saraswatee, and with English, Hindi and Bengali Translations, Price Rs. 6-4 in India, and Rs. 7 in Foreign countries. THE PANCHADASI in English embodying the Vedanta and explaining the Aryan views of Cosmos, the Soul and the Parabrahma. In monthly parts. Annual subscription Rs. 6 in India; Rs. 7 in Ceylon, Straits Settlements, China, Japan and Australia; 14 Shillings in Africa, Europe, and U. S. America. Cash to accompany orders invariably. Drafts, hundis, and postal orders to credit of H. Dhole, 127 Masjid Bari Street, Calcutta. Discounts of stamps must be remitted also.

† In his *Introduction* to the above named work, the able Orientalist shows plainly the nearly perfect identity of Kapila's *Sankhya*, Patanjali's *Yoga*, Buddhism and, by indirect inference, of the Adwaitee or Upanishad philosophy. Moreover the author corroborates in it that which we have ever maintained, even against such a learned but rather too bigoted theist as the Pundit Dayanand—namely, that Kapila recognized no personal god, no more than did Patanjali. Says Dr. Rajendra Lala Mitra, L. L. D., C. I. E.,..... "Patanjali has contented himself by tacking a theistic appendage of no direct utility to a positively atheistic model (Kapila)..... Hence it is that the Hindus call it *Sés'vara Sankhya* or

brahm of the Vedantins, is omnipresent and eternal. Spirit and matter are but its manifestations. As the 'energising force—Purush of Kapila—it is Spirit—as undifferentiated cosmic matter, it is *Mulaprakriti*. As differentiated cosmic matter, the basis of phenomenal evolution, it is *Prakriti*. In its aspect of being the field of cosmic ideation, it is *Chidakasam*; as the germ of cosmic ideation it is *Chinmatra*; while in its characteristic of perception it is *Pragna*. Whoever presumes to deny these points denies the main basis of Hindu Philosophy and clings but to its exoteric, weather-beaten, fast fading out *shell*. The main point of the work under review seems to be to indicate how in this basic doctrine, upon which the whole structure of philosophy rests, both the Aryan and the Arhat tenets meet and are identical, in all, except in forms of expression, and how again Kapila's *Sankhya* supports it. The author has in this respect admirably succeeded in condensing the whole spirit of the philosophy in a few short pages. And a close study of the same is sufficient to bring the intelligent reader to the same sense of perception. For a superficial reader, Dr. N. Dhole, the English translator, seems to hold that Spirit is something quite apart and distinct from Matter, and quite a different substance or no-substance, if you please. But such readers can only be referred to the following extract:—

" And since the recognition of this *First Principle*, call it *Prakriti*, *Purush*, *Parabrahma*, or Matter, Spirit, the Absolute, or the Unknowable, clashes not with the cherished ideas of the most inveterate Freethinker."

The above passage clearly proves that like all true *Adwaitees*, the learned Doctor holds Spirit and Matter to be but different phases or aspects of the ONE LIFE which is every thing or no thing, if you prefer. It would be a pertinent question to ask, how it is then that the author expresses himself a Dualist? The simple explanation will be found in the consideration that so far as the *phenomenal*, or the *manifested* world is concerned, the idea of duality is launched into the discussion to indicate the two aspects of THE ONE ETERNAL WHOLE, which together set the machinery of evolution into working order. But once turn from the manifested into the *noumenal*, the unmanifested, LIFE and the erudite author will most probably cease to call himself a dualist, as is made very clear from the above quoted extract from his work. The article "What is Matter and what is Force?" already referred to above, will fit in here most appropriately. It is therefore inexplicable how a certain class of people presume to call the *Vedantasara* "a theistic book," when it is far more:—a philosophical treatise. Before, however, pronouncing a final judgment, the terms *theism*, *atheism*, *pantheism*, *materialism*, must be clearly defined, every person understanding them in his own way. Some call themselves believers in an Imperial deity, which, no sooner are their views analyzed, seems to grow into a gigantic human being with every thing of good in him, and when still further dissected every thing bad in him. It would be interesting to know their doctrine concerning the origin of evil in a universe under the control of a perfect, conscious, omniscient, omnipotent and omnipresent intelligent *Creator*. Whatever is illogical or unmathematical will have to be entirely rejected some day, since truth can never be opposed to logic or to mathematics—the only two *exact* sciences. The next question put in connection with the work under notice by its theistic reviewers in *The Arya* is as follows:—

"Nor do we see what analogy can there exist between Buddhism and Vedantism. We know that the great Shankarya was an inplacable enemy of Buddhistic; and he, being the great propounder of Vedantic Advaitism, would not have supported the claims of Buddhism."

A Daniel come to judgment! I challenge the irresponsible writer of the above lines to point out in what respect the *esoteric doctrines* of Gautama Buddha and Sankaracharya differ. It is hard to explain on any other ground but theological unscrupulous cunning the origin of the current false belief that Sankaracharya was an enemy of Buddhism. This is a separate line of study for one who devotes his special attention to the historical development of occultism. This point, however, does in no way detract from the value and importance of the fact that *Sankhya cum deo* (with god), as opposed to the former which is *Nirisvara Sankhya*, or *Sankhya sine deo* (without god)" (p. xxii). "And we have enough in these facts to infer that the Yoga text-book is posterior to the *Sankhya* text-book, and that both the text-books are later than Buddha; but that the doctrines of both are very old, and now these (*Sankhya* and *Yoga* philosophies) are the immediate ancient Hindu archetypes of the nihilist theory of Buddha, and indirectly of the Pessimism of Schopenhauer and Hartmann." (p. xxiii. *Preface*.)

karacharya throughout his works keeps wisely silent about the esoteric doctrine taught by *Gautama Buddha*. He who studies and reads between the lines the *Brahmasutra Bhashyam* of the former, will practically find for himself that Vedantic Adwaitism is identical with esoteric Buddhist Arhatism. In my turn, I moreover ask the writer of the above extract to show wherein lies the difference between Buddhism and Adwaitism, and then it can be shown that this difference exists but in the imagination of a few wise-acres who do not care to study the subject thoroughly for themselves but depend upon the testimony of a few interested parties. Once that it is shown that there is no difference, the analogy is clearly established. The same writer promises us to prove further on that Adwaitism is the result of the *distorted interpretations of the sacred Vedas!* As however the promised contribution has not yet appeared, I may just as well retort by reminding him of the fact that there are far wiser and abler persons who can prove that his interpretations will never stand the test of the "recognised Sciences of the day" as will what he calls the "distortions" of the *Adwaites*. It must be remembered that these so called "distortions," antedating as they do by innumerable ages the discoveries of the "recognised Sciences of the day," cannot be said to have been copied from the latter to suit the times. We cannot however dismiss the writer without showing to our readers his ignorance of Adwaitism—a subject he so confidently presumes to criticize. Our (*Adwaites*) fourth argument, he says, (naming the so called *Mahavakyams* in order) rests upon the authority of the sentence *Ekmevadvitiyam*. He seems to be ignorant of the *Atharvanaveda Mahavakya*. "Ayam Atma Brahma" is the *Mahavakyam* in question which the writer very prudently refrains from interpreting from his own *Dwaitee* standpoint. The translations of our texts given in the *Arya* are equally absurd and extravagant. *Pragnanam* (प्रज्ञानम्) he interprets to mean "intellect"! Our readers who have studied carefully the learned articles on this subject by Mr. T. Subba Row, need no telling how grossly misunderstood and misrepresented are the *Adwaitee* tenets by this theistic self-called "Aryan" reviewer of the *Vedanta-sara*. It was necessary to answer here that Review since on the whole the philosophy of the work under notice, is in main what we consider to be Vedantic Adwaitism, which is precisely the same as Buddhist Arhatism.

These somewhat lengthy remarks may be concluded with a hope that Babu Heera Lal Dhole will act up to the suggestion herein made to divide the work by issuing each text in a separate volume, thus making it within the easy means of all, as the present price is prohibitive for many. At the same time it is to be regretted that the learned author should have limited his researches mainly to the *Theosophist*. Had he searched more deeply into the lore of the ancient Aryan literature, he would have increased immensely the value and the influence of his book and made our own case stronger too, since we could then have shown more forcibly that our doctrines are not the phantoms of our imagination, but are directly drawn from, and supported by, the ancient writings, within the reach of him who would search for them diligently and with necessary qualifications. It is needless to say again that every student of Adwaitism ought to possess himself of a copy of the work under review.

D. K. M.

THE TATVAVIVECHAKA*
OR
THE MARATHI THEOSOPHIST.

THE fly-leaf advertisement enclosed in the March *Theosophist* has already made the readers acquainted with the fact of the Proprietors of the *Poona Vaibhav* and a few other friends having undertaken to issue *The Tatvavivechaka*. The first number (for July) is before us, and it promises well. The preface explains very succinctly what is Theosophy and what is the Theosophical Society; states in brief the object of the publication; and puts clearly its advantages. In short what we gather is, that our Marathi friends, awakening to a sense of their country's degeneration, intend putting before the vernacular-reading public such articles or extracts from the *Theosophist* as may from time to time be published, bearing upon Occult Philosophy, the phenomena and their rationale. The number now on our table contains three

articles from this Journal, viz., "Cross and Fire," "The Phantom Dog" and "Obsession at Simla." The editorial notes which precede these articles explain their importance and contain quotations from Sanskrit works, thus proving that whatever the *Theosophist* has yet put forth as the views of the ancient Aryan Philosophers, are not in conflict with those writings. The article on *Yog Vidya* with which the present number ends is original, though based upon some points put forth in the *Theosophist*, and the subject is promised to be continued. If the future numbers are got up as well as the one under notice, no cause of complaint will ever arise. The promoters of the Journal have adopted our system of cash payment in advance and of discontinuing the paper at the end of the period paid for. The yearly subscription is rupees four only; and single copies can be had for eight annas. Every Maratha who has a taste for the subjects the Magazine treats of, and whose heart burns with a desire to bring about a revival of the ancient intellectual glories of this our blessed land of *Aryavarta*,—ought to take *The Tatvavivechaka*.

D. K. M.

"SOCIAL INTERCOURSE BETWEEN EUROPEANS
AND NATIVES IN INDIA."*

[BY MAJOR GENL. H. R. MORGAN, F.T.S.]

At a large meeting held in London on February the 7th, 1883, before the East India Association, the above subject was discussed. Mr. Dadysett read the paper, and prefaced it by saying that "he had carefully abstained from any remarks that would tend to widen the breach between the two classes of her Majesty's subjects." The fallacy that the Parsees must be looked to for the English nation to know the real character of the Hindus and Mahomedans, is one that needs no argument: for instance in Madras we have no Parsees to speak of; the same may be said of Bengal. The Author's remarks as to the character of the Parsees in Bombay is no doubt correct enough, at all events I shall not gainsay them, but must remind the Author that Bombay does not represent India. His remarks regarding Hindu ladies and their education are sound, but the first move must come from the Hindus; let them educate their wives, and they will then be in a position to meet and converse with English ladies. Until Hindu ladies are educated, it does not seem clear what advantage they would derive from mixing with English women. He who would be free must himself strike the blow. All the effort must not be on the part of the European. There is nothing to be said against European gentlemen freely mixing with educated Hindus and Mahomedans; on the contrary it is a matter much to be desired, and if natives would only understand the English character a little better and speak their minds freely, neither being obsequious nor impertinent, but pursuing a straightforward, manly course, then indeed there might be an approach to cordiality. The common argument used is, that Europeans do not understand natives; it would be as well to look at the subject from another point of view, and say that natives do not understand Europeans who, at all events, have the courage of their convictions and respect all those who do likewise. In this land of Ind, natives should know that there are many Europeans who have not pliable backbones, in other words, are not courtiers. These independent men, should be the guides of the native, not those sycophantic gentlemen, who swim with the tide and are all things to all men. The Author next proceeds to review the position of the people and attacks the vast military expenditure, totally ignoring the proverb, "If you wish for peace be prepared for war." His ideas on the money to be spent on irrigation are excellent, but I would go a step further and say that the agricultural ryot should have abundance of water by means of vast reservoirs, and that numerous model farms should be established to teach him how to use the water.† The English rule is not altogether responsible for keeping "ryots in a wretched state," something is due to the ryots' own headmen. One thing is clear that until water is made certain abundant famines must occur, and "neither natives being admitted into the Civil Service or ryots being educated" will avert them. Men like our Brother, Mr. A. Sabapathy Modellar, F. T. S., of Bellary fame, are what India requires;

* By Mr. N. S. Ginwala of Broach.

† Prizo Essay on the utilisation of irrigation water with a view to obtaining the largest returns with the least injury to the soil and least waste of water, by Major General Morgan, Government Press.

he has set a noble example: would it were followed by others. At one time in India's History agriculture was deemed the noblest pursuit, but that (proh pudor!) was ages ago.

If the leading natives in India were to embark more money in benefitting the agriculture of the country, it would be well. Government cannot do everything, they must be supported by natives of influence and capital. Let us take the case of England one hundred years ago. The state of agriculture was deplorable, the acre of what averaged some seventeen bushels it now averages over thirty. All this enormous improvement was effected by men of capital and intelligence with but little assistance from the Government. Granted the Government of India is the great Landlord and should do its fair share of improvements—but that is not the question—it is this. Should the Government be left to do everything and the natives nothing, men, moreover who have a large stake in the land—what the landlords of England accomplished in the improvement of agriculture, the breed of sheep, horses and cattle, the same might in time be effected by the monied natives of India. India is at present a purely agricultural country; her very existence is dependent upon her agriculture.—Mr. Robertson has already shown that the population per square mile of the Madras Presidency is but 220, whereas that of Great Britain 297, and of Belgium 471—and remarks that Madras, with a proper system of agriculture, could support double its present population. But even the noble efforts of Mr. A. Sabapathy Modellar will fall short of his intentions and of the success anticipated if he is not supplied with water, and until droughts are provided against by means of reservoirs, dry cultivation must fail more or less in a country like India. These remarks are intended to show that if the Government finds water from reservoirs, the monied natives must invest in land and agricultural improvements. It is easy to govern a prosperous country, but one smitten by periodical famine must be in a discontented state. I am not here writing an essay on agriculture, but have dwelt somewhat strongly on its importance, as Mr. Ginwallah's pamphlet seems to overlook agriculture as an important link in the social intercourse between Europeans and natives; it is common ground on which both might meet and improve each other by a mutual exchange of ideas—an ounce of practice is worth a pound of theory, and a little practical agriculture is worth all the talking and writing in the world, and would do more to bring the European and native together than all else. That European officials should consult intelligent and well-informed natives requires no great effort to understand, and I should certainly imagine that nearly every European official of standing does so—indeed to do otherwise would be to create obstacles in his own path. "It ought to be made compulsory for every new civilian to be acquainted with the habits, manners and wants of the natives:" these are wise words, how little are they observed. Many an official has been thirty years in India and knows absolutely nothing of the natives' inner life. Men like Sir Thomas Munro, Meadows Taylor, and a few others no doubt were fully conversant with native ideas, feelings and habits.

What is really required is that the native should be able to understand the European and that the latter should understand the native; until this is arrived at we are simply proceeding on parallel lines that will never meet. There is a great deal of truth in what the writer says of former times, viz., "In those days our English rulers were more isolated from their mother country than now, and consequently they were obliged to look upon the natives as their companions." All that is changed now; the man who comes to India is but a bird of passage, and longs for the day when he may take furlough and go home for good. He has too much routine official work to do, to spare time to go about the country and look into the affairs of the people of the country. Besides, he is rarely a good linguist, especially on the Madras side where there are so many languages. Bengal is more fortunate, Hindustani being a passport in most places—even Bombay is better off than Madras in this respect. With the concluding remarks of Mr. Dadysett I can most conscientiously agree. "There is no disguising the fact that the stability of the English power in India rests on the general opinion of the natives as to the comparative superiority in good faith, wisdom and strength of the English, to their former Hindu and Mahomedan rulers." The fact is there are so many conflicting interests in India that it requires a strong power to preside over those interests and

to mete them out rigid, impartial justice. More, the English cannot do without the co-operation of the native. And it remains with him to bring himself up to the European standard and thus become the social equal of his English rulers.

Mystic Lore.

WITCHCRAFT ON THE NILGHIRIS.

BY E. H. MORGAN, F. T. S.

HAVING lived many years (30) on the Nilghiris, employing the various tribes of the Hills on my estates, and speaking their languages, I have had many opportunities of observing their manners and customs and the frequent practice of Demonology and Witchcraft among them. On the slopes of the Nilghiris live several semi-wild people: 1st, the "Curumbers," who frequently hire themselves out to neighbouring estates, and are first-rate fellers of forest; 2nd the "Tain; ("Honey") Curumbers," who collect and live largely on honey and roots, and who do not come into civilised parts; 3rd, the "Mulu" Curumbers, who are rare on the slopes of the hills, but common in Wynaad lower down the plateau. These use bows and arrows, are fond of hunting, and have frequently been known to kill tigers, rushing in a body on their game and discharging their arrows at a short distance. In their eagerness they frequently fall victims to this animal; but they are supposed to possess a controlling power over all wild animals, especially elephants and tigers; and the natives declare they have the power of assuming the forms of various beasts. Their aid is constantly invoked both by the Curumbers first named, and by the natives generally, when wishing to be revenged on an enemy.

Besides these varieties of Curumbers there are various other wild tribes, I do not now mention, as they are not concerned in what I have to relate.

I had on my estate near Ootacamund a gang of young Badagas, some 30 young men, whom I had had in my service since they were children, and who had become most useful handy fellows. From week to week I missed one or another of them, and on enquiry was told they had been sick and were dead!

One market day I met the Moneglar of the village and some of his men ("Honicara") to which my gang belonged, returning home laden with their purchases. The moment he saw me he stopped, and coming up to me said "Mother, I am in great sorrow and trouble, tell me what I can do!"—"Why, what is wrong?" I asked.—"All my young men are dying, and I cannot help them, nor prevent it; they are under a spell of the wicked Curumbers who are killing them, and I, am powerless." "Pray explain," I said, "why do the Curumbers behave in this way, and what do they do to your people?" "Oh, Madam, they are vile extortioners, always asking for money; we have given and given till we have no more to give. I told them we had no more money and then they said,—*All right—as you please; we shall see.* Surely, as they say this, we know what will follow—at night when we are all asleep, we wake up suddenly and see a Curumber standing in our midst, in the middle of the room occupied by the young men." "Why do you not close and bolt your doors securely?" I interrupted. "What is the use of bolts and bars to them; they come through stone walls... Our doors were secure, but nothing can keep out a Curumber. He points his finger at *Mada*, at *Kurira* at '*Jogie*'—he utters no word, and as we look at him, he vanishes! In a few days these three young men sicken, a low fever consumes them, their stomachs swell, they die. 18 young men, the flower of my village, have died thus this year. These effects always follow the visit of a Curumber at night." "Why not complain to the Government?" I said. "Ah, no use, who will catch them?" "Then give them the 200 Rs. they

ask this once on a solemn promise that they exact no more." "I suppose we must find the money somewhere," he said, turning sorrowfully away.

A Mr. K— is the owner of a coffee estate near this, and like many other planters employs Burghers. On one occasion he went down the slopes of the hills after bison and other large game, taking some 7 or 8 Burghers with him as gun carriers (besides other things necessary in jungle-walking—axes to clear the way, knives and ropes, &c). He found and severely wounded a fine elephant with tusks. Wishing to secure these, he proposed following up his quarry, but could not induce his Burghers to go deeper and further into the forests; they feared to meet the "Mulu Curumbers," who lived thereabouts. For long he argued in vain, at last by dint of threat and promises he induced them to proceed, and as they met no one, their fears were allayed and they grew bolder, when suddenly coming on the elephant lying dead, oh horror to them, the beast was surrounded by a party of Mulu Curumbers busily engaged in cutting out the tusks, one of which they had already disengaged! The affrighted Burghers fell back, and nothing Mr. K— could do or say would induce them to approach the elephant, which the Curumbers stoutly declared was theirs. They had killed him they said. They had very likely met him staggering under his wound and had finished him off. Mr. K— was not likely to give up his game in this fashion. So walking threateningly to the Curumbers he compelled them to retire, and called to his Burghers at the same time. The Curumbers only said, "Just you DARE touch that elephant"—and retired. Mr. K— thereupon cut out the remaining tusk himself, and slinging both on a pole with no little trouble, made his men carry them. He took all the blame on himself, showed them that they did not touch them, and finally declared he would stay there all night rather than lose the tusks. The idea of a night near the Mulu Curumbers was too much for the fears of the Burghers, and they finally took up the pole and tusks and walked home. From that day those men, all but one who probably carried the gun,—sickened,—walked about like spectres doomed, pale and ghastly, and before the month was out all were dead men, with the one exception!

A few months ago, at the village of Ebanaud, a few miles from this, a fearful tragedy was enacted. The Moneghar or headman's child was sick unto death. This, following on several recent deaths, was attributed to the evil influences of a village of Curumbers hard by. The Burghers determined on the destruction of every soul of them. They procured the assistance of a *Toda*, as they invariably do on such occasions, as *without one* the Curumbers are supposed to be invulnerable. They proceeded to the Curumber village at night and set their huts on fire, and as the miserable inmates attempted to escape, flung them back into the flames or knocked them down with clubs. In the confusion one old woman escaped unobserved into the adjacent bushes. Next morning she gave notice to the authorities, and identified 7 Burghers, among whom was the Moneghar or headman, and one *Toda*. As the murderers of her people they were all brought to trial in the Courts here,—except the headman, who, strange to say, died before he could be brought in—and were all sentenced and duly executed, that is, 3 Burghers and the *Toda*, who were proved principals in the murders.

Two years ago an almost identical occurrence took place at Kotaghery, with exactly similar results, but without the punishment entailed having any deterrent effect. They pleaded "justification," as witchcraft had been practised on them. But our Government ignores all occult dealings and will not believe in the dread power in the land. They deal very differently with these matters in Russia, where, in a recent trial of a similar nature, the witchcraft was admitted as an extenuating circumstance and the culprits who had burnt a witch were all

acquitted. All natives of whatever caste are well aware of these terrible powers and too often do they avail themselves of it—much oftener than any one has an idea of. One day as I was riding along I came upon a strange and ghastly object—a basket containing the bloody head of a black sheep, a cocoanut, 10 Rupees in money, some rice and flowers. These smaller items I did not see, not caring to examine any closer; but I was told by some natives that those articles were certain to be found in the basket. The basket was placed at the apex of a triangle formed by 3 fine threads tied to 3 small sticks, so placed that any one approaching from the roads on either side had to stumble over the threads and receive the full effects of the deadly 'Soonium' as the natives call it. On enquiry I learnt that it was usual to prepare such a "Soonium" when one lay sick unto death; as throwing it on another, was the only means of rescuing the sick one, and woe to the unfortunate who broke a thread by stumbling over it!

THE HAUNTED HOUSE IN ZANTE.

BY CAPTAIN E. J. S. RAE.

DURING the winter of 1857 I was stationed in command of the Left Wing of my Regiment, the 91st Highlanders, in the Island of Zante (one of the Ionian Islands). The house allotted to me in my capacity of Commandant and Paymaster, had been previously occupied by a Captain Tucker and Lieutenant Applegarde of the 57th Light Infantry, whom we had come to relieve. Captain Tucker had held the same appointment that I was ordered to take up. This gentleman asked me if I intended residing in the house which was set apart by the Barrack Department as the one fixed upon for the officer holding the appointment that I did. My reply was, "Certainly. It seems a nice large house, and beautifully situated near the sea. In every way it appears to be a most desirable residence. Why do you ask?" Captain Tucker then, with great reluctance, told me that he firmly believed the house was haunted! and that he found it impossible to live in it on account of the strange and totally unaccountable noises that were constantly heard in various parts of the house, both by day and by night, such as heavy footsteps, as if some one of no light weight was ascending and descending the stairs from basement to attic. I must here state that this house was built as follows. First, the ground floor which consisted of kitchen, storeroom and two servants' rooms. Second storey, dining room, drawing room and a small room with balcony, overlooking the sea which approached within a few feet of the walls of the house. The third storey, two large bedrooms, with dressing rooms, &c. &c. The noises and disturbances complained of by Captain Tucker and his friend and their servants, were described as being quite unbearable. Night after night they used to hear first as if several doors and windows were violently slamming as if they were repeatedly opened and shut by some one in a great passion. Then a crash as if a quantity of crockery was being smashed and thrown from the top of the stairs to the bottom, then a pause, and tramp, tramp, tramp would be heard on the staircase as of some one shod with heavy boots, deliberately ascending from the basement of the house to the very attic. Captain Tucker, his friend and the two soldiers declared that in spite of their utmost vigilance and constant watching, they never once saw *anybody or anything* in any part of the house to account for these mysterious noises and disturbances. However it was more than they could put up with, so they *hooked it*, locked up the evil house and hired another a good distance away. Now I must say I felt very uncomfortable when I heard all this, especially as I heard the story corroborated by every one in the town. My wife was quite a young woman, about 18, her sister was a little girl of 12, and the servant maids were very ignorant, superstitious young Greek women. If they heard all these dreadful stories, goodbye to my occupying the house. So I begged of the two officers to say

nothing about the place to any one. I was determined to live in it and find out from personal experience whether all I had heard was true or not—at any rate I could not afford to rent *another* house sufficiently large for my household. So the following morning after our arrival in the island, in we went, bag and baggage. For the first week or so, nothing unusual occurred; but one morning after parade (11 o'clock) I was seated busy with some regimental accounts in the room overlooking the sea. Two sergeants of my Regiment were with me. I had occasion to leave the room and go into the drawing room to look for some document I had left there. So I walked along the passage, and at the further end, close to the drawing room door, I saw a woman dressed completely in black and with a thick black veil drawn down over her face, standing as if she had knocked at the door and was waiting to be admitted. Thinking it was some poor widow with a petition, I merely glanced at her, and as the passage was rather narrow I stopped for a moment for her to let me pass, but as she never moved, I said, as I gently pushed her to one side, "Pardon Madame. Que voulez vous?" She stood perfectly still but did not answer. I then turned the handle of the door and going in said to my wife:—There is a woman outside the door who evidently wants to speak to you; she does not seem to understand French. Go and see what she wants." Having found the document I wanted I left the room, my wife having just before done the same. "Why," said she, "where is the woman you said was standing here just now?" As I was very busy I answered, "Oh! I don't know; very likely she has gone down to the kitchen to talk to your maids." My wife at once went down and asked the servants (there were four of them, viz., two soldiers and the two maids) where the woman in black was. They all replied that no such person had been seen by any one of them! No one could possibly have come up to the drawing-room passage without coming first through the kitchen. The front door of the house opening into a lane, where there were no other houses, only a very high stone-wall, was always kept carefully locked and bolted and seldom or never used by us. On this occasion it was locked as usual, and the key was kept by one of the soldiers. No one had seen this woman except myself and the two sergeants who had a full view of the passage when I went out. These two sergeants were perfectly astonished when I told them what had occurred, but they both said, "Ah! Sir, the 57th men told us this house was haunted, but never said a word about any woman in black or white ever having been seen either by night or by day. Better leave the house, Sir; it has a very bad name." I was very much annoyed and disgusted, especially when I found my wife in a great state of alarm, the maid-servants having just heard of the mysterious appearance and disappearance of the woman in black. They too had a long story to tell of what they had heard in the town. So there was consternation and weeping and wailing in my hitherto quiet and cheerful house. Of course I was entreated to leave forthwith, but as the veiled lady had done none of us any other harm than frightening the woman folk, I sternly refused to comply, little thinking that in a short time I would be the first to take the initiative and leave the accursed house with the greatest pleasure. About a fortnight or so after this mysterious visitation, I went with my wife and little sister-in-law to the opera to hear a celebrated Prima Donna who had just come to the island from Italy. We stayed till the performance was over, about 12 o'clock P. M. We were accompanied home by a couple of my brother-officers, who stayed and had some supper with us and then left. Before retiring to bed I carefully examined every door and window, locking and bolting every one of them with my own hands. I turned in and was just falling asleep when I heard a noise as if some one was walking upstairs from the kitchen towards the dining-room. Thinking it was one of the soldier servants about to remove the things

off the supper table, I took no notice of it, but my wife, who also heard the noise, asked me who could be moving about, as none of the servants had attended upon us at supper and were all in bed. Just as she had spoken we both heard heavy foot-steps coming up the stairs towards our bed-room. Up, up they came and then the handle of our door was turned sharply several times and the door violently shaken. The door was locked inside. I jumped out of bed, and in spite of my wife's terrified entreaties, seized my revolver and rushed at the door, unlocked it, and holding the pistol at arm's length shouted, "Who the devil is that?" There was no one near the door, nor was there any indication of any one retreating down the steps. The noise I made, opening the door and shouting, awoke my sister-in-law and the two maids, who all slept together in the adjoining bed-rooms. Out they all bundled in an awful fright screaming and crying. I told them to go into the room where my wife was and stay there until I had examined the lower part of the house. This they were precious glad to do as they were frightened out of their seven senses. Lighting a candle and revolver in hand downstairs I went, but had hardly got halfway down when there was a terrific crash as if the supper table with all its burthen of plates, dishes, knives, forks, argand lamp, &c., &c., had been suddenly overturned, smash upon the floor. Oh gracious, thought I, here's the devil to pay! Tucker's story is true after all. However down I rushed, revolver on full cock and breathing dire vengeance on the destroyer of my crockery. When I got to the foot of the stairs I saw a figure in a very scanty shirt emerging from the top of the lower stairs. This figure had a very bushy pair of red whiskers and moustaches to match. Ha, thought I, here is the destroyer of my domestic peace and happiness, I'll pay him off now. Stand! you d—d blackguard, or you're a dead man! "My God, don't shoot me, Sir," said or rather howled a familiar voice. Ha, ha! The apparition was only my faithful henchman, Develin by name, who having also heard the noises that we had, jumped out of his bed and arming himself with a bayonet, had come up to see what was the occasion of all the row. Together we carefully searched every nook and corner upstairs and down, but not a thing could we see or find out. Every door and window was closely shut and fastened *inside*. I may here say not a single article was found broken. The following day I mentioned what had occurred to several Zantiote gentlemen. They did not seem a bit surprised, but merely said they knew perfectly well I would not stay long in the house, as it was a notorious fact that the place was, and had been, haunted for a great many years. I then asked if there was any story connected with the place. They replied that some 20 years ago a number of men, well known to the authorities, occupied this house. They were suspected to be both smugglers and pirates. Fearful orgies often took place amongst these ruffians. The police who were very few in number were afraid to go near the place. One night there was a dreadful uproar. Pistols were fired, and there was the sound of swords and knives clashing, terrible oaths and yells. Towards morning the uproar had ceased, and at day-light two large Fellucca boats put off from the beach, under the balcony. The house was entered by a large posse of police and others well armed that day. In the kitchen were found lying dead, and fearfully cut about, several bodies. Evidently the fraternity had been carousing and, when drunk, had quarrelled among themselves, until the disagreement had ended in a free fight all round. Quantities of contraband goods were found stowed away in every room in the house. The pirates, or whatever they were, never came back. The house had an evil repute. No one would live in it, and no one did, until the wisecrackers of our Barrack Department hired it for the use of British officers, who are supposed rather to like haunted houses, and who from their well known pluck think it great fun

to be hunting ghosts instead of sleeping the sleep of the just. As the noises never ceased night after night, I was at last compelled to quit this uncanny dwelling and rent another house several streets off.

MANIKYA PRABHOO YOGI.

BY J. PURNAYYA, F. T. S.

I HAVE learnt the following facts concerning the life of Yogi Manikya Prabhoo, from a *pandit* on whose veracity I can rely. Independent of his testimony, most of these statements are corroborated by evidences I have gathered from other sources.

Manikya Prabhoo was a *Niyogi* Brahmin. Some say that he was formerly a village accountant. Before he became a *Yogi* he used to frequent the mosque of the village and serve the dervishes, who often visited it, by giving them Indian hemp to smoke and other similar acts. One evening when it was raining hard, a *dervish* came into the mosque, all drenched and shivering with cold. Manikya Prabhoo offered his services to the *dervish* as usual by hanging the *dervish's* clothes to dry and by furnishing him with *ganjah* to smoke. Being pleased with the services rendered by one who was a perfect stranger to him, the *dervish* initiated him into the secrets of *Yoga Vidya*. Manikya Prabhoo thus became an initiate of the Dattatraya school of the Yoga system, rather an easy mode; it is said, of practising *Yog* and generally followed by Mahomedan dervishes.

All *Yogees* who make a display of phenomena are said to belong to the middle sort, *i. e.*, not perfect adepts. For reasons best known to himself, and probably because he was not a perfect *Yogi* before he retired into *Samadhi* at Humnabada, he displayed occasionally his Yoga powers, an account of some of which I shall give below.

The late Sir Salar Jung sent now and then a *palanquin* to bring the Mahatma to him at Hyderabad. Manikya Prabhoo would to all appearances get into the *palanquin* to go where he was asked to, but when the bearers brought it to Sir Salar's gate, the Mahatma could nowhere be found, neither could the bearers account how he got out of the *palanquin*. Occasionally, after sitting quietly for some time in the *palanquin*, he would increase his own weight so much so that the number of bearers had to be increased at once. Sometimes he would assume the shape of a serpent and the frightened bearers had to leave the *palanquin* and run away. He would resume his own form again and then they would return. Manikya Prabhoo always had musicians with him. At the end of every song, the chorus "Manikya Prabhoo—*Shanmatodharaka*" was shouted. The title, meaning "the upholder of six religious systems," was assumed by Sri Sankarachari and his successors. The then incumbent to the *pitam* of Sri Sankarachari questioned the propriety of Manikya Prabhoo assuming the title. The latter said he was himself Srisankarachari and offered to give proofs to that effect if the Swami desired. The Swami's proposal being assented to, Manikya Prabhoo took the Swami to a cave near the town and gave him such proofs that the former was thenceforth allowed to use the title, undisturbed. On another occasion a member of one of the two great *Vishnuvite* families living at Srirangam also put a similar question with reference to one of the titles of Sri Ramanuja Acharyar. The Mahatma took this gentleman also to the cave above referred to; and there showed himself with the twelve *Vishnuvite* marks, the very prototype of Sri Ramanuja Acharyar as described in the religious books of the *Vishnuvite* sect. It may here be noticed that Manikya Prabhoo retired to the said cave whenever he wanted to show any great phenomenon.

Many resorted to the Mahatma to get relief from disease, poverty and other ills of a temporal nature. To those whom he could relieve, he would show himself; but to others, though they be very near him, he would not appear. He would also tell some that their *Karma* was a bar to their being relieved. He

accepted presents from the rich only to give away to the poor. Sometimes men who went to him to obtain relief would remain for a long time with him, even after their desires were satisfied. To such he would say—"Your mother or your wife is sorry for your long absence from home—therefore please go," or he would tell them that a particular occurrence in their house needed their immediate presence there. These people after going home would find the Mahatma's predictions true to the last word. As tokens of his favour he would present them on the occasion of their departure with bits of bamboo and fruit of the date, of which he always had a store at hand. These they placed in their *Devatarchina* and worshipped. They would never get rotten, howsoever long they may remain in their possession.

Once when he was singing along with his musicians, he suddenly stopped short and held his hands in air as if he were lifting up something. The by-standers asked him what he meant by so doing. He explained that a native ship was about to sink in a storm in the Bay of Bengal, and that the Captain made a vow engaging to pay into the coffers of the *Asramam* a specified amount of money if Manikya Prabhoo would deliver the ship from the fury of the storm. The promised amount and the date when it would be paid were given and they were recorded. These facts were duly verified when the Captain came to the *Asramam* on the date predicted with the amount foretold. Manikya Prabhoo at the time gave instant proof of the truth of his prediction by squeezing his arms from the elbows downwards and bringing down a quantity of water which, when tasted, was found to be sea-water.

A widow of the merchant caste gave out that she was about to marry Manikya Prabhoo and sent all her property to his *Asramam* and came at last herself. As soon as she came he took her into a room for five minutes and both came out again with marriage clothes on! From that time forward the widow and he lived apart, the former practising *Yogam*.

A woman rather advanced in age once came to him with a desire for children. He asked her how many she would have. She asked him for a large number, rather too many for her years. He said she would have them, and sent her away. After giving birth to a part of the number she found that as she advanced in years the labour at child-birth became more and more unbearable. She came back to Manikya Prabhoo with her complaint and said she could not bring forth any more children to complete the number originally promised her by him. He persuaded her to the contrary, but without effect. Then very reluctantly he granted her wish. She was returning home, but alas! when she reached the outskirts of the village the news of her husband's death was brought to her.

Manikya Prabhoo retired into *Samadhi* (*i. e.*, got a tomb built, went thereinto, leaving instructions to the effect that it should be closed immediately) some ten or fifteen years ago. He had done this, it seems, in two or three places! People even now make vows and have their prayers granted at his tombs. It is said that *Pranava* is always heard there, and that his disciples also receive orders from him.

Such are the facts of the life of a Mahatma from whom many in the Krishna District and the Nizam's Dominions have received incalculable benefits.

Guntur.

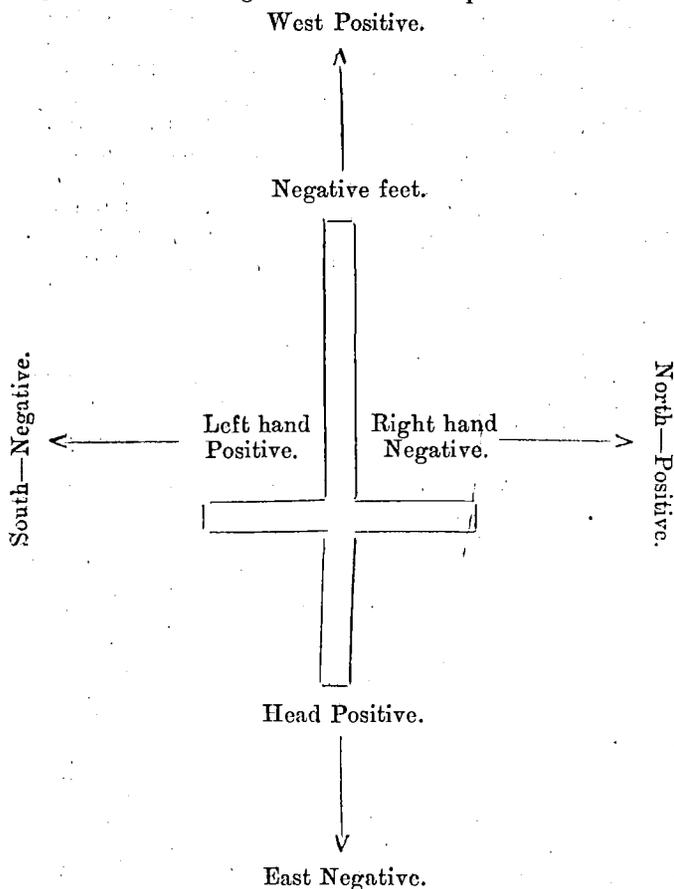
Letters to the Editor.

HOW SHALL WE SLEEP?

READING the most interesting article by Mr. Seeta Nath Ghose on Medical Magnetism, and having studied long ago Baron Von Reichenbach's "Researches on Magnetism," I am sorely puzzled, inasmuch as these two authorities appear to clash with each other most painfully—the one asserting "head to north never, under no circumstances," the other "head to north ever and under all circumstances." I have pursued

the advice of the latter, not knowing of the former for many years, but have not found the effect on my health which I had hoped for, and what is of more importance I have not found a law of certain application to humanity and bringing health to all. It seems to me on carefully reading this article that a most important point has been omitted or passed over, *i. e.*, the POSITION OF THE SLEEPER WHETHER ON HIS FACE OR ON HIS BACK, which is the true position? This is most important, for a correct answer may go far to reconcile the two theories, which, be it remembered, claim both to be supported by facts and by experiment. I cannot conceive that a *one-sided* position is a natural one for man, and thus leave two alternatives. Is the true position for rest or sleep lying on the back or on the stomach? Not one word has been said as to the position in which experiments were tried on either side!

Now the one thing which seems clear in all this is that positive should lie toward negative and negative toward positive. Let us then draw a diagram and these positions will follow with these results—taking the North as positive and South as negative, East as negative and West as positive.



Position I—Lying on the back.

- A. Head to East ... Accord in all.
- B. Head to North.... { Discord—Head and feet.
Accord—Hands.
- C. Head to South.... { Accord—Head and feet.
Discord—Hands.
- D. Head to West. ... Discord in all.

Position II—Lying on the stomach.

- A' Head to East. ... { Accord—in Head and feet.
Discord—in Hands.
- B' Head to North.... Discord in all.
- C' Head to South.... Accord in all.
- D' Head to West. ... { Discord—Head and feet.
Accord—Hands.

Now from this comes some light I think on the apparently diametrical theories with their facts to support them. If your correspondent could tell us 1st, Which position did the renowned Gurga and Markandaya contemplate as the proper position for men to sleep in? 2nd, In which position did those on whom Baron Von Reichenbach experimented lie?

This is a most important question for all who value the gift of health as well as for those who would be wise. In my sojourn in southern countries I have noticed that the natives of the lower classes at least always sleep on their

stomachs with their back turned to the sun, and all animals do the same, while sleeping on the back is most risky, at least in the sun. Is not this a guide or hint as to the true position?

BRIGHTON, }
ENGLAND. }

Yours faithfully,
*** 10 ***

THE OCCULT SCIENCE AND ITS MASTERS.

To the Editor of the "Indian Mirror."

SIR,—I have read with great pleasure the review by the Editor of the *Bombay Gazette*, reproduced by you in your issue of the 24th July, of Mr. Sinnett's work, entitled *Esoteric Buddhism*. The review, on the whole, is a good one. There is only one passage to which I would take objection. The reviewer says;—"And he (Mr. Sinnett) believes in a good deal hitherto hidden from the eyes of all but very gifted and very selfish persons who knew every mortal thing, but kept the knowledge to themselves." The phrase "very gifted and very selfish persons" refers, no doubt, to the Masters of the Occult knowledge. These high personages have been styled by the reviewer as "very selfish," on the ground, perhaps, that they have hitherto not chosen to take under their tuition the world—particularly the European world—to teach them the Occult Science. The reasons for the withholding of this knowledge from the world, have already been given by Mr. Sinnett in the *Occult World*, in a letter of one of the Masters, which the author of the work was permitted to make use of in the best way he chose. Now the epithet "very selfish," would have been appropriate, indeed, had the reviewer proved to the satisfaction of the world that there were fit persons to be recipients of the knowledge, and that, in spite of this fact, the knowledge had been withheld from them by the Masters. Setting apart, for the present, the question of the past, how many are there at present who have shown themselves to be fit persons to be accepted as *Chelas* or pupils by the Masters? The preliminary insignificant sacrifices which the training as preparation for fitness for the tuition of Occult Science requires of the aspirants, there are few,—very few—to make, and notwithstanding all this, the Masters of the Occult knowledge who have never, to the best of my information, grudged the imparting of it to the world, but who, on the other hand, have ever been ready to help those that deserve, are honoured with the epithets of "very selfish," &c. "God helps those who help themselves," is a proverb of very long standing, and there is no reason why it should be violated in the case of the Masters of the Occult knowledge.

Yours, &c.,
PARMASHRI DASS, F. T. S.

BARA BANKI, }
The 25th July 1883. }

WHAT IS SAUCE FOR THE GOOSE, IS NOT SAUCE FOR A GANDER.

THE liberality you have extended on former occasions to every religionist anxious to defend his creed emboldens me to place before your readers the following case.

We are assured, as your editorial on the Colombo riots states, that the paramount power protects equally the rights and religions of all the British subjects. The *padri* is not permitted to do or say against one faith any worse than what a Hindu would be allowed to do or say against theirs. Kali, the Hindu goddess, is entitled in India to as much respect from a worshipper of the virgin goddess of the Christians, as the latter would be in her own country from a heathen paying her a visit. This is but justice which is insisted upon *virtually*. Whether it is so *actually* may be seen from the following—one fact in a thousand that could be cited.

In *The Sunday at Home*, a Missionary publication, on page 352, is found an extremely edifying confession from a Baptist *padri*, one Reverend Shoolbred, or Schoolbred—one, in short, who ought to go, properly, by the name of the *ir-reverend underbred*, for a worse bully never signed his name to a literary production. Indulging therein, in a description of his impressions while travelling through Rajpootana, and happening to visit Mugra, he went, he tells the readers, to see the temple of Kali-devi, which he was kindly permitted by the Brahmins to inspect. After all manner of vilification and chaff, at the expense of the great goddess—the philosophical symbol of something that will never find room in *his* brain—

the reverend joker triumphantly boasts of the following brave exploit:—

“ The goddess,” he tells us, is “ a most hideous and portentous female head, evidently formed of baked clay, with two staring silver eyes set on each side of a huge nose like the beak of an eagle. Much to the amazement and terror of our Mair guide and one or two others who accompanied us, I took the liberty of pulling the goddess's eagle-like beak, saying: ‘ Now, if she is a deity, why does she not strike one dead for such an indignity?’ ” (*Sunday at Home*, May 28th, page 352.)”

I venture to assert that any Hindu could do as much—though he never would—in a Roman Catholic temple; and that he would risk as little—as regards impunity from, and divine forbearance,—with the Christian deity by pulling her nose, as the reverend risked with our goddess. I am less prepared to affirm with the same degree of confidence that the Hindu would find a like impunity at the hands of the Christians whose religious feelings he would have so outraged. Ten to one he would be dragged before a Magistrate and made to pay for the “ sacrilege.” Hearing daily of such insults being perpetrated upon our feelings by the Missionaries, we have yet to be told of one single case wherein a Christian was made to suffer for such outrageous behaviour with regard to our sacred images and feelings. Several attempts have been made, and the cases were in every instance dismissed for one or another reason. Why we should, nevertheless, be told, and in the face of such evidence, that our creed is protected as much as Christianity—is surpassingly strange. What thinks the Editor, who is ever ready to accuse the natives of a want of self-respect; and tells us that in most cases it is we ourselves who bring insults upon our heads owing to our proverbial “ mildness” and passive indifference? Would the Brahmins of the Peepalaj Temple have done wisely to bring the Rev. Shoolbred coward before a Police Magistrate, at the risk of having their evidence ruled out of Court and the case dismissed? Editor's opinion respectfully solicited.

JEYPORE, } NARSING DASS CHOWDRY.
21st July 1883. }

EDITOR'S NOTE.—We still maintain that it is extremely unlikely that any decent Magistrate should have failed to do justice to the feelings of the outraged devotees of Kali. But the case might have been settled in a far easier and more speedy way. Had the Brahmins of the Temple or even the “ Mair guide” after the perpetration of the outrage pulled immediately the reverend Baptist's nose for it, on the very spot on which he had insulted the goddess, and without offering to him any worse or further molestation beyond nose pulling, “ ten to one” he would not have repeated the offence, and it is as unlikely that he should have ever brought complaint or even mentioned this little attempt at *lev talionis* in any missionary organ.

PROFESSOR HUXLEY AND “ISIS UNVEILED.”

ONE of the articles of the May number of Macmillan's Magazine is by Professor Huxley, and is entitled “ Unwritten History.” It treats of the past geological history of Egypt principally, with a few remarks towards the end on its ethnology. But what surprised me most, was that the whole article might have been plagiarised from “ Isis Unveiled,” so wonderfully are the same conclusions arrived at. From the following paragraph, one might almost suppose, that Mr. Huxley had also plagiarised from the later numbers of “ Fragments of Occult Truth” as regards past Races and Rounds. “ That the Egyptians are not Negroes is certain, and that they are totally different from any typical Semites is also certain. “ I am not aware that there are any people who resemble them “ in character of hair, and complexion, except the Dravidian “ tribes of Central India, and the Australians; and I have “ long been inclined to think, on purely physical grounds, “ that the latter are the lowest, and the Egyptians the high- “ est, members of a race of mankind of great antiquity, “ distinct alike from Aryan and Turanian, on the one side; “ and from Negro and Negrito, on the other.” Now how is Professor Huxley to make one race of the Australians and Egyptians, without the aid of the submerged Pacific continent, mentioned in “ Isis Unveiled?” Though great light has been thrown on nearly every subject, no information is given in “ Isis Unveiled” on Southern and Central Africa, and its Negro-tribes. Why is this?

A. BANON, F. T. S.,
Captain, 39th N. I.

Ed. Note.—On the exoteric authority of Herodotus, and the esoteric authority of the occult sciences we have shown in *Isis* that the Abyssinians (though a mixed race at present) and the Egyptians were what Herodotus calls the “ Eastern Ethiopians” who had come from Southern India and colonized Egypt and a part of Africa—most of them having inhabited Lanka, not the present Ceylon; but when it was yet part and parcel of the Indian continent and many more islands like Ceylon extended South and formed part of the Aryan's Lanka of the Ramayana. And though the Egyptians did not belong to the fourth race, yet they were Atlanteans whose islands perished still earlier than Poseidonis.

THE FINAL RESULT OF THE SAVAGE ATTACK OF THE ROMAN CATHOLICS ON THE BUDDHISTS AT COLOMBO.

WHAT we said about the recent religious riots at Ceylon, in the May *Theosophist*, has been fully verified now by the Report of the Commission appointed to investigate into its causes. The blame is fully due to the intolerance, bigotry and fanaticism of the Roman Catholic ruffianly mob, of the so called converts (mostly Malabarians); a fanaticism stirred now, in the XIX century, in as masterly a way by those whose dark aims it serves the best, as it used to be during the dark ignorance of the Middle Ages. The Report speaks volumes; and we leave it to the unprejudiced reader to judge whether,—as many inimical a journal insisted upon at that time,—the inoffensive, quiet, orderly Buddhists who claim but their legitimate recognized rights of free-worship in their own native island, were the instigators of the brutal scenes, or those who would willingly wipe out of this globe the very remembrance of every other religion but their own. We reprint the Report from the *Indian Mirror*, the complete copy furnished to Col. Olcott by H. E. the Governor of Ceylon not yet having reached our hands:—

The Report of the Commission (consisting of Mr. F. R. Saunders, Government Agent, Western Province; Lt. Col. J. Dunean, Commanding 1st Battn. Royal Dublin Fusiliers; and Mr. J. H. De'Saram, District Judge, Kurunegala,) appointed to inquire into the causes which led to the riots in Colombo on the 29th March last, when a Buddhist procession, marching to the Buddhist temple at Kotahena under a license granted by the Police, was attacked by a large body of Roman Catholics, and many persons were seriously, and one mortally wounded, is published in the Colombo papers. The Commission arrived at the following general conclusion:—

“ From what has been gathered during our inquiries, we are convinced that the Buddhist perahera started from Borella on Easter-day without the least intention of offering insult to the Roman Catholics, and certainly without any anticipation of a fight, and also that they carried with them nothing of an objectionable character. Much stress is laid by the Roman Catholics on the fact that a figure of Mohabama (Brahma), carried in the Palm Sunday procession, was the cause of great offence to them, and an insult to their religion; the figure, though that of a man, being, it is alleged, dressed as a woman to represent the Virgin Mary. After careful consideration we are of opinion that no such insult was intended by the Buddhists. This figure had been carried in several processions previously without the least imputation that it was intended as an insult to Christianity, and we consider the complaint of the Roman Catholics on this point groundless. We have no hesitation in stating that we believe the illegal assemblies, both on Good Friday and Easter-day, were thoroughly organized and previously arranged by the Roman Catholics, with the express intention of attacking Buddhist processions. The ringing of the church bell on the Sunday was evidently a preconcerted signal, and we think that in this matter blame attaches to the Roman Catholic authorities in allowing the bell to be rung, and in failing to show the least inclination to hand over those who rang it to justice. It appears to be recognized by all Roman Catholics that the ringing of their church bell, at an unusual hour and in an unusual manner, is a signal of danger and a call to assemble; and yet we are told that, except at one church, no control is placed over the bell, and that access is open to any one who thinks fit to raise an alarm. Such a state of things, if it exists, is clearly undesirable, and we think that in all Roman Catholic churches some sort

of control should be placed over the bell; or, at any rate, that the authorities should be held responsible when it is made the means of assembling a mob of rioters to create a disturbance. It is impossible to suppose that a body of influential Catholic priests and laymen, with their retainers and servants, could neither prevent the ringing of the bell, nor identify the persons who actually rang it; and the fact that these persons have not been handed over to the Police for exemplary punishment is, we consider, a standing reproach to the Roman Catholic authorities at Kotahena.

* * * * *

"As regards the inability of the Police to maintain order, we consider that had they been in possession of the information they ought to have had, and had the arrangements been placed in proper hands and skilfully directed, the Police force of Colombo is sufficiently strong to have been able to maintain order; but we are of opinion that after the riots had been allowed to develop, the Police were unequal to cope with the rioters, and that Major Tranchell was fully justified in calling for the aid of the military, both on the 25th and 26th March. We consider that the thanks of the Government and of the public were fully earned by the military for the prompt and efficient manner in which they quelled the disturbance, and for the discipline they displayed on the two occasions when their services were required."

THE GUILTY AND THE IRRESPONSIBLE.

[The following extracts from a correspondence between two Theosophists, may be read, perhaps, with profit by others.]

"Now, my dear Brother, I beg to ask you in confidence (I want to know for the benefit of erring widows particularly) if there is any art or medicine to subdue the animal passion or at least to prevent effects. The male Sanyasis use the gall-nut, herewith enclosed.....but females most sinfully and suicidally procure abortion. Child-marriages, ill-assorted marriages and seduction of widows, have been the cause of Brahman degeneration, and I believe the regeneration must be through Theosophic mothers and wives and not through lettered Rama Bais or by promoting mixed social intercourse.

"I want to do some good to society before I retire from its midst."

* * *

"In reply to your enquiry whether there is any art or medicine to subdue the animal passions, I beg to say that a purely vegetarian, non-alcoholic diet, if restricted in quantity, will so far diminish them as to bring them entirely under command of any rational being.

* * * * *

"But although a vegetarian diet restricted to about 6 to 8 *chitaks* of solids, rice, flour, pea, moong or urher dal, ghee, sugar, honey, fruit, vegetables, &c., accompanied by abstinence from all stimulating food, such as masoor, onions, chillies, garlic, pepper, turmeric, spices and alcoholic drinks, will reduce the sexual impulses within moderate limits, so that any reasonable being can easily control them, yet, you must bear in mind, that these desires are the joint product of body and mind, and that even the diet I advocate will not suffice to secure chastity unless the mind also be purified. If the mind is allowed to dwell on relations or matters akin to these, then despite the purity of the body the animal desires will become more or less ungovernable. It is therefore essential to keep all thoughts in regard to such matters out of the mind, and this can only or can best be done by giving the mind full employment of another kind. In a word, if you desire to reclaim those whom you are pleased to call your erring countrywomen, you must, besides insisting on a pure unstimulating diet, educate and teach them—give them mental employment and raise them from the *status* of animals to that of rational and intellectual beings.

"But, please, don't write to me about your erring countrywomen,—who are altogether more sinned against than sinning. It is you, or your countrymen who err and who are the persons really to blame for any slips of the weaker sex. Not only does your opposition to widow remarriage, which is clearly authorized by the Shastras, tend in a climate like that of India to unchastity, but by refusing or neglecting to develop and cultivate the minds of your women, you retain them in the position of animals and are directly and distinctly responsible for all the sins into which they are led by their animal instincts.

"Some of you think that by living, yourselves, chaste lives and otherwise raising your own mental and moral status, you will attain *moksha*—but I warn you that it is not so. That *karma* covers all the effects of all your acts and omissions, and that each and all of you who aid to maintain and keep in force wicked and

injurious customs, which result in impurity and sin in the persons of your weaker fellow creatures, will most assuredly share in the reflex vibrations, of those evil things.

"It is all very fine for you men to reprobate the unchastity of your poor, untaught, childlike sisters—they at least, even if they do in their ignorance sin, suffer for it here. But you—you who by your supineness in this most vital of all questions, by your prejudices or selfishness, are the real source of all this evil—are you, think you, to get off scotfree? Believe me this is not how the universe is arranged—this may be *human*, but it is not *divine*, justice and all this evil blots its inevitable stain on your KARMA and, although you escape here, you will elsewhere pay to the last jot the penalty for that sin of which you are in reality the origin and cause.

"Do not deceive yourselves—the *Karma* of the most unchaste of your untaught, semi-animal sisters, will be a protecting angel, compared with the retributive demon, that will scourge you, pure living, highly intellectual Brahmins who through indolence, selfishness, prejudice or what not, aid to keep in force a monstrous system which as a necessary consequence leads the poor women too often into the mire of sensuality.

"Let each who does not resolutely stand up against this system, which degrades half the children of his motherland to the position of animals, remember that his *karma* shares all the *animality* that results, and when he pretends to lament over the depravity of his injured sisters, take to his heart the answer of the prophet to David, 'Thou, art the man!'

"As for your question as to whether there is any art or medicine to prevent pregnancy, I confess I am surprised that you should have put such a query to me. I must distinctly decline to discuss any such matter. It is not to *hide* sin, but to eradicate it that you should strive, and any such compromise, as you seem to contemplate, can only intensify the evil.

"If you really want to do some good to society, come out boldly and tell your countrymen, that in this present era of human progress, purity and virtue can only flourish, beneath the sun of mental culture, and that if they seek a posterity worthy of Aryavarta's ancient glories, they must cease to degrade the better half of the population to the level of animals—they must educate and elevate the mothers, that are to be, of that posterity."

H * * *

THE ETHICS OF THEOSOPHY.

THOUGH several thousand miles from the seat of your labors, it is not a difficult matter to see that you are in the "Church militant" rather than "triumphant." Misrepresentation from without, misinterpretation within the fold. It seems to me that the greater danger is from the latter cause. My budget of information is the pages of the *Theosophist*, as I very rarely see a single member of the T. S. The difficulty seems to arise from a misconception of the meaning of the word Theosophy, and many who have outgrown the old creeds, and are inclined to sneer at all creeds, turn to your society out of mere curiosity. They are simply *phenomena hunters*. They say "show us a sign" and we will believe, and they seem to believe even when favored by the *Mahatmas* that true wisdom can be tacked on to one like barnacles to a ship. Clearly and repeatedly has it been set forth in the *Theosophist* that Theosophy is a *life*, not wonder-working, nor even a belief, nor intellectual acquirement, but an entire regeneration of the whole man.

The powers of the *Adepts*, nay, their very existence, is a matter here of secondary importance, since we are plainly told that they do not exist for the unregenerate. What man or woman can be helped in the *Divine Life*, by cutting off a poor Chela's fingers who is be-deviled into an experiment; which, no matter how it may result, will advance the beholder no more in The Path, than a feat of Jugglery? Simple mental greed is little better than any other form of gluttony; one may pile up facts and witness wonders till the "day of doom," and still be as uncharitable, intolerant and unregenerate as ever. But little "learning" is required to assist one to "deal justly and walk humbly," yet no amount of worldly wisdom will take the place of that little. How many of us poor mortals can even realise the bare fact of subjective existence, and how many of us, when getting rid of this objective body, and its conditions, and born into the subjective will be any better than the maimed, puny, anæmic, scrofulous waifs, born into this world, with an inheritance of pain and suffering, and a premature departure to another. We are plainly told that this world is a gestation-state, and that the next life or condition, will be the net result of this, turned *inside out*, to speak crudely. The basis of all great religions and philosophies set forth the same doctrine, and that nothing but right living *here*, can help us *there*. Now how much can sight-seeing, or all the phenomena imaginable help one, more than money-getting, or fame-getting? Do

not all these pertain to this present objective existence; nay, do they not prevent the very condition aimed at by leading astray, or dwarfing the spiritual faculties? In vain has man been told for ages, "*Know thyself*." How many of us want to know ourselves, how many dare know what an hour of retrospection will reveal to the best of us, ordinary mortals, the emptiness or rottenness, and yet what else remains when we shuffle off this mortal coil? What every man needs first, is to FIND HIMSELF, and then to take an honest inventory of his subjective possessions, and bad or bankrupt as it may be, it is not beyond redemption, if *we set about it in earnest*. It requires neither oracle nor miracle to do this; but it requires a *strong will to keep at it*, and the will that is strong enough to do this, may find itself capable of doing more than it had imagined. There are many helps, but one worker only, in this vineyard. Men have been deceived and deluded long enough; they must break their idols, put away their shams, and *go to work for themselves*,—nay, there is one little word too much or many, for he who works "FOR" himself had better not work at all, rather let him work himself for others, for all. For every flower of love and charity he plants in his neighbour's garden, a loathsome weed will disappear from his own, and so this garden of the Gods—Humanity—shall blossom as a rose. In all bibles, all religions, this is plainly set forth,—but designing men have at first misinterpreted and finally emasculated, *materialised*, *BESOTTED* them. It does not require a new revelation, Let every man be a revelation unto himself. Let once man's immortal spirit take possession of the temple of his body, drive out the money changers, and every unclean thing, and his own Divine Humanity will redeem him, for when he is thus *at-one* with himself, he will find himself *at-one* with all, then shall he see and know, the "builder of the temple." Why should he care for miracles and wonder? He will be a miracle and a wonder-God manifest in the flesh.

It seems to me that the desire to witness and then to be instructed how to be able to perform wonders is a dangerous rock to the theosophists, and will land them where the vicarious atonement lands thousands of its believers, followers of the "Man of Sorrows," professing love and charity, and yet robbing widows and orphans, and grinding the face of the poor; hard-hearted, hard-fisted, though often rich and prosperous according to worldly standards. And so a witch might ride a broomstick through the air, or a devil fly feet first to the moon, and be witch or devil still. What we need most and first is tolerance, charity, and loving kindness, a *brotherhood* that is not a sham, and a life or an unceasing striving towards a life, that shall lift man from the animal towards the spiritual plane, and enable him to claim his birthright. The reticence of the "BROTHERS" and their unwillingness to exhibit their powers teaches the same lesson. Occult phenomena have their uses, but there are a thousand men who would walk ten miles to see a so-called "miracle," who would not cross the street to relieve the distress of a brother or an outcast, and who, when they have seen the latest or last wonder, will turn from "*Theosophy*" to the next novelty. Let us have magnetic cures like those performed by Col. Olcott, the relief of pain and misery! Let the strong heal the weak, the rich assist the poor, the wise inform the ignorant, that, and no less, is *Universal Brotherhood!* the true THEOSOPHY.

CINCINNATI, }
U. S. A. } }

J * * * D * * * B * * *
F. T. S.

REASON AND INTUITION.

Om, amitaya! measure not with words
Th' immeasurable; nor sink the string of thought
Into the fathomless. Who asks doth err;
Who answers errs. Say nought.—(*Light of Asia*.)

ALLOW me to express my sincere gratitude for the kind answer you gave to my questions about "Devachan" in No. 44 of your journal. As usual I received what I believe to be the correct answer to my question by mental impression, before I saw it in print; but the misfortune with me and with others is, that in our present state of existence our intuitional powers are so little developed as to be unreliable, and the information which we receive through them has to be confirmed by reason, before it can be accepted by the mind. To get above the plane of mere physical perceptions, without getting lost in the labyrinth of a misleading imagination, has been the main effort of my life. How to accomplish

this is the all-absorbing question, for a solution of which we must look to Theosophy, the newly arisen star of the East.

"The ways of Heaven are dark and intricate.
Puzzled with mazes and perplexed with error;
Our understanding searches them in vain."—(*Addison*.)

I had once a conversation with the renowned Jesuit, Pater Wenniger, about spiritual matters, and after proving to him, that his arguments could not be accepted, because they were contrary to reason, he finally said, "If our reason conflicts with our faith, let us imprison our reason and stick to our faith." This silly answer of course ended the conversation; but it now appears to me, that if we substitute the word "intuition" for "faith," (which perhaps amounts to the same thing) his answer may have some truth in it after all and seems to agree with the above poetical quotations.

In this conflict between reason and intuition the only way out of the difficulty seems to lay down the rule, that we should not follow the dictates of our reason, if they conflict with our highest intuitions, and that we should be careful before we accept as intuition that which is not confirmed by our reason, and which may be after all only a morbid imagination running wild.

The average American or European is unable to decide,—when his reason and his intuition contradict each other,—which is right.

He may look to physical science, her answer will be a laugh and a sneer; he may look to Theology and ask for bread, but he will receive a stone, for Theology cannot give what it does not possess. In despair at last he will fly to the camp of the Spiritualists; but they, ostrich-like, will hide their heads in the sand, fearing that the troublesome questions of the new-comer might disturb the beatitude of their fool's paradise.

Under these trying circumstances there is nothing left for us poor mortals to do, but to look to our great Masters in the East or to you, their representative, for information and light, and although we are loath to accept the dictum of any one as infallible, still the teachings contained in the *Theosophist* conform not only with our reason but they are also identical with our highest intuitions and can therefore only be accepted as the *Truth*.

The above reasons, I hope, will serve as an acceptable excuse for my trespassing upon your valuable time, and perhaps you will permit me to say in conclusion a few more words about "Devachan." I need not mention that my remark about the harps and palm leaves in the Christian heaven was only used as a metaphor, and that I have no more desire of meeting any long faced saints in heaven, than I have of enjoying their company on earth; but what I understood "Devachan" to be, is an entirely subjective state, a dream in which our imagination performs wonders and creates images, which the poor fool in Devachan takes for realities.*

According to this the good christian in Devachan would really wave imaginary palm leaves, the Turk would be surrounded by lovely but imaginary houris; while Guiteau or his arrival in Devachan would probably shake hands with his imaginary (but to him real) partner who inspired the murder, and obtain the thanks of the "Lordy" for his meritorious deed.†

After a while the sixth principle commences to act, and under its tuition the spirit rises to higher planes of thought, which of course are creating new subjective realities, until finally the process culminates in a condition of spirituality, in view of which the wings of our imagination become paralyzed and the mind of the intrepid mortal convinced of his inability to fly to such heights, in deep humility returns to earth.

I do not know, whether this view is correct or not, and I look to a continuance of the "Fragments" for further light.

June 16th,
GEORGE TOWN, COLORADO. } F. HARTMANN, M. D., F. T. S.

* Let us hope that the three articles following some new objection to Devachan in the last number will finally settle the question at rest. We draw our esteemed Brother's attention to it.—*Ed.*

† It is to be feared that Guiteau will have little chance of getting acquainted with the Devachanic state. He and his "partner" will meet in *avitchi*, if not in a still more disreputable place.—*Ed.*

A SPELL.

In ghostly dreams I go to thee,
 It is such strong reality,—
 That when I open wide thy door,
 And walk across the moonlit floor,
 I turn my face, my eyes to hide,
 From th' fitting shadow by my side,
 A shadow I have learned to dread,
 As I hurry on with silent tread.
 Near, and nearer to thee I come,
 It is for this I leave my home ;
 A chain invisible draws me here,
 An eerie something which I fear,
 With mocking smiles thou wait'st for me,
 Leaning forward triumphantly,
 With arms outstretched and eyes ablaze,
 Mine held to thine with powerful gaze.
 With the secret spell that is begun,
 As the subtle web is being spun,
 I know my soul is almost won,
 "O Heaven!" I cry, "O Powers that Be!"
 My strong one's in Eternity,
 Set me from this darkness free,
 And break the bond that fetters me,
 An answer comes mysteriously.
 I feel a wave of air so cold,
 Tremblingly my breath I hold,
 For a shape is formed, and an angel stands,
 To take me by my willing hands ;
 A sense of rest and blessed peace,
 Steals o'er me at this strange release,
 While led through paths before unseen,
 Of blossoming flowers and slopes of green.
 ELLA BURR McMANUS.

HARTFORD, CONN., }
 U. S. A. }

We regret that this month the *Theosophist* was un-
 expectedly delayed. But a sufficient excuse will be
 found in the fact that it contains forty-eight pages, *i. e.*,
 we give two Numbers for one, since we promise but
 twenty-four pages. Our respected brother, M. R. Ry.
 T. Subba Row Garu, who has answered some of the ques-
 tions of the London *Theosophist* concerning the points
 raised in Mr. Sinnett's new Book, *Esoteric Buddhism*,
 which has created a great stir in the intellectual world—
 especially the European—had to cope with various diffi-
 culties in collecting the materials for his replies. The
 most important portion of his article we are obliged to
 keep over for the next Number, for want of space and
 time. We have already been late and we do not wish
 to keep our subscribers in suspense any longer.

DAMODAR K. MAVALANKAR,
 Manager.

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TO

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MADRAS, SEPTEMBER, 1883.

No. 48.

THE PRESIDENT'S SOUTH INDIAN TOUR OF 1883. LOCAL REPORTS.

THE tour of the President-Founder virtually closed with his Lecture of the 27th ultimo to the Anglo-Indian public at Ootacamund. Beginning with his departure from Madras in the steam ship *Dorunda* (7 letters) on the 27th of June, for Colombo, it has embraced all the chief portions of Southern India, and occupied 62 days, of which 4 were spent at sea and 16 at Colombo. Since leaving home he has investigated the grievances of the Ceylon Buddhists, visited four old Branches, founded seven new ones, discussed with many of the chief Pandits of South India, delivered seventeen lectures and public addresses, to not less than forty thousand people, and given mesmeric treatment by passes, water and oil, to about five thousand patients as roughly estimated. Some of his cures have been as strikingly phenomenal as any of the Bengal-Bihar tour, including four restorations to the use of speech and many more to that of hearing. And this, despite the heat, the fatigue of hard journeys, broken rest, and constant contact with crowds. A very remarkable feature of this South Indian circuit has been the popular enthusiasm with which the President has been everywhere greeted. The impression seems to have gained universal currency that he is a true friend of the Hindu people, and their gratitude has taken form in the giving to him of such honors as the national customs reserve for important personages. Processions have been organised, temple elephants have been made to trumpet for him their salutes, and temple bands to play religious airs; the Brahmins have met him with their *prasadam*s of coconuts, limes, sandal paste, betel leaves and red powder, and chanted appropriate hymns from the Vedas for his welcome. But of all the tokens of the national brotherliness of feeling none has been so marked as the admission of Colonel Olcott to the inner precincts of all the most sacred temples that he has visited in his circuit. He has addressed swarming multitudes in the temples of Srivilliputtur, Sreerangam, Negapatam, Combacorum, Mayavaram, and Cuddalore, and preached the old Aryan Philosophy from the platform of the Bull Colossus in the splendid shrine of Tanjore. In view of all these demonstrations of joy and affection, how amusing it is to turn back to the record of 1881, and read the false reports circulated by the missionary *Devadutas*, that the Tree of Peace—now formally entitled *КАЛПАКА ВРИКША*—planted by the President and a Committee of our Colombo Buddhist brothers, had been uprooted by the indignant Brahmins, and that we were making by stealth a Buddhist propaganda!

It cannot be denied that Colonel Olcott found himself much exhausted upon reaching Ootacamund, nor that his Guru's imperative order that he should take some days of rest was uncalled for. It is probable that he will be in the Nilghiris about a fortnight. On his way down he is to visit Coimbatore and Pondicherry to organise new Branches, and will then take up his second circuit from Madras to Bombay, taking in Hyderabad, Bellary, Adoni and other stations on the way. Exact dates will be given later on. Following are the local reports from stations visited after leaving Tinnevely:—

COLONEL OLCOTT AT TREVANDRUM.

At the earnest invitation of some respectable native gentlemen of Trevandrum, Colonel Olcott, President-Founder of the Theosophical Society, arrived at Trevandrum at 10 A. M. Sunday, the 22nd July. He was received by a select company of native gentlemen at the 3rd mile-stone from the Trevandrum Fort, and was conducted in a horse carriage to Mr. Vedadrisadasa Moodeliar's bungalow at Vallayambalur,—an edifice commanding a very good scenery, and well fitted for the residence of the worthy Colonel. Here he was enthusiastically received by a large number of people who were waiting at the bungalow. There were several educated gentlemen among them, and they were one by one introduced to the Colonel. The whole of the day was spent in receiving visitors. In the evening the Colonel visited the Museum and other places of interest in the town.

On Monday from 8 to 12 A. M., he was engaged in treating patients by means of mesmerism. Though there was no sensational case, many of those who received treatment felt immediate relief.

In the afternoon the Colonel paid visits to Their Highnesses, the Maha Rajah and the Eliah Rajah, the Resident and the Dewan.

From 6 to 8 P. M. that night was the lecture. There was a large concourse of people assembled. His Highness the Eliah Rajah, His Highness the First Prince, Their Highnesses the Junior Princes and the Junior Koilthambooran and almost all the native officers of State were present. Mr. Prince, High Court Vakeel, presided. A more oratorical, a more interesting and instructive *extempore* disquisition never dropped from the mouth of any man at Trevandrum to the best of our knowledge. In the soundness of his arguments, in the rhetoric of his language, in the vivid delineation of his wide and variegated experience, he shone forth brilliantly and excited the earnest and sincere applause of his audience. On Tuesday from 8 to 12 there was mesmeric treatment. The crowd was very great. One case of dumbness was cured. In the evening eight native gentlemen were initiated. As no Branch Society was formed, a Committee consisting of three members, one of them being the President and the other the Secretary, was appointed to look after the Theosophical work of this station.

At 8 P. M. the Colonel left this to return to Tinnevely.

P. GOVINDA PILLAY.

AT SRIVILLIPUTTUR.

According to an invitation, Colonel Olcott reached this station at 6 A. M. on Sunday the 29th ultimo. He was met at a short distance from the town by numerous people, among whom were the Zemindars of Sivagiri and Settur, and most of the officials and other respectable residents of the place. The Nachyar Pagoda elephant, flags and a band of musicians that had then arrived for the Pagoda festival, led the procession into the town amid shouts of joy and welcome to the learned Colonel. The venerable gentleman was honored with large garlands of fragrant flowers. So many and heavy were they that it was surprising how he could bear the load, all the way. He was led to the "Public Library Building," which had been prepared for his residence. Soon after the Colonel had entered the building, followed by a large and mixed crowd of people, the music ceased and every one was seated. Then a Sanscrit Pundit, Krishnamachari, who had composed a few stanzas in honour of the distinguished visitor, recited them, while Tahsildar Anantarama Iyer explained their meaning to those present. The Colonel expressed much pleasure for the kind reception given him, and the welcome in Sanscrit verses. He then addressed the anxious crowd before him. He described the dignity and importance of the Sanscrit language in which the Pundit had composed his stanzas. He pointed out how that most ancient, divine and melodious language of the Religion, Philosophy and Literature of the motherland of our Aryavarta's Rishis, was the very soul, the life and essential spirit of Hinduism; while page-das, and other external symbols with the rest of the superstitions of the succeeding ages, formed but its material body—its *Sthula Sariram*—doomed to decay and annihilation. He then drew our attention to the advisability and the absolute necessity of encouraging by all possible means the study of Sanscrit literature, to furnish the rising generation with the only key to the clear comprehension of the manners and customs of our Aryan forefathers. They—he added—knew more in their days than now do the Baius, Mills, Spencers and a host of other modern philosophers, who brag of a most perfect exact knowledge; while, in truth, they comprehend only the less important portions of it; namely, the material, or mere visible part of the Universe, groping in the dark and making no better than guesses as regards its other and higher part.

Attar and *pan supari* closed the first meeting of the day. The crowd withdrew to allow the Colonel some rest after the fatigue of the previous day. But rest for the indefatigable Colonel was so much rust. In less than two hours, he had again placed himself at the disposal of visitors, who were thronging about the building. With that affability that so becomes his grand mission, he received each person with extreme kindness and courtesy. To each he had a good word to say, an excellent advice to give, a fit exhortation to make, in answer to the longing of his inner nature after the only eternal and immutable truth, underlying the vain shadows and superstitions of this world. Each found a fit opportunity to imbibe—as did also patients of all sorts, while he treated them, his healthy vitality—a spirit of lofty and pure morality calculated to improve and elevate one's own moral and spiritual nature.

In the evening, after returning the visits of the Zemindars of Sivagiri and Suttur, the Colonel proceeded to the *Mantapam* in front of the Pagoda in Madavariolagam to deliver a second lecture. A large crowd of people assembled to hear the lecturer, whose reputation had preceded him, and who attracts all to his ennobling and edifying ways of thinking. There were present again the Zemindars above mentioned, and numerous other people. M. R. Ry. Tiruvirarayen Raja, Deputy Collector, was voted to the chair. He introduced the Colonel to those present, and drew their attention to the valuable words of advice of the orator who had come to give them to us. That this lecture was delivered under the eye of the Deity,—placed opposite the lecturer—seemed to add solemnity to the obligation of all to realize the superior importance of the Hindu Religion and Philosophy and strive to promote a perpetual love for both.

The lecture lasted about an hour. The Colonel again impressed upon the audience, in persuasive and eloquent sentences, the importance of the Hindu Philosophy; of the secrets it contained with regard to the nature of man—as he was, is, and is to be. How strong and solid must be the foundations of the Hindu religion, he remarked—that had withstood the vicissitudes of several thousands of years, eternal and unchangable amid numberless generations of men and the incessant strifes, amidst the crumbling of monarchies and anarchy, the rise and fall of various other religions! He pointed to certain debasing and corrupting influences of the so-called modern civilization; to the contemptible manner in which some educated Hindus, instead of supporting the dignity of their own religion, will support the spread of a system which they do not favour, yet which they suffer, for selfish purposes of their own, in utter disregard of the fact that it affects most injuriously their children. Centering all their thoughts on the pursuit of official appointments and places under Government, they now ignore the noble virtues of old, once so prevalent in their motherland, of living happy in themselves and in the happiness of their fellow-creatures. He invited all the well-to-do people of the town to render every aid possible, toward the permanent establishment of a Hindu school at present just struggling here for existence, through the most laudable exertions of certain Hindu youths, who are left to fight out alone and unhelped the cause they have taken up.

The meeting then dissolved. The following morning, from 8 to 12 A. M., the Colonel was engaged in treating patients. The number of these was very large, and it was with difficulty that they could be persuaded that only a select number could be treated, in the three or four hours at his disposal. About 15 cases were selected and of these six were dismissed as being diseases beyond cure. Those treated were cases of interior pains, blindness, deafness, brain disease, and nervous debility. Relief was in most cases but slightly perceptible, though the patients treated, generally concur in the opinion expressed by the Colonel, that repeated treatments for a certain term would effect permanent cures. The treatment was explained in each case to certain respectable people there present; they found his manner and method, extremely interesting, and confessed that the instructions respecting health and disease, were of eminent practical value for all. A study of Mesmerism and Animal Magnetism will, it is hoped, be undertaken by some of the Members of our Theosophical Society.

In the evening, the Colonel distributed prizes awarded by the Zemindars of Sivagiri and Suttur to the boys of the Hindu School recently established. He then addressed a few words of advice to the boys and asked them to respect the ethics of their own religion, and not be led away by the teachings of any other religion without careful research. At 7 P. M. he invited those who wished to join the Parent Theosophical Society to meet together to form a Branch.

The Members met at once, and after a few words as to the objects and aims of the Society, the Colonel proceeded to initiate the new candidates.

A Branch Society was thus opened under the name of the "Nachyar Theosophical Society," of Srivilliputtur. The Colonel left this place at 11 P. M. for Madura by bullock bandy.

Srivilliputtur, }
13th August 1883. }

T. KRISHNA ROW,
Secretary.

AT MADURA.

Col. H. S. Olcott, President-Founder of the Theosophical Society, went on the 31st of July to Madura, where a Branch Society was formed last year by our indefatigable friend and brother, M. R. Ry. S. Ramaswamier Avergal, F. T. S., of Tinnevely.

At Madura the reception of the President-Founder was most cordial. The following address to him will be here found very interesting:—

Address of the Inhabitants of Madura, read to Col. Olcott on his arrival to that City.

TO COLONEL H. S. OLCOTT,

President of the Theosophical Society.

SIR,—We, the undersigned inhabitants of Madura, beg to welcome you in our midst with feelings of the sincerest gratitude, and a deep sense of the high obligations under which Madame Blavatsky and yourself as Founders of the Theosophical Society have laid our beloved mother country.

We cannot too highly admire the active benevolence and self-denial involved in giving up one's home and country, relations and friends, and the advantages of a high social

position among them, in short every thing that ordinary mortals hold dear, for the acquisition of spiritual truth and the regeneration of our once glorious country. It is a rare phenomenon to see persons of your erudition and position devoting themselves so unselfishly to the grand object of the moral, intellectual, and spiritual reformation of India so justly called the "Motherland of Nations."

In welcoming you, we earnestly wish that your life-inspiring presence here may advance the noble cause of Theosophy, and extend the sphere of its beneficial influence, besides infusing greater earnestness and vitality into its local members.

MADURA, }
31st July 1883. }

We beg to remain,
Sir,

Your most obedient servants,

- | | |
|--------------------------|----------------------------|
| S. Subramaniam. | S. Narayana Chari. |
| V. Coopposawmy. | Rungasawmy Ayer. |
| V. Subramani Ayar. | C. S. Iyalu Naidu. |
| R. Ramasubbier. | T. Subbier. |
| Nilakanta Shastrri. | Govindasawmy. |
| Gopaul Krishnaier. | C. Venkatavartha Row. |
| T. Subbajyer. | R. Subbiah Chetty. |
| J. V. Kristnasamiah. | N. Sundramiah. |
| J. Narainasamy. | K. Sandaram. |
| S. M. Kristna Row. | Venkataraniah. |
| A. Damothara Naidu. | J. Sannasya Pillay. |
| A. Cuppusawmy. | S. S. Subbramanian. |
| A. Sreenivasa Row. | Jagatheeswar. |
| R. Sabramanya Ayar. | S. Sankarasubbier. |
| A. Ramalingum Pillay. | A. Saminatha. |
| J. Johnson. | A. Ramalingum Pillay. |
| N. Balaguru Naidu. | M. Sadasivan |
| M. Subbiah. | T. L. Muthiappen Pillay. |
| Chokalingam. | S. Sundram. |
| John French. | R. Mullinujua Ayer. |
| C. Subbramanian. | S. Sundraraghaviyar. |
| R. Venkata Ramiah, | Cathalingum Pillay. |
| S. Kristnasamiah. | G. Kristna. |
| J. Ramakristnah. | Venkatasamy Naidu. |
| C. Subbramaniam Shastry. | Ramasawmy |
| V. Venkata Ramiah. | V. Kristnasawmy. |
| M. S. Sundram Aiyar. | T. Subramny Iyer, Pleader. |
| Cundasawmi Moodell. | S. Kalyanaraman. |
| A. K. Manicka Moodell. | P. S. Gurusmurti. |
| Krishniah. | S. Muthuthorasawmy Tevar. |
| Sawminada Pillai. | Iyam Pillai. |
| Sanurdes Pillay. | T. Ragupathy Iyar. |
| C. Venkatasawmi. | N. Narasimha Chariar. |
| S. Kesava Iyar. | A. Narayanasamy. |
| Venkataraniah. | N. Soondara Iyer. |
| C. Sundra Row. | P. Narayana Aiyer. |
| Minakshi Sundaram. | |

On the 1st of August, the next day of his arrival, Col. Olcott lectured in the great sculptured Hall of the old Naick Palace, to two thousand people. He began speaking from the stone platform under the great dome of the Rotunda in the Palace where His Royal Highness the Prince of Wales held his Durbar, but the noise of the large crowd was so great that to save his throat and lungs he stopped; and the meeting adjourned to the Hall mentioned above. Guards at the door kept out the rabble and let in only the more respectable classes. The lecture was a great success.

On the morning of the 2nd, the President healed the sick for four hours and made sundry cures. Then new applications for membership began to pour in. After initiating the new candidates and passing a day more at Madura, Col. Olcott proceeded to Negapatam. The following was the programme of the remainder of his Southern tour:—

Arrival.	Names of Places.	Departure.
Aug. 4 Saturday	Negapatam	Aug. 6 Monday.
" 6 Monday	Trichinopoly	" 10 Friday.
" 10 Friday	Tanjore	" 13 Monday.
" 13 Monday	Combaconum	" 16 Thursday.
" 16 Thursday	Cuddalore	" 19 Sunday.
" 19 Sunday	Chingleput	" 21 Tuesday. for Ootacamund.

V. COOPPOSAWMY IYER, M. A.,

MADURA, }
3rd August 1883. }

Acting Private Secretary
to the President-Founder.

The last letters received about, and from, our President speak of his

RECEPTION AT TRICHINOPOLY.

"These are not receptions but ovations that he is receiving: they have every feature of a first-class triumph—elephants, flowers, music, durbars, crushing crowds at his lectures, the bungalow thronged with the sick and the curious, frequent cures of a sensational nature, branches formed at each place, of good men, &c., &c.

"Yesterday a lecture to the English-speaking public was announced, but when the President got to the Town Hall, not only was it packed to suffocation—I mean that, for he nearly suffocated upon entering and at once retreated to the open air—but the large compound was also filled. Col. Olcott found himself obliged to mount to a coach-man's box and to make a short speech to the throng, inviting them to meet him that evening in the Sreerangam Temple at 6 p. m. . . . He is going there now, and he will certainly have to speak to six or eight thousand persons. This morning he treated and prescribed for about 15 sick patients. He made a dumb man talk, two deaf men hear, a girl of 8 who was helpless in the legs, to walk, a man to raise his long-paralyzed arm like the other one, &c. &c. As for back-pains and joint-pains, and limb-pains, they were cured by the dozen."

AT MADURA.

(Official Report.)

IN compliance with an invitation to visit Madura, given by the members of the Madura Branch, Col. Olcott arrived at the Madura Railway Station on the afternoon of the 31st July. The Secretary of the Branch, accompanied by Mr. Gopalakristna Iyer, B. C. E., Assistant Engineer, and two other respectable gentlemen of Madura, met the President-Founder at Virudupatty, and escorted him to Madura, the Railway Station of which was adorned with plantains and festoons of mango leaves. There were waiting on the platform to receive the Colonel, Mr. T. Ganapaty Iyer, our highly esteemed Sub-Judge, Mr. P. S. Gurumurthi Iyer, B. A., B. L., District Munsiff, Messrs. S. Subramania Iyer, B. L., V. Subramania Iyer, B. L., R. Ramasubbier, B. A., B. L., R. Venkateswara Iyer, B. A., B. L., A. Narayanaswamy Iyer, B. A., B. L., and a host of other officials, vakils, school-masters and other respectable inhabitants of the place; and this, although it was an office day. The boys of the Native High School had a half-holiday granted to them to enable them to get a sight of their "White Guru." As soon as the Colonel landed, flower garlands were respectfully presented to him, and a short address of hearty welcome signed by upwards of seventy of the leading inhabitants, was read out by the Sub-Judge. The Colonel warmly thanked them in reply and expressed a hope that his acquaintance with them might lead to good results. Our Sub-Judge then conducted him to his carriage and drove with him to the neatly fitted up and tastefully decorated bungalow prepared for him in Mr. S. Subramania Iyer's compound. *Thoraniums* were hung up at intervals across the road from the Railway Station. A number of spectators crowded the road on each side to get a sight of the renowned champion of Aryanism. A long line of private carriages came behind the Colonel's. Almost all the leading gentlemen who welcomed the President-Founder at the platform, followed him to his quarters, eager to listen to what he might say, and with brief intervals they kept on conversing with him till sundown, when the Sub-Judge took him out for a drive, to show him the grand palace of Tirumal Naick and the picturesque scenery of the Teppakolam tank.

The next morning, on the invitation of the Temple Committee, the Colonel visited the ancient, rich, and far-famed pagoda of Meenakshy, with its costly jewels and silver and gold vehicles, which were exhibited to him. The Pandara Sannadi of the place met him in grand fashion at the gate of the temple, hung flower garlands round his neck, and complimented him on the disinterested zeal which had brought him from the far West for the restoration of the sinking fabric of Aryan morality, Aryan religion, and Aryan philosophy. He showed him the Puranic paintings on the walls round the sacred tank in the temple, some of which represented the "miraculous," or rather mesmeric cures effected by the sages of olden times. After spending about a couple of hours in seeing the rich sculpture, the gold-plated domes, and the costly jewels and vehicles of the temple, he returned to his quarters.

On the evening of the 1st instant, Col. Olcott was escorted by the Sub-Judge to the Durbar Hall of Tirumal Naick's Palace, there to deliver a lecture to the educated Hindus. But the Hall, spacious as it is, soon got over-crowded with thousands of people. The European Assistant Collector and a number of Eurasians were also present. The Sub-Judge in a short speech introduced the Colonel to the audience, and the lecturer of the evening got upon the royal platform to speak. But so large was the gathering that, after a few minutes, he was unable to go on despite his sonorous voice, owing to the continual rush of new men pressing on the outer ranks of the crowd, the better to hear the lecture. At the suggestion of some of the leading gentlemen, he then retired into the adjoining grand Hall of the Palace, which now accommodates the District Court, and is probably the most richly decorated and imposing palace chamber in India. With the aid of the Police Inspector and a number of Constables, the surging crowd was kept out and a select three or four hundred alone of the English-knowing gentlemen were let in. The Colonel then resumed his able lecture and addressed a standing audience very eloquently for upwards of an hour, vindicating the vast antiquity and the immense superiority of Aryan religion and philosophy, and alluding to the corroboration given to it in our own modern days by the researches of Mesmer, Von Reichenbach, Buchanan, Zöllner, and Crookes. The audience was all breathless attention, and so strong is his "personal magnetism," every word of the earnest lecturer seemed to send a thrill through every Hindu heart. Between 8 A. M. and 1 P. M., on the 2nd and 3rd instant, the Colonel devoted himself to the benevolent task of curing the sick by mesmerism. He laid his hands on about 27 patients, in some of whose cases there was perfect cure, and in others of a more chronic character and requiring a longer treatment, temporary relief.

The most remarkable cures were three cases of deafness, one obstinate case of chronic rheumatism of the spinal column of 9 years' standing, that had long defied the skill of the medical faculty, and two cases of paralysis—one of the middle finger of the left hand, and the other of the whole of the left hand. In the last case the cure was effected in five minutes. On the 2nd and 3rd instant meetings were held for the initiation of applicants for membership and a good number of the leading gentlemen of the place previously not Theosophists, were admitted in due form as members of the Society. Colonel Olcott left Madura for Negapatam by the 7-50 P. M. train on the 3rd instant amidst the deafening cheers of the respectable inhabitants of the place, who had collected together at the Railway Station to see their beloved friend off.

V. COOPPOOSWAMY IYER, M. A.,
Secretary.

MADURA, 10th August, 1883.

AT NEGAPATAM.

THE Railway Platform of our station was unusually crowded on the morning of the 4th instant, all the *élite* of the town having turned out there for the purpose of witnessing the arrival of Colonel Olcott to Negapatam and giving him a hearty welcome to that place. For two or three days previous, expectation was rife among the native community, invitations having been issued for the occasion, and tickets nearly 500 in number having been distributed for admission to the hall where the Colonel was expected to lecture. When the train was in sight, the local band which had been engaged for the occasion began to play, and when the carriages were drawn up before the platform, the rush to the 2nd class compartment occupied by the Colonel was something painful and furious. The local Munsiff and one of the leading pleaders received the honored visitor, presented him with garlands, and escorted him to a beautiful carriage and pair which was waiting in readiness to drive him over to a spacious bungalow which had been fitted up for his reception quite close to the Railway station. The bungalow presented altogether a very gay appearance, having been festooned with wreaths of leaves and flowers. On either side of the entrance there were rows of standards with banners flying, and over the threshold were the words expressive of the genuine sentiments of the townsmen, "WELCOME TO COL. H. S. OLCOTT." When the townsmen and their respected guest reached the front hall of the bungalow, one of the members of the local bar stepped forward and on behalf of the community gave expression to a few

words of welcome which evoked from the Colonel a cordial and appropriate reply.

The only other business announced for the day being the Colonel's lecture, which was to come off at 7 P. M., the crowd slowly and reluctantly melted away. At about 5 o'clock in the evening, however, the lecture-room began to fill in, and by 7 o'clock, notwithstanding the excellence of the arrangements made, the place was crowded almost to suffocation. The audience was almost the most representative one that could have been procured at the station. Besides a large assembly of educated Hindus, there were a number of Eurasians, and a few European gentlemen and ladies. The lecture was begun exactly at 7 o'clock and continued up to a little over half past 8 P. M. The first portion of the lecture was highly scientific and was received by the non-educated part of the audience with bewilderment and blind and mute admiration. It was the second part of it that really moved the audience to raptures. As sentence after sentence rolled out, now admiring and holding up to admiration Eastern literature, philosophy and science, again entreating and exhorting young India not to despise the learning and creed of its ancestors, but vigorously to strive for their better appreciation and conservation, and then again deploring and deprecating the work of denationalization which was going on hourly in India under the influence of Western education—the whole assembly was most visibly impressed, and the cheering was prolonged and deafening. Before the company broke up in the evening, it was understood that there was to be an address to the masses the next morning, at the temple of "Sri Nelayathatchi," early at 7 A. M. Accordingly on the morning of the 5th, there was a short but powerful address delivered to a concourse of over 2,000 people, which was translated to them in Tamil by a leading member of the local bar. After the address, the Colonel returned to the bungalow, where nearly 50 or 60 sick people were waiting to take their chance of being cured by mesmerism. Ten cases were elected and introduced for treatment, and in every one of them the improvement was marvellous. One case only, that of a gentleman who was suffering from chronic deafness, was publicly treated, and it was really wonderful to see that the patient who at the outset was unable to hear; the ticking of a time-piece held out almost within a foot of his ear was enabled, after his ears were blown into through a silver tube, and after the affected parts were passed under the manipulation of the Colonel's fingers, to hear the same time-piece at a distance of nearly two yards. The afternoon of the 5th saw a large number of gentlemen anxious for the benefits of theosophy applying for admission, and on that night nearly 30 of the leading Hindu gentlemen of the place were initiated and a Branch Theosophical Society was started at once in our town. The Colonel left the place at 5-45 on the morning of the 6th, even at which early hour there was a large assemblage of people collected at the platform to see him off.

The visit of this great philanthropist to our town has already done a deal of visible good to our townsmen. It has already set them thinking about the necessity for getting themselves better acquainted with the philosophy, religion and literature of their country, and has impressed them with a sense of the desirability of social harmony and united action as essential elements in the moral regeneration of the community.

S. A. SAMINADA AIYER,
Secretary.

13th August 1883.

AT TRICHINOPOLY.

Colonel Olcott, President-Founder of the Theosophical Society, arrived at the Trichinopoly Junction station on Monday, the 6th August, and was received on the platform by a large crowd of native gentlemen. Among others were seen Messrs. Ratna Mudaliar (Sowcar), L. Kristna Iyengar (late Sheristadar, District Court), Srinivasulu Naidoo (Municipal Commissioner), S. Kristnamachariar, B. A. (Vakil, Dt. Court), &c. &c. A welcome address was then read by S. Kristnamachariar, and the Colonel in a short but sweet and impressive speech, conveyed his thanks to the gentlemen present for their kind reception, and explained briefly the object of his mission.

On the 7th August, the President-Founder, agreeably to the notice given to the public by Mr. Ratna Mudaliar, President of the Trichinopoly Town Hall Committee, delivered an elaborate lecture in the Town Hall amidst a large congregation of natives.

There were more than 3,000 persons present on the occasion, including almost all the native officials of the district. The lecturer dwelt at length on the present sad state of the educated classes of Hindus, who, he regretted, do not devote their time and attention to finding out the truths of their religion, and exhorted them to earnestly endeavour and promote the good cause of the Society of which he was the Founder,

On the 8th, Colonel Olcott addressed a very large audience, composed of all classes of people, in the premises of the Srirangam Temple. He spoke very appreciatively of the truths of pure esoteric Hinduism which, unlike certain modern religions, was founded on scientific principles; and urged on every one present the desirability of starting up a Hindu school for the benefit of their children.

A Branch Association has been organized here with Ratna Mudaliar as President, L. Kristna Iyengar and P. Subba Ayer, B. A., as Vice-Presidents, and S. Kristnamachariar, B. A., as Secretary. Messrs. T. Pattabirama Pillai, Audinarayana Chettiayar, B. A., M. Swaminada Aiyer, A. Srinivasa Aiyengar, Ramanjulu Naidoo, Muuiswami Naidoo and V. Kristna Rao, are Members of Council.

During his stay here, Col. Olcott successfully treated numerous cases of rheumatism, paralysis, &c., among them that of the little daughter of a Police officer; and left this for Tanjore on the 9th.

S. KRISTNAMACHARIAR,
Secy. Trichinopoly T. S.

AT COMBACONUM.

In compliance with an invitation sent by the leading men of Combacconum, Col. H. S. Olcott, with his staff, arrived at that place, by 6-30 A. M. on Monday the 13th instant. A telegram from the "Young Men's Fraternity," an Association of the Senior class students of the College, inviting him to visit the place, was also received by him at Tanjore. On the platform he was received by a select company of the local elite, including M. R. Ry. V. R. Sreenivasier Avergal, B. A., Head Assistant of the Combacconum College. The evening of the 13th was appointed for the delivery of the Colonel's first address. By 5-30 P. M. the eastern *Prakara* (side) of *Sarangapani* Temple was crowded with a very large multitude of people, at least two thousand, if not more, embracing men of all grades of education and rank. There were vakils, professors, masters, and a numerous array of school boys, mirassidars, ryots and merchants. Two addresses were read, one on behalf of the Undergraduates of the College, and another on behalf of the Young Men's Society in sympathy with the objects of the Theosophical Society. Both these were full of warm yet decent and respectful expressions, setting forth how much loss India has suffered by letting its old Religion and Philosophy to pass into oblivion and contempt, and how all the philosophical instructions given in European Colleges was one sided, and calculated to throw unmerited derision on the truths of Hindu Philosophy and Religion.

The Colonel, after thanking heartily the audience for their kind and cordial reception, began his learned discourse. All tongues were hushed and all men listened with careful attention. He showed how the University curriculum was defective in so far as it gave its pupils an opportunity of knowing something about the modern positivistic philosophy of the West, but none at all of learning anything concerning the ancient philosophy of India. He said that corporealism must at once fall to the ground, if it could be shown that the mind is not a mere function of the body. He cited the testimony of such great men as Robert Hare, Wallace, Crookes and others, to show that Western Science is disposed not to listen to their own authorities, but to persecute and martyrize them. He showed also how completely experiments in mesmerism proved the possibility of the separate manifestation of the action of the mind outside of the physical body. The following passage from Huxley was also quoted as an impressive confession of ignorance on the part of one of the greatest among modern authorities of the facts beyond the reach of Physical Science:—

"We class sensations, along with emotions and volitions and thoughts under the common head of *states of consciousness*. But what consciousness is we know not; and how it is that anything so remarkable as a *state of consciousness* comes about as the result of irritating nervous tissue, is just as unaccountable as any other ultimate fact of nature." (*Huxley's Elementary Lessons on Physiology*, page 188, new Edition, 1881).

Whereas, on the other hand, the ancient Aryan scientists and philosophers have not only formed hypotheses upon these "ultimate facts," but have practically demonstrated their truth. Thus he urged the superiority of the ancient over the modern science, inasmuch as the latter confessed its weakness and the former affirmed and proved its strength. He finally invoked the audience to do justice to their ancestors and honour to themselves by duly studying their sacred and philosophical works, and reviving the true Aryan Science. The proceedings of the evening terminated with the usual display of enthusiasm which always accompanies him wherever he goes.

Another lecture of a more popular character was delivered in the same Temple on Tuesday morning at 6-30 to a mass gathering. It was translated by Mr. S. Krishnaswamy Aiyar, B. A., Head-Master of the Town High School, and now the Secretary of our Branch Society of the place. It was for the most part an appeal to Hindu parents, asking them to embrace all facilities offered for their children to receive ideas of the moral features, of the national religions, and, later in life, of the scientific principles underlying them.

He showed what a perilous thing it was for them as Hindus to entrust their children's education to men who were either inimical to, or ignorant of, the Aryan Faith. He impressed upon his audience the importance and the value of a General Library, of books in Sanskrit, the Vernaculars, and the English, which elucidate the esoteric or secret basis of ancient Science and Philosophy for the use of school boys and undergraduates, for whose moral and spiritual welfare he was deeply concerned. A beginning was made by opening a subscription-list for the "purchase and up-keep" of such a library; and to give a practical turn to his recommendation, he put his name at the head of the list for five Rupees and paid the sum on the spot. Mr. Dorasamy Moopannar subscribed Rupees one hundred, and a great many other gentlemen followed the example by putting their names down for different sums. One invaluable permanent result of the Colonel's visit will be the establishment of this unique Public Library. Messrs. K. Ramachandra Row and Ranganath Row very liberally came forward to assist the

foundation of the institution by a promise of the present of sundry rare Sanskrit works in their possession. On Tuesday evening a Branch of the Theosophical Society was formed, one-third of the members being graduates.

Returning to his quarters from the temple, Col. Olcott mesmerically treated a few patients. Amongst the most striking cures was that of a deaf gentleman, a pleader, who could hardly hear from a distance of six feet before the operation, but who was, after treatment, able to do so distinctly from a distance, as measured, of more than 70 ft. 7 inches. And a young man who had for years suffered from paralysis of the left hand and the left leg, and who could not raise the hand or set the foot on the ground, was completely cured of the disease in about ten minutes, at the end of which time he could freely use the paralysed hand and run up and down the room where he was treated.

COMBACONUM, } N. SOONDRAM AIYAR, B. A., F. T. S.
14th August 1883. }

AT MAYAVARAM.

A deputation, consisting of some of the respectable inhabitants of Mayavaram, waited upon Colonel Olcott at Tanjore for the purpose of inviting him to their station. In compliance therewith, the Colonel started for Mayavaram from Combacconum. On his arrival, he was met on the Railway platform by the leading men of the town, including Mr. T. Krishna Row, pensioned Deputy Collector, Mr. Sreeivasa Row and Mr. Rungasami Naidoo, Police Inspector, who presented him with garlands and lemons, and accompanied him to the Travellers' Bungalow which had been beautifully decorated for the occasion, attended with music. In the course of the day, the President-Founder received such gentlemen as were desirous of talking to him on religious and philosophical questions. After sunset he was conducted in an open palanquin in a grand procession, headed by the temple elephant, camels, and a band with burning torches to Mayuranathasami's temple, there to address the people. The eastern aisle was so thickly crowded with men of all ages, castes and creeds, that it would have been almost impossible to insert a new man between any two. There were about 7,000 people collected on the spot. Mr. T. Krishna Row being voted to the chair, two addresses were read, one in English and the other in Tamil. The lecture then began. Col. Olcott said to the audience that he came to them in the capacity of a friend and brother, to exhort them to know the truth about the Hindu religion, and study the writings of their sages and holy men. He could not understand how men possessed of a religion based on pure and immutable truth could sit idly on, allowing themselves and their children to drift to scepticism and, in some cases, to corporealism. He begged them to apply the proper tests and see if the Hindu religion was based upon the eternal rock of truth or upon a yielding foundation of sand. He was convinced himself, and it would be possible for any one of his audience to be assured of the fact that it is the former. The only thing necessary was that they should direct their attention, and some degree of research, to the subject. He begged them to examine with caution the assertions of those who advocate other faiths than their own, even as any owner of a genuine diamond would do, who is requested by the owner of a counterfeit one to agree to an exchange.

The lecture over, the Colonel was warmly thanked by the Chairman on behalf of all assembled, for his unselfish labours for the spiritual well-being of the countless millions of India; and declared the meeting dissolved. All present were highly struck with the orderly conduct of the unprecedentedly large audience. After the usual presentation of flower-garlands, rosewater and *pan supari*, the President-Founder was conducted back to his quarters with great *éclat* surrounded by enthusiastic thousands.

A separate report of the mesmeric cures will be sent by Mr. Amritaswamy Pillay, Civil Apothecary of the place, who had selected the cases and was present throughout the treatment.

V. COOPPOOSWAMY IYER, M. A., F. T. S.,
Ay. Private Secy. to P. F.

MAYAVARAM, }
August 16th, 1883. }

AT CUDDALORE.

COL. OLCOTT arrived at Cuddalore on the morning of the 17th of August from Mayavaram. At the Railway platform he was met by the members of the local Branch and other notables of the town, the President and the Secretary having gone down to the next station to meet him. As the day had already advanced too far, Col. Olcott drove to the Bungalow, allowing the procession, formed in his honour, to come after him slowly. At the house, the local Branch read to him an address in the presence of the leading men of the town. His reply was as usual very impressive and touching. The crowd that had assembled to see the visitor was very large, although in numbers not so large as the one at Mayavaram. In the evening at 5 o'clock, the President-Founder gave a very instructive lecture on the subject—"Can Hinduism stand the test of Modern Science?" None but English-knowing people being admitted, the audience was between two and three hundred only. However this fact gave the learned lecturer an opportunity to enter into higher metaphysical and scientific problems than on other occasions when the intellectual capacities of a popular audience compel him to limit his observations to a certain level. He showed how esoteric Hinduism is based upon Science, how its customs and manners are through ignorance or conceit misunderstood or misinterpreted, how the latest discoveries of modern science corroborate the philosophical tenets of Hinduism ordinarily looked upon as meaningless superstitions by the "learned" class of the present day, and how again these truths were demonstrable to any sincere and earnest enquirer after truth. In corroboration of his statements he quoted and showed the figures from Baron Von Reichen-

bach's work on magnetism. In short, he showed scientifically how our religious customs are based upon a knowledge of the laws of Nature. His scientific explanations were extremely instructive and highly edifying. They proved to the audience the existence of a noble science bequeathed to them by their glorious Aryan ancestors and pointed out to them their serious responsibility of seeing that it was not lost through their indolence and misanthropy.

The next morning, the Colonel gave a popular lecture in the Patalleswara Swami's Temple. As soon as he arrived there, he was carried in procession, followed by a large crowd, with Hindu music playing and flags flying. He was taken round the temple, inside the enclosure, which act according to Hindu religious belief forms the sacred *Pradakshana*—a ceremony which hitherto only a Hindu has been allowed to perform. He was then taken to the gate of the Temple, near the image of *Nandi* (the sacred bull of *Siva*). The *Arati* ceremony was then performed by the High Priest and the blazing camphor offered to the Colonel and a flower garland placed about his neck. Then he went on to the platform. The whole temple was crowded to suffocation. The gathering consisted of nearly three thousand people. His speech was, for the benefit of the people, interpreted into the vernacular. He told them among other things how the MAHATMAS, the modern representatives of the ancient Aryan Rishis, had sent to him in America one of their *chelas* to bring him to a correct way of thinking about religion and science; they having by their power seen in him, as he had been told, an intense desire and yearning after truth. Gradually he came to learn about these MAHATMAS from their *chela*, and had later seen them himself. It was therefore from personal knowledge that he was asserting their existence. They wanted him to work for India and the Asiatic people generally, and to arouse in the minds of the Hindus a love for their ancient religion, sciences and philosophies. He very elaborately dwelt upon all these points and urged upon the audience the necessity of awaking from the sleep of ages and beginning to work for their country and for humanity by keeping up the almost dying embers of the Aryan fire. He did not want any of his audience to believe in Hinduism because he said it was true; but he wished them to enquire deep into the subject, so that they might know why they were Hindus; for himself he was quite sure that Hinduism would stand any crucial test. What he desired was that those who cling to the ancient customs should not do so ignorantly but should study and understand their philosophy; while modern critics should reserve their abuse and contempt of this religion until a careful and a sifting enquiry had been made by them.

Colonel Olcott, after the lecture, undertook a few mesmeric cures, but he was too much exhausted by overwork in his arduous campaign to do much. In the evening enough new candidates to double its membership joined the Society. The next day, the President-Founder left by the morning train for Chingloput to continue his tour.

A. RAMA ROW,
Secretary.

MEDICAL REPORT ON COL. OLCOTT'S CURES AT MAYAVARAM.

COLONEL OLCOTT, who arrived at this station on the morning of the 15th Instant, undertook on the following day to cure by mesmerism a few of the multitude of sick persons flocking around him. I personally witnessed all his proceedings, and, being fully convinced of his success, complete in some and partial in others, have much pleasure, as a medical man, in reporting the following interesting cases.

Case No. I. Sivagamiammal, aged about 45 years, and a widow, was brought in first with paraplegia, the sensation as well as motion on the left side of the body being impaired. Patient was not able to move even a single finger or a toe on the affected side of the body. Her health having been considerably undermined by overdoses of mercury prescribed by a native physician, who was treating her for upwards of one month and completely salivated her, Col. Olcott despaired of effecting a complete cure, but as he was certain that a slight improvement could be shown in a few minutes, he undertook the case and made a number of mesmeric passes on the affected limbs, the spine and other nervous centres; and the woman, in spite of the mercurial cachexia she was suffering from, showed signs of improvement in about 15 minutes, and was able to raise her left hand, though with some difficulty. She was also able to walk a few paces with help. The sensation which was completely lost in the limbs also returned, and the patient complained of pain on the affected side during movement.

Case No. II. Natesan, a Brahmin student of the Kumbacconum College, having been deaf for the past four years, followed Col. Olcott from Kumbacconum. Before treatment he was able to hear the ticking of a time-piece from a distance of one foot and not beyond, and could hear the ordinary voice from about the same distance; but when Col. Olcott mesmerised him for a few minutes, he was able to hear the same voice from a distance of 5 feet with the left ear and 9 feet with the right, and heard the ticking of the time-piece from a distance of 13 feet.

Another case of deafness which was treated by him at about the same time has also shown signs of improvement.

Three persons suffering from neuralgic pain in the head were treated by Col. Olcott, and recovered instantaneously. Sumbumurthy, son of M. R. Ry, Krishna Row, pensioned Dy. Collector, Mayavaram, was one of the number mesmerised. The above three cases have not had till now any return of their complaint.

Three cases of pain in the epigastrium due to several causes and of long standing were also relieved of their pain.

A boy aged about 10 years and subject to epileptic fits once in two or three days, also came in complaining of heaviness in the head and inability to articulate words distinctly and had a vacant and an anxious look about him. After mesmerism his face turned bright and he was able to articulate a few words much more distinctly than when he came in.

As for his recovery from epileptic fits I am not yet in a position to offer any opinion. Colonel Olcott himself assured me that he may not escape his formidable disease with only one day's treatment, but must be treated for a number of days.

Several other cases of minor importance were also treated to the satisfaction of the persons around him.

D. S. AMIRTHASAWMY PILLAY,
Civil Apothecary.

MAYAVARAM,
16th August 1883. }

Our New Branches.

THE TODABETTA THEOSOPHICAL SOCIETY (OOTACAMUND.)

A Branch of our Society, under the Presidentship of Major-General H. R. Morgan, F. T. S., was chartered at Ootacamund on the 27th of July, previous sanction for the same having been obtained from the President-Founder, who is expected at this date, to come himself to the Nilgherry Hills about August 21, when he will initiate all the new fellows, mostly Europeans—and formally open the Branch himself. Under such an able and devoted Theosophist as its President, General Morgan, the Branch is bound to prosper. The formal ceremony of the new Branch will be described in our next. Great hopes are entertained for the Todabetta Theosophical Society.

THE NATCHIAR THEOSOPHICAL SOCIETY (SRIVILLIPUTTUR.)

Col. H. S. Olcott visited Srivilliputtur on his way from Tinnevely, and established a Branch Society there. Full particulars will be found in another column.

THE NEGAPATAM THEOSOPHICAL SOCIETY.

The above Society was formed by the President-Founder during his tour. Considering the importance of the town, it is a matter of great satisfaction that in one day a considerable number of good and influential men should have joined our Society. And what is still more gratifying is the fact that two ladies have applied for membership. In this part of India this is the first time ladies have actually sent in applications. It was Bombay that was the first to take the lead in this direction; then came Bengal, and lastly we have Madras. Fuller particulars are given in another column.

THE TREVANDRUM THEOSOPHICAL SOCIETY.

This Society owes its foundation to the visit of Col. Olcott, during his recent tour, to the capital of His Highness the Maha Rajah Bahadur of Travancore. A fair beginning is already made, and we hope the only Native State in the Madras Presidency, which has now a Branch Society, will not lack in zeal and arduous work for the self-imposed task of furthering the primary objects of our Association. The first native state that took the lead was Bhaunagar; then came Wadhwan, then Baroda, Jeypore, Hyderabad, (Dekkan), Kuch Behar, Durbhanga, Burdwan, and Dumraon. The official report of Col. Olcott's visit to and work at Trevandrum will be found in another column.

A RUSSIAN THEOSOPHICAL SOCIETY.

The Society now being founded in Odessa is the first that was ever attempted in the great empire of Russia. A charter having been just applied for, we do not yet know the name that it will choose for itself. The President-Founder has directed the issue of a charter to the Hon'ble N. A. Fadeew, a Councillor of our Society in Russia, formally authorising her to form a Branch at the metropolis of Southern Russia, Odessa. The highly educated and talented lady is a near blood-relative of the Editor of this Journal and the Corresponding Secretary of the Parent Society; and is in every way qualified to execute the trust made over to her care. Mr. G. A. Zorn, a well-known merchant of the town, is selected as the Secretary of the Branch. Shortly we hope to be able to give further details from his pen.

DAMODAR K. MAVALANKAR,

Recording Secy., T. S. and Manager, Theosophist.

Official Reports.

TINNEVELLY THEOSOPHICAL SOCIETY. (BYE-LAWS.)

I. The objects of the Tinnevely Theosophical Society are:—
(First three the same as mentioned in the Parent Society's printed Rules).

iv. To enforce on the part of its members especially the leading of truthful, pure and temperate lives.

II. Any fellow of the Parent Society or one of its Branches, may be admitted as a member, by the majority of the Council.

III. The management of affairs of the Society shall be vested in the hands of a President, three Vice-Presidents, a Treasurer, two Secretaries and a Council composed of seven fellows, exclusive of the executive officers.

IV. All officers shall be elected for the term of one year in the month of July: any officer may be re-elected with the sanction of the President of the Parent Society.

V. The President, or the Vice-Presidents with four Fellows or any seven fellows, shall constitute a quorum.

VI. The ordinary meetings of the Society shall be held every Sunday at any place approved of by the Council. The Secretary will be empowered to summon an extraordinary meeting whenever the President or any Vice-President desires him to do so, or on the written requisition of seven members.

VII. Each fellow who is a member of the Society shall pay a monthly subscription of not less than one Rupee in advance; any member who is unable to pay may be exempted by the Council.

VIII. A Library shall be formed out of voluntary contributions of the members and of the surplus accruing from the monthly subscriptions after the ordinary expenses for the maintenance of the Society are defrayed.

IX. Each member shall select and study some book on Psychological topics and communicate the best way he can to the members at the meetings/the portion he has studied. He will also answer any question on the subject put to him by the members.

X. No Resolution shall be passed unless two-thirds of the members present vote for it.

XI. The President or any Vice-President, and, in the absence of either, any member elected at the meeting, shall discharge the duties of the Chairman.

XII. Whoever, after full enquiry by the Council, may be found to infringe any of these Bye-Laws or the Rules of the Parent Society, shall be expelled from the Society by a vote of at least two-thirds of the members present.

XIII. The Secretary shall keep an account book showing the income and disbursements of the Society, shall do the correspondence work, and keep a regular copy of the proceedings of the meetings.

XIV. At the first meeting of every month, the Secretary will lay on the table the Cash Book showing the financial condition of the Society.

XV. Any member shall cease to be a member of this Society if he

i. absents himself without a valid written excuse for three consecutive months;

ii. allows his subscription to fall in arrears for three consecutive months;

provided any such member may be re-admitted at the discretion of the Council on payment of an amount not exceeding the amount in default.

TINNEVELLY,
27th July 1883. }

S. RAMACHANDRA SASTRI,
Assistant Secretary.

PROCEEDINGS OF THE SRIVILLIPUTTUR THEOSOPHICAL SOCIETY.

At a meeting of the members of the Theosophical Society held at the Public Library, the President-Founder in the chair, it was resolved to organize a branch under the name of the "Natchiar Theosophical Society."

Upon motion it was resolved to adopt the Bye-laws of the Parent Society, temporarily. Upon another motion, the following gentlemen were appointed as Committee upon bye-laws:—

Messrs. R. Anantarama Iyer, T. Krishna Row, T. Narasimha Chariar, P. Muttusami Pillai, and S. Sankaranarayana Iyer.

The election of officers being in order, the following were chosen for the current year.

President:— R. Anantarama Iyer,
Vice-Presidents:— P. Muttusami Pillai and
T. Krishna Row,
Secretary and Treasurer:— T. Krishna Row.

Councillors—S. Sankaranarayana Iyer, V. Subba Row, Meenachisundaram Iyer, Narasawmi Naidu.

There being no further business the meeting adjourned.

T. KRISTNA ROW, *Secretary*.

Approved. Let Charter issue.

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

THE NEGAPATAM THEOSOPHICAL SOCIETY.
(RULES AND BYE-LAWS.)

1. The objects of the "Negapatam Theosophical Society" are :—

- (1) To cultivate a feeling of Universal Brotherhood.
- (2) To favour the diffusion of Sanskrit Literature and Aryan Philosophy.
- (3) To enforce, on the part of its members especially, the leading of truthful, pure and temperate lives.
- (4) To cultivate and promote, as far as practicable, a knowledge of the hidden laws of nature and the psychical powers latent in man.

2. Any fellow of the Parent Society or one of its Branches may be admitted as a fellow by the President.

3. Every candidate for admission other than one who is already a fellow, shall be recommended by two fellows. Admission shall be made at a General Meeting attended by not less than 15 members. Candidates securing two-thirds of the votes of the members present shall be declared duly admitted. Every candidate so admitted shall pay an initiation fee of Rupees Ten to the Parent Society, unless exempted from payment on the recommendation of the Society; and he shall be duly initiated by the President or by a fellow specially empowered by the President in that behalf.

4. Every member shall ordinarily pay in advance a monthly subscription of one Rupee; but it will be open for the President for special reasons to exempt any member either wholly or partially from such payment.

5. Funds may be raised in shape of donations from among members and also outsiders, if necessary, for the furtherance of the objects of the Society. No member shall be compelled to pay such donations.

6. The officers of the Society shall be a President, two Vice-Presidents, a Secretary and a Treasurer, all to be elected annually by ballot. Retiring officers are eligible for re-election.

7. One of the Vice-Presidents shall preside at a meeting if the President be absent. If the Vice-Presidents be also absent, the meeting shall elect a Chairman from among the members present.

8. The Secretary shall keep a record of the proceedings of the Society, and the Treasurer an account of its funds, and they shall submit a report annually on all the transactions of the Society. The Secretary and, in his absence, the Treasurer, shall also correspond on behalf of the Society.

9. The books and other properties of the Society shall be in the keeping and responsibility of the Secretary.

10. Such of the Theosophical periodicals and books as might be selected by a majority of members, shall be sent for by the Secretary at the cost of the Society.

11. The Treasurer shall exercise all the functions of the Secretary in his absence.

12. The ordinary meetings of the Society shall be held weekly on Sundays at 6-30 P. M. If the President or Vice-Presidents, or at least any five members desire, the Secretary shall convene extraordinary meetings on any day.

13. Notice of every meeting shall be given by the Secretary to all members, on the day previous to, or on the day of, the meeting. Such notice shall contain a list of the subjects to be considered at that meeting.

14. No subject shall be considered at a meeting unless mentioned in the notice of that meeting.

15. All questions at a meeting shall be decided according to the opinion of the majority of members present, the Chairman having a casting vote.

16. Any five members form a quorum at a meeting.

17. Any member is entitled to deliver a lecture at a meeting orally or in writing on any subject pertaining to Theosophy. Intending lecturer shall name the subject at the previous meeting.

18. Any outsider may be allowed to deliver a lecture on any such subject either by the President or a majority of members present. [But no business of a secret nature shall be transacted, or discussions of subjects of a confidential nature be held in the presence of outsiders.]

19. Lectures in Sanskrit or in Tamil may be allowed by the President to be delivered, if he think that the Society would be benefitted by such lectures.

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

21. Any member conducting himself in a manner inconsistent with the rules, objects and dignity of the Society shall, in the first instance, be warned by the Society, and if such warning be unheeded, such conduct be reported to the President-Founder for orders.

22. The above Bye-laws may be modified from time to time, as occasion arises, with the consent of a majority of members.

23. The management of the affairs of the Society shall vest in the officers and two Councillors.

S. A. SAMINADA AIYAR,
Secretary.

Approved with the amendment to Sec. 18, contained in brackets.

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

THE TANJORE THEOSOPHICAL SOCIETY.

At a meeting of the members of the Theosophical Society held this day, with the President-Founder in the chair, it was moved by Mr. Pattabhirama Iyer, B. A, B L., and seconded by Mr. Rajagopalachariar, B. A. B. L., that a Branch be formed under the name of the TANJORE THEOSOPHICAL SOCIETY.

Carried unanimously.

2. Proposed by Mr. R. C. Narrainaswamy Naidu and seconded by Mr. N. Subramania Iyer, B. A., that the Bye-laws of the Parent Society be temporarily adopted.

Carried unanimously.

3. Proposed by Mr. A. Krishna Iyer and seconded by Mr. K. S. Krishnaswamy Iyer, that a Committee be appointed to frame Bye-laws and the following gentlemen were selected :— Messrs. Pattabhirama Iyer, Rajagopalachariar, and N. Subramania Iyer.

4. The following gentlemen were duly elected as office-bearers for the ensuing year :—

- President..... Mr. N. Subramania Iyer.
Vice-President..... Mr. Pattabhirama Iyer.
Secretary and Treasurer. Mr. Rajagopalachariar.

V. COOPPOOSWAMY Iyer, M. A.,
Ag. Private Secretary to the P. F.

TANJORE, }
12th August 1883. }

Approved. Let Charter issue.
H. S. OLCOTT, P. T. S.

THE TRICHINOPOLY THEOSOPHICAL SOCIETY.

At a meeting of the members of the Theosophical Society, held on the 6th August 1883, the President-Founder in the chair and 17 Members present, it was resolved :—

To organize a Branch of the Society to be known as "THE TRICHINOPOLY THEOSOPHICAL SOCIETY." Upon the motion of Mr. T. Pattabhirami Pillai, seconded by Mr. Adinarayana Chettiar, the Rules of the Parent Society were temporarily adopted, and the following gentlemen were appointed a Committee for framing Bye-laws for the Branch:—Messrs. L. Krishna Aiyengar, Adinarayana Chettiar, B. A., S. Krishnamachariar, B. A., T. Pattabhiram Pillay, and P. Subba Aiyer, B. A.

The election of officers was then in order and the following gentlemen were chosen for the ensuing year :—Mr. D. Rutna Mudaliar, President; Messrs. L. Krishna Aiyengar, and P. Subba Aiyer, B. A., Vice-Presidents; Mr. S. Krishnamachariar, B. A., Secretary; Mr. Chidambaram Mudaliar, Treasurer. Members of Council,—Messrs. T. Pattabhiram Pillai, N. Swaminada Aiyer, Adinarayana Chettiar, B. A., D. Munswami Naidoo, T. P. Ramanjulu Naidoo, A. Srinivasa Iyengar, and V. Krishna Rao.

The President-Founder then gave an exposition of Theosophical subjects, and there being no further business the meeting adjourned.

V. COOPPOOSWAMY IYER, M. A.,
Acting Private Secy, to the P. F.

Approved. Let Charter issue.
H. S. OLCOTT, P. T. S.

RULES AND BYE-LAWS.

At a meeting of "THE TRICHINOPOLY THEOSOPHICAL SOCIETY," held on the 12th August 1883, in addition to the Rules of the Parent Society, the following special laws were adopted :—

1. The President shall preside in the ordinary meetings of the Society; in his absence, the Vice-President, and in the absence of both of these, a Chairman may be elected from among the members present.

2. Three members shall form a quorum, one of whom shall be either the President or the Vice-President, or a Member of the Council, or the Secretary.

3. The ordinary meetings of members shall be held every Sunday from 7 to 9 A. M.

4. Every member shall pay a subscription of not less than eight annas a month.

5. The Secretary shall keep a record of the Proceedings of the Society and an account of its funds, the Treasurer being responsible to him for all cash transactions. He shall also correspond on behalf of the Society.

S. KRISHNAMA CHARRY,
Secretary.

12th August 1883.

THE COMBACONUM THEOSOPHICAL SOCIETY.

At a meeting of the members of the Theosophical Society, held on the 14th August 1883, with the President-Founder in the chair, it was resolved to form a local Branch to be known as the Combacorum Theosophical Society. Upon being put to vote, the motion was unanimously carried.

2. Upon motion it was resolved unanimously that the Bye-laws of the Parent Society be temporarily adopted.

3. The following gentlemen were upon motion appointed a committee to prepare a code of Bye-laws:—Messrs. Venkatram Shastri, Ragava Iyengar, S. Krishnasamy Iyer, C. Somasundram Pillay, and V. Krishna Iyer.

4. The following office-bearers were duly elected for the ensuing year:—V. Krishna Iyer, President; Venkatrama Shastri, Vice-President; S. Krishnaswamy Iyer, Secretary and Treasurer.

V. COOPPOOSWAMY IYER, M. A.,
Private Secretary to the P. F.

Approved.

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

THE MAYAVARAM THEOSOPHICAL SOCIETY.

At a meeting of the members of the Theosophical Society, held on the 16th August 1883, with the President-Founder in the chair, it was proposed by Mr. Lutchmana Iyer, and seconded by Mr. Ramaswamy Naidu, that a Branch be formed to be called the "MAYAVARAM THEOSOPHICAL SOCIETY." Carried unanimously.

2. It was proposed by Mr. Krishna Rao, and seconded by Mr. Sreenivasa Rao, that the Bye-Laws of the Parent Society be temporarily adopted. Carried unanimously.

3. Upon motion, the following gentlemen were appointed a Committee to draft Bye-Laws for submission to the President-Founder:—Messrs. Sreenivasa Rao, Krishna Rao, Narainaswamy Iyer, Alaga Pillai, and P. Narainaswamy Iyer.

4. The following officers were elected for the ensuing year:—

President.....Mr. Krishna Rao.
Vice-Presidents.....Messrs. Sreenivasa Rao, and
T. Narainaswamy Iyer.
Secretary and Treasurer.....Mr. Hurry Rao.
Councillor.....Mr. Ramaswamy Naidu.
V. COOPPOOSWAMY IYER, M. A.,
Acting Private Secretary to the P. F.

Approved. Let Charter issue.

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

RULES FOR THE GORAKHPUR SARW-HITAKARI THEOSOPHICAL SOCIETY.

1. The Gorakhpur Sarw-Hitakari Theosophical Society is established with the following objects:—

- (a.) To cultivate the feeling of Universal Brotherhood.
- (b.) To promote the moral well-being and the spiritual interests of our fellowmen,
- (c.) To encourage the study of Sanscrit and other Eastern literature and sciences.

2. The Society shall observe complete religious neutrality.

3. The Society shall elect from its members the following office-bearers:—President, Vice-Presidents, Secretary, Assistant Secretary, Treasurer and Accountant, and Librarian.

The above Officers will be appointed for one year only.

Vacancy occurring before expiry of the period will be filled up by election in a special general meeting.

4. Each member will have to give a monthly subscription of at least two annas, unless the Managing Committee, on a representation being made to them, exempt any member from payment.

5. There will be a general meeting of the Society held once a month.

6. The President or, in his absence, one of the Vice-Presidents, will preside at a general meeting. But if none of these Officers is present at the meeting, the members will elect a Chairman for the occasion from among themselves.

7. The Chairman will have the casting vote at all the meetings.

8. For the transaction of ordinary and every day business, there will be a Managing Committee of 5 members, which must include the President and the Secretary.

9. The Managing Committee will meet once a week or as often as necessary.

10. Seven members will form a quorum at a general meeting, and three at a meeting of the Managing Committee.

11. Members will be at liberty to present the Society with any donations of cash, books, or any other article or property they may wish to give.

12. Sums of money or books or other articles or property, once presented to the Society, will become the property of the Society, and neither the donor himself, his heirs, successors or assignees, nor any other individual member or a number of members of the Society, will have any right to any such sums of money, books or other articles or property as aforesaid.

13. In emergent cases, the President and the Secretary have each power to incur expenditure up to Rupees 2. But all such proceedings must be reported for confirmation to the Managing Committee at their first meeting.

14. The Managing Committee will have power to sanction expenditure up to Rupees 5 in each case.

15. No expenditure of above Rupees 5 (five) can be incurred without the previous sanction of a general meeting.

16. The proceedings at every meeting of the Managing Committee, as also those at a general meeting, will be recorded in a book to be kept for the purpose by the Assistant Secretary, who will be responsible for the safe custody and the proper maintenance of the same.

17. The Treasurer will receive, acknowledge and credit in the Society's accounts all sums of money paid to him on account of the Society. He will be responsible that no money is paid by him without proper authority, and that proper vouchers are obtained by him before money is paid.

18. For the sum sanctioned by the President or the Secretary under Rule 13 an order signed by any of those officers will be sufficient authority for the Treasurer to make payments. For sums sanctioned by the Managing Committee the order should be signed by the Chairman and the Secretary. The charges sanctioned at a general meeting should, however, be supported by an order signed by the Chairman, the Secretary and two other members.

19. Members misconducting themselves in any way will be reported to the Managing Committee who will, in the first instance, warn the members concerned. If this warning has no effect, the matter will be laid before a general meeting for such action as may appear to them proper.

20. All decisions and orders of the Managing Committee are subject to appeal to a general meeting, whose orders again are liable to be altered or cancelled by the President of the Parent Society.

21. It will be the duty of the Secretary to convene a Special General Meeting whenever requested in writing to do so either

(1.) By the President.

(2.) Any four Members.

22. The Treasurer will prepare a monthly statement of all sums received and paid by him during the previous month, and place it duly countersigned by the Secretary before the ordinary General Meeting.

23. The Proceedings of the Society should be recorded in the vernacular (Urdu) and translated in English.

24. No political matter whatever shall in any manner be discussed or otherwise be dealt with by the Society.

25. No additions to, or alterations in, these rules will be valid unless made and sanctioned by a special General Meeting and approved by the President-Founder in Council.

GANGA SARAN, B. A.,

President.

GANESH SINGH,

Hony. Secretary.

Approved as corrected.

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

THE MADRAS THEOSOPHICAL SOCIETY'S SANSKRIT SCHOOLS.

THREE weekly meetings of the General Committee were held at the house of the Secretary, M. R. Ry. P. Sreenivasa Row Garu, F. T. S., to arrange the preliminaries. Some bye-laws were adopted, the standards fixed, and the drafts of the first two primers by Diwan Bahadur R. Ragoonatha Row, F. T. S., were approved and ordered to be printed off. The reports from Members and others willing to send their children to these Sanskrit schools were obtained. The whole programme was then laid before a General Meeting of the Madras Theosophical Society, held on the 17th Instant, in its rooms. The rules were confirmed with one proviso, viz., that only those Theosophists should be compelled to send their wards to Theosophical schools, who had in their suburb such an institution. Six Sub-Committees were then appointed for each suburban locality, with its own officers, and a fresh General Committee, with seventeen members, organised. This General Committee met at the Society's Rooms on Tuesday the 21st. The Rules previously adopted, as also the sketch of the general outline of the standards, was ordered to be printed in a pamphlet form. The application of the Chitradripet School to be helped in their work of imparting Sanskrit education, was then considered, and it was resolved to grant them the required sum from the 1st of September, on the conditions agreed to by them, viz., that as far as Sanskrit is concerned, the School will be entirely a Theosophical school subject to the General Committee's Rules, Standards, and supervision. Similar proposal for the Mottiarpett School was sanctioned. It was then resolved to request the Mylapore, Triplicane, and Tondiarpett Committees to submit to the General Committee, by the 1st of September, a report showing the requirements of the respective schools which they should start in their suburbs on the 7th of September. On the 3rd the General Committee will meet again to

formally sanction these proposals and to declare the schools open on the 7th. The first two primers are already printed off, and the work of the third and the fourth is being vigorously pushed on. Thus on the 7th of September, it is hoped, three new schools will be opened and two existing ones set in motion under the General Committee's control. Further progress will be duly reported in the *Theosophist*.

T. SUBBA ROW,
Secretary, Madras Theosophical Society.

August 23rd, 1883.

THE PIONEER THEOSOPHICAL SOCIETY,
(ST. LOUIS, MO., U. S. A.)

I beg to report the organization in Saint Louis, Mo., U. S., of a Branch of the Society, pursuant to Charter duly issued. The new branch was organized on the evening of the 17th Instant. with Elliott B. Page, President, and Frank Kraft, Secretary and Treasurer. They will doubtless submit a fuller report. The name assumed by them is—"The Pioneer Theosophical Society of St. Louis."

This will be the first branch in the Great Western section of this country, as Rochester Branch was the first in the East. The President is very energetic and pushing, as well as zealous and judicious; and they have several members who have long studied occult science as far as they could in this country.

New York, }
July 20th, 1883. }

WILLIAM, Q. JUDGE,
Rec. Secy., N. Y. T. S.

BRANCHES IN THE UNITED KINGDOM OF GREAT
BRITAIN AND IRELAND.

The President-Founder in Council directs that henceforth all applications for Charters for branches within the United Kingdom be referred to the President of the London Lodge of the Theosophical Society for endorsement, agreeably to the following Resolution of that body.

(By order)

DAMODAR K. MAVALANKAR,
Recording Secretary.

Resolution passed at a meeting of the London Lodge of the British
Theosophical Society, July 15th 1883.

DEAR SIR,

I am requested to forward you the following resolution on behalf of the London Lodge of the British Theosophical Society:—

"Resolved:—That it is desirable that all applications for Charters in the United Kingdom should be forwarded through this Lodge, and that each should only be granted upon its application. Also that a copy of this resolution shall be transmitted to Col. Olcott."

5, MAIN ROAD, TUFNELL PARK, }
LONDON, 18th August 1883. }

Believe me,
Yours faithfully,
W. F. KIRBY.

To COL. OLCOTT.

COL. OLCOTT'S BUDDHIST CATECHISM.

WE have at last secured a supply from Ceylon, of (400) four hundred copies of Colonel Olcott's "Buddhist Catechism" of the latest Edition (14th Thousand) and can fill orders without further delay.

This compendious sketch of Sinhalese Buddhism (which most Pali Scholars affirm to be the purest exoteric form of the Philosophy of Sakya Muni) has recently been honoured with the warmest approval of the Venerable High Priest of the Shinshin sect of Buddhists, of Japan, and it is being translated into the Japanese language, by Midzutani Riyo-Zen, an English-speaking priest of the Great Temple at Kumamoto. The fact of its translation into French by Commander D. A. Courmes, F. T. S., of the French Navy, and its forthcoming publication at Paris, was noticed in a recent number of this Journal. It has long been Col. Olcott's wish to prepare Catechisms upon the same plan of the Vedanta, Yoga, and other Indian Schools of Philosophy, but his time is so completely taken up with official work as to make the prospect a distant one of his being able to do so.

REGENERATION OF INDIA

THE perusal of the article, "Chelas and Lay-Chelas,"* may have a most deterrent effect upon the readers generally, but not the least on the intending applicants for fellowship, as I find it here. Will it not be better, now that the article has appeared, in order to produce finally some clear understanding between the ambitious ones and our Gurus—that a supplementary one should be issued to define the position and encourage the objects of the Theosophists below the

rank of Chelas? For, otherwise, our position and prospective work are getting hazy and day by day more ill-defined. The great question—What is the difference between a Theosophist and a non-Theosophist?—requires now a tangible solution; for everybody can cultivate our three-fold objects without joining our Society, as many evade our persuasion, when we convince them of the necessity of the objects we uphold, by so saying. As but few can successfully cultivate the latent powers that are in them, what shall others do, who have not the necessary conditions? Where shall they find a reward for their disappointments and failings? Considering all this, would it be not better to open a practical working field to our Society? Our mother-land requires regeneration in every respect. How many of our theosophists are really engaged, body and soul, in helping even by a small work in this direction? Analyzing the walk in life and deeds of our Fellows in general—I find many of them to be only nominal members. Many are getting more philosophical, than intrinsically theosophical; some deliver lectures; all talk considerably and do very little. Yet I find most speaking English: in fact, English is becoming an indispensable State-language with them. Very few turn to real practical work, the substantial side of Theosophy. Secrecy upon very trifling matters has become a virtue with not a few; and a peculiar reserve is being observed in the correspondence and conversation of many of them. For these reasons, I beg respectfully to point out the advisability of turning our (the Theosophists') attention to practical patriotic work. The formation of our national literature, the cultivation of the old; the development and increase of our resources either from agricultural or commercial pursuits, &c., should be constantly kept in mind;—and a National Fund, which our President, Col. Olcott, has repeatedly advocated, should be formed. All this would direct the hitherto unfruitful waste of energy of many of us into tangible purposes. The greatest advantages might be thus anticipated for our country's good through the Society's practical work, since patriotism is not only not incompatible but has to go hand in hand with "Universal Brotherhood," just as a moderate ambition or self-love is not incompatible with the love of one's neighbours.

A HUMBLE, F. T. S.

NAINI-TAL, 14th July 1883.

NOTE.—It is hard to persuade oneself to believe that it is merely the article "Chelas and Lay Chelas" that has revealed the fact that the Theosophical Society was never meant to be only a college for the special study of occultism. The letters of my VENERATED GURU, published in the *Occult World*—a work which "A Humble F. T. S." would do well to study carefully—emphasize the point as forcibly as words can make it. The President, Col. Olcott, has, throughout his lectures, expressly given his audience to understand that the Theosophical Society does not promise, still less does it furnish, Gurus for the aspirants after *Yog Vidya*. The attainment of occult knowledge and power is a matter which concerns the individual himself. As a Society, we have nothing to do with it. If, therefore, the writer has joined us through any such misconception as that a Theosophist will necessarily be accepted as a *Chela*—the earliest opportunity should be taken of disabusing his mind of the same. On the other hand, the President-Founder has always maintained that the moment a person becomes an F. T. S., he steps in from an outside world of almost Egyptian darkness into a region of light, where, if deserving, he at once attracts the notice of THOSE with whom alone it rests to either accept him or not as a *Chela*. But with this selection the Founders personally are in no way concerned. The article referred to by our correspondent was written under orders to warn only those who, without any personal merit, would force themselves upon the dangerous current of Occultism. I know as yet of no Theosophist who, being chosen as a pupil by the REVERED MAHATMAS themselves, has ever failed, though the tests he was subjected to, were very trying and heart-burning. On the other hand, all those who had thrust themselves wrecklessly and unasked, notwithstanding warnings and expostulations, have, without one single exception, betrayed most signally and unequivocally their utter unworthiness. It was to prevent such repetitions that the warning had to be given. Hence, one fails to see how the publication of the article in question could have affected in any way the platform upon which the Theosophical Society securely rests. Every man cannot be an occultist or a *Chela*, but he can

* See Supplement—July *Theosophist* (Vol. IV, No. 10)

always do his DUTY to his country and his fellow-men. Our correspondent admits the degeneration of India. Can the selfish idea of a few unpatriotic Hindus to become *Chelas* for self-advancement regenerate this once, blessed and now fallen land of Aryavarta? It is only such narrow-minded and selfish individuals that will take alarm at the article in the July Supplement; and the more such as they remain aloof from the Society, the better for the cause of India and of Humanity. How long shall the President be forced to repeat over and over again, that the Theosophical Society was not formed to gratify individual aspirations; and that he, who found not in his heart the spark of sympathy to unite him in a bond of Intellectual Brotherhood for the good of all Humanity with his Brothers at large, had better not join it at all? Indeed, as our correspondent well points out, there are very few active Theosophists; but he seems to lose sight of the fact that others, who have neither the leisure nor the means to take a practical part in the work, yet by their moral sympathy, support and co-operation, still further the interests of the Society. How much of practical work there is to be done, could not very well be mentioned in these columns as the list is too long to be even attempted, but I would refer my brother to Col. Olcott's Lectures which have now been collected and published in one Volume by the Assistant Secretary of the Madras Theosophical Society. This Branch has recently undertaken to open Sanskrit schools. If every Branch were to follow the good example, the future generations of India would find themselves more truly Aryan than is the present. And this impulse, once given, would work itself out until in a couple of generations or so, it would surely culminate in a number of excellent Sanskritists. Thus the future Pandits being Sanskrit scholars themselves, capable of learning the real truth concerning our sacred literature, religion and philosophy, could render immense service to the nation by teaching the Hindu youths instead of depending upon European Orientalists to translate for them and disfigure, as they now do, our most sacred and philosophical works. Very true; any man may undertake to accomplish if he so chooses the two primary objects of our Society without belonging to it. But then he would right away have to face the difficulty whether he will ever be able to accomplish it as well by himself and without the help of a whole society—a united body of men—as he otherwise would, and this is what I deny, and what every one can see, for *Union is force and power*. Moreover, it is again a narrow view of the case. If the Society had never been organised, how many Hindus would have been led to such aims as expressed by our Brother? Whenever a man is thus indebted to an organization for being brought round to a correct way of thinking, is he not in duty bound to give it at least his moral support and sympathy, by enrolling himself as a sympathising, if not actually an active member? If he is a real patriot, a true philanthropist, should he not co-operate with that Society, so that the same felicity that he himself enjoys may be extended to his fellowmen? And what grand object is there, that could not be attained through a duly and properly organised body, were my countrymen but to correctly sense their duty to their mother country and themselves, instead of losing their time and waste their life-energy in empty dreams! Could either of the two Founders have achieved a thousandth part of what they have, had they worked separately and individually? Our correspondent also seems to have overlooked the article *The Elixir of Life* (page 168, Vol. III) where it is said that:—

"A normally healthy mind, in a normally healthy body, is a good starting-point. Though exceptionally powerful and self-devoted natures may sometimes recover the ground, lost by mental degradation or physical misuse, by employing proper means, under the direction of unswerving resolution, yet, often things may have gone, so far that there is no longer stamina enough to sustain the conflict sufficiently long to perpetuate this life; though what in Eastern parlance is called the 'merit' of the effort will help to ameliorate conditions and improve matters in another."

A Hindu will readily understand all the force of the italicized sentence. Opportunities for acquiring such "merit" are afforded by the Theosophical Society, since its leading feature is the realisation of the IDEA OF UNIVERSAL BROTHERHOOD which culminates in Universal Love and Charity, the only stepping stone to *Moksha* or *Nirvana*. The work must of course be entirely *unselfish* since it is the psychic develop-

ment that is to be wrought, a state that cannot but be influenced and impeded by personal feelings and emotions. For a better comprehension of my meaning I would again refer the reader to the letters in the *Occult World*. In short we have shown that the Theosophical Society appeals only to such as are capable of an *unselfish* impulse to work for their fellow-men without expecting or claiming a reward, although this will and must come in good time. Such as are narrow-minded enough to see no good in our Association unless it transforms every new comer into a *Chela*—had better remain out-side. They have yet to learn the first occult doctrine—"THE ADEPT BECOMES; HE IS NOT MADE."

BHOLA DEVA SARMA, F. T. S.

NAMCHHI, SIKKHM, }
August 7th, 1883. }

FULL REPORT OF THE PROCEEDINGS OF THE SEVENTH ANNIVERSARY MEETING OF THE THEOSOPHICAL SOCIETY.

It is between eight and nine months since the celebration of the Septenary Anniversary of our Society took place last year at Bombay, on the 7th of December, and it is only now that a Report of its Proceedings in full is out of press. Better late than never! However, the fact of the matter is that last year, immediately after the celebration, our kind friend and brother, Babu Norendro Nath Sen, took charge of all the MSS. in the hope of being able to print it in series in his daily paper, the *Indian Mirror*, and thence to publish it in a pamphlet form. But with all his earnestness and good will, our excellent brother was forced by unforeseen accidental circumstances to delay the publication. Add to this the recent political excitement, and the reader will see how the *Indian Mirror*, the only daily paper in India conducted by a native in the interests of the natives, was positively incapacitated from affording even an inch of space to any non-political subject. Not only this: Norendro Babu had to devote all his energies, his attention and his time to a study and discussion of politics now convulsing the whole of India from the Himalayas to Cape Comorin. The wonder is not, therefore, that the present pamphlet was delayed in its publication, but that our Brother of the *Indian Mirror* should have created time, so to say, to look after its issue and moreover to take upon himself all the arrangements of Col. Olcott's recent Bengal Tour. At the same time it must be noticed that this unfortunate delay does not materially detract from the importance of the pamphlet. The celebration of our last anniversary was an unprecedented success—a fact proved by the favourable comments upon the occasion made by the Indian press. Even a Bombay daily which had from the commencement assumed a hostile attitude towards our Society generally and ourselves individually, dared not, in the face of such success, to make one single unfavourable remark! The excitement then created—which has not yet died out—can be judged from the rush that is being made in the demand for the Report. The speeches of the delegates of our many Branches are of a very varied interest, and prove clearly the influence our operations and incessant labours of the past four years have been exerting throughout India. The speech of Mr. Sinnett, late Editor of the *Pioneer*, and author of the *Occult World* and *Esoteric Buddhism*, will be undoubtedly perused with special interest by the Eastern and the Western reader alike. But our current year's celebration promises to be a still more decided success. Since the last anniversary (December 7th) up to the date of the present writing (3rd August 1883) a little over two dozen new Branches have already been formed and Col. Olcott is again on his tour in Southern India, having yet to visit the Deccan, Central Provinces, Bombay, North-West Provinces, Punjab, Kathiawar, Rajputana, Gujaraṭha, &c., &c., the programmes for which have already been arranged, as the reader will see from our *Supplements*. We may confidently hope that by the time of the eighth anniversary the number of our Indian Branches will be more than double that of the last year. Most of our existing Societies have already intimated that they will send at least two if not more delegates. The number of our expected visitors up to date comes up to nearly fifty, and probably by the time of the celebration of the ceremony, it will be trebled! Care, of course, will be taken this year to see that no such delay in the publication of the report, as in the present case, occurs. The present pamphlet will be a very interesting reading to our members and sympathisers. Copies can be

had either from the Editor of the *Indian Mirror* (Calcutta), or from this office, on payment of half an anna per copy for Indian postage, two annas for Ceylon, Australia and China, and six pence for Europe and America.

DAMODAR K. MAVALANKAR,
Manager of the Theosophist.

SEEING BRIGHT LIGHT WITH CLOSED EYES

Our Brother P. T. Srinivasaingar of Negapatam, writes to ask:—

“Can you please explain the following phenomenon ?

“If a man closes his eyes, lets two fingers pass over them, presses the lower eyelids tightly with these fingers (meanwhile the eye being closed) and tries to see, then before 2' are over, a bright light begins to develop itself before his (is it mind's ?) eye.”

NOTE:—Our Brother Mr. Srinivasaingar does not seem to have read any works on Mesmerism. If he had, and if, moreover, he had witnessed personally Col. Olcott benumbing the limbs of his patients and incapacitating them, by his will-power, from opening their eyes, once that he had passed his hand over them, our Negapatam friend would have seen the *rationale* of the phenomenon he describes. The effect, he witnesses, is due to Auto-Magnatisation, pure and simple. Once that the eyes are closed and the mind, drawn away from all external objects of sense, is concentrated, what may appropriately be called the sixth sense, or “Siva's eye”—clairvoyant sight—is opened and the Astral Light, one of the correlations of *Akasa*, becomes perceptible. Those who are mediumistic can achieve this quicker than others and in some instances, on certain occasions, without any effort. But these effects will not be under the control of these peculiarly constituted people who become but passive agents of the elementals and the elementaries. He who desires to develop his psychological capacities has to practise self-Magnetisation and, becoming an active operator, has to subject the nature-forces to his WILL. It was with that view that the ancient Aryans enjoined the performance of the *Sandhya* Ceremony now so much neglected and misunderstood!

D. K. M.

Personal Items.

Col. H. S. Olcott, President-Founder of the Theosophical Society, has been doing very heavy work this year. Hardly had he returned to the Head-quarters from his Bengal tour of three months, when within a month he had to go to Ceylon. The report of his work there has already appeared in the last *Supplement*. Now he is engaged in the southern part of the Madras Presidency. Up to the date of this writing (9th August), he has already formed three new Branches, viz., at Trevandrum, Srivilliputtur and Negapatam, and visited two old ones, viz., Tinnevely and Madura. And yet, as will be seen from the programme of his tour in another column, he has to visit nearly half a dozen more places before coming up to Madras. And who knows what and how many more places may be added in the meantime to the list! Intimation of his having reached Trichinopoly has just been received in this office, and the printed notice, forwarded here, shows that the President was to lecture at that place on the 7th in the Town Hall. A later despatch shows how he was received and what an enthusiasm his lectures and, above all, his marvellous cures have created in that city.

After the above was in type further reports of the President's work were received, which will be found in another column.

BABU NIVARAN CHANDRA MUKERJEE, of Jubbulpore, a very devoted member of our Society, who travelled at his own expense with Colonel Olcott during his Bengal Tour, to act as his Private Secretary, and had thus opportunities of studying mesmerism practically—has been utilizing his knowledge in Jubbulpore. He writes to Colonel Olcott:—

“I am just now devoting myself to experiments in mesmerism. I have also made a few cures in epilepsy, hysteria, and pains of all sorts. At present I am restoring a lunatic to health and hope to cure him shortly. A patient suffering from nervous prostration has obtained complete relief from my treatment—I find this healing power gradually developing in me... I have also induced clairvoyance in two of my subjects. They can read books when their eyes are tightly shut and can see things at a distance.”

The account Nivaran Babu gives of a third clairvoyant's experiment is really very interesting, but we regret we cannot reproduce it here.

At Jubbulpore, our Brother has succeeded in forming a Branch Theosophical Society, the full particulars of which will appear in our next.

Munshi Damodar Das, B. A., F. T. S., being transferred from Aligarh to Lalitpore, our Branch Society at the former place has chosen, instead, Munshi Bakhtawar Lal, B. A., Head Master, M. A. O. College, and one of its active members, as the Secretary. The appointment has been approved by the President-Founder.

A Hindu informs us that at “the Sunday Morning Free School, held every Sunday morning at the house of Babu Rajnarayan Sinha, 91, Manicktola Street, Babu Mohini Mohan Chatterjee, M. A., B. L., Secretary to the Calcutta Theosophical Society, gives most interesting lectures on Hindu Religion and Shastras.”—*Indian Mirror*.

Our Brother Babu Kali Prosonno Mukerjee, Assistant Engineer of Beaulah, President of the Rajshahye Harmony Theosophical Society, is now on leave; and spares no pains to visit the various branches of Bengal and learn how they are working. His exertions in this direction must produce great good to the cause of Theosophy. There are many leading officers of our branches who would like to know how they can do justice to the responsibility they have taken upon themselves. Such would indeed do well to imitate Kali Babu. By so doing they can exhort other Branches as well as their own to work hard and point out how best to promote our cause.

Babu Baldeo Pershad, Head Master of the Normal School at Meerut, having been transferred on promotion to Lalitpore in the Jhansi Division, Pundit Bhagwan Chander, 3rd Master of the High School, has been elected Secretary of the Theosophical Society at Meerut in his place.

COL. OLCOTT'S LECTURES.

While going to press, the following notice has been received in this office:—

“By request, Col. Olcott will give for the benefit of the Hospital Fund, at the Breeks' Memorial School, two lectures of one hour each upon occult subjects to be chosen by the audience; dates as follow:—

Wednesday, the 29th August } AT 5 P. M. SHARP.
Saturday, the 1st September }

RESERVED SEATS Re 1: the rest free. The entire nett proceeds will be handed over to the Medical Officer in charge of the Hospital. TICKETS AT MISQUITH'S.”

OOTACAMUND, 27th August, 1883.

AN ENVIABLE DISINCARNATION.

THE death of our dear Brother Babu Jogendra Nath Basu Sarbadhikary, was the most curious death ever witnessed by any one, and I give, as desired, a few additional facts relating to it. The people of Bhangalpore never knew that Jogin was ill. Even myself, his most intimate friend, living within a distance of 200 yards from his house, learned of his indisposition only three hours before he died. He was born of a most respectable family, which, though Kyastha by caste, is renowned for Sanskrit learning from time immemorial. His father is a great Vedantist, and a most experienced physician in Bengal and Behar. Amidst a large number of brothers and sisters, Jogendra Nath lived and died a holy man. The origin of his birth is no less curious. At an advanced age, his mother, who having had no children, was anxious to get a son, received a *mantra* from his father, who advised her to meditate over it for a certain period. Having done so, within a short period, she dreamt that Mahadeb Shomeshur came and said that a son of a dark complexion would be born to her.

As given in his obituary, Jogendra got fever while doing his duty in the District Judge's Court, on Thursday the 5th July. On Friday he was better. On Saturday he got a relapse. On Sunday the attack was trifling, and on Monday—he died. At 9-30 A. M. he began to perspire very profusely, and his pulse was found very low, when some Kabirajee

medicine was given for the first time. Though his father is himself a great physician, he preferred putting the case into the hands of allopathic physicians. Neither I nor any other experienced doctor could be of any service to him, as we came too late. The physician who first saw him, about 11 A. M., diagnosed the case as simple fever, and prescribed quinine. When the doctor had left, Jogendra Nath told his father that "the doctor seemed to be an irreligious man and could not understand his disease." He had neither pain in any part of the body, nor had he once felt thirsty. He was neither delirious for a single moment, nor were there any complications whatever. Consciousness never left him. At 12 noon he suddenly spoke to his mother thus:—"Mother! Do not think that I am dying, but the Mahatmas from the Himalayan Mountains have come to take me. They are present in my room. I will presently accompany them to their home to learn Yog" (which he had zealously practised for the last two months). "Mother! give me *bidai* (a farewell) as I am going away with the Rishis, and will never return to this *Manusha loka*! The change that is coming over me will look like death in your sight—but it will be so only in appearance. In reality there will be no death for me. I will only ascend into the *Sharqa loka*. Mother! I say, these are grand truths... Don't think I am hallucinated... You must believe me, when I give you every tangible proof that I am not delirious. I recognize you all (pointing with his finger). Here is my father—here you are, my dear mother—here is brother Norendra—there is Binode's mother... and now—mother, will you believe me? Will you feel sure now, when I tell you that I am not raving when I say that I am in the midst of the Rishis... I see them so vividly.* Oh, why can't you see them! Mother! a few hours more, and I will be off."

His frightened father then brought his Assistant *Kabiraj* (doctor) whom Jogendra Nath addressed thus:—"Master *Kabiraj*! I wish to put some questions to you, if you are pleased to answer them."

The questions were then offered, and they were all drawn from the *Theosophist* and in reference to the Himalayan Brothers. *Kabiraj* said, in reply, that he could not answer all this, without first thinking over the questions. To which Jogendra Nath remarked: "Yes, it will take time to answer." So saying, with eyes half-closed, he fell into deep meditation. To *Kabiraj's* exclamation:—"Why, Jogendra Nath, your eyes seem to be hypnotic!"—he replied,—"I am in the state of communion," and remained quite still for half an hour, or so. Then another doctor, a Brahmo, entered, and Jogendra Nath addressed him thus:—"Nocoor Babu, you are a Brahmo. Have you no faith at all in the existence of the Himalayan Brothers? If so, I will give you a proof of their existence before I depart from here." The doctor prescribing some medicine, Jogendra said to him:—"I don't require any medicine. I have no disease at all;" which seemed true to a letter. And now he wished that all the members of the house should come near him. He took leave of each of them, and expressed regret at not seeing there his dear brother Opendra Nath, his "Yogi brother Open," who was out on his office duty. Making his father come very close to him, he whispered to him:—"Father! I have never revealed my mind to you, and so you thought me a *Pashund* (wretched, sinful) son. Is it not a fact, father? But I am not a *Pashund*—but a dutiful son... Dear Father! I am *Narayan*—you are very fortunate, that I should have been born your son." (Here he thrice repeated "I am *Narayan*"). † "I see *Narayan* within your eyes. I speak the truth. I do see *Narayan* within your eyes." ‡ Now he repeated several times the following mantras of his jap, putting his hand over his head "*Narayana para Veda—Narayana parakshara—Narayana para Mookti—Narayana para gatih*" ¶

He spoke no more. He appeared as if in a state of *samadhi*, though evidently conscious within. At 5 p. m. when his brother Opendra Nath came from his office and addressed

* This he repeated four or five times.

† Which only means "I have become a spirit (*purusha*)," i. e., a disembodied man. The sacred formula: *Om namo Nārāyānya* taught in the *Nārāyan Upanishad* (64) has a secret meaning known only to the initiates:—*Ed.*

‡ In the *Chhandogyopanishad* Brahma explained to Indra that the Parasha in the Chakshu (eye) is *atma*. But this, Jogendra had never heard from any one.—*L. M. G.*

¶ Our brother may be now repeating, for all the scoffers know, the formula taught in the first two *adhyāyas* of the *Chhandogyopanishad*. We mean the two missing *genuine adhyāyas* out of the set of ten which composed originally this *Brahmana*, of which the world knows only sight.—*Ed.*

him—our Jogendra opened his eyes and looked at him. He remained conscious to the last moment. Whenever any medicine was forcibly poured into his mouth, he threw it out. Not a tear in his eyes. His face looked calm and meditative..... During the few hours of sickness which preceded death (a sickness that he denied to the last), he never took any concern in or mentioned worldly matters. He passed away imperceptibly to those present, with a calm smile on his face, and brilliant eyes. His body was hot for hours after his death. I was present when he was burnt, the cremation taking place after midnight. He died at the age of 29.

LADLI M. GHOSE.

P. S.—A curious dream was dreamt by a friend of Jogendra Nath at the time when he was being burnt. He had hardly and merely heard of his death and knew nothing more. He dreamt that Jogendra Nath appeared before him and asked him to brush his hair for him. No sooner had the friend complied with the request than lots of *Jattas* (clotted hair) came out of his head, and on his brow amidst ash marks was written the word "Kailas," (Heaven; commonly applied to the abode of *Siva*). Then he took his *māla* and fled away high into the upper region in the shape of a bird.

L. M. G.

EXTRACT FROM THE PROCEEDING BOOK OF THE LADIES' THEOSOPHICAL SOCIETY, CALCUTTA.

At a meeting of the Ladies' Theosophical Society, held at Calcutta on the 1st of July 1883, seven members were present.

In the absence of the President, Mrs. Ghosal, as Vice-President, presided.

Mrs. Ghosal as Secretary to the Society brought to the notice of the members of her having received a Circular letter from the Head-Quarters asking the opinion of the members of this branch regarding the date to be fixed for the celebration of the next anniversary of the Parent Society, &c. &c.

None of the members present thought that they would be able to go to Madras on the occasion. After deciding that a letter of congratulation should be sent to Head-Quarters at the time, any further consideration of the subject was postponed for a future date.

According to the instructions of the President-Founder, two papers, written by Mrs. Ghosal for children's religious instruction were read by her, which were approved of by those Members of the Committee (appointed by the President-Founder for preparing, selecting and publishing such writings) who were present at the meeting, and ordered to be printed when funds would be available for the purpose.

S. M. Baranuseo Mazumdar, a candidate for accepting whom orders had already been received from the President-Founder while here, was this day initiated by Mrs. Ghosal.

At the close there was some general conversation on Theosophical matters, after which the Meeting was dissolved.

SWARNA KUMARI DEVI (GHOSAL),

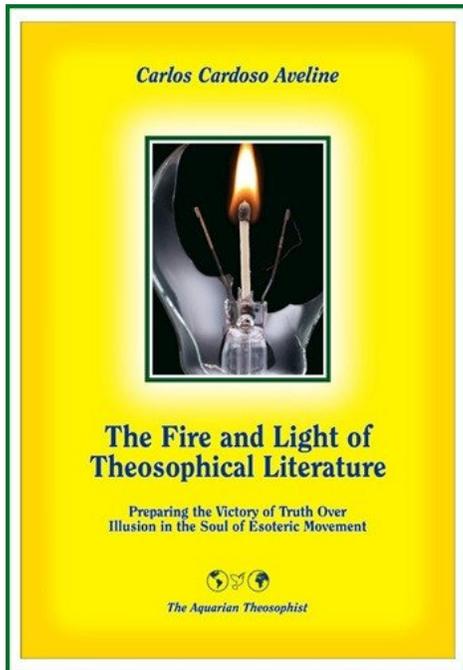
Secretary.

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In September 2016, after a careful analysis of the state of the esoteric movement worldwide, a group of students decided to form the **Independent Lodge of Theosophists**. Two of the priorities adopted by the **ILT** are learning from the past and building a better future.

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On the role of the esoteric movement in the ethical awakening of mankind during the 21st century, see the book “**The Fire and Light of Theosophical Literature**”, by Carlos Cardoso Aveline.



Published in 2013 by **The Aquarian Theosophist**, the volume has 255 pages and can be obtained through Amazon Books.

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