

THE THEOSOPHIST

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EMBRACING MESMERISM, SPIRITUALISM, AND OTHER SECRET SCIENCES.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

ALLEGED DEATH OF M. De BOURBON, F. T. S.

FROM the London *Standard* we learn of the decease at Breda, in Holland, of M. Adelberth de Bourbon, the esteemed and zealous Secretary of the *Post Nubila Lux Theosophical Society*, whose seat is at the Hague. As no confirmatory intelligence has as yet reached the Head-quarters from Mr. Pomm, the branch President, we cling to the hope that it may be a false report. M. de Bourbon, whose late father is described as "Duke of Normandy, son of his late Majesty Louis XVI, King of France, and of her Imperial and Royal Highness Marie Antoinette, Archduchess of Austria, Queen of France," was one of our most zealous European colleagues. His active interest in our movement resulted in the formation of the Holland Branch. He was an officer in the Body-guard of H. M. the King of Holland. His father is believed to have been the young Dauphin, whom the official records of the Bastille affirm to have died in that grim state-prison, but whose escape by the help of the Count de Frotte, is most probable. If any weight is to be attached to family resemblances, then assuredly our deeply lamented, if indeed deceased—Brother must have been a true scion of the French blood-royal, for his resemblance to the Bourbons is unmistakably noticeable in the portrait he kindly sent us a few months ago. Nothing seems better established than the fact that the son of the unfortunate Louis XVI and Marie Antoinette did not die in the Bastille. We still hope against hope and, in case the sad news be verified, would feel thankful to the President of the *Post Nubila Lux T. S.*, to put an end to our perplexity.

INTRO-VERSION OF MENTAL VISION.

SOME interesting experiments have recently been tried by Mr. F. W. H. Myers and his colleagues of the Psychic Research Society of London, which, if properly examined, are capable of yielding highly important results. The experiments referred to were on their publication widely commented upon by the newspaper Press. With the details of these we are not at present concerned; it will suffice for our purpose to state for the benefit of readers unacquainted with the experiments, that in a very large majority of cases, too numerous to be the result of mere chance, it was found that the thought-reading sensitive obtained but an inverted mental picture of the object given him to read. A piece of paper, containing the representation of an arrow, was held before a carefully blind-folded thought-reader and its position constantly changed, the thought-reader being requested to mentally see the arrow at

each turn. In these circumstances it was found that when the arrow-head pointed to the right, it was read off as pointing to the left, and so on. This led some sapient journalists to imagine that there was a mirage in the inner as well as on the outer plane of optical sensation. But the real explanation of the phenomenon lies deeper.

It is well known that an object as seen by us and its image on the retina of the eye, are not exactly the same in position, but quite the reverse. How the image of an object on the retina is inverted in sensation, is a mystery which physical science is admittedly incapable of solving. Western metaphysics too, without regard to this point, hardly fares any better; there are as many theories as there are metaphysicians. Reid, Hamilton and others of that school but flounder in a bog of speculation. The only philosopher who has obtained a glimpse of the truth is the idealist Berkeley, who, to the extreme regret of all students of the true philosophy, could not get beyond theological Christianity, in spite of all his brilliant intuitions. A child, says Berkeley, does really see a thing inverted from our stand-point; to touch its head it stretches out its hands in the same direction of its body as we do of ours to reach our feet. Repeated failures in this direction give experience and lead to the correction of the notions born of one sense by those derived through another; the sensations of distance and solidity are produced in the same way.

The application of this knowledge to the above mentioned experiments of the Psychic Research Society will lead to very striking results. If the trained adept is a person who has developed all his interior faculties, and is on the psychic plane in the full possession of his senses, the individual, who accidentally, that is without occult training, gains the inner sight, is in the position of a helpless child—a sport of the freaks of one isolated inner sense. This will throw a flood of light on the untrustworthy character of the ordinary untrained seer. Such was the case with the sensitives with whom Mr. Myers and his colleagues experimented. There are instances, however, when the correction of one sense by another takes place involuntarily and accurate results are brought out. When the sensitive reads the thoughts in a man's mind, this correction is not required, for the will of the thinker shoots the thoughts, as it were, straight into the mind of the sensitive. The introversion under notice will, moreover, be found to take place only in the instance of such images which cannot be affected by the ordinary sense-experience of the sensitive. To take the image of a dog for instance; when the sensitive perceives it as existing in the mind of a person or on a piece of paper, it may appear distorted to the inner perception of the sensitive, but his physical experience would always correct it. But this introversion is sure to take place when the direction faced by the dog is the subject of investigation. A difficulty may here suggest itself with regard to the names of persons or the words, thought of for the sensitive's reading. But allowance must in such cases be made for the operation of

the thinker's will, which forces the thought into the sensitive's mind, and thereby renders the process of introversion unnecessary. It is abundantly clear from this that the best way of studying these phenomena is when only one set of will-power, that of the sensitive, is in play. This takes place always when the object the sensitive is to read, is independent of the will of any other person, as in the case of its being represented on paper or any other thing of the kind.

Applying the same law to dreams, we can find the rationale of the popular superstition that facts are generally inverted in dreams. To dream of something good is generally taken to be the precursor of something evil. In the exceptional cases in which dreams have been found to be prophetic, the dreamer was either affected by another's will or under the operation of some disturbing forces, which cannot be calculated except for each particular case.

In this connection another very important psychic phenomenon may be noticed. Instances are too numerous and too well-authenticated to be amenable to dispute, in which an occurrence at a distance, for instance the death of a person, has pictured itself to the mental vision of one interested in the occurrence. In such cases the double of the dying man appears even at a great distance and becomes visible usually to his friend only, but instances are not rare when the double is seen by a number of persons. The former case comes within the class of cases under consideration, as the concentrated thought of the dying man is clairvoyantly seen by the friend and the erect imago is produced by the operation of the dying man's will-energy, while the latter is the appearance of the genuine *mâyavirupa*, and therefore not governed by the law under discussion.

(Continued from the last Number.)

THE BEST FOOD FOR MAN.

BY MRS. KINGSFORD, M. D., F. T. S.,

President of the "London Lodge," Theosophical Society.

I HAVE said that the French peasantry live much more in accordance with the dictates of Nature than do the English, and that consequently they are, as a rule, far more prosperous and well off. It is a very rare thing indeed for a French peasant to be destitute in his old age, because although his wages are not nearly so high as in this country, they are much more economically spent, and thrift is looked upon as a cardinal virtue. Hence there is no necessity in France for the unhappy Poor-law system which is the bane of this country, and industrious and frugal householders are not compelled to pay exorbitant taxes for the support of persons who have laid by nothing for themselves. Many of the French peasants have told me how they live. Flesh-meat is so rare on their tables, that, as a rule, it is only eaten two or three times a year, but they take plenty of cheese, coarse bread, vegetable soups and savoury omelettes. On diet like this, with cider to drink, they manage to bring up families of robust healthy children, to make their homes comfortable, and to lay by savings, sufficient to provide for the old folks when past work. Nor is this the case only in France. It is general all over the greater part of the civilized world. The diet of the Swiss, of the Belgian, the Prussian, the Bavarian, Saxon, Russian, Spanish, Italian, Pomeranian, Norwegian and Swedish agricultural labourers is almost entirely devoid of flesh-meat. And, as a rule, other things being equal, their vital force and constitution are superior to those of their English brethren, their unstimulating and wholesome food enabling them to work with ease to an advanced age. And here I should like to call attention to a matter of much importance in gauging the extent and quality of vital strength. It should be borne in mind that the proper test of strength is its capacity for endurance. Mere feats of strength are valueless as tests

of vital power. The question at issue is not—'How much can a man do in a day?' but 'How much can he do in a life-time?' It is sometimes said by superficial people,—'Beef and beer will enable you to get through a better day's work than oatmeal or peas pudding.' This may be true, generally speaking, because flesh meat and fermented drinks are both stimulants of the nerves, and under their influence the machinery of the body runs at a faster and more violent rate. But the beef-eater and beer-drinker will probably break down at fifty-five or sixty years of age, because his vitality has been exhausted by forced work in excess of its natural and normal capacity, while the abstainer from these exciting aliments will be a hale man with work in him yet at eighty. It is the old story of the hare and the tortoise.

So then there are three distinct claims established for economy, on the part of the diet without flesh-food:—First, it is the most economical as regards the relation between the Land and the People, viz.:—cultivated land yielding corn, roots and vegetables will support a population at least three or four times larger than the same extent of soil laid down in pasture; and this for a two-fold reason, because land under cultivation affords work and wages to a large number of hands,—which must otherwise get employment across the seas,—and because also its produce trebles or quadruples that of land devoted to cattle-grazing.

Secondly, a non-flesh diet is the most economical, as regards housekeeping. A shilling's worth of oatmeal with fruit and good vegetables will yield as much nourishment and satisfy the appetite better than five shillings' worth of flesh; and if we assume that, on the average, the population of the United Kingdom were to reduce their consumption of animal food by only £1 a week per head, it would give a saving of 10 or 12 million pounds sterling a year. A vegetable dietary, to which we may add cheese, milk, butter and eggs, costs three times less than a mixed dietary of flesh and vegetables.

Thirdly, the reformed diet is more economical as regards human life and strength. Even if you are fortunate enough to escape suffering and disease from some of the horrible disorders to which we have seen flesh-eaters, especially among the poorer classes, are liable, you will probably have to pay with premature infirmity and shortened life the penalty exacted for indulgence in unnatural food. If you burn your candle at both ends, you must not expect the material to last so long as it otherwise would.

I may add to these three important economies, a fourth, which is worth your serious consideration.

The costliest and the commonest vice in the United Kingdom, especially among the poorer classes, is the vice of drink. And it is the invariable accompaniment of flesh-eating. Strong meats and strong drinks always go together. There is in flesh-food, a principle, variously named by medical authorities, which causes a certain irritable condition of the interior coats of the stomach and intestines, and provokes a desire for stimulating drink. This fact is so well known in institutions for the cure of dipsomania, or drunkenness, that in most bad cases, abstinence from flesh-foods is enjoined, and in one establishment, unusually successful in its treatment (Dansville, U. S.) no patient entering the hospital is allowed, on any account, during the whole of his residence there, to eat flesh-meat. In fact, we have only to walk down a street in the poorer quarters of a town, to see how public-houses or gin palaces abound; and it has many times been pointed out by able observers that the proximity of slaughter-houses, placed as they invariably are, in the low quarters of a town, incites the inhabitants around to drink to an unusual extent. The frequency of crime as the immediate or proximate result of drinking habits, seems to indicate that could we but reach the mainspring of this national curse and arrest its action, we should go far towards arresting

altogether the more serious crimes of the country. Any one who will collect for a week or more the instances appearing at the Police Courts, of what are known as crimes of violence, wife and baby murder, savage assaults and suicide, will see that almost all of them are due to drink. This is an admitted fact; but it is not so generally admitted that the way to the gin palace is through the butcher's shop. Vegetarians never drink to excess. Not all are abstainers on principle from alcohol, many take an occasional glass of wine or beer, but none drink to excess, because their food, being succulent and unstimulating, does not give rise to thirst. What an economy would the adoption of such a diet prove in houses where half the week's earnings now go to buy liquor! Sometime ago a working-man at Manchester made an effective temperance address in the public street. In his hands he held a loaf of bread and a knife. The loaf represented the wages of the working-man. First he cut off a moderate slice. 'This,' said he, 'is what you give to the city government.' He then cut off a more generous slice,—'and this,' he went on, 'is what you give to the general government.' Then, with a vigorous flourish of his carving knife, he cut off three-quarters of the whole loaf.

'This,' he said, 'you give to the brewer and to the public house.' 'And this,' he concluded, shewing the thin slice which remained, 'you keep to support yourselves, your families, and to pay the rent.'

Now, perhaps some of you, who are not used to vegetarian ways, may be wondering what non-flesh eaters have for dinner. Well, they have a much larger variety of dishes than eaters of beef, mutton and pork. But the diet of the vegetarian is a scientific diet, and either knowledge or experience must teach him the nutritive values of food stuffs, before he can make a wholesome and frugal use of them. All foods contain certain elements necessary to the building up of the material and the renewal of the force of the body, but these elements are contained in very different proportions in various foods. Scientific men have divided the nutritive properties of food into two categories which include respectively,—Tissue-forming substances, and Force or Heat-forming substances. They call the first Nitrogenous, and the second, Carbonaceous. Now both these necessary kinds of food are abundant in the vegetable kingdom, and proportionately to the weight, there is a great deal more of them to be got out of farinaceous and leguminous matter than out of dead flesh. An adult man in good health, says Dr. Lyon Playfair, requires every day four ounces of nitrogenous or flesh-forming substance, and ten or eleven of carbonaceous or heat-and force-giving substance. He can get these elements of nutrition out of bread, oatmeal, pease, cheese, and vegetables at a cost more than less by half that of the butcher's meat necessary to furnish the same amount of nourishment. It is chemically and physiologically demonstrated that no property whatever, beyond that of stimulation, exists in flesh-meat that is not to be found in vegetable food, and that, therefore, it is a terrible error to suppose flesh-meat to be more strengthening than other aliments. It is, in fact, the reverse which is the case, for the quantity of nutriment contained in corn-meal is, for every hundred parts, more than double, sometimes treble—that contained in the same quantity of butcher's meat. The most nutritious and strengthening of all foods are the grains,—the fruit of the cereals,—wheat, oats, barley, rye, rice, maize, and such mealy vegetables as beans, haricots, pease, lentils, and their kind. All sorts of fruit are rich in carbo-hydrates, or sugary food, which, according to many medical authorities, is the most necessary of all to the human system. Dr. Playfair puts down the daily proportion of sugary food necessary to an adult man at 18 ounces, that is more than four times the amount of nitrogenous food requisite. This indispensable item cannot be got out of flesh-meat *at all*, but it is plentiful in table vegetables,

such as potatoes, beet root, tomato, cauliflower, turnips, carrots, parsnips, and so on. The Vegetarian Society has issued a series of excellent little Cookery books, varying in price from half a crown to a penny, giving *recipés* for any number of good cheap meals, without fish, flesh or fowl. You cannot do better than study these, if you wish to live economically, and purely, and to bring healthy children into the world.

Most of the diseases which fill our hospitals are self-induced, having their cause in debauched habits, sometimes aggravated by hereditary malady. Children are born blind, or ricketty, or scrofulous, or tuberculous or idiotic, on account of the feeding and drinking habits of their parents. They are bred up under circumstances of incessant vice and misery, and they suck gin with their mother's milk. Hardly weaned, they are given pork and offal for food; their bones give way, their flesh ulcerates, the mothers and the parish doctor together make matters worse by the administration of drugs, and at length the wretched little sufferers, masses of disease and uncleanness, are brought to the hospital. Or, already vitiated in childhood, the average man or woman of the poorer class, ignorant of the laws of health, and of the construction of the human body, continues in the way in which his or her early years were bent, and accumulates disease by constant recourse to that which originally caused it, until, at forty or fifty years of age, the pauper ward or the hospital bed receives the unhappy patient, incurably afflicted with some organic complaint. It is simply frightful to the educated mind to hear the confessions of some of these poor bed-ridden creatures. When a student in the hospitals, I was often unable to credit their accounts of the quantities and kinds of strong drinks they had swallowed on a daily average, while in work. The question of diet,—what we ought to eat and drink—is the question which underlies everything else and affords the key to the cause of all the accumulation of suffering and moral evil which we meet in poor districts, and especially in cities. Hygiene and morals go hand in hand and are inseparable, just as body and mind make one person, so intimately welded together, that neither good nor harm can be done to the one without affecting the other. This consideration brings me to the most important of all the aspects of flesh-eating, viz., its immoral tendency. We have seen one of its indirectly immoral results in the fondness it sets up for strong drink, but I am now about to speak of the degrading and barbarous nature of the habit itself, as it affects the national customs, manners and tone of thought.

It needs no very great penetration to see what harm the proximity of slaughter-houses, and the loathsome surroundings of the trade must do in the poorer quarters of towns,—the only parts in which these places are to be found. The rich and refined classes shut these things out of sight and hearing, but they are forced upon the poor, and their results are potent for evil. How is it possible to teach poor children the duties of humane treatment of dumb creatures and of tenderness to beasts of burden, when their infancy and youth are spent in familiarity with the scenes which surround the slaughter house, and while they are taught to look upon these institutions and on all they involve, as lawful right, and necessary to man? It is heart-rending to be in the vicinity of the shambles of a large town, when its victims are being driven in. Bewildered oxen, foot-sore, galled and bruised, sheep with frightened faces, scared at the baying of dogs and the sticks and goads so freely wielded by the roughs who drive them,—little brown-eyed calves, for whose loss the patient mother cows are lowing in the homestead;—all the sad terrible procession of sacrifice that enters every city at dawn to feed the human multitude that calls itself civilized,—these are the sights upon which the early-rising children of the poor are educated. And a little later in the morning may be heard from within the slaughter-house the cries of the dying, and the thud of

the pole axe upon the brow of some innocent miserable beast, and the gutters begin to run with blood; and presently the gates of the slaughter yard open, and out comes a cart or two laden with pailfuls of blood and brains, and fresh skins, reeking with the horrible odour of violent death. Are spectacles and sounds like these fit for the eyes and ears of little children, or indeed for any human creature young or old? It is useless to urge that the Bible justifies the slaughter of animals for food. The Bible seems to sanction a great many practices which modern civilisation and philosophy have unanimously condemned, and which have been made penal offences in all western codes of law. Such, for instance, are the practices of polygamy and of slavery, which are not only sanctioned in the Bible, but are in some cases, positively enjoined. Even murder itself appears to be vindicated in some parts of the old Testament, as are also many revengeful and cruel acts. No civilised general in these days would dream of conducting warfare as Joshua, as Deborah, as Samual, or as David conducted it—such deeds as theirs would be justly held to sully the brightest valour; no minister of religion in our times could endure to redden his hands daily with the blood of scores of lambs, doves and oxen; no average man, woman or child, could be induced to assist in stoning to death an unfortunate 'fallen woman,' or a lad who had disobeyed his parents or used strong language. Yet these are some of the practices, commended and inculcated in the Bible, and justifiable on the same grounds as the practice of flesh-eating.

But the Hebrew Bible is not the only sacred Book in the World. Other 'holy Scriptures,' known as the Vedas, the Puranas, the Tripitaka, and the Dhammapada, which form the Canon of the religions professed by the largest part of mankind, enjoin abstinence from flesh-food upon all religious persons and extend the command, 'Thou shalt not kill' to all creatures, human and animal, which are not noxious and dangerous to the interests of peace and order. In regard to this subject, the Archbishop of Canterbury, at the annual meeting of the Church Missionary Society on May 1st of the present year (1883), said:—

'There are beautiful fruits belonging to the ancient civilisations of the East which we shall work into our Gospel, and our children, ages and generations hence, will wonder how we found the Gospel quite complete without them. Take such a noble thought as the Buddhist thought of the perfect sacredness of Life, how everything that lives, down to the more animated dust, is a sacred thing. The Buddhist sees the difference between life and everything else that God has made, and it gives to him a tenderness and a sweetness, and a power of union with the creation, which when we have apprehended it will enable us to see better and deeper and nobler meanings in St. Paul's eighth chapter to the Romans.'

These are good words of the Archbishop's, and worthy of our serious thoughtfulness. It is not the letter, but the spirit of the Bible which is our true guide. The letter is subject to error, it belongs to the things of time, and has become the stumbling-block of the critics; but the spirit is the true Word of God; it is catholic, vital, and progressive. It is always *with us*, leading us into all truth, as we are able to bear it; but the letter is behind us and behind the age, it is dead, and killeth all who make an idol of it.

(To be continued.)

WHAT SCIENTIFIC RUSSIA KNOWS OF CEYLON.

At various times, already, we had an opportunity of learning from the reports of the Moscow "Society of the Lovers of Natural Sciences," how careless are its members, when receiving information from various travellers, to verify their statements. These statements are often of the most grotesque character, and based upon no better evidence than hearsay. Thus, several papers were read, of late, in the Ethnological Department of the Society about Ceylon, based upon no securer data than the foolish

gossip of the religious opponents of Buddhism. We found recently in one of such reports, generally published by the *Moscow Gazette*, the curious statement that *the two-thirds* of the Singhalese were Roman Catholics, an error obviously based on the fact that they, our friends of Gallo and Colombo, are mostly known as "Dons," "Silvas," "Pereiras" and "Fernandezes." Then we were told that they were divided into several *sects*, the two most prominent of which were the Singhalese proper or the *Tchinkal* (?) and the *Tombis* (!!!)—the latter appellation being a nickname among Mussulmans, we believe. And now, owing to the learned efforts of an eminent physician, V. N. Bensenger, of Moscow, we receive another startling information. "The Singhalese," we are assured, "so minutely described by Ernst Hæckel, the German naturalist, offer an interesting feature of polyandry: the marriage of several brothers to one woman being of the most common and every day occurrence." (*Report of the "Society of the Lovers of Natural Sciences" of Novr. 21. See Moscow Gazette, No. 326.*)

We are not taken any further into the learned doctor's confidence, and thus feel unable to decide to whom we shall offer the palm for this *historical* information: is it to Dr. Ernst Hæckel, or the great Dr. Bensenger himself? Moscow must be a queer place for dreaming ethno-ethnological dreams.

(Continued from the double December-January Number.)
POST-MORTEM RISE OF TEMPERATURE.

BY LEOPOLD SALZER, M.D., F. T. S.

LET us study for a moment the life and death of a muscle. When a living muscle is made to contract, oxygen is absorbed and carbonic acid is set free; muscular contraction, as a consequence, is invariably accompanied by heat production; and there can hardly be any doubt that the heat thus set free is the product of chemical changes within the muscle. In fact a muscle may be likened to a steam-engine in which combustion of a certain amount of material gives rise to the development of energy in two forms: as heat and as movement. A similar process of combustion is however carried on in every living muscle, even when at rest; so that a living muscle is looked upon, and rightly so, as a constant heat producer, the heat-production being only less in degree when at rest, than when at work. And what becomes of a muscle in the case its supply of oxygen be withdrawn, the blood circulating within its tissue being rendered venous? In that case, experience teaches, that the venous blood acts in a measure as a foreign body, stimulating, for a time, the muscle to contraction; and when that contraction has ceased, then the irritability of the muscle is lost; it ceases to respond to stimulation of any kind. Production of heat is then a necessary companion both of muscular contraction and muscular contractility.

Since there is then no muscular irritability without simultaneous heat-production, we are fairly entitled to say that the former depends upon the latter. On the other hand it may be fairly said that muscular irritability depends upon a certain molecular state, and that with the departure of irritability the molecular state of the muscle is changed. There can then be no further doubt that the molecular state upon which the irritability of the muscle depends, is the result of work done by heat. In the case of a muscle in contraction we have seen before, that the heat produced gives rise to a development of energy in two forms: as heat and as movement. In the case of a muscle at rest, the heat developed gives no less rise to two forms of energy: to heat and to molecular work.

Elasticity and extensibility of muscular substance are two other vital properties, the maintenance of which, like that of irritability, depends upon molecular work, performed by heat.

Now all these properties gradually cease with the approach of, and shortly after, death. Muscular irritability diminishes with the setting in of *rigor mortis*, and when the same is complete, irritability has ceased to exist. Something similar occurs with regard to elasticity and extensibility. The dead muscle, for instance, when extended, does not return to its previous length. There was then a certain amount of energy latent during life, in the shape of molecular work, which is gradually set free by death, and, in obedience to the law of Conservation of Forces, makes its appearance in another form of energy—in the form of heat.

What has been said with regard to muscles, might, by a somewhat analogous reasoning, be applied to all the other tissues of the body; for irritability is common to all living tissue, although the mode of its manifestation differs with every organ. Then there are the centres of automatic activity seated within the spinal column; there is further a constant activity of unconscious cerebration going on during life; all this represents a certain amount of potential energy, which is liberated in consequence of death in the form of heat. The *post-mortem* rise in temperature is as little perplexing a phenomenon to me, as the phenomenon of a liquid body giving out heat during the process of solidification would be to any one acquainted with the laws of physics.

Of course what I have said in explanation of the *post-mortem* rise in temperature, refers to the period preceding the setting in of *rigor mortis*; for with the same, there is ample ground for increase of heat, as muscular contraction, or, as Carpenter correctly states it, the passage of a muscle into the state of contraction, is under all circumstances connected with heat-production.

All this may yet be far from explaining the extraordinary *post-mortem* rise of temperature in cholera, yellow fever,—and tetanus-subjects. But unless we learn first to understand the nature of the ordinary phenomenon, it would be a hopeless task to speculate upon some of its exceptional phases.

As to the extraordinary amount of heat evolved in the case of cholera victims, I must say the difficulty with me is not so much to understand, why there is a *post-mortem* rise in temperature, but why there should be a considerable fall of temperature during the whole course of the disease, seeing that the same is generally accompanied by spasmodic muscular contraction, and knowing as we do that such contractions are always attended by evolution of heat, in fact are looked upon as the chief caloric source of the living body.

Tetanus is associated with a temperature as high as 3° to 4° above the normal standard, owing to this very state of muscular contraction; why should then cholera be characterised by a temperature below the normal standard? The only explanation I am able to suggest consists in the following considerations.

True as it is that a muscle may be likened to steam engine, in which the combustion of a certain amount of material gives rise to the development of energy in two forms: as heat and as movement; the relation between the amount of energy set free as heat and that set free as mechanical work, is in the case of a muscle, not under all circumstances the same. The proportion between heat and work varies moreover to such an extent that the work amounts in some cases to one-fourth and in other cases to one twenty-fourth of the total energy set free by the chemical process of oxydation within the muscle.* Muscular contraction can then, under certain circumstances, be carried on more or less economically, that is to say, a comparatively small amount of chemical change, in other words a comparatively small quantity of liberated energy, may be made to effect a considerable amount of muscular contraction, provided the energy liberated be mostly utilised in the form of movement (contraction), and that as little as possible be allowed to come out in the form of heat.

Now it appears to me that in this fact lies an unthought of explanation, at least a partial, or if you like, additional explanation of the phenomenon known as the maintenance of the mean temperature in warm-blooded animals. As you are aware, gentlemen, warm-blooded animals maintain, under all varieties of atmospheric temperature, the same degree of body-heat; and there are various contrivances within the organism which contribute to the keeping up of an equable temperature within certain limits. Foremost of them are such arrangements as regulate the *elimination* of heat. Increased temperature causes dilatation of the small arteries of the skin, whereby more blood is made to circulate at the surface of the body, which leads to an increased loss of heat by conduction and radiation. The secretion of sweat is, moreover, either occasioned or increased in quantity by an increased fulness of the vessels of the skin, and the rapidly evaporated sweat consumes an extraordinary amount of heat. Then there are such arrangements as exert their action in regulating the *production* of heat. Cold increases the feeling of hunger, and increased consumption of food augments the production of heat. Then again when the body is exposed to cold the need for muscular exertion is felt, and this raises the temperature.

Now the very fact that increased muscular action—voluntary or involuntary—augments the body temperature, necessarily implies that during the act of muscular contraction more heat is produced than is consumed by its being converted into mechanical work. The proportion between the two, between the energy liberated as heat and the energy liberated as work, depends, as we have seen before, on various circumstances. Is it then not natural to expect that the maintenance of the mean temperature in warm-blooded animals should, at least partly, be owing to a certain adjustment of the before-mentioned proportions. There evidently exists some regulating agency within the living body of warm-blooded animals, by which production and elimination of heat is constantly balanced; and although the exact seat of that agency may not have been as yet clearly pointed out, there is perfect unanimity between physiologists that such a regulating centre does exist. Such being the case, it would be strange, should the proportions between muscular energy liberated in form of heat, and muscular energy liberated in form of work, not fall under the regulating administration of the caloric centre.

(To be continued.)

SPIRIT GUARDIANSHIP, OR WHAT?

UNDER this heading Dr. Rohner of Benalla writes in the *Harbinger of Light* the following:—

In the issue of the 18th August, 1883, *Religio-Philosophical Journal*, I read the following:—"Recently, a party from Texas, consisting of father, mother, and four children, took passage with Conductor Minor at St. Louis, bound for Indianapolis. A short distance the other side of Pana, Illinois, one of the children walked out on the rear platform while asleep, the other occupants of the car paying no attention to the child's movements. The train was running at the rate of forty miles an hour, and when the attention of the Conductor was called to the fact that the child had gone out on the platform, he instituted search and found it missing. The parents were frantic when notified of the child's disappearance, and at Pana a party of section hands were sent back on a hand-car to search for traces of the missing child. About three miles from the city they found the little one lying beside the track, and picked it up for dead, but on being spoken to and shaken a little it awoke, and the discovery was made that it had been asleep all the time, and was entirely unconscious of what had happened. The youngster was not even badly bruised, and was returned to its parents in good order. Conductor Minor is positive that the train was going at the rate of forty miles an hour when the sleeping child fell off, and its escape is most *miraculous*."

Here ends the story as reported by the *Indianapolis Journal*, and its conclusion is truly *miraculous*! I thought the

* See M. Forster's *Text Book of Physiology*, London, Macmillan & Co., 1883. P. 67.

age of miracles was past, but I am evidently mistaken, so easy does it seem to people to explain extraordinary occurrences on the principle of miracle.

Well, I met professionally with similar miracles in my life; one of which took place in 1861, in a place called Wallace's Gully, near Chiltern, where a miner had fallen down a shaft about one hundred feet deep. The messenger who fetched me to the scene of the catastrophe never expected to see his mate alive again in this world, but his astonishment as well as mine may be more easily imagined than described when on our arrival at the spot we found the man walking about none the worse for his *too facilis descensus averni*. What saved the man's life, answer, a miracle!

Not many months ago a child, about four years old, fell out of one of the cars running on the Shepparton line, Victoria. The child had been leaning with its back against the door of the carriage, which was not properly shut, and consequently fell out. The train was running at the rate of about twenty-five miles an hour at the time of the accident; but when the train had been brought to a standstill in order to recover the child, the poor little thing had not even received a scratch. This, I suppose, was another miracle? Be it so.

Let me relate now two *miraculous* escapes from death by railway accidents which I experienced personally in the years 1853 and 1854, when I was still a medical student. On my journey home from Vienna to the shores of Lake Constance I had entered one of the last three carriages of a train on the point of leaving Munich, the capital of Bavaria. As I sat at the window looking out, two of my companions came along and asked me why I was sitting by myself when several of my fellow students were going by the same train in a car a little farther on towards the locomotive. I immediately got out and joined my mates. Shortly after starting, in crossing the River Lech, the railway bridge broke down, and the last three cars of the train were violently torn off and precipitated into the swollen river, all passengers on board perishing in the flood. What a lucky coincidence my leaving the seat I originally occupied! Truly, a miracle! I think differently; and what made me think differently afterwards was a similar narrow and *miraculous* escape on the same line during my vacation trip home in the following year,—1854. I had taken my ticket by the midday train to the same destination as above, from Munich, but having been unavoidably detained, the train left without me in spite of my demonstrative signalling to driver and other officials. Three t's wait for no man: time, tide, and train. Well, I was extremely sorry for losing my passage, as I was not overburdened with cash at the time. But my sorrow was changed into a different mood when a telegram reached Munich, about three o'clock p.m., to the effect that the train I intended to travel by had gone off the line in the Bavarian Alps near a little mountain lake, round which the line formed a somewhat sharp curve, and that the engine and all the carriages had run into the lake, drowning every man on board. I naturally complained no longer about the loss of my ticket, but it set me thinking about my two *miraculous* escapes of the current and the past years. I did not, however, succeed in explaining them, and in my then ignorance I attributed the saving of my life on these two occasions to chance, coincidence, good luck, but not to miracles; for at that time I had already given up all belief in miracles in the ordinary Christian sense of the term. Now, of course, I know better, but I leave my readers at liberty to settle the matter themselves to their own satisfaction.

C. W. ROHNER.

BANALLA, 11th Oct. 1883.

Ed. Note.—Let us, for a moment, grant that the facts given above by the estimable doctor point to something that is neither blind chance nor miracle: what are the other explanations that could be suggested? No other possible but the following: it is either "Spirit Guardianship," or—*Divine Providence*. This—to the Spiritualists and believers in a personal God—sets the problem at rest. But how about the dissatisfaction of those who cannot be brought to believe in either the spirits of the dead as concerned with our earthly events, nor in a conscious,

personal deity, a telescopic enlargement—true, magnifying millions of times—still but an enlargement of the human *infinitesimal infusoria*? Truth to be heard and get itself recognized as one, must be a self-evident truth to all, not merely to a fraction of humanity. It must satisfy one and all, answer and cover every objection, explain and make away with every hazy spot on its face, destroy every objection placed on its path. And if events of the nature of those given by Dr. Rohner are to be attributed to the protection and guardianship of "Spirits," why is it, that to every such *one* case of *miraculous* escape, there are 10,000 cases where human beings are left to perish brutally and stupidly without any seeming fault on their part, their death being often the starting point of the most disastrous subsequent results, and this with no providence, no spirit interfering to stop the merciless hand of blind fate? Are we to believe that "the sleeping child" and the "miner" were two very important units in humanity, while the many hundreds of unfortunate children who perished a few months ago at Sunderland during the terrible catastrophe in the theatre, and the *hundreds of thousands of human beings*—victims of last year's earthquakes—were useless dross, with no "spirit hand" to protect them? It is pure sentimentality alone, with selfish pride and human conceit to help it, that can evolve such theories to account for every exceptional occurrence.

Karma, and our inner, unconscious (so far as our physical senses go) prevision can alone explain such cases of unexpected escapes. If Dr. Rohner knows of children who fell out of trains and cars running "at the rate of forty miles an hour," who were neither killed nor hurt, the writer knows of two hip dogs who madly chasing each other fell from the terrace of a house over sixty feet high and, with the exception of a stiffness of a few hours' duration in their limbs, came to no other grief. And, we have seen but the other day, a young squirrel falling out of its nest, a voracious crow pouncing upon it and actually seizing it, when suddenly as though struck with some thought the hungry carrion-eater dropped it out of its mouth, flew lazily away, and perching upon a neighbouring branch, gave the mother-squirrel the time to rescue her little one. Had these dogs and squirrel also "guardian-spirits" to protect them, or was it due to *chance*,—a word by the bye, pronounced by many, understood by very very few.

CONTEMPLATION.

BY DAMODAR K. MAVALANKAR, F. T. S.

A GENERAL misunderstanding of this term seems to prevail. The popular idea appears to be to confine oneself for half an hour—or at the utmost two hours—in a private room, and passively gaze at one's nose, a spot on the wall, or, perhaps, a crystal. This is supposed to be the true form of contemplation enjoined by *Raj Yoga*. It fails to realize that true occultism requires "physical, mental, moral and spiritual" development to run on parallel lines. Were the narrow conception extended to all these lines, the necessity for the present article would not have been so urgently felt. This paper is specially meant for the benefit of those who seem to have failed to grasp the real meaning of *Dhyan*, and by their erroneous practices to have brought, and to be bringing, pain and misery upon themselves. A few instances may be mentioned here with advantage, as a warning to our too zealous students.

At Bareilly the writer met a certain Theosophist from Farrukhabad, who narrated his experiences and shed bitter tears of repentance for his past follies—as he termed them. It would appear from his account that the gentleman, having read *Bhagavat-Gita* about fifteen or twenty years ago and not comprehending the esoteric meaning of the contemplation therein enjoined, undertook nevertheless the practice and carried it on for several years. At first he experienced a sense of pleasure, but simul-

taneously he found he was gradually losing self-control; until after a few years he discovered, to his great bewilderment and sorrow, that *he was no longer his own master*. He felt his heart actually growing heavy, as though a load had been placed on it. He had no control over his sensations; in fact the communication between the brain and the heart had become as though interrupted. As matters grew worse, in disgust he discontinued his "contemplation." This happened as long as seven years ago; and, although since then he has not felt worse, yet he could never regain his original normal and healthy state of mind and body.

Another case came under the writer's observation at Jubbulpore. The gentleman concerned, after reading Patanjali and such other works, began to sit for "contemplation." After a short time he commenced seeing abnormal sights and hearing musical bells, but neither over these phenomena nor over his own sensations could he exercise any control. He could not produce these results at will, nor could he stop them when they were occurring. Numerous such examples may be multiplied. While penning these lines, the writer has on his table two letters upon this subject, one from Moradabad and the other from Trichinopoly. In short, all this mischief is due to a misunderstanding of the significance of contemplation as enjoined upon students by all the schools of Occult Philosophy. With a view to afford a glimpse of the Reality through the dense veil that enshrouds the mysteries of this Science of Sciences, an article, the "Elixir of Life," was written. Unfortunately, in too many instances, the seed seems to have fallen upon barren ground. Some of its readers only catch hold of the following clause in the said paper:—

Reasoning from the known to the unknown meditation must be practised and encouraged.

But, alas! their preconceptions have prevented them from comprehending what is meant by meditation. They forget that it "is the inexpressible yearning of the inner Man to 'go out towards the infinite,' which in the olden time was the real meaning of 'adoration'—as the next sentence shows. A good deal of light will be thrown upon this subject if the reader were to turn to the preceding portion of the same paper, and peruse attentively the following paras. on page 141 of the *Theosophist* for March, 1833 (Vol. III, No. 6):—

So, then, we have arrived at the point where we have determined,—literally, *not* metaphorically—to crack the outer shell known as the mortal coil, or body, and hatch out of it, clothed in our next. This 'next' is not a spiritual, but only a more ethereal form. Having by a long training and preparation adapted it for a life in this atmosphere, during which time we have gradually made the outward shell to die off through a certain process.....we have to prepare for this physiological transformation.

How are we to do it? In the first place we have the actual, visible, material body—man, so called, though, in fact, but his outer shell—to deal with. Let us bear in mind that science teaches us that in about every seven years we *change skin* as effectually as any serpent; and this so gradually and imperceptibly that, had not science after years of unremitting study and observation assured us of it, no one would have had the slightest suspicion of the fact.....Hence, if a man partially flayed alive, may sometimes survive and be covered with a new skin,—so our astral, vital body.....may be made to harden its particles to the atmospheric changes. The whole secret is to succeed in evolving it out, and separating it from the visible; and while its generally invisible atoms proceed to concrete themselves into a compact mass, to gradually get rid of the old particles of our visible frame so as to make them die and disappear before the new set has had time to evolve and replace them... We can say no more.

A correct comprehension of the above scientific process will give a clue to the esoteric meaning of meditation or contemplation. Science teaches us that man changes his physical body continually, and this change is so gradual that it is almost imperceptible. Why then should the case be otherwise with the *inner man*? The latter too is constantly developing and changing atoms

at every moment. And the attraction of these new sets of atoms depends upon the Law of Affinity—the desires of the man drawing to their bodily tenement only such particles as are *en rapport* with them or rather giving them their own tendency and colouring.

For science shows that thought is dynamic, and the thought-force evolved by nervous action expanding itself outwardly, must affect the molecular relations of the physical man. The *inner men*, however sublimated their organism may be, are still composed of actual, *not hypothetical*, particles, and are still subject to the law that an 'action' has a tendency to repeat itself; a tendency to set up analogous action in the grosser 'shell' they are in contact with and concealed within." (*The Elixir of Life*).

What is it the aspirant of *Yog Vidya* strives after if not to gain *Mukti* by transferring himself gradually from the grosser to the next more ethereal body, until all the veils of *Maya* being successively removed his *Atma* becomes one with *Paramatma*? Does he suppose that this grand result can be achieved by a two or four hours' contemplation? For the remaining twenty or twenty-two hours that the devotee does not shut himself up in his room for meditation—is the process of the emission of atoms and their replacement by others stopped? If not, then how does he mean to attract all this time,—only those suited to his end? From the above remarks it is evident that just as the physical body requires incessant attention to prevent the entrance of a disease, so also the *inner man* requires an unremitting watch, so that no conscious or unconscious thought may attract atoms unsuited to its progress. This is the real meaning of contemplation. The prime factor in the guidance of the thought is *WILL*.

Without that, all else is useless. And, to be efficient for the purpose, it must be, not only a passing resolution of the moment, a single fierce desire of short duration, but a *settled and continued strain, as nearly as can be continued and concentrated without one single moment's remission*.

The student would do well to take note of the italicized clause in the above quotation. He should also have it indelibly impressed upon his mind that

It is no use to fast *as long as one requires food*...To get rid of the inward desire is the essential thing, and to mimic the real thing without it is barefaced hypocrisy and useless slavery.

Without realizing the significance of this most important fact, any one who for a moment finds cause of disagreement with any one of his family, or has his vanity wounded, or for a sentimental flash of the moment, or for a selfish desire to utilize the divine power for gross purposes—at once rushes in for contemplation and dashes himself to pieces on the rock dividing the known from the unknown. Wallowing in the mire of exotericism, he knows not what it is to live in the world and yet be not of the world; in other words to guard *self* against *self* is an incomprehensible axiom for nearly every profane. The Hindu ought at least to realize it by remembering the life of Janaka, who, although a reigning monarch, was yet styled *Rajarshi* and is said to have attained *Nirvana*. Hearing of his widespread fame, a few sectarian bigots went to his Court to test his *Yoga*-power. As soon as they entered the court-room, the king having read their thought—a power which every *chela* attains at a certain stage—gave secret instructions to his officials to have a particular street in the city lined on both sides by dancing girls who were ordered to sing the most voluptuous songs. He then had some *gharas* (pots) filled with water up to the brim so that the least shake would be likely to spill their contents. The wiseacres, each with a full *ghara* (pot) on his head, were ordered to pass along the street, surrounded by soldiers with drawn swords to be used against them if even so much as a drop of water were allowed to run over. The poor fellows having returned to the palace after successfully passing the test, were asked by the King-Adept what they had met with in the street they were made to go through. With great indignation they replied that the threat of being cut to

pieces had so much worked upon their minds that they thought of nothing but the water on their heads, and the intensity of their attention did not permit them to take cognizance of what was going on around them. Then Janaka told them that on the same principle they could easily understand that, although being outwardly engaged in managing the affairs of his state, he could at the same time be an Occultist. He too, while in the world, was not of the world. In other words, his inward aspirations had been leading him on continually to the goal in which his whole inner self was concentrated.

Raj Yoga encourages no sham, requires no physical postures. It has to deal with the inner man whose sphere lies in the world of thought. To have the highest ideal placed before oneself and strive incessantly to rise up to it, is the only true concentration recognized by Esoteric Philosophy which deals with the inner world of *noumena*, not the outer shell of *phenomena*.

The first requisite for it is thorough purity of heart. Well might the student of Occultism say, with Zoroaster, that purity of thought, purity of word, and purity of deed,—these are the essentials of one who would rise above the ordinary level and join the "gods." A cultivation of the feeling of unselfish philanthropy is the path which has to be traversed for that purpose. For it is that alone which will lead to Universal Love, the realization of which constitutes the progress towards deliverance from the chains forged by Maya around the Ego. No student will attain this at once, but as our VENERATED MAHATMA says in the *Occult World*:—

The greater the progress towards deliverance, the less this will be the case, until, to crown all, human and purely individual personal feelings, blood-ties and friendship, patriotism and race predilection, will all give way to become blended into one universal feeling, the only true and holy, the only unselfish and eternal one, Love, an Immense Love for Humanity as a whole.

In short, the individual is blended with the ALL.

Of course, contemplation, as usually understood, is not without its minor advantages. It develops one set of physical faculties as gymnastics does the muscles. For the purposes of physical mesmerism, it is good enough; but it can in no way help the development of the psychological faculties as the thoughtful reader will perceive. At the same time, even for ordinary purposes, the practice can never be too well guarded. If, as some suppose, they have to be entirely passive and lose themselves in the object before them, they should remember that by thus encouraging passivity, they, in fact, allow the development of mediumistic faculties in themselves. As was repeatedly stated—the Adept and the Medium are the two Poles: while the former is intensely active and thus able to control the elemental forces, the latter is intensely passive, and thus incurs the risk of falling a prey to the caprice and malice of mischievous embryos of human beings, and—the Elementaries.

AN AUTUMN REVERIE.

Noble tree! 'tis autumn now,
Cold and chill thy branches bow:
Bow beneath the waning moon,
Now no more my shade at noon.
'Neath my feet thy dead leaves play;
Round thy ancient trunk, so gray,
Murmurs now the sweet wind's breath,
"Death is life, and life is death."

All thy glory gone from thee,
All,—but still a noble tree!
Born to breathe to life anew,
Soon as spring thy buds imbue.
While I watch thy leaflets creep,
Creep to nourish thee to sleep,
Murmurs still the sweet wind's breath,
"Death is life, and life is death."

All the bloom thou gav'st in spring,
Gone!—but where?—doth spirit wing,
Wing its flight thro' mystic spheres
Till it's clothed again and rears?
Nothing dies!—if aught were lost,
Nature would herself exhaust;
Murmurs now the sweet wind's breath,
"As death is life, so life is death."

Shall the force, that lives thro' all,
Lose that power, thro' Nature's fall?
Ages lapse, and still we see
Matter lives eternally.
Shall the atoms move the sphero
Till the Ego's perfect here?
Murmurs now the sweet wind's breath,
"Earth is purified thro' death."

Shall the soul that moves this clay
Pass—and live another day:
Live to wake, and live to sleep,
Still thro' other channels keep?
Errant, guarded, 'mid the strife,—
Wander back again to life?
Murmurs now the sweet wind's breath,
"Death leads to life, and life to death."

Man with Reason, Soul, and Will
Sought for God, is seeking still:
Peers the mystic spheres at night,
Waits in vain to grasp the Light;
Till's evolved, thro' Nature's plan,
Her Son—the sixth-sense perfect man!
Murmurs now the sweet wind's breath,
"Wait for wisdom after death!"

Home I wander, as the leaves
Rustle round my feet in sheaves,
Comes a whisper to mine ear,
Gentle notes so soft and clear:
Is not life the spirit's tomb?
Is not death the spirit's bloom?
Dead thro' re-incarnate laws,
Dead for expiation's cause!
Murmurs now the sweet wind's breath,
"Spirit lives thro' life and death."

HENRY GEORGE HELLON, (F. T. S.)

ORIENTAL JUGGLING IN SIAM.

(Transcribed from an American Newspaper, April 11, 1874, for "THE THEOSOPHIST," by P. DAVIDSON, F. T. S.)

The far East must ever lead the world in the practice of Necromancy.* All the skill and mechanical ingenuity of the most expert prestidigitateurs of Europe or America cannot produce a single exhibition which will compare with the feats of the commonest Indian juggler. The Japanese have taught us the greater part of the sleight-of-hand illusion which is now paraded before staring audiences in this country and in Europe; but the necromancy of Japan is as boy's play compared with the mysterious jugglery of the nether and farther Indies, and specially of Siam. In the latter country there is a royal troupe of jugglers, who perform only at the funerals and coronations of the kings, and then only in the presence of the nobles of Siam, or those initiated into the mysteries of the religion of the country. These necromancers do not perform for money, are of noble blood, and it is seldom that a European sees even their faces. Last year, however, an English surgeon, who was in the country, performed a somewhat remarkable cure upon a princess, who had been treated in vain by all the physicians of the country. Great was the gratitude of the Siamese Court at the doctor's performance; and, as a reward commensurate with his great service, he was permitted to witness the performance of Tepada's royal troupe of jugglers. This exhibition was given in the sacred temple of Juthia, on the 16th of November, the occasion being the coronation of the young

* The word "necromancy" and "necromancers" applied to the Secret Initiates of Science is very wrong and misleading. They may be called magicians, but certainly the term *necromancy* is a misnomer when applied to people who have a horror of meddling with the "spirits" of the dead.—Ed.

king. The surgeon's narrative, stripped of a large amount of description, and materially condensed, is given below :—

Woun-Tajac called me very early, and he and his father's cousin, a jolly fat old gentleman, called Soondatch-Tam-Bondon, set to work to prepare me for witnessing the performance in the grand Pagoda. A white turban was wound around my head; my skin was stained the colour of new bronze; my moustache ruthlessly trimmed down, blackened, and waxed till it had the proper Malayan dejected droop and penury; my eyebrows blacked, and native garments furnished me, over which I wore the long white robes which, I was told, were peculiar to the initiated. The Pagoda is more celebrated for its sacredness than its size, or the splendour of its architecture. It is, nevertheless, a building of some very striking features. It is situated without the city, upon a broad and commanding terrace elevated considerably above the level of the river plains. It is approached from the city by a long brick paved avenue, wide, straight and imposing.

Soondatch and Woun-Tajac, each holding me by an arm, now directed me towards one of the doorways of the temple. It was guarded by two men, with drawn swords, and very fierce aspect, who stood in front of a heavy drape of red cloth, that concealed the interior of the temple from outside eyes. At a triple pass-word these (men) admitted my companions, but crossed their swords before my breast. Soondatch whispered in the ear of the elder of the two; he started, gazed at me intently, but did not withdraw his barrier. Woun showed him a signet. He took it, and reverently placed it upon his forehead; yet still he refused to admit me. There was a controversy between the door-keeper and my companion; and, at last, the elder guardian whistled shrilly upon a bone pipe tied about his neck with a strand of silk. A tall man suddenly appeared, I could not see from whence. He was middle-aged, athletic, and had a most peculiar cunning, self-possessed look of person and intelligence.

"Tepada," exclaimed both of my companions at once; but the man who was naked except for a breech-elout, took no notice of them. He put his hand heavily, but not unkindly, upon my breast, gave me a piercing, long look, and said in excellent French, "Are you a brave man?" "Try me," I said. Instantly, without another word, he bandaged my eyes with a part of the long white robe I wore; he snapped his fingers suddenly, whispering in my ears, 'Not a word for your life;' and the next moment I found myself seized in the hands of several strong men, and borne some distance along a devious way, ascending and descending several times. At last I was put down; the bandage was quietly removed; and I found myself squatted on a stonefloor, between Soondatch and Woun-Tajac, who, with bowed heads, and faces partly shrouded in their white robes, squatted like statues of Buddha, their knees and shins close to the ground, their haunches resting upon their heels, their hands spread, palms downwards upon their knees, their eyes deflected, and a look of devout reverence and abstracted meditation on their countenance. The light was dim to my unaccustomed eyes, but all around, as far as I could see, were white-robed worshippers couched in the same attitude of silent reverence.

By degrees as my eyes grew used to the dim gloom, I began to look about me. The place was a square vault, so lofty that I could not see the ceiling, and I should say not less than a hundred paces long and wide. All around the sides rose gigantic columns, carved into images of Buddha always, yet with a thousand variations from the central plan, a thousand freaks of fancy, a thousand grotesqueries, through which shone, the more effectively for the departures, the eternal, the calm, the stagnant, the imperturbed ecstacy of apathy of Buddha's remarkable face, with the great pendant ears, and the eyes looking out beyond you into the supreme wistfulness of Nieban—a face that once seen can never be forgotten. By degrees I came to see the plan of this evidently subterranean vault, and to look with wonder upon the simple grandeur of its massive architecture, which was severely plain, except so far as the carving of the great column went. At the farthest end of the wall, resting against the columns, was a raised dais or platform covered with red cloth. This stage was raised between three and four feet above the floor of the vault, and was about 35 or 40 feet deep, and one hundred and fifty broad. Behind it a curtain of red cloth

hung down from the capitals of the towering columns. In front of the stage, just about the spot where the pulpit of the orchestra in a Greek theatre would be, was a tripod shaped altar, with a broad censer upon it, in which was burning a scented oil, mixed with gums and aromatic woods, that diffused through the whole vault a pungent, sacramental odour.

Suddenly there was a wild and startling crash of barbaric music from under the stage—gongs, drums, cymbals, and horns, and with wonderful alertness, and a really indescribable effect, a band of naked men came out from behind the curtains, bearing each a scented torch in his hand, climbed the columns with the agility of monkeys, and lighted each a hundred lamps, strung from the base almost of the columns sheer up to the apex of the vault, which, I could now see, rose in a lofty dome, that doubtless pierced far up into the interior of the Pagoda proper. The illumination from these multitudinous lamps was very brilliant; too soft to be dazzling or overpowering, yet so penetrating and pervasive that one missed nothing of the perfect light of the day. The din of the horrible orchestra increased, and a band of old women came out from under the stage, singing (or rather shrieking out) the most diabolical chant that I ever heard. The red curtain fluttered a little, there was a dull thud, and then, right before us, alongside the censer, stood a very old man, but wrinkled, with long hair and beard, white as cotton fleeco. His finger-nails were several inches long, and his sunken jaws were horribly diversified with two long teeth, yellow and ogreish. He was naked except for a breech-cloth, and his shrunken muscles shone with oil. He took the censer in his hands, and blew his breath into it until the flame rose twenty feet high, red and furious; then, with a sudden, jerking motion, he tossed the burning oil toward the crowd of squatting spectators. It shot toward them a livid sheet of terrible flame; it descended upon them a shower of roses and japonicas, more than could have been gathered in a cart. Turning the censer bottom upward, he spun it for a minute upon the point of his long thumb-nail, then flung it disdainfully away toward the audience. It struck the pavement with a metallic clang, bounced, and rose with sudden expanse of wings, a shrieking eagle, frightened horribly, and seeking flight towards the summit of the dome. The old man gazed a moment upward; then seeing the tripod upon which the censer had stood, he rent its legs apart, with a nervous hand, straightened them against his knee, and hurled them, dartlike, toward the eagle. They glanced upward with a gilded flash, and instantly the eagle came fluttering down to the pavement in our midst, dead, and three horrible cobras coiled about him, and lifted their hooded heads defiantly, and flashing anger out of their glittering eyes. The music shrieked still wilder, the snakes coiled and plaited themselves together in a rhythmic dance, lifting the dead eagle upon their heads, and, presto! right in our midst there stood the tripod again, with its flickering flame, and its incense-savoured breath. A more perfect illusion never was seen.

"That is Norodom," whispered Woun-Tajac in my ear. Another actor now came upon the scene, whom I recognised to be the tall athlete, Tepada. Behind him came a smaller man, whose name, Woun-Tajac informed me, was Minhman, and a boy whose name was Tsin-Ki, probably twelve years old. These four began some of the most wonderful athletic exhibitions that can be conceived. It is impossible to believe unless you saw it, what work these men put human muscles to. I am not going to provoke the incredulity of your readers by attempting to describe the majority of them. In one feat Tepada seized Norodom by his long white beard, held him off at arm's length, and spun round with him until the old man's legs were horizontal to the athlete's shoulders. Then, while they still spun with the fury of dervishes, Minhman sprang up, seized upon Norodom's feet, and spun out a horizontal continuation of the ancient; and when Minhman was fairly established, the boy Tsin-Ki caught hold of his feet in like manner, and the tall athlete, every muscle in him straining, continued to whirl the human jointless lever around. At last, slowing slightly, Tepada drew in his arms till the old man's white beard touched his body; there was a sudden strain, and the arm of men from being horizontal became perpendicular. Norodom's head resting atop of Tepada's, Minhman's head upon Norodom's feet, and Tsin-Ki's head on Minhman's

feet. A pause for breath, then the column of men was propelled into the air and, presto! Tepada's head was on the ground, Norodom's feet to his, Minhman's feet upon Norodom's head, Tsin-Ki's feet on Minhman's head. Each had turned a summersault, and the column was unbroken!

One trick which Minhman performed was a superior version of the mango tree feat of the Indian jugglers. He took an orange, cut it open, and produced a serpent. This he took down into the audience, and, borrowing a robe from one, cut the snake's head off and covered it with the robe. When the robe was lifted again, a fox was in the place of the snake. The fox's head was cut off, two robes borrowed, and when they were raised there was a wolf, which was killed with a sword. Three robes, and a leopard appeared, it was slain with a javelin. Four robes covered a most savage looking buffalo, that was killed with an axe. Five robes covered in part, but not altogether, a lordly elephant, who, when the sword was pointed against him, seized Minhman by the neck and tossed him violently up. He mounted feet foremost, and finally clung by his toes to the capital of one of the columns. Tepada now leaped from the stage and alighted upon the elephant's shoulders. With a sword he goaded the beast on the head until, shrieking, the unwieldy animal reared upon its hind feet, twined its trunk about one of the great columns, and seemed trying to lift itself from the ground and wrap its body around the great pillar. The music clashed out barbarously. Norodom flashed forth a dazzling firework of some sort, and the elephant had disappeared, and Tepada lay upon the stage writhing in the folds of a great boa constrictor and holding up Minhman upon his feet.

During the three hours the exhibition continued, feats of the sort I have described, each more wonderful than the one that preceded it, following one another in rapid succession. I shall content myself with the last and culminating wonder of the startling entertainment.

A perfectly formed and most lovely nautch-girl sprang out upon the stage, and was hailed with universal exclamations of delight, every body calling out her name, Luan Prabana, as if it were a word of good omen. The only dress was a short petticoat of variegated feather work. A wreath of rosebuds crowned her soft, short, black hair, and she wore a pearl necklace, as well as broad gold armlets and anklets. With a brilliant smile she danced exquisitely for some minutes to the accompaniment of a single pipe, then she knelt and laid her head on old Norodom's knee. The boy fanned her with a fan made of sweet fern leaves. Minhman fetched a lotus-shaped golden goblet, and Tepada poured into it from a quaint looking flask a fluid of a groonish hue. The old Yogi-like Norodom took the goblet, and blew his breath upon the contents, till they broke into a pale blue flame. This Tepada extinguished with his breath, when Norodom held the goblet to Luan Prabana's lips, and she drained the contents with a sigh. As if transfigured she suddenly sprang to her feet, her face strangely radiant, and began to spin giddily around in one spot. First the boy, then Minhman, then Tepada tried to arrest her, but they no sooner touched her than she repelled them with a shock that thrilled them as if she had imparted an electric spark to them. Spinning constantly with a bewildering rapid motion, the girl now sprang off the stage and down the hall, along by the foot of the columns, Tsin-Ki, Minhman and Tepada in active pursuit. In and out among the crowd they spun, the three chasing. Tepada seized hold of the chaplet that crowned her; it broke, and as she was whirled along, a spray of rosebuds was scattered from her brow in every direction. Anything more graceful never was seen. And now a greater wonder. At the extremity of the hall the three surrounded and would have seized her, when, still revolving, she rose slowly into the air and floated gently over our heads towards the stage, scattering roses as she went. At the back of the stage she paused in mid-air; then with a slight, wing-like motion of her arms, mounted up, up towards the loftiest arch of the vault overhead. Suddenly old Norodom seized bow and arrow, and shot towards her. Then was a wild shriek, a rushing sound, and the dancer fell with a crash on the flags of the floor. The music burst forth with a wild wail, and the chorus of old hags came tumultuously forth and bore her off in their arms.

Now, from behind the red curtains came a dozen strong men, bearing on their shoulders a great leaden box, which

they laid upon the front part of the stage. As they retired the old women came out bringing a low couch, decorated with flowers and gold-embroidered drapery, upon which lay Luan Prabana, decked forth in bridal garments, and sweetly sleeping. The couch with its sleeper was put quietly down upon the front of the stage, and left there, while Norodom and Tepada went to the leaden box, and with hot irons attempted to unseal it. 'That is Hung-Tieng's coffin,' whispered Wonn to me; 'the old saint has been dead more than half a millenium.'

Quickly, eagerly it seemed to me, the two men broke open the fastenings of the coffin, until the side next the audience falling out at last, a teak-box was discovered. This was forced open with a small crowbar, and what seemed a great bundle of Nankeen came out. Tepada and Norodom commenced to unwind this wrapping, which was very light. Yard after yard was unwound and folded away by Minhman, and at last, after at least one hundred yards of wrapping had been taken off, the dry, shrivelled mummy of a small old man, was visible, eyes closed, flesh dry and hard,—dead and dry as a smoked herring. Norodom tapped the corpse with the crowbar, and it gave a dull, wooden sound, Tepada tossed it up and caught it—it was still as a log. Then he placed the mummy upon Norodom's knees, and fetched a flask of oil, a flask of wine, and a censer burning with some pungent essence. Norodom took from his hair a little box of inguent, and forcing open the mouth of the mummy with a cold-chisel, shewed that the dry tongue could rattle like a chip against the dry fauces. He filled the mouth with unguent and closed it, and anointed the eyelids, nostrils, and ears. Then he and Tepada mixed the wine and oil, and carefully rubbed every part of the body with it. Then laying it down in a reclining position, they put the burning censer upon the chest and withdrew a space, while the drums and gongs and cymbals clashed, and clattered, and the shrill, cackling treble of the chorus of old women rose hideously.

A breathless pause ensued—one, two, three minutes—and the mummy sneezed, sneezed thrice, so violently as to extinguish the flame of the censer. A moment later the thing sat up, and stared, blinking and vacant, out around the vault—an old wrinkled man, with mumbling chops, a shrivelled breast and belly, and little tufts of hair upon his chin and forehead. Tepada approached him reverently upon his knees, bringing a salver, with wine and a wafer-cake. The old man did not notice him, but, ate, drank, and tottered to his feet, the feeblest decrepid old dotard that ever walked. In another moment he saw the nautch-girl slumbering upon her couch; he scuffled feebly to her, and numbling, stooped as if to help his dim eyes to see her better. With a glad cry the maiden waked, clasped him in her arms, and to her breast and kissed him. Incomprehensible magic! He was no longer a nonnagenarian dotard, but a full-veined fiery youth, who gave her kiss for kiss. How the transformation was wrought I have no idea, but there it was before our very eyes. The music grew soft and passionate, the chorus of the old women came out, and with strange Phallic songs and dances bore the two away—a bridal pair. I never expect again to behold a sight so wonderful as that whole transformation; which I may mention, my learned Jesuit friend, to whom I described it, regards as a piece of pure symbolism. His explanation is too long, and too-learned to quote, but he connects the ceremony with the world-old myth of Venus and Adonis, and claims that it is all a form of Sun-worship.

The show went on for some time longer with many curious feats. At the end of an hour the Phallic procession returned, but this time the Bayadere led it, a strange triumph in her eyes, while the youth lay upon the couch sleeping. The Phallic chorus sank into a dirge, the youth faded visibly; he was again the shrivelled dotard; he sighed, then breathed no more. Luan Prabana retired sorrowfully; Norodom and Tepada wrapped the corpse again in its interminable shrouds, restored it to the coffin, and it was borne away again. The attendants climbed up to, and extinguished the lights. I was blindfolded and borne away again. I found myself once more at the doorway of the temple in the broad sunshine with my friends—as the mystic ceremonies of the great temple of Juthia were over; it may be for many years."

The late R. B. Randolph, who quotes the above story in his "Eulis," adds the following remarks:—

"With strange Phallic songs and dances bore the two away—a bridal pair." "Venus and Adonis—a form of Sun-worship." "The Phallic chorus sank into a dirge." Can any-

thing be plainer, or more direct in confirmation of what I have written * * *. There is no need to go to Siam to witness such marvels, or to learn their strange Principia, for I have not only witnessed displays of High Magic in this country (America) quite as marvellous, but different from the above, but have myself performed the feat of Fire-drawing, and came very near destroying the life of a woman who assisted at the rite, and but for the quick, brave, self-sacrificing action of Dr. Charles Main of Boston, that woman would have been slain with fire drawn down from the aerial spaces by principles known to me. For fifteen years I sought a female of the right organisation—an European or American Luan Prabana (the Fair and Virgin invocatrix)—and not till March 1874 did I find her. Her Self-Will, and brother-in-law's lack of decision, and his weighing of less than three dollar's expense against the possession of the loftiest Magic earth ever saw, determined me to seek elsewhere for the true material, and which it is needless to say, I have found again in my own personal circle. The mysteries are all wrought through Phallic principles in unsullied purity, and the highest, noblest worship known to man. *The great trouble with all whom I have partly taught in this land is that they—not one of them—saw anything nobler than the brilliant chance of sure gain, or opportunities to gratify Passion, therefore, of course, I dropped them all.*"

VICTIMS OF WORDS.

THE saying has become trite that we are oftener victims of words than of facts. The Theosophical Society has been credited with atheism and materialism, because the philosophical system, to which the Founders of the Society and many of their fellow-students owe allegiance, refuses to recognise what is popularly called a "Personal God." We have maintained and shall continue to maintain until our dying day that a being possessing the range of associations, or to speak more learnedly, the connotations of the word "God" does not exist anywhere in the Universe or beyond it—if a beyond were possible. This is the negative side of our knowledge. The positive side of it may be formulated in the words of the Upanishad:—"That from which all forms of existence emanate, in which they endure and into which they return and enter, is Brahmā." This Brahmā when viewed as the *fons et origo* of the Substance of the Universe is, as has been repeatedly said in these columns, *Mulaprakriti*—a term which, in the poverty of English metaphysical vocabulary, has been translated as "undifferentiated cosmic matter." It has also been said that the *differentiation* of *Mulaprakriti* produces infinite forms of being. The utter absence of God-Idea from our philosophical creeds with which we are charged, is due entirely to the misconception of the single word "differentiation." It is this which has given rise to a perfect deluge of controversy. "Brahma"—our opponents argue,—"the *Mulaprakriti*, is made to undergo a differentiation, like matter, of which we have a physical conception, to form the visible universe. Therefore, Brahma is subject to change and exists only in a state of latency during the period of Cosmic activity. Therefore their (our) philosophy is merely the gospel of the apotheosis of dead *brute* matter and they are refined materialists." But would our critics remember that *Mulaprakriti* or Brahma is *absolutely subjective*, and, therefore, the word "differentiation" is to be transferred to the purely subjective, or as it is more commonly called, spiritual, plane before its significance can be properly comprehended. It must not for a single moment be supposed that *Mulaprakriti* or Brahma (*Parabrahm*) can ever undergo change of substance (*Parinama*). It is the Absolute Wisdom, the Only Reality, the Eternal Deity—to dissociate the word from its vulgar surroundings. What is meant by the differentiation of *Mulaprakriti* is that the primordial essence of all forms of existence (*Asat*) is radiated by it, and when radiated by it becomes the centre of energy from which by gradual and systematic processes of emanation or differentiation the universe, as perceived, springs into existence. It is from our opponent's incapacity to grasp this highly metaphysical conception that all the evil flows,

Brahmā is the Holy of Holies, and we cannot blaspheme against it by limiting it by our finite conceptions. It is, as the Vedic Rishis sang, *Suddham apapaviddham*, the stainless ONE ELEMENT, untouched by any change of conditions. We feel the majesty of the idea so strongly, and it is

so far above the highest flight of intellect, that we are too awe-struck to make it the foot-ball of discussion. Well have the *Brahmavadis* of yore chaunted:

*Yatō vāchō nivartantē
Aprapya manasū saha.*

"From which words rebound with the mind not finding it."

*Ya schandra tārake tishan
Ya schandra tārakūda'n tarah.*

"It permeates the Moon and Stars, and is yet different from the Moon and Stars."

It is no such absurdity as an extra-Cosmic Deity. It is like the space in which a visible object lies. The space is in the object and is yet different from it, though the spirit of the object is nothing but the space.

It is manifest from this that "*Mulaprakriti*" never differentiates but only emanates or radiates its first born Mahattatva, the Sephira of the Kabalists. If one would carefully consider the meaning of the Sanskrit word *Srishti*; the point would become perfectly clear. This word is usually translated "creation," but as all Sanskritists know the root *Srij*, from which the word is derived, means 'to throw off' and not 'to create.'

This is our Deity of the Ineffable and of *no*—name. If our brothers after this explanation seek admission into the grand old temple in which we worship, they are welcome. But to those, who after this will still misunderstand us and mistake our views—we have nothing more to say.

THE SIBYL, ANCIENT AND MODERN.

BY DR. FORTIN, F. T. S.

(President of the "Société Scientifique des Occultistes de France.")

THE Sibyl differs essentially from all other subjects (mediums), inasmuch as her gift enables her to receive inspirations of the highest order accessible to the conception of the human spirit.

It is not our purpose to write a detailed history of the Sibyls throughout the ages in a magazine article, but only to indicate their origin and the most prominent features that characterized them. The Sibyl was connected with the greatest historical facts, and was held in honour and consulted by the most civilized nations. Her history begins with that of the world. The first of the Weird Sisterhood, whose name has come down to posterity, was—

SAMBETH, the alleged daughter of the Patriarch Noah. She predicted the succession and revolution of the Empires from the Flood up to the Christian era.

CASSANDRA, daughter of Priam, who predicted the fall of Troy and was murdered in Greece.

ELISSA, the Sybil of Libya, born of Jupiter*, and of the nymph Lamia, the daughter of Neptune.

ARTEMIS, who lived 400 years before the war of Troy.

MANTO, whose father was Tiresias, the celebrated augur mentioned by Homer.

SABHIS, the Phrygian.

AMALTHEA, contemporary of King Cræsus.

HYPATIA of Alexandria, who paid with her life her seership and learning.

HEROPHILE, The Cæcean Sibyl. Roman history preserved the narrative of her interview with Tarquin, the seventh and last king of Rome. Arrived from Thebes she offered him for sale nine rolls of papyrus containing Greek verses in which was contained the whole destiny of Rome; as Tarquin hesitated and tried to reduce the price, the Sibyl burnt six of the rolls. Then the king, after consulting the College of Pontiffs, purchased the remaining three for Rome. Then the Sibylline books, as is well known, were kept in the capital and destroyed during a fire. It was fated they should be burnt.

History affirms that the Senate had passed a solemn decree that the Sibyl line texts should be consulted at every national crisis and danger. The Roman republic owed its safety

* *Esoteric* interpretation:—issued of Jupiter, the representative of the Jupiterian race, gifted with the highest seership.

(2.) Daughter of Neptuno—the planet's influence—upon the entranced subject.

† *The Method of Nostradamus; Centuries and Quatrain.*

more than once to the precious prophecies contained in the books of the Sibyl of Cumæa.*

In opposition to occult practice the Emperor Tiberius instituted Pythonism—the lower (or left hand) magic. He practises malefices, and after an infamous life dies a miserable death; while the Emperor Augustus consults and is guided by the advices of higher Seership. Tiburtine, the Sibyl of Mount Galatin, is the inspirer of his actions. Hence his reign so glorious and prosperous. Moreover, this Emperor had his horoscope, to guide him drawn by Theogenes the astrologer.

Locke and Doctor Büchner, high priests of the Materialistic School, refuse to admit in the savage tribes the inherent idea of a creative Principle, and conclude that such must have been always the case. I hope to shew the contrary. If this principle were not in nature, how could man have any notion of it? If soul is perishable, how explain our belief in its immortality? These two are the eternal stimulus of human thought.

There exists in a latent state in the physiological constitution of some few persons, a faculty that leads them to the first demonstration of the existence of a future life, and gives rise to religious feelings. Later on, it causes them to worship the highest ideal that their faculties can comprehend, and thereby guide their future life on this earth and out of it. Now, among the savage tribes that represent for modern science, primitive man, some individuals are born, who, by their physiological peculiarities, acquire the power of seeing the human phantom (or astral man.) By such a demonstration they are enabled to shadow forth before the masses those essential truths that warrant them to believe in the (*post-mortem*) evolution of man. The following experiments will serve as a practical illustration of the position.

Doctor Morel hunting one day in the vicinity of Botany Bay, found a little girl from 8 to 9 years old, who had been left behind in the precipitate flight of her parents. Was she a human being, or an ape? The distinction seemed very difficult. She was adopted by the Doctor, who seized this opportunity to verify whether education would modify the type of that strange creature. Upon his return to Paris he had the child brought up with his own nieces of the same age. The children studied under the tuition of the parents of the latter, who lived alternately at Paris and Bourg-la Reine. Two physicians—Messrs. Lemarchand and Deguerre, who narrated to me the fact, had seen this girl when eighteen years old: she had preserved in her attitude an extreme stiffness and timidity. Her eye was round and prominent, her gaze brilliant but unsteady, the eye after resting upon a person always turning itself upwards. The ball seemed convulsed and kept disappearing under the upper lid in a way that is remarked in somnambules and sensitives. Her education and learning differed little from those of her two companions. Dr. Morel having observed that she was a noctambulist determined upon mesmerizing her. It is then that my two friends gathered facts of the highest interest. The young girl gave a very detailed account of the habits and customs of her parents and family; but while somewhat confused in her narrative, she succeeded very well in separating from it the phenomena that were due to her own physiological peculiarities. She said that she used to fall into a peculiar state, and then her family and the chiefs of the tribe consulted through her the dead persons she saw around her, and she transmitted to the living the messages she received from the shadows. Is this not a proof of the existence of a physiological law, of the source of every hyper-terrestrial revelation. Doctor Morel sent in a paper upon this subject to the Academy of Medicine. Unfortunately the young Australian died soon after of a fall from a carriage.

Let us now follow the same phenomenon throughout the ages down to our own times. Who of us has not heard of

* The Sibyl of Cumæa wore on her head a wreath of verbena. We have verified the influence of that plant upon sensitives. Wild verbena excites and intensifies seership, as to the action of the cultivated plant it is wholly a mystery. Let any woman, who can isolate herself, place upon her head a wreath of wild verbena when, writing or doing any other mental work, and she will find herself safe from all bad influences and her faculties will reach their maximum of activity. This practice was followed in every Occult sanctuary. In order to test the origin and the intrinsic value of a communication, one must test its justice. The divine is divine only in so far as it is just—said Socrates.

individuals who had personally seen the apparition or the ghost of a person just dead, even though at a distance, and had the genuineness of their vision irrefutably established by subsequent confirmation? Dr. Veillard, well known in the world of science, has often told me of such facts. One of his aunts used to see, during a period of 50 years, the ghost of every person that died in her family—whether in France or abroad; this phenomenon invariably occurred thirty-two times within her personal experience. Therefore, I formulate my demonstration thus:—There are, were and will be born in the human family individuals gifted with a faculty outside of general physiology, to whom the proof necessary for the demonstration of the subject under discussion will be given. "Our men of genius are but so many revelators, seers of the highest order, for genius does not consist so much in explaining that which is, as in discovering that which has to be;" and often identical discoveries occur among people, between whom there is no communication whatever. Genius has no motherland, it is a power which belongs to Humanity. In our age we have to search for Sibyls amidst our social movement. This variety exists always.* I may cite an example.

George Sand, one of the most extraordinary women of our age—belonged to that variety of sensitives which we shall class under the denomination of "Racial Sibyls." Her life has to be studied and divided into two portions. In the first, every thing is correct and normal: she is a being in the highest state of physiological splendour; as a young girl—she was an adorable creature; as a young woman she became radiant with maternal feelings. But soon her mind and her surroundings became troubled with malefic influences, which led her speedily into a path where she was protected no longer. Her two states, her two selves—her two consciences soon lose their balance; her gift of seership is no longer prompted into activity by meditation and moral purity, but needs physical and material stimuli which develop in the sensitive unhealthy passions. The powerful energy of her marvellous constitution adapts fatally for her a side-path; her genius soars and is inspired with the purely human, unable any longer to reach the spheres within which lies the Divine. Henceforward, everything in her actions, private or public, becomes eccentric, whimsical, abnormal.† In her literary conceptions the ideal domineers, defying every science of observation.

It not being my task to write Madame George Sand's biography, but rather to throw light upon a certain peculiarity in her life that points her out unerringly as a "Racial Sibyl" (*une Sibylle de race*) I will only add one more proof of it. George Sand could never write her novels during the day nor as soon as the evening had closed. After midnight, she used to retire alone into a dark apartment, where she began to smoke in order to awaken her faculties of seership. Her whole being was then seized with a sensation that led her very soon into a state of complete exteriority (*exteriorisation*).§ During those silent hours, her hand wrote with wonderful rapidity, and page after page was covered without the least interruption with writing until daybreak. Unconscious of the work done by her she went to bed, to find upon arising, her nocturnal productions which were ever a matter of surprise to her, when she read them. Is not this one of those strange features that characterise the seers of a high order, and—in another and a lower order—the modern psychographic medium? And yet, her genius

* It is the entire absence of any method which would indicate by scientific classification the differentiated characters of the sensitives, able to furnish us with phenomena of the mesmeric and psychic order, etc., that has ever proved an impediment and obstacle against which every tentative effort has been broken. Will the Society for Psychic Researches of London, represented by Messrs. Balfour Stewart, Sidgwick and Frederick W. H. Myers, be any luckier than its predecessors? A near future will tell.—*Doctor Fortin.*

† An observation justly made by Doctor Azam (*Scientific Essay? in "Folia."*)—*Dr. Fortin.*

‡ Thus on May 15th, 1848, on the day of the invasion by the crowd of the Chamber of Deputies, Madame George Sand, in male attire (a loose coat, *patelot*) and with a cigar in her mouth, mounting upon a barrel in the Rue de Bourgogne, addressed the mob in a long harangue.—*Dr. Fortin.*

§ As the translator understands the unusual term, it must mean with the French author an entire isolation from the divine, and the spiritual, and a complete merging into the psycho-physiological world of inner senses or sensuous perceptions which, unless entirely paralyzed, will always stand in the way of the true spiritual Seer. The first state may be induced through opium, morphia, etc., the second is entirely due to natural idiosyncracies.

notwithstanding, nothing could be more startling or more sad than the last words of George Sand when dying; "My God I have too much drunk of life!" (*Mon Dieu j'ai trop bu de la vie!*).

I may add that the correspondence of George Sand, lately published, affords us still greater proof of her duality,—her two states, and her *two Egos*. Indeed, who can recognize the author of so many works of genius, in the style, the form and the sentiments of her *letters*, wherein all is so positive, material and lacking method. Women, in general, owing to their organic delicacy and the special physiological functions of their sex, are particularly predisposed to the disturbance and prostration of their nervous system—every manifestation of which is found classed among the neurosis in a confused terminology, which varies in accordance with the age.* Much suffering is caused by all such disorders, the nature of which is very little, if at all, understood by science but which are due to a surfeited life, infractions of physiological rules and the immorality of our modern society. In the opinion of official science, every individual who accomplishes an action outside the "classical" methods that rule modern society—is an hysterical subject. Note what Doctor Legrand Dussaulle, Medical Jurist attached to the Hospital dela Salpetriere says upon this subject:—

"Hysteria is met with in every class of modern society. Every out of the way action when performed by an hysteric is not necessarily an eccentric one. Those women who are subject to hysteria, are often full of an ostentatious benevolence; they feel the need of notoriety, of calling attention to their charities, and will display a feverish and rather noisy activity. These women come and go and one meets them everywhere; their minds being essentially inconstant and spasmodical. There is the philanthropic hysteric, who belongs to all the charitable associations, to every society of social reforms: such interest themselves in everything, save their children and their homes. After performing a deed of veritable heroism, they will answer candidly to the compliments proffered: "I am not aware of having done any thing unusual, I was not conscious of any danger."† They act pathologically the *role* of virtue and every one is taken in. In short, the hysterical woman is a double edged instrument, that can be excited and fired up for good as well as for evil, but she is bound to abandon the ordinary trodden paths and the monotonous straight line that every one endeavours more or less to follow during life....Hysteria is a brand and a crushing mark of inferiority."‡

When one thinks that the reputation and freedom of a woman depend on the medical certificate of an official physician, who teaches such doctrines, one is seized with sadness and pity. But in our days woman has lost her exclusive privilege to hysteria. Science, moved, no doubt by the spirit of impartiality, has endowed man also with this disease. We have now-a-days—*hysterical men!* The pseudo-scientific masquerade becomes complete when the false denomination is thus flung at the face of our modern society. It is an insult of revolting brutality, for it includes in the same physiological category the quiet mother of a family, the seeress, *i. e.*, the modern Sibyl, and the courtesan, alike. But hysteria, deserting the nosological frame where science nailed it with the hysterical nail§, now takes refuge in the fishmonger's vocabulary. To conclude: every individual of whatever sex who deserts the classical social programme by some act of eccentricity, whether private or public, is forthwith pronounced an hysteric. Nevertheless, let science and her authorized representatives do whatever they may, that which is now considered by them as a real disease, was utilized by antiquity and regarded as a power—a social potency for good.

Woman transmits and realizes nothing through herself. She gives herself up entirely, Man—never. But woman, owing to her peculiar organisation, gives to humanity the highest mediator between our world and the world of ideas. The Seer, the Sibyl, gives to man a proof of his future life in evoking the human phantom. As virgin, her physiological state will be her tripod, and everything in her acts will be but the evocation of the unknown. In her powerful synergy

* Thus it has been variously termed "demonolatriy, demonopathia, hystero-epilepsia, hystero-catalepsia down to simple hysteria and the vulgar nervous fit—Dr. Fortin.

† These are certainly the characteristics of a troubled and unconscious seer.

‡ A whole volume has been just published upon this subject by Baillero et fils (*Les Hysteri* by D. Legrand Dussaulle, 1883.)

§ *Hysterical nail* is a modern scientific term.—Dr. Fortin.

she awaits for that which will possess her? Is it social life with its seductions, its passions and abysses? In the depths of the temple this creature, obsessed by every earthly craving, will give herself up to the occult, hoping to find in the mysteries of the revealed science the solution of the most dreaded problems. She will forget the ingratitude, the cruelty of man amidst the crises and the agony of Sibilism. She has been *the* mother in all ages; she is the seeress, and woman in her entirety. Ever dreading for the destiny of the child of her body, she will save him! Enlightened, inspired by her seership, or by her physiological intuition, this creature obsessed by heroism, whether occult, social or maternal, will not hesitate to interrogate death itself in the echoes of the tomb. A revelation, the greatest of all, will be the price of her courageous and sublime audacity. Through the agency of the apparition of the human phantom, the highway to future life will be discovered. Triumphant over the misfortunes of her age: defying persecution and ungratefulness, woman will ever be an obsessed creature, an evocator whose sublimity will be lost in—MYSTERY.

To-day, proceeding from the occult sanctuaries of the East resounds a voice, but Europe in her mad course toward the abyss—heeds it not. Withal, everything gets ready for the great struggle between these two races: the haughty science of the West has denied her direct sire—Eastern Occultism! The current is just becoming irresistible. For the villager, the factory girl, the workmen at the mill, the fatal day is fast approaching when the gigantic machine exhausted and tired of work will stop its wheels, leaving a formidable industrial army, thirsting for life. What answer modern science is prepared to give it, aye, that science always so preoccupied with the discovery of new means to destroy one's neighbours? It is then that will appear in all their majesty the Sibyls of our Race, who will teach through the *revealed* science and the sacred oracles the elements necessary for the restoration of humanity to its proper groove.

THE TRANSLATION OF BABU KESHUB CHUNDER SEN.

AMID the galaxy of intellectual stars in the modern Indian sky of thought, the two brightest have, alas! been recently extinguished. It must be many years before such luminaries as Dayanand Sarasvati and Keshub Chunder Sen can again arise. Both Hindus, orators, patriots, scholars; engaged equally in the work of moral reform, though by different methods; loving India with fervency, and hopeful of moulding her moral and spiritual future; they have prematurely dropped their mantles of power and none are able to pick them up and wear them. Alike in so many things, they were as opposed as the magnetic poles in personality, motive and sympathies, Dayanand was an Aryan to the core, and a stern and unyielding advocate of the Holy Veda; Keshub an Indian mirror, reflecting Western ideas, the dreamer of the visions of a New Dispensation, divinely ordered, a new Hierarchy and Apostolic Succession, the key-stone of the arch whose abutments were laid alike by the Jordan and the Ganges. He was a speaker, they say—unhappily the chance never offered for us to hear him—of the rarest gifts. His pure life and brotherly yearning towards his fellow-men, together with that potent factor "personal magnetism," made him loved for himself after the charm of his oratory had died away. Habitual intimacy with Europeans and the refined manners of a true gentleman gave him a reputation throughout the Western circle of thought perhaps much greater than among his fellow-countrymen. In America, no less than in Europe, he is erroneously believed to be the chief of the whole Brahmic Church, and the leader of a vast body of registered adherents. To such, the facts of the most recent Census of India about the numerical strength of the Brahmo Samaj, now being circulated in connection with notices of his lamentable death—will be a stunning surprise. They have not an idea that after a half-century of Brahmic agitation less than 1,500 registered members of the three Samajes, Babu Keshub's, the Adi, and the Sadharan—can be

counted. But the effect of Keshub Babu's eloquence and that of his colleagues and other Brahmic-speakers cannot be measured by the lean figures of the rosters. The current of a new thought is apt to run long and strongly, though silently, beneath the adamant surface of conservative Hinduism before it breaks out into a broad and impetuous flood of reform. Such an inducement there is, not only in Bengali thought but all throughout India. In Bengal it has come nearer the surface than elsewhere, and its murmuring tide can be more easily heard. Brahmoism has done much of this, but not all. Western education, the close contact of the sharp and imitative native with the paramount race, and successful co-operation with it in the administration of public business, have given an enormous stimulus in the direction of a new social evolution. We do not find modern Bengal so spiritual as intellectual, and years must be suffered to elapse before any fair estimate can be made of the lasting effect of the Brahmo agitation upon native religious feeling. From its European flavour, so to say, it seems to have nicked in with Western rather than with Indian social tendencies, and to this extent tended to weaken rather than stimulate the national yearning after spiritual light. Strange that the gifted Founder of the heterodox New Dispensation should have been so soon called away, while his quondam religious teacher and guide, Debendra Nath Tagore, survives him—to serve, let us hope, for many more years as the exemplar of the noblest type of Hindu moral and spiritual character! Truly, the snowy mountain stands and the flowering almond of the plain is cut off in its prime. The death of Keshub Babu does not leave his Society, in so disastrous a plight as that of the great Dayanand has the Arya Samaj. For his cousin and chief Apostle, Babu Protap Chunder Mozundar, an eloquent, earnest, and indefatigable worker, will now take up his work and do as well as any one after the Founder could have done. But in losing the Swami the Arya Samaj, we fear, has lost all—save the memory of his greatness, his patriotic enthusiasm, his eloquence, and his grand example. Here are two fresh tombs: let every one who believes that for India's best interests agitation means life, and stagnation death, lay garlands upon both. We, contemporaries, cannot fairly write their epitaphs for posterity, for the din and smoke of the present conflict confuses our judgment, and as we chance to be their friends or opponents, we unreasonably become their panegyrists or depreciators. Time alone will decide everything; for as Mackay tritely observes, in one's own generation:—

"The man is thought a knave or fool,
Or atheist plotting crime,
Who, for the advancement of his kind,
Is wiser than his time."

—and this sentiment is again affirmed by the beloved American poet Whittier, who says that—

"Every age on him who strays,
From its broad and beaten ways,
Pours its sevenfold vial."

What reformer or philanthropist but has had to learn this truth by bitter experience!

H. S. OLCOTT.

Answers to Correspondents.

S. MICKEL SAWMY PILLAI—Your queries are too voluminous to be answered by correspondence. Must wait until you can call at our office.

K. C. M. (Simla)—In our next.

C. P. (Guntoor)—do.

R. C. R. (Jamalpoore)—do.

A. Y. (Calcutta)—do.

Letters to the Editor.

A CONVICT REFORMED.

IT may be interesting for the readers of the *Theosophist* to know some particulars of a marvellous case of the reformation of a convict in Ceylon through the instrumentality of Col. Olcott. Peris Sinno was a notorious thief, a house-breaker, cattle stealer, desperado, and a moral wreck. For a long time he eluded the grasp of the Police, and it was only after a great deal of trouble that they succeeded in entrapping and getting him into the clutches of the Law. Even in prison his conduct was so outrageous and violent that he murderously assaulted the keepers, and from time to time the authorities were obliged to increase his term of imprisonment. His persistent misbehaviour was a source of continual annoyance not only to the prison superintendent, jailor, and keepers, but also to the other prisoners. During Col. Olcott's last tour in the Western District of Ceylon, he was earnestly requested by the Theosophists of the Island to preach Buddhism to the prisoners. The convicts having also expressed a great longing to hear him, the President-Founder consented, and the Colombo Branch obtained the required permission of the local authorities. When he went to the Slave Island Jail he was informed as to the character of some of the worst prisoners, and of the reckless audacity of the notorious desperado in question. Col. Olcott had him also brought with the others before him, and began to preach in a most impressive and fervent manner the sublime doctrines of our Blessed Lord Gautama Buddha. He explained in an easy and most forcible way the beauty and importance of the Law of Karma—the keystone of our Religion, as of the Hindus. He also showed most graphically how this Law controlled our future existence. We shall be exactly what we make ourselves, and the Laws of Nature being immutable, every cause must work out its effect. Justice knows no such thing as mercy, and no bribe nor vicarious atonement can efface the bad results of our evil deeds. In the prison-yard near the open window stood a large pair of wooden scales. Pointing to these he showed his auditors how like they were to Karma, and how if we would achieve happiness hereafter we must put an excess of good deeds into the right pan of the balance. While the Law of Karma promised no exemption from the punishment of wrong acts, it gave, on the other hand, the promise of a better state of existence if the course of life were turned to a beneficent channel. He then instanced the case of Angulimala, a notorious outlaw whose story is given in one of the histories of the life of our Lord Buddha. This man had, in the time of King Kosala, grown so powerful in his evil ways that the whole country was in mortal terror of him, and he would even commit his robberies up to the very walls of the royal palace, and defy the king to come out and fight him. Our Blessed Lord, hearing of this, went alone to the offender against the earnest remonstrances of many, and preached to him the Perfect Law so efficaciously that from that time Angulimala became a changed man. And so thoroughly did he change his bad and foolish course of life that eventually he died in the odour of sanctity.

The exhortations of Col. Olcott were listened to by the prisoners with such eager attention that you might have heard a pin drop. The outlaw Peris Sinno seemed to be drinking in every word, and he fixed his eyes upon the speaker with an earnestness which our President remarked, and was deeply affected by. "There is a man here," said he, "like that poor wretch Angulimala; an unhappy man who has suffered enormously through ignorance of this stern Moral Law; one who is the dread of all whom he comes into contact with. Yet he, too, has a heart to be touched and a nature to be melted by kindness. If he were once more in the jungle and armed, I should not fear to go to him and show him his folly and how to regain the path of happiness. The path may be found even by him." When the lecture was finished and the Colonel was preparing to leave, the prisoners prostrated themselves before him with their foreheads to the ground and blessed him. From that day the outlaw was a changed man. He showed such marked signs of reformation that the Government being pleased with his constantly blameless behaviour at last remitted eight years of his period of imprisonment. He is now a free man, and a more honest and truth-loving person than he can hardly

be found in the ordinary world. I met him a short time ago, and was told that Col. Olcott's advice has made a deep impression on his mind, which nothing can efface. His hopelessness of any chance for redemption in this life or of any happiness in a future existence, had made him more and more reckless, but since the time he realised what possibilities were held out by the Law of Karma, he saw that his was not an entirely helpless state, and that his future depended solely upon him. Nothing could now turn him from the path of rectitude, which he finds to be indeed that of happiness. This case is but one example of the good done by our President in Ceylon.

W. D. ABREW, F. T. S.

ARCHÆOLOGICAL DIFFICULTIES.

MAY I be permitted to ask what Sanskrit and Buddhist books, printed or manuscript, are of use to an archæological student, in conveying an exhaustive idea of the history, ethnology, and archæology of India, from the earliest times down to the Mahomedan invasion in 1203 A. D. By archæology I mean not only architecture, but the ancient state of civilized life in every respect, such as religion, mode of warfare, style of coins, dress, geography, philology, industrial arts, &c.

What was the alphabet in use in ancient India generally, as also the languages? How many of them are still surviving and how many lost in our national shipwreck? Our Reverend Buddha is said to have learnt sixty-four kinds of letters. Is there no means of learning and reviving them, and is it not possible to lithograph them for the *Theosophist*? In some former articles, mention was made of certain undeciphered inscriptions at Benares, &c. Would it not be good if some body were to copy and publish them in the *Theosophist*, for the cause of historical truth? I shall be the first person to do so if a little light be given to guide me. I have enough of archæological gropings in the dark. No unerring data have I found yet to aid me in my researches.

I beg to be excused for thus putting these important questions, which, I know, cannot be solved in a day. But I want to direct public attention to a subject, which is dear to me and ought to be dear to every patriot. From my very school-days, I have almost intuitively felt, while perusing works on India, that the true history has not yet been written. At least exoteric India is not aware of such a work. What we find is generally one-sided, fragmentary, and otherwise full of guess-work, fair or foul, mostly the latter.

Under these circumstances, I cannot describe what my mind feels when perusing books, that profess to treat on ancient India; a gush of hot breath, whose outer expression is a deep sigh, reverberates my inner system. And shall we continue in this miserable helpless state, when we have guiding angels in the back ground?

Yours obediently,

P. C. M., F. T. S.

Note.—Our Brother should not lose sight of the fact that the "guiding angels in the background" cannot work miracles. Admittedly, blind superstition, dogmatic scepticism and ignorant fanaticism reign supreme every where. Can these be dispelled in a few short years, when they are the outgrowth of numberless ages? The "Masters" have taken advantage of every possible opportunity to bring people to do their duty, by bringing the truth to light for them.

Let our brother read some articles in direct reference to his questions in the September, October and November Numbers of the *Theosophist*, headed "Replies to an 'English F. T. S.'". There all that could be said with safety is given out.

They, who can look beneath the surface know that action and reaction being equal, no violent changes can be safely introduced, however beneficial they may appear to be. The utmost that can be done under these circumstances is to give now and then side glimpses, so that those who are capable of rising above the ordinary level and have developed their penetrating faculty may profit by them and thus become more useful to their fellowmen. It is now for such readers to judge whether in the articles already published in the *Theosophist*, they do not find sufficient data to work upon and thus ultimately arrive at a correct knowledge of archæological facts? If the correspondent will do his share of the work, the "guardian angels" may be counted upon

to do theirs. But unfortunately too many people sit in silent expectation of a miracle or vainly talk a good deal but—do nothing.

THEOSOPHY AND CHRISTIANITY.

I BEG you will be pleased to publish the following correspondence between me and the Rev. Mr. Miller, the eminent educationist, with such notes as you may think proper. I trust the Anglican and Roman Catholic Bishops will express themselves hereafter as the friends and subordinates of the Theosophical Society.*

A. SANKARIAH, F. T. S.

President-Founder, Hindu Sabha.

TRICHOOR, 3rd Jan'y. 1884.

M. R. Ry. A. Sankariah to the Rev. Mr. Miller:—

"Theosophy for the purposes of our correspondence may be defined as a description of the soul or Invisible man, who survives the death, burning or burial of his visible body:—*Invisible* means that it is not seen by the bodily senses. You do not maintain that there is no Theosophy in the old Testament of the Jews or the new Testament of the Christians. Every religious book and every churchman has some Theosophy, and the Christian feels himself bound and is largely paid to preach his Theosophy. The Theosophy of one book or church or individual may not be the same as that of another, and the object of the Theosophical movement is to study and weigh all Theosophical notions and expositions. Why should the Christians and the Christian priests, particularly, shrink from hearing and speaking as members of the Society, so that they may have at least sufficient knowledge of what they say outside it or behind its back? In considering all that has been said or can be said of the Origin, Constitution, and Destiny of the Invisible man, we may approve or reject any views logically and honestly, but not abuse the Rev. Mr. Miller, A. Sankariah, or Col. Olcott for stating his views. Christians, and for the matter of that, Hindus and Mahomedans, simply expose their moral and spiritual degradation by abusing a Society founded for study and enquiry, and individuals for having views of their own. Sober and cordial exchanges of views and references to books may serve to remove errors and confirm truths, and I am recommending my countrymen to read also, the Theosophical literature of the Jews and Christians. But if you deny and ridicule Theosophy as Theosophy, you have no religion at all to boast of. I hope and trust that the followers of Jesus Christ will not desert their Master, but declare Him with *peace and good-will* in every Society and to every man who invites them."

The Rev. Mr. Miller's reply to Sankariah:—

"I welcome inquiry of every sort, and I hope your Society may have a powerful effect in stirring men up to inquire. I entirely sympathize with your endeavours to break through the mere worldliness, selfishness, and indifference, which are so common among all men—among the professors of Christianity as well as the professors of other faiths, you have all my good wishes in your attacks upon so-called Christians, who are either indifferent to all religion—or intolerant—or self-sufficient—as too many are. I cannot find time to discuss these subjects with you, but one point is worth notice. The aims of Theosophy and Christianity are avowedly different, but not necessarily on that account antagonistic. Theosophy is a thing of Theory—it aims at *knowledge*. Christianity is a thing of practice—it aims at a *Moral change*. I welcome all thought about what is invisible and rejoice in any knowledge of the invisible that any one gains; and I rejoice that you seem to be succeeding in turning the thoughts of many towards such subjects. Christianity of the true type does not oppose any seeking after any truth. But it was not so much to impart knowledge as to change character that Christ lived and died; and it is to effect a moral change in the character of *men* that His followers ought to labour. With all good wishes."—*etc.*

Mr. Sankariah to the Rev. Mr. Miller:—

"The first condition of admission into the Theosophical Society is good character, and knowledge is sought to raise

* Far be it from us of ever contemplating the latter honour; let their reverences be but friendly and we shall feel highly obliged.—*Ed.*

oneself morally and spiritually. That a man could change character without *knowing* what is character, how to change it and what help Jesus can render, is surely not the motto of the Christian Church. Without knowing the nature of the body, its diseases and their remedies, a man may as well cure the sick! The protest of Theosophists is against such dangerous and ignorant conceit and bigotry. It is a pity also that Christian churchmen and laymen degrade their Master and the Sacred Scriptures by laying no emphasis on the salvation of souls, for there are plenty of educational works on character and morality and justice and truth, ignoring man's Divine Principle. The existence and nature of the soul, the rationale of its sinful contamination and salvation, and the necessity and value of Jesus Christ, are the elements of the Christian Religion which the clergy ought to know and prove on the Theosophical platform. Missions and their patrons should take notice that their Rev. *employes* have no time to do this, but plenty of time to devote to secular teaching and ruin the ignorant with quack prescriptions."

CHRISTIANITY IN CHOTA NAGPORE.

THE hopelessness of christianizing the people of India has long made itself patent to thoughtful Europeans. The fate of Missions in India has long been foretold by Sir William Jones. Schopenhauer emphatically declares:—"In India our religion will now and never strike root; the primitive wisdom of the human race will never be pushed aside there by the events of Galilee."

The endeavours of Christian missionaries are infinitely stronger and better planned than were the efforts of the iconoclasts of Ghazni; but their success has not been a whit greater. Of late years in Bengal, a fact has been brought to light which is far from creditable to all Christians concerned. It has been found that the only quarter in which there is any increase in the number of converts, is the western part of the Lieutenant-Governorship of Bengal—Chota Nagpore and Santhalia, inhabited by the wild Kolarian races. In fact, Chota Nagpore has been the Promised Land to Christian missionaries. This is an extremely significant fact—a fact which has just been officially admitted in the Resolution of the Government of Bengal on the Census Reports of 1881, where the Lieutenant-Governor, Mr. Rivers Thompson (notwithstanding his pronounced *pro-patri* proclivities), states that it is "very doubtful whether the apparent increase in the number of native Christians from 36,617 in 1872 to 707,446 in 1881 represents any important increase in the number of conversions. It is only in the Santhal Pergunnas (2,718 against 180) and Chota Nagpore (39,832 against 14,226) that there is undoubted evidence of the spread of Christianity" (*Calcutta Gazette*, Nov. 21, 1883). Now, it cannot for a moment be contended that these 42,550 savages were made to embrace Christianity by the force of conviction. It may be safely asserted, after making due allowance for the number (not inconsiderable) of converts made from among the indigent and the imbecile, that the missionaries raise the great mass of their recruits from among a class of men—peasant-proprietors—who are constantly at war with the great land-holders, and are led by their ignorance to believe that if they embrace the faith of the ruling race, they will have it all their own way in the Courts of Law. It is no fanciful theory that I advance. The fact has been officially acknowledged. A Resolution of the Government of Bengal, dated Calcutta, the 25th November, 1880, declared it to be "an unquestioned fact that many of the latter (the heathen Kols) embraced Christianity merely in the hope of obtaining possession of the lands to which they rightly or wrongly laid claims."

RANCHI, CHOTA NAGPORE, }
11th Dec. 1883. } SUKUMAR HALDAR, F. T. S.

THE BAGAVAD-GITA AND "ESOTERIC BUDDHISM."

THE only fault I have to find with Mr. Sinnett's book is that he too often says that: "this knowledge is now being given out for the first time." He does not do this because he wants glory for himself, but because he makes a mistake.

Nearly all the leading portions of the doctrine are to be found broadly stated in the Bagavad-Gita.

The obscuration periods are most clearly spoken of

(chap. VIII, p. 42): "Those men who know the day of Brahma, which ends after a thousand ages, and the night which comes on at the end of those thousand ages, know day and night indeed. — . . . xxx. This collective mass itself of existing things, thus existing again and again, is dissolved at the approach of that night. At the approach of that day it emanates spontaneously."

And in (chap. IX, p. 44): "At the conclusion of a Kalpa all existing things re-enter nature which is cognate with me. But I cause them to come forth again at the beginning of a Kalpa."

Dhyan-Chohan state is given in the same chapter. "This they call the highest walk. Those who obtain this never return. This is my supreme abode."

Re-incarnation is stated at (chap. IV, p. 24): "I and thou have passed through many transmigrations." And the return of Buddha in the same. "For whenever there is a relaxation of duty, I then reproduce myself for the protection of the good, and the destruction of evil doers."

Devachan is to be found in (chap. IX, p. 45): "These, obtaining their reward. xxx. Having enjoyed this great world of heaven, they re-enter the world of mortals, when the reward is exhausted . . . they indulge in their desires, and obtain a happiness which comes and goes."

That knowledge is more important than mere religious devotion, see chap. 4, p. 26, "If thou wert even the most sinful of all sinners, thou wouldst cross over all sin in the bark of spiritual knowledge."

For those who will see, it is all in this wonderful book.

WM. Q. JUDGE, F. T. S.

EDITOR'S NOTE.—We do not believe our American brother is justified in his remarks. The knowledge given out in *Esoteric Buddhism* is, most decidedly, "given out for the first time," inasmuch as the allegories that lie scattered in the Hindu sacred literature are now for the first time clearly explained to the world of the profane. Since the birth of the Theosophical Society and the publication of *Isis*, it is being repeated daily that all the Esoteric Wisdom of the ages lies concealed in the Vedas, the Upanishads and Bagavad Gita. Yet, unto the day of the first appearance of *Esoteric Buddhism*, and for long centuries back, these doctrines remained a sealed letter to all but a few initiated Brahmans who had always kept the spirit of it to themselves. The allegorical text was taken literally by the educated and the uneducated, the first laughing secretly at the fables and the latter falling into superstitious worship, and owing to the variety of the interpretations—splitting into numerous sects. Nor would W. Q. Judge have ever had the opportunity of comparing notes so easily and, perhaps, even of understanding many a mystery, as he now evidently shows he does by citing relevant passages from the Bagavad Gita, had it not been for Mr. Sinnett's work and plain explanations. Most undeniably, not "nearly all"—but positively all the doctrines given in *Esoteric Buddhism* and far more yet untouched, are to be found in the Gita, and not only there but in a thousand more known or unknown MSS. of Hindu sacred writings. But what of that? Of what good to W. Q. Judge or any other is the diamond that lies concealed deep underground? Of course every one knows that there is not a gem, now sparkling in a jeweller's shop but pre-existed and lay concealed since its formation for ages within the bowels of the earth. Yet, surely, he who got it first from its funder and cut and polished it, may be permitted to say that this particular diamond is "given out for the first time" to the world, since its rays and lustre are now shining for the first in broad day-light.

TIGER-CHARMING.

I HAVE heard from a good source that there is a Brahman belonging to a family of *Tantrika Siddhas*, (adepts) well known in this part of Bengal as the *Siddha-Vidyá* family of *Nahár*, a village in the District of Comillah, not very far off from this place, who can attract tigers from a distance by occult influence, within the boundaries of a circle described by him for the purpose, with earth collected from mouse-holes. (Dried earth from mouse-holes is used extensively in many other practices of occultism. Has it any peculiar magnetic properties?) It is only necessary for him to hear the voice of the tiger as it roars, and by working through this subtle link he will attract the ferocious beast from any distance, and compel it to appear within his magic circle. Does any of your readers know of instances of this peculiar phase of the activity of the *will-power*? For will-power alone must be the active agent in this drawing affair, at least, such is my belief; until persons better acquainted offer me a more complete explanation.

KUNJA V. BHATTACHARYA, F. T. S.

DACCA, 14th Oct. 1883.

A BISHOP ON THE CHURCH.

THE Bishop of Liverpool opened his Diocesan Conference, yesterday, at St. George's Hall, Liverpool. Having referred in feeling terms to the late Primate, he said that, with the exception of Parker, no Archbishop had ever entered Lambeth Palace at a more critical period and under heavier responsibility than Archbishop Benson. Reviewing the state of his diocese, he said candidates for confirmation have increased from 4,700, in 1881 to 6,200 in 1883, while nine permanent and seven temporary churches had been opened for service, and six would shortly be added. He drew a gloomy picture of the diocesan finances and of the spiritual destitutions of the diocese, and declared his determination to appoint a committee to take active steps to mend matters. Speaking of the Church at large, he expressed his fear that there was no likelihood of the different schools in the church giving way to or tolerating each other, and that unless the God of Mercy interposed the Church could not live much longer, but must go to pieces and perish. He could not see the approaching death of such a grand old institution as the Reformed Church of England without deep sorrow.

His Lordship referring to the Episcopate, said there was no order of men criticised so severely and savagely, and vilified, sneered at, ridiculed, abused and condemned so unceasingly as English Bishops. Unless they were treated with more consideration and fairness, he predicted a day would come when no right-minded man who loved direct spiritual work and hated wasting precious time in strife and wrangling would consent to be a bishop at all.—*Daily Telegraph*.

No doubt it is coming to this: our astonishment is, that any man of a spiritual mind could consent to become a Bishop. Chas. Bright, the great Free-thought lecturer, in addressing a certain Bishop, and upbraiding him for certain Prelatical enunciations, declared that no honest man could be a Bishop. So it really comes to this, that a Bishop and a Free-thought lecturer are of one mind. The gloomy view taken of the Church by the Bishop of Liverpool is simply an echo of the prevalence of public opinion on this head, and we fear our Bishop is trusting to a fallacious idea when his only hope of the vitality of the Church being prolonged is in a God of Mercy. Does the Bishop suppose that a Church that has so departed from the Christ-principle can stand? The Reformed Church of England itself requires reformation, before its vitality can be secured. History repeats itself, and a Church falling to pieces through its own corruption, is no new thing. If Buddha came to reform the Religion of the Brahman, if Luther reformed the Roman Catholic Religion, if the Priesthood of Egypt fell through their own depravity, is it any wonder that the Church of England should collapse, unless she marches with the times? Imagining herself secure in her supremacy, she has failed to advance with the new ideas now prevalent, and instead of resorting to reason and greater liberality of opinion, her leaders have contended themselves with denunciations of those who differ from them, have resorted to bigoted and narrow-minded arguments to defeat their opponents, and have not shrunk from using the auxiliaries of calumny and false statements; nay, they have even put illegal pressure on their opponents, and altogether have exhibited a want of tactics very different to the front shown by the Church of Rome. Now let us take our Bishop as an example. Does he become a Theosophist? No, far from it. He bands together with his bicolored clergy to take "special measures" against Theosophists instead of joining them. Instead of seeking Divine Wisdom he tries to prevent others from doing so. Such are the tactics of the Church of England; is it any wonder we ask if the Church should tumble to pieces from its own inherent weakness? If such are its actions, truly we may say "Quem Deus vult perdere, prius dementat."

REFORMER, F. T. S.

DEATH OF THE SWAMI OF ALMORA.

[WE read with concern the following communication from Babu Kumud Chunder Mookerji, Secretary to the Himalayan Esoteric Theosophical Society of Simla. The Paramahansa Swami of Almora, whose death is now reported, was the author of those learned articles on Adwaitism in the *Theosophist*, which were opposed by our respected colleague, Mr. T. Subba Row. It is certainly an untimely death. The past two months have made a sad havoc in the ranks of the Hindu religious teachers. From October 30 (1883) to January 4, 1884—some 65 days—died successively Swami Dayanand, the Swami of Almora, and—Keshub Chunder Sen.—Ed.]

I have just received the sad news that the Swami of Almora has left his "mortal coil." He was attacked with fever which lasted for 7 days. He left this for the higher sphere on Monday the 31st December 1883—at 9 p. m. His burial was attended by all the people of Almora and subscriptions are now being raised for a tablet to be placed over his grave. He was loved and revered by all who had the good fortune to come in contact with him.

SIMLA, 5th January, 1884.

K. C. MOOKERJI,

Requies.

DIE WELTSTELLUNG DES MENSCHEN "THE COSMIC POSITION OF MAN." By Baron Karl du Prel.

DAS JANUS-GESICHT DES MENSCHEN "THE JANUS-FACEDNESS OF MAN." By the same author.

THESE are two short papers, written by Herrn Karl du Prel in two out-of-the-way German periodicals. The tendency of the author is to show, what has been so often shown and felt before, that the teachings of science far from leading to Materialism, supply the best proof against it. The reader need hardly be reminded that the materialist denies altogether that man has, or can ever have; either a position, or a relation, reaching beyond the limits of the earth. Now the materialist could have all his own way, so long as philosophers alone told us that our knowledge of nature, in other words, that which constitutes science, is merely the outcome of our subjective impressions and observation; but with the progress of time, science itself has been brought to acknowledge that this is the case. Every man of culture knows now-a-days that the so-called qualities of matter, are nothing more than qualitative expressions of our own organization; that, consequently, all our knowledge is subjective, and unfit as such to enlighten us about the true nature of things. The materialist has, by his own researches, dug his own grave, however much he may refuse to assist at his own funeral.

Our senses do not give us an exact report of what is going on around us, but of what is going on in us. The sound that strikes our ear, does not make us aware that the air around us vibrates; such being, nevertheless, the case, we (materialists or non-materialists) are driven to admit that the auditory nerve transforms for us, a certain fact into a certain other—vibration of air strikes us, not as vibration of air, but as sound. Something similar may be said with regard to the rest of our five senses.

There are two modes of motion, to which none of our senses responds, namely, magnetism and electricity. There are then after all more things in heaven and on earth, than our senses could ever have dreamt of.

Suppose our senses could be made to undergo some change, while the universe remained all along the same, it is evident quite a new world would arise before us, though objectively and materially the world would be exactly the same as it was before.* Let us suppose that we were endowed with some new sense, say with a sixth sense; how much the more manifold would our very same universe appear to us. Suppose again we were deprived of one of our senses, say of the sense of sight—there would at once be a great and rich portion of Nature disappear to us. So we are after all, with all our boasted knowledge, merely the creatures of our own senses. All our knowledge, far from being positive, is, so to say, a sort of reflex knowledge.

Spectral analysis teaches us that the chemical substances composing the various celestial bodies differ from each other; consequently we can hardly help coming to the conclusion that their respective inhabitants differ from each other with regard to their organisation. Suppose now the school of Materialism to be represented

* And this is precisely the change claimed by the initiated adepts of Occultism; and that alone is sufficient to account for their great opposition to many a scientific action of modern science and the greater trustworthiness of the teachings of the former. Once that we admit the possibility of such a "change," and as a result therefrom, the greater acuteness and perfection of all their senses—granting even that the 6th and 7th sense do not exist for any one outside those who claim either of them or both, and thus cannot be proved scientifically—we have to admit at any rate that they see, hear, taste, feel, and smell more acutely than the rest of humanity, untrained and uninitiated, how can we then avoid trusting more in their than in our senses? And yet the same traveller who will unhesitatingly trust to the acuteness of the eye or ear of his red-Indian guide in preference to his own—will deny the existence and even the possibility of a series of such faculties being developed in an Asiatic adept!—Ed.

at each inhabited star and planet; suppose there had been a cosmic congress of materialists; suppose the members of the congress had found the means of a mutual exchange of thoughts. Each of them would then give his own cosmic experience according to his own perceptions according to his own organisation; and as his own mode of perception could hardly coincide with that of the others each member being supposed organised differently from all the others, the result would be a cosmic Babel. Every one would leave the congress with the firm conviction that all the rest must be possessed with some sort of hallucination. *Hallucination* is the magic word in the mouth of every Materialist whenever one man professes to have perceived a phenomenon which he, the materialist, in consequence of some modified organisation, cannot perceive. He will not understand that one and the same objective world, may and must appear subjectively different to different organisations.*

That the individual existence of man on earth is of a far reaching influence upon mankind at large, the materialist freely acknowledges. The theory of evolution teaches that every individual is a link in the progressive chain of future existences. But then, life on earth is after all destined to come sooner or later to an end; the earth itself cannot ultimately escape a similar destiny. Is it compatible with the law of evolution, that the whole life and culture of the human race, and all the forces evolved out of that life and culture should be ultimately lost in the economy of the universe?

Materially speaking we know that our terrestrial globe is by far not so isolated from the grand Cosmos as it would appear to the superficial observer. We are tied by gravitation to the solar system (if only by that!) and we receive light and heat from the sun and the stars. It is therefore not quite impertinent to ask ourselves if it is beyond the range of possibility to utilise those connecting forces as a means of communication between our globe and some celestial body. By means of spectrum analysis we have already arrived at a certain mode of information of what is going on in distant worlds. The idea of a possible existence of some sort of telegraphic communication is, therefore, not so preposterous as it might look at the first blush. We are besides ignorant of many natural forces which might lend themselves to the establishment of such an eventual communication.

Astronomically, our earth and all that belongs to it, form a part of the whole. And should not also the forces active on this earth form a part of the whole? If so, is it admissible, that the highest of all those forces, dwelling in man, should be shut out from the great concert of the universe?

Our conjectures do not end here as yet. For if man's labour and culture are not to be restricted to the globe upon which he temporarily lives; if he is, moreover, to emit forces which work their way throughout the universe; then we must expect some sort of action and re-action between man and the cosmos at large. There is no knowing them, in how far we may really here be influenced by such cosmic intellects, or intellectual beings, who dwell in some other planet. This would apparently land us at the border lands of spiritualism; but we shall soon see that our considerations lead us into some other regions altogether.

* Apart and quite distinct from the variety in the subjective perceptions of the one and same object—by mankind in general,—stands the *unvarying* perception of the trained Occultist. Perceiving the *actuality*, for him the modes of the presentation of an object cannot vary; for the initiated adept perceives and discerns the ultimate and actual state of things in nature by means of his spiritual perception, trammelled by none of his physical senses, and only when the former have been called forth from their latent into their active state and developed sufficiently to stand the final tests of initiation. Therefore, this abnormal (in our present race only) faculty has nought to do with the common perceptions and their various modes, and if the materialist is sceptical as to the latter, how can he be made to believe in the existence of the former—a faculty of which he knows less than of the man in the moon!—Ed.

There are two ways by which relation between man and the cosmos may be established; either by means of some extraneous forces yet unknown to man or by some forces dwelling in man himself. Darwin's theory of evolution gives us a clue in this respect which is worth pursuing. For it is hardly fair to suppose that the tendency towards higher development has been brought to a stand still in our days. Let us look at the past. We find that the oldest geological layers contain the simplest forms of life, the recent ones the more highly developed forms. This is one fact pointing to the theory of evolution. There is, however, yet another fact connected therewith of no less importance to the theory of Darwin. It is namely this, that in each such conformation of the past, we can detect certain traces pointing to its immediate predecessor, and certain other marks pre-figuring that higher conformation into which it is destined to develop. Any member of the chain of animal forms looks, then, so to say, half to its past, and half to its future. An example of what has been said we have before us, in the conformation of the foetus; there we see an organism provided with all what is necessary for its foetal existence, *plus* such other organs, or indications of organs as shall be necessary at the successive stages of its future development.

The conception of a transcendental world lies then actually within the conception of evolution. For what appears now to be real to us, is actually a sort of world that could not have been real to man in a stage of earlier and lower development. To him with his deficient organization a world, as we perceive it now, could only have been conceived by a great effort of imagination, in other words, what has been transcendental to him, has become a reality to us, in our higher state of development. Unless then the materialist is prepared to maintain, that man has come to a total stand still in his development, he has no right to say, that all our knowledge of the universe begins and ends with the range of our five senses as they are now constituted. If the materialist can ever make up his mind to be sincere and consistent with himself, he must humbly acknowledge that he is a most obstinate philosopher, who will not see that he is destined to see more and to know more than he actually knows, in the measure as he is carried on by the stream of progressive evolution.

But there is not only progressive evolution awaiting us with regard to our five senses, which are after all but the out-posts of inner life, but no less with regard to that inner life itself. No materialist can deny the existence of a consciousness—a faculty which, in the order of things, must no less be capable of further evolution. Already we perceive, in some exceptional cases, the signs of what is to come. Somnambulism, mesmerism, presentiments, show us, in which way the higher faculties of man are destined to develop. They show a disposition in man to a mode of cognition which stand half way between reality and transcendentalism. What has the materialist to say to the following fact, as recorded in the judicial proceedings of the Courts of Vienna? The *Neue Wiener Tageblatt* (January 13, 1881,) informs us, that in a case of murder, where the police could find no clue, the same was given by a man who dreamt a dream—a dream, which turned out to be the truth, and gave rise to the discovery of the murderer. Goethe tells us, in his "Truth and Fiction," that he has seen his own double self, riding on horseback, in his grey coat. Heinrich Tschocke could sometime before his death, tell any man the history of the life he lived from his youth. And Goethe and Tschocke have been as wise and as good men as any of our materialists living.

Of whatever nature the chain of forces may be, by which our earthly existence is connected with the cosmos; there is, therefore, good reason to believe, that one, and perhaps the chief link in that mysterious chain, is to be found in our INNER SELF.

ED. NOTE.—These extracts from the two German pamphlets have been kindly made for us, by our brother Dr. L. Saltzer of the Calcutta Theosophical Society. They are profoundly suggestive *per se* and go far to prove the theory of the simultaneous evolution and growth of the same ideas on various and widely separated points of the globe. In our next we hope to give the summary of an article "DIE PLANETEN BEWOHNER," by the same author, the latter having kindly sent us his valuable publications for review. As remarked by our Brother, Mr. Gustave Zorn, of Odessa, after reading these works, one is tempted to ask himself in wonder: "Is Baron du Prel, a disciple—a European *chela* of our Himalayan sages that his thoughts should seem, so to say, photographed from their (and our) doctrines!" Truly the author of the work reviewed is a born Theosophist,—or shall we say Occultist? At any rate, here we have one more profound and unprejudiced thinker. May our present race evolve many more such philosophers for the greater glory of TRUTH!

REMARKS AND THOUGHTS ON BUDDHA AND EARLY BUDDHISM,

by Arthur Lillie, (Late Regiment of Lucknow).

By DHARANI DHAR KAUTHUMI, F. T. S.

OPINION seems to be divided in this country as to the value of the Oriental research and scholarship of the West. A class of Hindus there are who overflow with gratitude to the indefatigable scholars and mousing antiquarians of Germany and other European countries, for rescuing the intellectual wealth of our country from the waves of oblivion. There are others again who as vehemently maintain that the study of our ancient literature by foreigners is an unmitigated evil; that it perverts the minds of a large and influential section of our countrymen by a chronology made to fit Western prejudices, by false and fanciful interpretations of our sacred writings, which unfortunately for us we have very few means of correcting. Without committing himself to the extreme views of either party, an impartial critic is bound to admit that there is truth on both sides. It cannot be denied that the violence done to our most deeply cherished traditional beliefs by the gross misinterpretations put on our Scriptures by European Orientalists will have, and has already had, a healthy and beneficial effect on our minds in stimulating inquiry and leading us to a more enlightened and extensive study of the Sanskrit language and of the works of the wise men of ancient India. But so long as the effects of revived indigenuous scholarship do not begin to be more pronounced, the results produced are more often deplorable than otherwise. The learned pundits of our country, to whom Sanskrit is hardly a dead language, have no opportunity of being heard, in their ignorance of Mlechha tongues; and the learned men of the West by the clever stratagem of denying to our pundits and priests any knowledge of our religion and literature, have succeeded in heightening the enjoyment of that fool's paradise, with which they have surrounded themselves.

These observations receive a peculiar force from the publication of the work under notice, and its reception by a certain class of English readers. Startled at first by the unusually large amount of mistranslations of Sanskrit words, of false notions and arbitrary interpretation, the editors of this magazine mistrusting their own knowledge, sent the work to persons more competent than themselves to pronounce an opinion upon it—namely, to excellent Sanskrit and Pali scholars, certain Southern and Northern Buddhists. The answer came, that to point out and explain conscientiously the numberless mistakes in the little 8vo. volume would necessitate three like volumes, at the least! Therefore the work was put aside and never reviewed at all. But, since Mr. Lillie comes forward in *Light* with an assault upon Theosophy, the Theosophists and their Masters, it is time that some one should raise the voice and show the Spiritualists along with the general public what Mr. Lillie's work is worth.

I propose, therefore, to examine carefully "Buddha and Early Buddhism." The first two chapters alone, re-

viewed *seriatim*, will, I feel sure, show very good reasons why, we Theosophists call Mr. Lillie's "Exposition of Buddhism" not only "exoteric" but decidedly *fantastic*. The author's pretensions, coupled as they are with a very indifferent knowledge of Buddhism and Brahmanism, and a complete ignorance, as it seems, of the value of Sanskrit terms, appear even to the average Shastri and Pundit certainly somewhat amusing, if, perhaps, also a little mischievous, inasmuch as they pervert and darken finally the general notions of the Western profane. As said above, anything like a complete exposure of the grotesque fantasies of Mr. Lillie being utterly impossible, and an elaborate review of all his fallacies requiring more time than I can command and greater space than the editor would be willing to allow, I shall content myself by bringing to public notice only some of his most glaring inaccuracies. My comments shall be necessarily brief.

In the second paragraph of the initial page of his book bent upon proving Buddhism—against all Buddhists and Pali scholars—a theistic system, Mr. Lillie observes:—

"In the Vedic hymns two distinct forms of religion are traceable—the religion of the prophet (Rishi) and the religion of the priest."

I would not presume to fathom the depth of Mr. Lillie's Vedic scholarship: but this much might be safely asserted, that the idea of a prophet will be found nowhere in the Vedas, the real division being between lay priests and the devotees called *Brahmavadis*—the only exponents of the esoteric doctrine. On the next page we are told:—

"In Vedic days the number of the heavens was seven."

And again mention is made of "God" and his seven "eternal heavens."

We answer: the Vedic writers never spoke of "eternal heavens," but of seven eternal states beyond all the heavens of which there are not seven but *fourteen*, beginning with Swarga and ending with Brahmaloaka. None of the latter is *eternal*, even their presiding powers being subject to dissolution at the end of the Manvantara. The further mention of "God's seven eternal heavens" in the *Bhagavat-gita*, shows at all events that the idea of the seven permanent states is not confined to the "Vedic days alone." Says the author on the next page:—

"In the *Bhagavat-gita* the great spiritual enlightenment, which it is the object of all devout Asiatics to obtain, is called knowledge of the *eyabot umbrella*."

Hindu pundits would feel seriously obliged to the author, were he to show where it is so stated? We can only wonder deeply at the cool assumption. On page 3 we read:—

"*Chaitya* and *Chattra* were perhaps once the same word."(!?)

It is very unfortunate that the author should not have disclosed the grounds of such an original belief, as they would certainly have set the teeth of old Panini on edge!

Turning the page over we find there some other most curious statements. For instance:—

1. God is imaged as a man sitting under an umbrella.
2. The living Saint on acquiring the *Bothi* or knowledge of umbrella has an umbrella presented to him.*

First of all it becomes necessary to ascertain *which* God of the many is here referred to? It is true that Rama and Krishna and other god-men, believed to be Avatars of Vishnu, are represented with an umbrella spread over their heads. But it must not be forgotten that while gods they are also earthly kings, or rather that they are crowned heads and as such entitled to the honour. A flood of light may be thrown on the subject, if we consider carefully the meaning of the Sanskrit word *Ehachhatra* (one umbrella). It is only when a king had subdued every one of the neighbouring princes that he could force them to sit in

* Not in Hinduism surely.—D. D. K.

his presence without an umbrella, he alone enjoying the privilege, a mark of his supremacy. Mr. Lillie has disdained to cite his authorities for this, as for all other assumptions made by him. Perchance, he imagined the fact too well known to require corroboration. But for all I know—and I have consulted many a learned pundit in the present case—such assertion is nowhere warranted by any Brahmanical or Pali Buddhist work, for the matter of that. Next we are told that:—

“In the Indian religion God is imaged as a man sitting under a tree.”

Not generally so. Maheswara (great God) or Siva is usually conceived as sitting at the foot of a large Banyan tree. But here, as every Brahman initiate knows, Siva is the germ from which springs the sacred *Vata* tree (the Banyan) the tree of true knowledge. So far even a part of the esoteric meaning implied has remained concealed for the European Sanskritist.

The Brahman priest of the Vedic period is spoken of as “a politician.” Considering the apotheosis that our native statesmen, experts in state-craft, are receiving daily at the hands of western people, this is, no doubt, a great *post-mortem* honour conferred on the humble son of Brahmá. His descendants, however, are too honest to appropriate for him titles that do not legitimately belong to him, since the Vedic priest was never a politician. On page 5, we read:—

“The feminine principle, matter, the earth, the universal mother. She is the Sophia of Gnostics,* Cabalists, etc., and was represented as feminine in the Catacombs by the early Christians. In Buddhism (?) she is called Prajñá, an exact verbal equivalent for Sophia.”

Here, the ground is more secure for us. If anything is not cosmic matter, or *Prakriti*, it is *Pragná*. We do not know on what authority Mr. Lillie seeks to deny the possession of the word *Pragná* to the Brahminical system, to confine it entirely to “Buddhism.” As with the latter, *Pragná* is simply the “manifested wisdom,” so, if he refers to *Mundukyopanishad* he will find at the very opening the following:—

“This *atma* (*jivatma*) has four aspects... On the plane of sensuous perception it is known as *BAHUPRAGNA* (the capacity of objective perception or consciousness).” From this it is perfectly plain that if any distinction is to be drawn between the numerous aspects of the One Element of Hindu philosophy, *Pragná* is no more matter than white is black. Nor has the word any other meaning in Buddhist philosophy as will appear from a passage from “*Nama Sangiti*,” which Mr. Lillie has with suicidal imprudence extracted further on (p. 15). The passage runs thus:—“He (Adi Buddha) is the creator of *Prajna* and of the world, (or he made the world with the assistance of *Prajna*.)” Whatever may be the correct rendering of the passage, one thing is perfectly plain: *Pragná* is not the Earth, nor is it matter.

The author represents the Vedic triad to consist of Daksha, (which he spells Daxa) the father, Aditi the mother, and what he calls the solar god-man (p. 6). The most learned Vedic Pundit would despair of finding authority for such a grotesque combination. Daksha is never the husband of Aditi who was the wife of Kasyapa. This word has esoterically a very mysterious and suggestive meaning: Read backward this word becomes *Pasyakat*—witness and stands for “witness-spirit” or *Puru-sha*. His attempt to identify the third member of this triad (the solar God-man) with Yama is very unfortunate and perhaps slightly ridiculous. Yama was never considered in Hinduism a man and is the deity presiding

over Death. Even Max Müller says in *India, what it can teach us*—

“His (Yama’s) Deva-like nature is never completely lost, and as the god of the setting sun he is indeed the leader of the Fathers but never one of the Fathers himself.”

The Yama of Zenlavosta, dragged down to the level of terrestrial man, Adam, was simply the weapon of one who tried to show his enmity to the Brahmaical system, from which he had seceded, by converting all the Hindu gods into evil spirits.

One of the greatest escapades possible is committed on page 7:—

“No wonder that the symbol of god and the situation of paradise got to be associated with this (pole) star.”

Read in the light of what the author says on page 10 about “the Nandana paradise at the pole,” it is plain to what paradise he alludes. But Nandana is unfortunately *only the paradise of Indra*, who was certainly a long way off from God!

On page 10 we are told that:—

“The solar God-man is the son of God but also the son of earth (Aditya).”

To begin with, Aditya never means “the son of earth”—not in Sanskrit at all events. It simply means the son of Aditi, the primeval Father and Mother, the bisexual principle in nature. Does the author force this parentage upon the “God-man” because Aditi is represented in the Rig-Veda as dividing into Nara and Nari, the male and the female principle, and that unluckily for Mr. Lillie the word “Nara” also means a “Man”?* Then he speaks of the Adityas being seven in number (page, 11); a grievous mistake, as every man woman and child in India know; for these Adityas are twelve.

Again on page 12 we receive the startling news that Kapila, the philosopher, “is one of the seven Rishis.” These Rishis’ respective names being—Marichi, Atri, Angiras, Pulasta, Pulaha, Bhrigu and Vasishtha, we beg to ask which of these is Kapila.

“*Padmapani*” is translated by the author as “Lotus-bearer,” when its correct translation would be “the Lotus-handed” or “having a lotus in the hand,” the image showing that it is the creative power of the universe, which is always symbolized by the Lotus. Aditya is not “Vach” or *vice*, however much the latter may be in Aditya. It amounts to saying that the key-notes of nature and space, are one and the same thing because that key-note is in space. We may take leave of Chap. I, with the remark that all the septenaries given on its last page prove but too conclusively that the author had never the slightest acquaintance with the real esoteric meaning of any of the septenaries of the true doctrine.

In Chapter II, Mr. Rhys Davids is criticized and taken to task for teaching that the “Nepalese idea of Adi Buddha is not earlier than the 10 cent. A. D., and is due to the influence of the Gnosticism of some Persian Christian.” Mr. Lillie has certainly the better of Mr. Rhys Davids here; for the ancient Rishis spoke of “Adi Buddha” thousand of years ago; and Gaudapada (begging the European archaeologist’s and chronologist’s pardon) who lived before Gautama Buddha—speaks of Adi Buddha in his celebrated *Karika* on *Mundukyopanishad*; but at the same time the attempt made by the author to prove the theistic basis of Buddhism from the answer made by Mahagodda Oenanse, the chief priest of Ceylon, to some questions put to him by one of the Dutch Governors of the island—is no less fallacious. If the author had taken the trouble to make inquiries in Ceylon as Colonel Olcott has done, he would have easily found that during the time of the Dutch there were no learned priests in their dominions, as they were perscuted and had to seek

* *Sophia* of the Gnostics—“matter, the earth”!! What Gnostic, or Kabalist would ever concur in this wild notion? This is materialism with a vengeance. *Pragna* or wisdom is certainly the *Sophia* of the Greeks, but both are the sum total of universal spiritual wisdom—Ed.

† This word is sometimes used to denote the Sun.—D. D. K.

* For clearer comprehension we offer for comparison the counterpart of this mythos, in the Jewish Bible and the Kabala. See Chapter I of Genesis “male and female created he them,” and ponder over what is given of Adam Kadmon, the ancient of days, &c.—Ed.

refuge at Kandy and Matara. The "Supreme God" spoken of by the ignorant Mahagodda is the Hindu Brahmá, introduced in Ceylon by the Tamil kings. It is simply preposterous to set up the authority of any priest or layman against what is admitted to have been said by Lord Buddha himself in an authoritative ancient Sutra, namely, the *Brahmajala Sutra*, to the effect that there is no such being as the "God" (of Mr. Lillie.) In spite of this the author says in his innocence (p. 122) that the priest who declared a belief in a "God" was evidently well-versed in the old Buddhist scriptures. The statement in the "Lalita Vistara" to the effect that Buddha prays to Brahma and invokes his aid in his great battle with the "wicked one," is made to do the duty of a fresh proof of the existence of a "God" in early Buddhism, utterly regardless of the real meaning attaching to the name Brahma.

Quite true, Buddha prayed to (more correctly meditated upon)* Parabrahma, not Brahmá the Creator, who, again, in the Esoteric Doctrine is but the *Universal* or Demiurgic Mind, as called by some Western philosophers. On page 19 the sacred formula of the Buddhists is given thus:—

O'm mani padme hom (sic)

—And is translated as meaning, "oh holy triad; oh pearl in the lotus!" One does not really know whether to feel perplexed at the spectacle of such

"Pompous ignorance,
Armed with impudence,
As with triple steel,"...

or to give vent to a hearty laugh at the Ossa upon Pelion of absurdity exhibited in the work! Though it may look like an insult to the general reader to translate for him the too well known formula of faith, yet we feel bound to seriously attempt to set Mr. Lillie right. Literally translated it means "oh the jewel in the lotus," but what have the "holy triad" or "pearl" to do with it? In esoteric phraseology the jewel stands for the pure enlightened spirit, while the lotus is the symbol of creation or cosmic evolution. The true significance of the mysterious formula is that there is no *extra cosmic God*, no *individual divine Spirit*, save the *Universal Divine mind* in Cosmos descending from the Dhyana-^hohanic host upon mankind in its collectivity, and culminating therefrom in its cyclic progress back to Adi-Buddha—its primeval source. This one thing when rightly understood will knock down all the aerial castles built on the theistic basis of Buddhism. Lower down on the same page Mr. Lillie says:—"the fatherly procreative principle" is also called *kshetra*, whereas *kshetra* is always the female and *never* the male procreative principle.†

Not less clumsy is the author's attempt to connect the name of Gautama with "god" and make it identical with Amitabha (p. 18.) Is he aware of the fact that "Gautama" was never the personal name of Siddartha, but, only of his *gotra* or clan, which has thus to become divine *in toto* on the principle of Mr. Lillie's speculations?

After some more fantastic speculation with regard to the symbols,—MAKARA, KURMA, SESA, &c., Mr. Lillie identifies the Solar God-man with Vishnu (p. 20.) Thus it is no wonder that losing his way in such a tangled jungle of identities he should mistake for a tortoise the Devas and Asuras, who churned the Ocean with the serpent's body for their churning rope, and Mount Mandara as the churning-stick. Upon the authority of Sir W.

* If the original word is derived from the root *sal* with the prefix *upa*, it is quite wrong to translate it 'pray,' as even Max Müller now maintains. See his translation of *Chhandogya Upanishad* (Sacred Books of the East, Vol. 1.)

† Mr. Lillie is evidently ignorant of the meaning of the term "Kshetra." Exoterically it means simply—"field," while esoterically it represents "the great abyss" of the Kabalists, the chaos and the plane, (*cteis* or *yonis*) in which the Creative energy implants the germ of the manifested universe. In other words they are the Purusha and Prakriti of Kapila, the blind and the cripple producing motion by their union, Purusha supplying the head and Prakriti the limbs.—*Ed.*

Jones, the female principle in nature is called the "Spirit of God:" the word used by Manu being, however, *apah*, i. e., the boundless ocean of undifferentiated cosmic Matter, which is quite a different thing.

The author's cool assertion that, "the word 'Buddha' in esoteric Buddhism always means God"—must be classed with the same arbitrary speculations as all others given to us by him. "Buddha" in esoteric Buddhism and Brahmanism means "*possessed of divine wisdom*, or enlightenment"—and nothing more, the attribute and the entity in its possession being two distinct things.

In connection with the word "Buddhamatra," Mr. Lillie informs us in addition that "*Matra*" means "mother," and "matter" in "Sanskrit" (!) I am strongly tempted to think that "Sanskrit" is here a misprint for the language of Gulliver's Yahoos. "*Matra*" is a very common Sanskrit word, meaning the adverb "only;" the phrase "Buddha-Matra" like "*Chiamatra*," &c., means pure or nothing but, Buddha. Sankaracharya says our Atma is *Bodhamatra*, meaning thereby that it is nothing but pure wisdom. But an acquaintance with the value of Sanskrit terms is not evidently a strong point with Mr. Lillie. Groping in the dark he stumbles (p. 22) on the word "Upay," and proclaims it as also meaning "God." Now even a tyro knows it simply signifies "means," or "expedient." A little below the author states that "Buddha... was born on the 25th December, like all Sun-gods." What Sun-gods are here alluded to? Krishna was born when the Sun was in Leo and Rama when in Cancer; but in the Esoteric Doctrine both Rama and Krishna represent the Sun—the golden germ, Narayans. The elephant no doubt supplies more than one simile to the Vedic Rishis; but certainly the Solar God-man is never symbolized by that animal. In point of fact, it is the lion that supplies the symbol in question. On pages 23-4 Mr. Lillie enshrouds again the "word" Marttanda with the playful shadow of his fantasy; the word under discussion, in Sanskrit at any rate, having always meant the Sun. In the esoteric doctrine Marttanda means the "central Sun," whose rays infuse life into the lifeless egg representing the universe. Our author, however, quietly takes it to mean "the egg of death!" Still further down he thinks that the word *Karma* in the expression *Chukra Karma*, (signifying the ceremony of tonsure of the Buddhist Bikkhus)—is the same as *kurma*, a tortoise (!) It does not require even an inkling of Sanskrit, but simply some knowledge of Hindu rites and customs of the present day to know perfectly well that *Karma* means a "ceremony."

On the strength of an invocation (p. 29) to "those bosom-reared sons of Sugato (Buddha) who overcame the dominion of death," (Maro), Mr. Lillie comes to the happy conclusion that "Plainly in his (Buddha Ghosha's) days there were *dead saints*." Plainly, whatever the newly coined expression may mean, it does not mean "dead saints" at all, the passage, in truth, referring only to those who attained Nirvana through Buddha, or *Bodhi*. Nor would Mr. Lillie,—were he acquainted with esotericism, have ever accepted the word *Sangha*, as meaning "congregation." It is a later coined word mis-spelled and mispronounced. *Sangha*,—is a modification of *Sangu*—the mystic union of the bisexual Father and Mother principles.

It is perfectly ungracious to lengthen the list of mistakes although it admits of prolongation almost indefinitely—the book from page 1 to page 251 being a long series of blunders: But I think sufficient has already been given to allow the reader to have a foretaste of what he is to expect. Useless to remind that on such very erroneous and misconceived premisses no conclusions can possibly be correct. We invite "M. A. (Oxon)" to meditate upon this.

Now to pass to the main issues raised by Mr. Lillie. His theses are (1) that early Buddhism was not agnostic; (2) that it was theistic. We must do the author the justice to say that he maintains the first thesis success-

fully against the Orientalists, who would limit their investigations to the Southern Church of Ceylon, Siam, and Burmah. But with regard to Buddhist theism, Mr. Lillie will be surprised to find he has proved more than he had bargained for. Instead of one "God" that Mr. Rhys Davids and his school deny to Buddhism, early or late, Mr. Lillie has invested the followers of Sakya Sinha with an abundance of gods.

First of all the author seeks to establish the theistic basis of Buddhism from the inscriptions of Asoka. The word "God" no doubt occurs in the translation of the inscriptions made by Prinsep and others; but we may be excused if we have the temerity to doubt the accuracy of the translations. This is not merely a piece of wild supposition on our part as we proceed to show. The first inscription cited by Mr. Lillie contains an exhortation "to confess and believe in God who is the worthy object of obedience." This is apparently a strong point in support of Mr. Lillie's views; but when the translation is checked by the original as given by Prinsep in parenthesis after the words I have quoted above "*Isánimeva Mánayatá Mánani*"—one would look for the word "God" in vain in the original, which speaks only of the "Lords." The word "*Devauampiya*" again, means the "Beloved of the gods"—not of "God." In another inscription given on page 62 we read:—"Those gods who during this time were considered true gods in Jambadvipa have now been abjured." These and numerous other passages of the same import that might be pointed out, may as well be taken to prove that Buddhism was essentially polytheistic. Now we shall show from some of the extracts made by Mr. Lillie himself what kind of a god the Buddhists believed in. "He (Buddha) remembered that before his birth the gods had always saluted him as the chief of gods." This Buddha again is represented in a doctrine which Mr. Lillie takes to be the corner-stone of the Buddhist faith as follows:—"Tathagatos (Buddhas) are only preachers. You yourself must make an effort." The Buddhas, then, being "*only preachers*," or wise mortal men, and at the same time superior to all gods and receiving their salutations, we only ask if such a being as a mortal preacher can be burdened with all the connotations of the English word "God?" Of Mr. Lillie's threat in *Light* to "turn the tables against the Theosophists," no more need be said than that he is likely only to overturn himself in attempting that feat. Indeed he says:—

Buddha's movement was not Quietism but a protest against the Quietism that he found in India. His "beggars" in rags were ordered to preach Dharma to every nation under Heaven. A second school of Buddhism arose which restored the ancient Quietism and Occultism. If the 'Brothers' of Tibet are due, as claimed, to the movement of Tsonghapa, they must belong to this school. I know that my exposition of Buddhism is called "exoteric" by the Theosophist. I might turn the tables and show Tibetan books which lay down the mystification which the tyro is to be the first of all amused with, before he is told much. I will, however, content myself with pointing out that my "exoteric" Buddhism won India and the "esoteric" Buddhism lost it (*Light*, Dec. 15, 1883.)

Note well this. As many self-contradictions as there are lines. Had the learned Orientalist told us that Buddha's movement was a protest *against the exclusive Quietism and Occultism of the initiated Temple Brahmans*, and that his "beggars" were sent to preach the good law showing that every man of whatever caste, race, or nationality had in him the possibility of becoming a *Dikshita*, (initiate) a Brahman and a 'son of god' and "develop the so-called god-like" powers then he would have uttered a well-known truth. As his assertion now stands, however, he is giving a flat contradiction to his own words and the numerous assertions scattered throughout his "*Buddha and Early Buddhism*."

On page VIII. of his *Introductory*, for instance, the Buddhism of the south, the Ceylon church, is called "an agnostic school," and is admitted by the author to be "plain atheism;" while the Buddhism of the north which developed centuries later, is spoken of as the "gnostic

school." This, the author on the authority of his "nine years' study of Buddhism," proclaims an erroneous conclusion (of Mr. Rhys Davids and his school, apparently), adding that his own conviction is "that the agnostic school of Buddhism (to wit, the godless, *anti*-Quietist School, not Quietism but a protest "against" it, as he expresses now in *Light*) is the later development. Can anything be more completely self-contradictory in the face of the following? On page 131 *et seq.* we are told by Mr. Lillie that:—

"The weapon of Buddha was a much more formidable one, SECRECY. We learn from the Asoka columns and from the Buddhist narration that *rites of initiation* had to be gone through among his disciples.... There is no trace of any organised martyrdom of the Buddhists, on the other hand there are frequent allusions to "mysteries," "initiation," &c.

Then comes (page 133) Mr. King's account that "in the Western world" Buddhism emerged in the form of a number of mystic Societies, Mithraism, Essenism, Therapeutism..... Templars, Rosicrucians and modern Freemasonry.... a secret Society established in China from the earliest times..... a Society of "Brothers," the rites of initiation taking place in caves, and so on. —(*Buddha and Early Buddhism*.)

Does all this tally with his declaration in *Light* that early Buddhism was "a protest against the Quietism" and "Occultism of the Brahmans?" and that "if the Brothers' of Tibet are due to the movement of Tson-ka-pa, they must belong to this (*i. e.*, the later) school?" To this flagrant contradiction we have little more to say. We, of the inner ring, declare, and are ready to prove that Buddha's movement was a protest, only against their exclusive system of initiation into universal truths permitted but to one caste and shutting out all others. The "second school of Buddhism... which restored Quietism and Occultism"—so far as Tibet is concerned, is certainly due to Tson-ka-pa. But he restored merely the original Buddhism, or "Enlightenment," of Gautama Buddha, the study of the Occult Sciences or *Brahmavidya* in all its primitive purity. It was he who combined and welded into one Brotherhood, that which became from that day the visible objective body with its invisible but ever manifesting soul—the *exoteric* gelukpa lamas, and the *esoteric* group of adepts and Mahatmas. The latter since the death of the One Great Master had gone to live in strict seclusion among the "Great Masters of the Snowy Range," the ancient pre-Buddhistic Brahmagnanis, who, for the same reason as the one which inspired Sankaracharya to correct the mistakes made by Gautama Buddha, did not choose to become Brahmavadis.* This, which is plain to every Brahman, will probably remain very vague to Mr. Lillie. At all events, did not space forbid any further dissection of "*Buddha and Early Buddhism*," we might have with the greatest ease not only "turned the tables" against Mr. Lillie, but simply placed an extinguisher on the uncertain flickering flame of the penny rush candle he so innocently offers as a "light," and thereby snuff it out of existence for ever. Surely no one would deny that besides his few "Tibetan books which lay down the mystifications, &c.," and which by the bye have succeeded in mystifying but Western Buddhist scholars,—there are innumerable other books—a wealth of *secret* works which no European eye has ever been permitted to behold—in the libraries attached to every Gonpa or Lamasery? Before pretending to overturn the little that was hitherto learned of real Buddhism by his Western colleagues, Mr. Lillie might do worse than study the true meaning of Sanskrit terms even in their *exoteric* application. As to the Theosophists they are content to abide by the teachings of those who are now the sole representatives of those

* In the *Adi Parva* of the "Mahabharata," Pandu is told by the Rishis in whose company he was travelling, that "no man living a worldly life could go beyond a certain limit into the country lying to the north of the Himalayas (Uttarakuru, or Tibet). The age then of the Mystic Brotherhood of Tibet does not date from the time of Tson-ka-pa, who but brought about a reconciliation between the old pre-Buddhistic *Brahmacharyas* and the more modern *Bauddhacharyas*,"

Bodhisatwas who rescued Buddhism, neither "exoteric" nor "esoteric," but the one real and true Buddhism of Siddhartha Buddha—the LIGHT of Asia and of that portion of humanity, we might add, that has the capacity of comprehending his lofty and sublime philosophy.

THE THEOSOPHISTS AND IRENÆUS.

THE Rev. Editor of the *Christian College Magazine* comes down short and heavy upon Col. Olcott. He speaks of somebody's "invincible ignorance" and remarks that "on the same footing may be placed Colonel Olcott's great discovery that Irenæus wrote John's Gospel."

Now the *Magazine* in question is a most excellent periodical, and its editor no doubt a most excellent and estimable gentleman. Why then should he become guilty of such a—begging his pardon—gross *misstatement*? Colonel Olcott has never meant to convey that Irenæus—the hypothetical Bishop of Gaul, (whoever he was) whose singularly uncritical and credulous character is noticed and admitted on all hands even by Christian Apologists—could have ever written the ideal composition so full of beauty and poetry that passes current as the fourth Gospel; but simply that the too zealous father of that name, caused it to be written and to appear in order to gain his point over the gnostics and heretics of his day. Again, that these "heretics" rejected the fourth Gospel when it appeared, as they had denied before its very existence, is told to us by Irenæus himself (*Adv. Her.* iii. 2, 9.)

It is a dangerous discussion to rush into for theologians. It is too late in the day to deny that which has been so generally admitted by nearly every Bible critic as well as by some Apologists themselves; namely that the fourth Gospel is the production of a totally unknown, most probably a Greek author, and most undeniably a Platonist. Dr. Ewald's attempt to attribute the fact of the Gospel bearing no signature to the "incomparable modesty" of its author, the apostle John, has been too ably and too frequently upset and shown frivolous to justify any lengthy controversy upon this point. But we may as well remind the learned editor of the *C. C. Magazine*, who so generously bestows epithets of ignorance on his opponents whenever unable to answer their arguments—of a few facts too well known to be easily refuted. Can he deny that for over a century and a half after the death of Jesus there was not one tittle of evidence, to connect the author of the fourth gospel with the "disciple whom Jesus loved" him who is held identical with the author of *Revelation*? Nay, more: that there was no certain trace even unto the days of Irenæus that such a Gospel had ever been written? Both internal and external evidence are against the assumption that the said Gospel could have been ever the work of the author of the Apocalypse, the hermit of Patmos. The difference of the style of writing, of language, and the great contrast of thought between the two are too glaring to be denied. The harsh Hebraistic Greek of the Apocalypse confronted with the polished elegance of the language used by the author of the fourth gospel cannot stand one moment's serious criticism. Then the details of the latter disagree in most cases with those of the three Synoptics. Shall Canon Wescott be also charged with "invincible ignorance" when saying (*Introd. to Study of the Gospels.*) "It is impossible to pass from the Synoptic Gospels to that of St. John, without feeling that the transition involves the passage from one world of thought to another." Nothing "can destroy the contrast which exists in form and spirit between the earlier and later narratives. The difference between the fourth gospel and the Synoptics, not only as regards the teaching of Jesus but also the facts of the narrative, is so great that it is impossible to harmonize them...both cannot be accepted as correct. If we believe that the Synoptics give a truthful representation of the life and teaching of Jesus, it follows of necessity that, in whatever category we...place the fourth gospel it must be rejected as a historical work (p. 249).

In the Synoptics Jesus is crucified on the 15 Nisan, whereas the fourth gospel puts him to death on the 14th—a point with reference to the Paschal lamb having to be gained; and the general inaccuracy of *all* the gospels is shown in that no two of them agree even about so simple a matter as the inscription on the cross. The Synoptics are utterly ignorant of the raising of Lazarus, "a mere imaginary scene," says the author of *Supernatural Religion*, "illustrative of the dogma: I am the resurrection and the life, upon which it is based"... The fourth gospel...has no real historical value. The absolute difference between the teachings becomes intelligible only when we recognize in the last gospel the style of Alexandrian Philosophy the mysticism of the Christian Platonists "artistically interwoven with developed Pauline Christianity, and put into the mouth of Jesus" (p. 76).

In connection with the subject one cannot do better than give an extract of "an eloquent passage from an unpublished Essay by a distinguished living Greek scholar" in the words of Mr. Wordsworth, the learned Principal of Elphinstone College (Bombay), who quotes it in a Lecture delivered by him on "The Church of Thibet, and the Historical Analogies of Buddhism and Christianity."

"What more contrasted in style and manner than Paul with John, and both or either with Matthew, Mark, and Luke? and yet the Epistles and the fourth Gospel are as thoroughly permeated with the best spirit of the three first Gospels, as with phrases and forms and associations that pertain to the very core of the Schools, when Mythos newborn in Judea could thus coalesce with the primeval imaginations of the Greek, we need not wonder that philosophical theology from either side soon found itself a common ground. The Stoicism of Seneca repeats St. Paul in every other page, and the Fourth Gospel is only becoming really legible in the light of the Platonism of Alexandria."

We invite the reverend editor to read the two volumes written by that king of scholars, the author of *Supernatural Religion*, the anonymous writer being at one time closely connected in London gossip with a certain Bishop. Our critic seems to forget, or never knew, perhaps—that this work passed through twenty-two editions in less than three or four years; and that £40,000 were unsuccessfully offered by the Roman Catholic Church to whosoever could refute its arguments and proofs, the money being still there, we believe. We are quite aware that,—as the same learned Prof. Wordsworth expresses it—"a certain precipitancy in negative demonstration has, perhaps, partly compromised the effect which so able a book as 'Supernatural Religion' was fitted to produce." Yet, if Mr. Arnold thinks with his admirers—too prejudiced to be in this case trusted—that he has demonstrated the "authenticity" of the fourth Gospel, others more impartial and far more scholarly maintain that he has done nothing of the kind. At any rate, no one can deny that such eminent theological scholars as Bauer, Locke, Davidson, Hilgenfeld, Schenkel, Volkmar, Nicolas, Bretschneider and a good many others we could name,* have proved the following points: (a) the fourth Gospel, by whosoever written—was never written by a Jew, not even a native of Palestine, the numerous geographical, and topographical mistakes and blunders in names and explanations given precluding entirely such possibility; (b) that the gospel could have never been written before the end of the II century, *i. e.*, the date assigned to Irenæus; and (c) that it was most probably written at the command of that personage. The first writer whom we find quoting a passage of this gospel with the mention of his author is Theophilus of Antioch, (in *Ad autolye* I, 22,) a work dated by Tischendorf about A. D. 180—90; and it was precisely about that time that Irenæus became presbyter in Gaul, and had his controversy with the "heretics." It

* See Locke's *Einl. offenb. Johannes*, ii. p. 504.

is, however, useless to devote much time to a personage who, if not altogether himself mythical, presents in his life another blank, as the moot question about his martyrdom is able to show. But that which is known of him and on the strength of his own writings is, that he is the *first writer* who distinctly numbers the four gospels, claiming for their existence and number most interesting if not altogether convincing reasons. "Neither can the gospels be more in number than they are," says he; "nor, . . . can they be fewer. For, as there are four quarters of the world in which we are, and four general winds, and the gospel is the pillar and prop of the church. . . it is right that she should have four pillars." Having delivered himself of this highly logical and quite unanswerable argument, Irenæus adds that: "as the cherubim also are four-faced" and "quadriform are the living creatures, quadriform is the gospel, and quadriform the course of the Lord; therefore—vain and ignorant, and moreover, audacious are those who set aside the form of the gospel and declare its aspects as either more or less than has been said." (*Adv. Haer.* III, 11, 55, 89.) We love to think that it is not to follow in the steps of this intellectual and logical Father, that the editor of the *C. C. Magazine* thought it his sacred duty to bestow upon Col. Olcott and all who believe that the fourth gospel is simply a theological afterthought,—the epithet of "ignorant"? We are perfectly alive to the dire necessity of clinging to the fourth gospel for all those who would prolong the agony of Christian ecclesiasticism. There are several important reasons for this. For example:—The authors of the three Synoptics are pure Jews with no prejudice toward their unbelieving race, and they know not of Jesus "the son of David;" while the fourth gospel shows decided contempt for the non-Christian Jews, and its Jesus is no longer of the race of David *but the son of God and the very God himself.* The first three teach pure morality and no theology; on the contrary, priesthood and pharisaism are strongly denounced in them. The fourth gospel teaches a distinct theology and quite another religion. Hence the just suspicion created in the minds of most Biblical scholars that the so-called "Gospel according to St. John," was simply written to meet the *logical* conclusions of Irenæus—as quoted above.

But whether due to him or born independently—it is as artificial as any other work of art, howsoever great the intrinsic value of its outward form. Realism may be less attractive than Idealism; for all that, the first is sober fact and as such preferable to pure fiction—however beautiful. And this statement is amply corroborated by the author of *Supernatural Religion*, who has devoted one-fourth of his two volumes to the discussion of this subject. In the concluding words of his chapter 2, Vol. II. "Enough has been said to show that the testimony of the fourth gospel *is of no value towards establishing the truth of miracles and the reality of divine revelation.*" This, we believe, added to the damaging testimony of Canon Westcott,—settles the matter at rest.

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(EXTRACTS.)

FROM A LETTER OF AN OLD FRIEND
AND THEOSOPHIST.

...WELL, my dear friends, I read with boundless satisfaction of your triumphal march, for it seems like a continual triumph in all your walks and ways. Who but yourselves could have established such a paper as the "*Theosophist*?" Probably no other two people in the world! And what is very gratifying is, that you are receiving recognitions as you go along (not common) of your valuable services. People, who have been illustrious in life, have had monuments raised to them after their departure, but you are greeted everywhere as veritable gods who have come down from heaven to save the nation. *Your work is noble indeed, and your names will live in the annals of the Orient, yet to adorn the ages, as few others, less than that of Buddha himself.*

As I said in a former letter, I believe, tears have more than once come into my eyes when reading of your splendid receptions; I have as often wished that I could have been present to add my humble congratulations.

I have seen in the *Theosophist* lately, some of the Occultist ideas about the Sun. Would it sound egotistical for me to say that for many years, I have had similar ideas. I say similar, for I do not recall all the views expressed in your paper. I will state my own views which, I think in respect of heat, is not Buddhistic or of the Brothers. I believe the sun to be only a focus of the Supreme Light and has no heat; that the heat we get is from the friction of the rays of light, making more warmth as it approaches the earth (the air becoming denser.) for as we ascend toward the sun the colder it grows. If self-producing, then it is simply the expression of its magnetic forces, evolved from its vast evolutions, or from reverse currents of magnetism surrounding it.

...I have been reading your "Reply to an English F. T. S.," and find in its first column and a quarter exactly what is generally, I think, wanted by European Theosophists, and which Mr. Sinnett has failed to afford. Indeed here it is clearly shewn why he could not fulfil the promises some of his statements led us to expect. I have always felt, and I may say, *known*, from my own experience, that it was not 'selfishness' on your part, nor that a "Chinese wall" had been erected around esoteric Buddhism, that its great truths were not imparted to all. The many merely "curious" and even the "earnest seekers" are not always prepared, by courage, self-denial and perseverance, to swim the dark stream that could land them on the bright shore of sublime spiritual knowledge. They look earnestly, think earnestly, but dare not make the plunge. Mr. Sinnett could not convey what is implied in your 2nd paragraph. "The inability to reach them lies entirely with the seekers;" for, as you further say, "It rests entirely on the impossibility of imparting that, the nature of which is beyond the comprehension of the 'would-be learners,'" &c. &c. Exactly so. And this is the reason why I wrote a couple of articles for *Light* (of London). Not, as I think you will see, that I distrusted the powers of the Brothers, nor that I disbelieved in the possibilities lying behind what they were enabled to convey to the outer world—if I may so name it...

G. L. DITSON, F. T. S.

[We are sincerely glad to find our old and true friend, Dr. G. L. Ditson, addressing us the above explanatory remarks in respect of his two letters to *Light*. Knowing him so long, and so well, we have never believed he had written his objections to *Esoteric Buddhism* in any other spirit but that of frankness and kindness. We were pained beyond measure to find him, as it were, siding with our enemies; but now, we are glad to see, it was a mistake; having given his own peculiar views upon the subject he now explains his position. Only why should our old and trusted American friend address us as though we were the author of the "Reply to an English F. T. S.?" It was explained, we believe, and made very clear that the letter of the English F. T. S. being addressed to the Mahatmas, it was not our province to answer the scientific queries contained in it, even if we had the ability to do so,

something we never laid a claim to. In point of fact, however, there is not one word in the "Replies" that we could call our own. We have preserved packs of M.S.S. in the hand-writing of our Masters and their Chelas; and if we got them sometimes copied in the office, it was simply to avoid desecration at the hands of the printer's devil. Nor is it right to say that Mr. Sinnett has failed to convey the Esoteric doctrines; for their broad features have been outlined by him with an accuracy unapproachable by others. By this time, we hope, it is abundantly clear that the Mahatmas are willing to allow the doctrines of *Esoteric Buddhism* in their general outline to rest upon their authority, as in the course of their long replies to the questions arising out of those teachings, they have been nowhere disclaimed. No doubt there are more than one mistaken, notion here and there, throughout the volume, and a few false inferences, more than warranted by the meagre details received; but the misconceptions, false rendering and the fallacious conclusions arrived at by his many critics—are far greater still. This, we hope, will be amply proved in a pamphlet now in preparation. We hope our friend and brother will understand the teachings better some day and retract much of what he had said in his two articles to *Light*.—EDITOR.

A LAPSUS CALAMI.

Says the Editor of the *Indian Churchman*, in his issue of January 5, under the head "*Resumé of the year 1883*:"—

... Theosophy, the cult of the followers of Colonel Olcott and Madame Blavatsky, is another movement which is creating some (?) interest in India; in our opinion it seems a reaction against extreme Materialism in favour of pure Spiritualism. The Bishop of Madras has directed his attention to it, and has issued a not ill-timed caution against its subtleties."

A "caution" to whom? To the Hindus—who care little for the *dicta* of all the Christian Bishops the world over, or to the followers of the orthodox Church-going Christians, who—unless they are prepared to give up their one-sided prejudices and bigotry—could never be accepted in our Society? We are afraid, our esteemed contemporary has used an ill-fitting adverb before his noun. No caution is necessary against that wherein lurks no danger. In the case of the Bishop of Madras, it was simply a bit of vain boasting, a display of would-be authority, harmless as to Hindus, and useless in the case of Christians—since the best ally of the Bishop is Article VI of our *Rules*. Evidently our "subtleties" are not very formidable, since there are highly educated, sincere and in every way honourable Christians who would have gladly joined our Society had they not been warned of the danger, and prevented from doing so by the uncompromising honesty of Col. Olcott himself, our President.

MR. MONCURE CONWAY.

UNDER this heading our old well-wisher, a pious Baptist editor in Ceylon, takes an opportunity of snapping at us. As usual, he goes out of his way to perform the pleasant duty. He had a call he tells his readers from the eminent ontologist, Mr. Moncure Conway, of London, then on his way to India. At the first reading the editorial compliments to the address of this "man of transcendent abilities," as the gentleman is correctly referred to by the editor, may appear to an innocent reader as genuine coin. Nothing of the kind, however. The wily Baptist never lauds but to abuse. The tom-cat is never more dangerous in his perfidiousness than when purring the loudest; and a pious dissenter will go back on his principle of intolerance but to make a better leap

at his antagonist. Says that dear old literary *choeta* of the "Spicy Island" :—

Mr. Conway is willing to recognize Him (Christ) as *divine*. Except in the last particular, we have the reverse of sympathy for Mr. Conway's views; but a man of scholarship and genius like his is not to be confounded with the herd of Olcotts, Blavatskys and Sinnetts (oh poor ex-editor of the *Pioneer*!) with their humbug about "Esoteric Buddhism," "Occult Revelations," and an imaginary prophet in Thibet he is not the man to fraternize with the high sillinesses (*sic*) of the Olcott-Blavatsky superstitious

Evidently the "Spirit of God" has but half descended upon the writer, for one fails to recognize in him a prophet or even a medium. Mr. Moncure Conway has "fraternized" with the Theosophists; and a more charming, intellectual and pleasant afternoon and evening has been rarely passed than in the company of this remarkably learned man. As soon as landed in Madras (Jan: 10th), the said gentleman paid a visit to the Head-quarters of the Society, at Adyar, bearing a letter of introduction from Mr. P. de Jersey Grut, F. T. S., of Australia, whose visit we had enjoyed nearly two years ago at Bombay. The Ceylon Christian editor was right in saying that Mr. M. Conway is . . . willing to recognize Christ as "divine." The said gentleman has corroborated the statement, adding that what he admired and loved the most in the ideal Jesus of the Gospels was that—"Christ was not a Christian," thus showing himself at one with our Theosophical ideas about that exalted and perfect MAN.

But where could that Colombo sinner "verily baptized with(out) the baptism of repentance" have learned so much about "scholarship," we wonder, and acquired the art of discerning so well between the "humbug of esoteric Buddhism" and that of theological Christianity, between "imaginary prophets in Tibet," and the non-imaginary prophets of the Jewish Bible—such as Balaam and his she-ass for instance? Let him remember that his paper, the oldest, if not the wisest in the Island, has obtained for him a settled reputation years ago. That with most of its readers it is no longer a question whether its editor has graduated in a university or a butler's pantry, but rather how much of gall must have entered into the composition of the waters of salvation in which he was baptized. Surely "the great star called worm wood" spoken of in *Revelation* must have already fallen into the Jordan of the Christian Baptists of his stamp. How can one wonder then that waters made so bitter are eschewed and rejected by both heathen and good *unsectarian* Christians!

DIVINATION BY THE LAUREL CUBES.

FROM a private letter, written by perfectly reliable and very learned Theosophist in Europe, we copy the following, omitting however the names of the parties :—

"I do not know whether you are acquainted with a certain practice of divination by means of little blocks made of the sacred laurel wood, on which the letters of the alphabet are written. After the question which you desire to ask is composed, the blocks are thrown by the questioner into a silver-vase which is consecrated to Isis. Mad. F. . . then takes one after the other of these blocks, and arranges them in a circle upon a metallic disk, and the answer appears written upon the same blocks which were used to ask the question.

Miss B., a lady of high position, who has become well known through her self-sacrificing and humanitarian labours during the war, and Mad. F. . . were about to make the experiment with those blocks of wood, when their attention was attracted by a series of raps on the metallic-disk sounding like little electric detonations. Then a sustained rush of air was heard ending in a loud ring such as is made with a silver bell.

Miss B. had been reading Mr. Sinnett's book, and had put the question, whether it would be possible for her to communicate with the Brothers of the Himalaya. What was her surprise, when she received the written answer: "Yes, if you merit us. *Koot Hoomi*."

Whether or not the response came from the Master named, it bears at least the one great mark of genuineness that it affirms the very first, most cardinal condition of personal intercourse with our teachers. "First DESERVE, then desire" is the key-note always. Moreover, as every Chela knows, nearly every communication from the Masters is preceded by a very peculiar sound—that of a silvery bell.

THE OXONIANS AND THEOSOPHY AGAIN.

BARRING an occasional drop of gall in the cup of Hippocras, our esteemed antagonists of the Oxford Mission are very kind towards us. In fact, being both gentlemen and scholars, they go far to make us forget the priest and see only the friendly critic. If all Asiatic missionaries had been such Christ-like Christians, the page of our history would have been unsoiled by one savage retort. They seem to treat all in the same kindly, self-respectful tone. We scarcely recall a more tender, genial narrative than the *Epiphany's* account of the cremation of our gifted foe, the late Babu Keshub Chunder Sen, whom they nevertheless were obliged to regard as a serious opponent to their evangelising work. The issue of their journal for January 12th contains the following significant article upon Theosophy :—

THEOSOPHY AGAIN.

We are sometimes asked why, in a Missionary paper, we speak so much of Theosophy. Our answer is twofold.

First, every Theosophist professes to be aiming at a life higher than he now lives, and we naturally wish to offer to him the Christian solution of the problem which he has, in common with us, to solve.

Secondly, we recognize in Theosophy, or in the 'Theosophist' Magazine, or in Theosophists, (choose your own expression) the most formidable foe of Christianity in India amongst educated natives.

The revival of Aryau thought commends it to them; the subtle philosophy which avoids the stigma of Materialism, while soaring far above the confessed humility and helplessness of the Christian and the Theist, fascinates them; it gives a grand thirst for knowledge, a sense of power. But above all the unmistakable depth of the intellect enlisted in its service, both among Europeans and Natives, makes it worthy of our attention. Some people speak of Theosophy as a mere juggle; but those who read Theosophical publications know that it is a profound theory of the Universe, the nearest perhaps to the revealed truth of any, as far as it goes, while the farthest from the revealed truth, when it stops short and denies all beyond its arbitrary limit. Often do we feel how almost hopeless it is for the Editors of the *Epiphany*, immersed in other work, to deal fairly with the mass of clear thought and clever speculation monthly poured out in the pages of the *Theosophist*, not to speak of the various other publications of the Theosophical Society. We wish that we could obtain for the *Epiphany* so ardent and laborious a band of contributors.

But our very appreciation of the *Theosophist* makes us very sorry to see it using hostile language. Two articles in the last issue of it (Number 51) have seemed to us unworthy of its general tone. Both occur in the Supplement. One is called "The Saracens of Theosophy and the Madras Crusaders," which we will call A. It is without signature, and appears to us to be an editorial. The other is called "an Anglo-Indian Theosophist on the Bishop of Madras," and is signed H. R. M. (F.T.S.) Let us call it B.

We are of course ignorant of the provocation given by the Madras press, and by individual clergy or Missionaries, but we are sorry to see bitter personal insinuations replied to and retorted as regards the press, and we should have thought the bad clergy or Missionaries best left in contemptuous silence.

It is very painful to a Churchman to read in the letter of H. R. M., remembering that he is "a high military officer and an Englishman," so complete a misconception of the Church in India and its position. The Bishop of Madras is described as "a paid servant of Government," paid "only for looking after his twenty-four chaplains;" and he is blamed for "taking upon himself the office of a Missionary." In so doing he is said to "overstep his official position," to be guilty of "direct violation of the orders of Government" (religious neutrality), and to "contravene the spirit of Government orders quite as much as when a civil servant takes to trading." The Bishop is "patron of some half a dozen religious Societies connected with the conversion of the Heathen," and when he talks of "special measures" against Col. Olcott he is said to intend to "use his official position."

Let us be clear. The Bishop will not say "I advise you to oppose the Colonel because I am officially recognized as a Bishop by the Government," but "because I am a Bishop."

Official recognition must carry weight, but it does not make every act of the officially recognized Bishop an act of Government. The Bishop is solemnly warned by the high military officer, who is perhaps according to this method of argument, paid by Government to convey this warning, that a petition will be sent home to the Secretary of State, if he does not amend his Episcopal ways, and the "Ecclesiastical Sedan" of the "Open Letter" is again threatened by our warlike critic.

Now what are we to say to the charge of unduly using official position, and to the threat of disestablishment? We can only say that Christianity is certainly not spread by force or by fraud, but by personal influence. If Christianity were really the religion of love which it

theoretically is, we can imagine even bigoted Hindus looking quietly on while Viceroy or Judges abused their official position to spread it. They would say—"They love us, let them convert us by love if they can." But alas! the unhappy Christmas-tide of 1883 is still re-echoing with the war-cries of un-Christian Christians and irritated non-Christians.

The spread of Christianity is looked on with a jealous eye, and the Government policy of religious neutrality carefully claimed as bare justice.

That policy is in no wise infringed by the Bishop of Madras.

The Bishops and the Chaplains are paid by a Government which favours all religious sects in some degree, to teach Christianity to its Christian officials and their children. But Government is perfectly aware that Mission work is an essential part of Christianity. Quite apart from the right of every Government official to use his spare time in propagating either Theosophy or Christianity,—the established clergy are bound as Priests to do some Mission work, the religious life of their congregations would be dwarfed and distorted without that Missionary zeal which every parish Priest at home in England tries to evoke. The established Bishop is bound to take care of that part of the Chaplains' work; and he must also remember that he is quite as much the Bishop of the Missionaries whom he is *not* paid to take care of, as of the Chaplains whom he is paid to take care of. He is a Bishop of the Church, there is an "*imperium in imperio*," and the commission of God over-rides the commission of the State. If they clash, the state must expect to see her commission disowned, and must and will withdraw it. Nothing is more entirely legitimate than the campaign for disestablishment on the part of those who do not wish the religion of Christ to have the position of the state religion, and the aggressive impetus of such a position.

Any Bishop or Chaplain who neglected Mission work would neglect an important factor in his "official" work, as well as an important command of Christ. He would be false to the Christian tradition of love. Every Bishop or Chaplain who feared the threat of Disestablishment or Disendowment in the prosecution of his work would be false to his Master; and to the Christian traditions of suffering and of martyrdom.

When will Statesmen and Theosophists recognize the supreme carelessness with which the Church of Christ regards these things, except in so far as she desires that national recognition should be given to the truth of her Mission, so long as the English nation honestly accepts that truth? How glorious is the sense of the Divine Mission which precedes and survives all earthly recognition, the Mission, so shamefully fulfilled, to suffer and to love.

Let us call our respected adversary's attention to the following points, suggested by the above:—

1. If Theosophy is "the most formidable foe of Christianity in India amongst educated natives," it must be because exoteric Christianity does not win their approbation, while the vital essence of Esoteric Christianity, or its Theosophy, has never been preached to them. Certainly, we Founders have never handled the former with clutch and claw, after the methods of Western Freethinkers and Secularists, though we have uniformly affirmed that the "Secret Doctrine" underlies external Christianity equally with every other form of theology.

2. We confess with pain that we have at various times been goaded into reprisals, when we have seen the majority of so-called Christian clergy and laity as if conspiring to traduce our characters and malign our motives. The loathing felt by the Oxonian Brothers for such a tone as that adopted by the Rev. Mr. Hastie towards the whole Hindu nation, was no more righteous than that which we feel for others bearing the ear-mark of Christianity in view of their treatment of Theosophy.

3. In saying that the Rt. Rev. the Bishop of Madras is justified in doing what he can, while a paid official of a professedly neutral Government, to promote religious apostacy, and adopt any "special measures" to check the Theosophical movement because he is a Bishop and "there is an '*imperium in imperio*,'" is simply the setting up of the old Papist claim of theocratic supremacy. "The commission of God over-rides the commission of the State." Does it? By all means let that be officially promulgated as an Appendix to the Queen's Proclamation of religious neutrality to her non-Christian subjects. Or if this be not so, then it would surprise nobody to see the law-making authorities taking the *Epiphany* party at its word, and, to avoid the "clash of commissions," seeing the State's "commission disowned, . . . withdraw it." There is nothing like honesty. If the guaranteed religious neutrality were a bait and a sham, as it most assuredly would be, under such a partisan view of a Bishop's duties, the gravest consequences would inevitably ensue. The peace of Asia is maintained because the good faith of the above Proclamation is thoroughly believed in. As Dr. Gell, the private gentleman and sectarian, his Lordship of Madras might do his best to break

down Idolatry and stamp out "Heathenism." But in his episcopal capacity he has—as our eminent correspondent H. R. M. pointed out—no more right to sink his public prerogative in his private personality and break the religious peace, than the civilian has the right to embark in trade. The world's mind is large enough to house all sects and schools—provided they do as they would be done by.—*Ed.*

Phenomenal.

I.

In these days of scepticism and unbelief, the following testimony to a phenomenon, not capable of being explained on any theory of trick or fraud, will not be without use in exciting at least a spirit of calm inquiry in reasonable minds.

On the 24th of November Mr. S. Ramaswami and myself, both went to the Adyar Head-quarters at about 9 p. m. We found Madame Blavatsky seated in the verandah in front of the main building conversing with General and Mrs. Morgan and Miss Flynn, then on a visit to the Head quarters, and a number of Chelas and officers of the Theosophical Society. After about an hour's conversation there, Mme. B. wished good night to our European brethren and went upstairs to her own room, asking us to follow her thither. Accordingly we went up. There were seven in all in the room, which was lighted. Madame B. seated herself facing west on a chair near a window in the north-eastern corner of the room, S. R. and myself sat on the floor, one behind the other, right in front of and facing Mme. B., close by an open shelf in the wall on our left. Babu Mohini Mohun Chatterji, M. A., B. L., (Solicitor, Calcutta,) Messrs. Bawajee, Ananda, and Balai Chand Mallik, also seated on the floor near us, opposite the wall-shelf and facing it. What had originally been a window was closed with a thick wooden plank, which on careful examination I found was immovably fixed to the window frame and thus converted into a wall-shelf with two cross boards. The plank behind was hung and the boards were covered and ornamented with black oil cloth and fringe. About half an hour after conversation began, while S. R. was talking about certain important matters concerning himself and the others were listening, a slight rustle of the oil cloth, hanging in the back of the middle compartment of the wall shelf, was observed by the four gentlemen seated opposite the same. From it, immediately after, was extruded a large hand more brown in complexion than white, dressed in a close fitting white sleeve, holding an envelope between the thumb and the forefinger. The hand came just opposite my face and over the back of S. R.'s head, a distance of about two yards from the wall, and at a jerk dropped the letter which fell close by my side. All, except S. R., saw the phantom hand drop the letter. It was visible for a few seconds, and then vanished into air right before our eyes. I picked up the envelope which was made of Chinese paper evidently, and inscribed with some characters which I was told were Tibetan. I had seen the like before with S. R. Finding the envelope was addressed in English to 'Ramasawmy Iyer,' I handed it over to him. He opened the envelope and drew out a letter. Of the contents thereof I am not permitted to say more than that *they had immediate reference to what S. R. was speaking to us rather warmly about, and that it was intended by his Guru as a check on his vehemence in the matter.* As regards the handwriting of the letter, it was shown to me, and I readily recognized it as the same that I had seen in other letters shown me long before by S. R. as having been received from his Guru (also Mad. B.'s master). I need hardly add that immediately after I witnessed the above phenomenon, I examined the shelf wall, plank, boards and all inside and outside with the help of a light, and was thoroughly satisfied that there was nothing in any of them to suggest the possibility of the existence of any wire, spring, or any other mechanical contrivance by means of which the phenomenon could have been produced.

V. COOPOOSWAMY IYER, M. A., F. T. S.

Pleader, Madura.

27th November 1883.

II.

I attended the eighth anniversary of the Theosophical Society held last December, in Madras. I was at the Adyar Head-Quarters several times on the occasion. I was also in the occult room. I witnessed certain phenomena when in the room on the 26th and the 28th of December last. Having been asked to testify to them, I hereby do so:—

2. The room in question is situated upstairs. In the room is the shrine—a wooden cupboard put up against a wall. It is not fixed to the wall but only touches it. I have carefully examined the shrine inside and outside and also the wall against which it is put. I found nothing to suspect the existence of any contrivances which could account for what I saw. Inside the cupboard are two framed likenesses of two of the Mahatmas overhung with pieces of yellow silk, a silver bowl, and some images.

3. On the 26th, it was at about 7 p. m. that I went up to the shrine. There were 14 other Theosophists present. We were all quite close to the shrine. Madam Blavatsky opened the shrine with a key which she had and took out the silver bowl. It was shown to the gentlemen present. There was nothing in it. Mr. Venkata Jagga Row, C. S., then dropped into it a letter addressed by him to one of the Reverend Mahatmas. The bowl was then placed inside the shrine which was locked by Madam Blavatsky. In about 5 minutes the shrine was opened and the silver bowl taken out and shown. The letter put in by Mr. Venkata Jagga Row had disappeared and in its place there were 5 letters in the bowl. Four of them were addressed to particular persons present and the other to all the delegates from the different Branches of the Theosophical Society. This last I saw. It was in the handwriting known to or recognized by the Theosophists as that of Mahatma K. H. I had seen the same handwriting before in letters in the possession of my friend Mr. S. Ramaswamier at Madura.

4. On the 28th, I went to the shrine at about 10-30 a. m. Seven persons were present. The windows were open and it was broad day light. Madam Blavatsky gave the key of the shrine to Mr. P. Srinivasa Row, Small Cause Judge, Madras, and stood aside amongst us. Mr. Srinivasa Row opened the shrine, took out the silver bowl and showed it to all present. There was nothing in it. He put it into the shrine, locked it and kept the key. About 5 minutes after he was told by Madam Blavatsky to open the shrine which he did. He then took out the selfsame silver bowl and in it was an envelope well gummed, addressed to Mr. Srinivasa Row. I saw him open the envelope and found it to contain a letter in the handwriting of Mahatma K. H. and currency notes for Rs. 500*.

5. I saw no room for deception, no wires, no springs inside or outside the shrine. I requested permission to examine the shrine and was allowed to do so. Not only did I not see any wire or spring or any contrivance, but I felt none when I put my hand into the shrine and examined it.

6. What I may here say may not carry conviction where the overwhelming testimony already recorded by Mr. Sinnett and others has failed to produce any. Yet I may be allowed to subjoin my testimony, however slight, in the hope that it may not be altogether useless.

7. I know a very acute and able man, a friend of mine, also jeered at me on finding my name appear in the Theosophist as a member of the society, but who in less than two months from that time became a Theosophist himself and the Vice-President of his Branch.

S. SUBRAMANIA IYER, B. L.,
High Court Vakil, Madura.

MADURA, 10th January 1884.

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THE ARYAN THEOSOPHISTS OF NEW YORK.

(President's address, P. O. Box 8, Brooklyn, N. Y.)

Companions:—

The New York Branch of the Theosophical Society has been formed with the above title. The officers are:—

President.....WILLIAM Q. JUDGE.
Secretary.....MORTIMER MARBLE.
Treasurer.....GEORGE W. WHEAT.

* This sum was to indemnify a Theosophist, who had to bear an unjust expense.—MANAGER.

The next business meeting will be held, December 10th inst., at Mr. Wheat's house, 355 West, 28th St. N. Y. City—at 8 p. m. sharp. If you are in sympathy, and desire to join us; you are requested to come.

Fraternally yours,
WILLIAM Q. JUDGE,
President.
MORTIMER MARBLE,
Secretary.

December 4th, 1883.

The Society's objects are--

To promote the study of Aryan and other Eastern religions and sciences, and vindicate its importance; to investigate the hidden mysteries of Nature, and the psychological powers latent in man; and to co-operate in the general work of the *Theosophical Society*.

Concerning the above the *New York Herald* of December 4 has the following somewhat too coloured account, we are afraid.

THEOSOPHISTS REORGANIZING.

THE PEOPLE WHO SET NEW YORK TALKING SEVEN YEARS AGO.

A most extraordinary meeting was held in a private residence up town last night, at which a small group of gentlemen gathered together for the purpose of reviving the work of the Theosophical Society, started in New York nearly a decade ago, by Madame Blavatsky.

Since her departure for India in company with three of the leading members of the Society (Colonel H. S. Olcott and two others), some half a dozen years ago, no active work has been done by the society, but the nucleus has been preserved, and some ten days ago word was received by several of the initiates that a certain priest would be in New York, yesterday, and would expect to meet a select few at the place mentioned last evening.

Accordingly at eight o'clock were gathered some well known men. General Abner A. Doubleday, the author of certain well known historical works and the originator of the grip and cable system, was there and presided. Mr. William Q. Judge, a Brooklyn lawyer of some note, was Secretary. There were a boss printer, a somewhat noted journalist, a professional accountant, a retired merchant, a student or two and others of less note, present.

General Doubleday introduced the Hindoo, not by name, but as the messenger of the Society. Some of those present recognized him as the man who was present at the cremation of the Baron de Palm and at the later ceremony of casting the Baron's ashes into the sea. He was attired with Oriental magnificence, strangely contrasting with the business suits of the others. On his breast gleamed a jewel wrought with the mystic word, "OM." He spoke very little, but after announcing that the time had come for the active work of the New York Branch of the Theosophists, he read in Hindoostance a short passage from the Mahabharat and gave to the acting President (General Doubleday) a copy of the Bhagavad-Gita.

What he read was, being translated:—

"I delivered this imperishable doctrine of Yoga to Vivasvat; Vivasvat declared it to Manu; Manu told it to Ikshwaku. Thus the Rajarshis learned it, handed down from one to another. During a considerable period of time this doctrine has been lost in the world. Oh, harasser of thy foes! I have now explained to thee this same ancient doctrine, as I considered thee both my worshipper and my friend. For this mystery is very important."

The Bhagavad-Gita is a discourse between Krishna and Arjuna on divine matters, taken from the Upanishads of the Mahabharat, and has been translated into English by the political agent of His Highness, Guycowar Mulhar Rao, Maharajah of Baroda.

After delivering his message and the book, the Hindoo disappeared. No one followed him or asked a question. His errand was accomplished. The Society immediately organized under the rules of the Theosophical Society, now of Madras, elected officers and appointed a meeting for next Monday night. Secret branches are already in active operation in three other American cities, and the Newport branch is thought to be likely to grow rapidly.

THE KAPURTHALA THEOSOPHICAL SOCIETY.

At a meeting of members of the Theosophical Society held at Kapurthala on the 3rd day of December 1883, the President-Founder in the chair—it was unanimously resolved that a Branch be formed at this place under the name of "The Kapurthala Theosophical Society." Upon motion the Bye-laws of the Parent Society were temporarily adopted, and the Chair appointed H. E. Dewan Mathura Das and Babu Hari Chand a committee to prepare Bye-laws.

The choice of office-bearers being next in order, the Chair made the following appointments for the ensuing year:—

President:—H. E. Dewan Ramjas, C. S. I.

Vice-President:—H. E. Dewan Mathura Das.

Secretary:—Babu Hari Chand.

The President-Founder then declared the Branch duly formed and the meeting adjourned.

W. T. BROWN, F. T. S.,
Acting Secretary,
pro. tem.

Approved. Let Charter issue.

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

THE TIRUPPATTUR THEOSOPHICAL SOCIETY.

Our indefatigable brother, M. R. Ry. S. Ramaswamiyer Avergal, organised a Branch Theosophical Society at Tirupattur in Madura District. This is the 79th Branch in India.

The office bearers for the current year are:—

M. R. RY. P. VENKATESWARAIAH AVERGAL, *President.*

" N. SREENIVASIER AVERGAL, *Secretary & Treasurer.*

THE GHAZIPUR THEOSOPHICAL SOCIETY.

The following office-bearers were elected for the Ghazipur Theosophical Society:—

BABU SHANKAR DAYAL PANDAY, *President.*

" KEDAR NATH CHATTERJEE, B.A., *Secretary.*

" BENODI LAL MUKERJEE, M.A., *Asst. Secretary.*

LALA RAM SARAN LAL, *Treasurer.*

THE PRAYAG PSYCHIC THEOSOPHICAL SOCIETY.

The following office-bearers were elected for the "Prayag Psychic Theosophical Society," Allahabad, for the year 1883-84:—

H. C. NIBLETT, ESQ., *President.*

BABU OPROKAS CHANDER MUKERJEE, *Vice-President.*

DR. AVINAS CHANDRA BANERJEE, } *Joint Secretaries.*

" BROJENDRO NATH BANERJEE }

THE VASISHTHA THEOSOPHICAL SOCIETY (VIZIANAGRAM.)

At a meeting of Theosophists held at Vizianagram on the 10th January 1884, the President-Founder in the chair, it was resolved:—

That a Branch Society, called the "Vásishtha Theosophical Society," be organised at Vizianagram.

That the Rules of the Parent Theosophical Society be temporarily adopted;

That a Committee be appointed for framing Bye-laws, composed of Messrs. Chandrasekhara Sastriar, K. Subbarayadu, C. Venkatarao Sahib, V. Venkata Rayudu, and K. Vijayaraghavachariar;

And that the following officers be elected for a term of one year:—

MR. C. CHANDRASEKHARA SASTRIAR, B. A., *President*; MR. C. VENKATA RAO SAHIB, *Vice-President*; MR. V. MADHAVA RAO, M. A., *Secretary and Treasurer*; MESSRS. K. SUBBARAYUDU, C. RAGHUNAYUKULU NAIDU AND G. THAMMAIAH NAIDU, *Councillors.*

C. CHANDRASEKHARAM, *President.*

THEOSOPHICAL SANSKRIT SCHOOLS.

We have been informed from Cawnpore that the Branch of our Society at that station has raised a monthly subscription of one hundred rupees for the establishment of a Sanskrit school proposed to be started in the month of January. It is a pleasure to see that the number of Sanskrit schools is steadily increasing. And we shall consider our duty to have been rightly performed when we find the whole Indian Peninsula dotted over with such Institutions. If we are to judge of the future from the success which has attended our past efforts, we feel confident that the day is not very far off when our hopes will be fully realized; for as the saying has it, "Nothing succeeds like success."

THE PRESIDENT-FOUNDER IN THE NORTHERN CIRCARS.

At the invitation of His Highness the Maharajah Sahib of Vizianagram, Colonel Olcott left Madras on the 4th January by S. S. "Malda" and landing at Bimlipatam on the evening of the 7th, arrived at Vizianagram at 7 p. m.; after a drive of two hours. During the President-Founder's stay at the capital of the most important native state of the Northern Circars, the hospitality shown to him, the intelligent interest that his Highness took in the discourses of the Colonel on Theosophy and Occult Sciences, and the best possible use made by the Maharajah of this visit, attest the eminent culture of one of the most enlightened Princes of India. At the request of His Highness, Colonel Olcott delivered an extempore lecture, highly interesting and impressive, before an audience composed of the educated residents of the place, at the Daba Gardens at 4-30 p. m. on the 8th. He showed that Theosophy is identical with the essence of all ancient religions; explained at length the aims and objects of the Society; dwelt on its achievements; maintained that the Materialistic theory can be pulled down and the survival of man after death established, by scientific experiments, &c.; pointed out the superiority of the ancient Aryan philosophy over all the Modern systems in its having an experimental basis, and concluded by exhorting the audience to foster Sanskrit Literature in which are embalmed inestimable treasures, the teachings of our Rishis, whose resuscitation and comprehension would revive the ancient spiritual glories of Aryavarta.

The speech made such a sensation among the people that a Branch Society called Vśishtha T. S. in honour of the Maharajah's *gotra* or "clan" was organised on the morning of the 10th, consisting of almost all the leading gentlemen of the place. In the four Telugu Districts of the Northern Circars, Theosophy was hitherto so little known—by reason of their Geographical isolation from the rest of India—that the benefits of the formation of the Vśishtha Theosophical Society cannot be overrated; and there is every reason to believe that splendid results will accrue for the cause. On board the steamer, the all-absorbing topic of conversation among the native passengers was Theosophy. To the furthest limits of Ganjam and Vizagapatam, to Chatrapur, and Chicacole, and to many an important station, the principles of Theosophy are now being diffused with unusual interest.

The kindly sympathy shown by His Highness for the Theosophical movement has already begun to exert no small influence on the public at large. The President-Founder seems to have secured the friendship of a Prince already engaged in right earnest in the moral regeneration of India.

Leaving Vizianagram early on the morning of the 11th, Colonel Olcott reached Bimlipatam at about 9 a.m. A committee of the Hindu Debating Union interrupted his carriage on the road, and persuaded him to give them a short lecture before embarking on the steamer *Kangra*, which lay at anchor in the harbour. As he had no time for doing anything more, being in a hurry to reach Head-Quarters and prepare for his European tour, he contented himself with kindling in the hearts of the leading men a desire to study Theosophy, and paving the way for the formation of a Branch.

When the *Kangra* arrived at Vizagapatam a number of gentlemen who had already invited the Colonel by telegrams, came aboard and earnestly requested him to go on shore and lecture on Theosophy and form a Branch Society. But to his great regret this was impracticable as no other steamer for Madras would serve before one week and his foreign engagements forbade delay. He was obliged to dispose similarly of an invitation from Cocanada. If, however, the gentlemen interested in the matter would report to Head-Quarters when the Branches in these places are actually ready to be organised, the President-Founder promised to spare the valuable services of Mr. W. T. Brown, B. L., whose heart is in warm and entire sympathy with the educated gentlemen

of India, for a tour along this coast. Friends at the chief points throughout the Northern Circars will kindly communicate with Mr. D. K. Mavalankar, Recording Secretary, as soon as practicable, so that Mr. Brown's dates may be arranged and the necessary preliminaries be agreed upon.

An official tour by the President-Founder through Europe has been long needed because of the recent growth of our Society in that part of the world, attested by the formation of several Branches and the surprising interest awakened in Asiatic Philosophy by Mr. Sinnett's books and other agencies. It is now five years since the Founders passed that way *en route* for India. At that time we could count but two Branches from Cape Fear to the Volga—the one at London and the other at Corfu in Greece. Yet, despite their subsequent absorption by their work in India and their consequent inability to second the efforts of our Brothers in those countries, a number of Branches have sprung up, and the indications are most cheering. Our British Branch has always been able to boast among its members a number of the best thinkers and writers of the day; but since Mr. Sinnett's return to England the accessions have been both numerous and important. According to late advices it appears that Theosophy is quite a topic of discussion in cultured Society, and Theosophical "At Homes," "conversations," and other social meetings at which it is the chosen subject of talk are getting to be quite common. The presence of the President-Founder, therefore, at the several intellectual capitals of Europe, will be opportune and we hope for good results from his tour. The immediate cause is however, a special and earnest appeal from his co-religionists, the Buddhists of Ceylon, to try and remove their present religious disabilities. As was justly remarked by Mr. Abrew, one of the Delegates from the Colombo Branch, to the late convention of the General Council, our Society, (*at first suspected of a design to supplant Buddhism by Hinduism in Ceylon*) is now respected, and when there was a failure of justice after the recent Catholic Riot, "the eyes of all Ceylon were turned to Colonel Olcott as the only person who could have their grievances redressed." Our colleague never "does things by halves" and so he hopes to finish at London the "immensely beneficial" work he began in their behalf at Colombo. He is now in Ceylon, and after a short visit to Kathiwar will sail from Bombay for Europe by the middle of February,—probably reaching Paris and London about the middle of March. At London he may be addressed c/o A. P. Sinnett, Esq., 7, Ladbroke Garden's Kensington Park W. He expects to be back at Calcutta in July or August to hold the Provincial Convention of the General Council recently decided upon. The rest of the year will be spent in another foreign country; about which block of work full particulars will be given in due course of time. His correspondence (unless sent direct to London) should always be addressed to the Adyar Head-Quarters. But no letters of trivial importance will be forwarded to him, nor any which can be as well attended to here.

THE NEUTRALITY OF THE SENATE HOUSE.

With reference to a correspondence on the subject of this heading that is now taking place in the *Madras Mail* a few remarks will be perhaps timely. At the time of our "Eighth Anniversary" the Council of the Theosophical Society applied to Mr. Duncan, Registrar of the University of Madras, for the use of the Senate Hall for a few hours, wherein our numerous Delegates and members could meet. We were refused—as might have been anticipated—and no reasons given for the refusal. The request was not made in the way as the *Madras Mail* puts it, *i. e.*, by "the disciples of Mad. Blavatsky," but by the Council of a Society which counts, besides many thousands of native members in India, some of the most distinguished and scientific men of England—even *Fellows of the Royal Society*—and of Europe generally. It was neither a religious nor a scientific meeting, but simply a social gather-

ing of men from all the quarters of the globe, who, putting away, for the time, all their political and religious strifes, social distinctions and every race feeling—were to meet on one common platform of UNIVERSAL BROTHERHOOD, and mutual good will, something orthodox Christianity speaks much about but fails to carry out practically, and which the Theosophical Society alone puts in practice according to its programme. On January 17th, a letter, probably from one of our Anglo-Indian Fellows who felt indignant—as well he might—at the unmerited outrage, appeared in the *Madras Mail*, preceded by an editorial that does the paper credit. I quote a few sentences from it to show the grievance the more clearly:—

"In your issue of the 9th, there is a little paragraph to the effect that a fancy sale of Burmese curiosities was held in the Senate House at 4 p. m., on the 8th instant, on behalf of the S. P. G. Ladies' Association, and the following ladies presided at the stalls:—Miss Gell, Mrs. Handley, &c. You are, perhaps, not aware, that last month certain members of the Theosophical Society, applied for the use of the Senate House for their annual gathering, and were refused. Now, as the Senate House was built with the money of the natives, it seems strange that they should be denied the use of their Hall for one of the noblest objects ever contemplated for the regeneration of the people of India, and that the Senate House should be granted to ladies, one being the sister of the Bishop, to raise funds for the purpose of the conversion of Natives to Christianity. . . .

Now, Sir, do you consider for one moment that the natives will be at peace when they find their Senate House denied to them, though required for a noble purpose, and that it is but to the sister of the Bishop (a high Government official) for the purpose of raising funds for the conversion of natives to Christianity which is abhorrent to them? Will not their indignation be excited, and will they not consider that the Government has lent itself to their being converted to Christianity, and their own high aims, the seeking of Divine knowledge, ruthlessly crushed out. . . .

Here we see the natives of Madras absolutely refused the use of their own Senate Houses and the same quietly handed over to the sister of the Bishop Gell for the furtherance of the Bishops' Missionary work. . . .

It will be edifying to know, why the Chief Justice, a Vice-Chancellor of the Senate, should have refused the use of the Senate House to the Theosophical Society, and yet granted it to the Society for the Propagation of the Gospel?

To this, Mr. Duncan replying in the same paper, on the 18th to the effect that "The refusal of the Senate House to the Theosophical Society was the decision of the Syndicate as a body"—adds the following characteristic explanation:—

" . . . It is a mistake to suppose that the question of religious neutrality was the only reason. Many of the Fellows would have objected on scientific, rather than on religious ground, to the Senate House, being given to a Society, whose methods of investigation cannot be regarded as in harmony with the recognized method of modern Scientific enquiry, as the columns of the *Madras Mail* have frequently shown."

I will not stop to notice the rather curious reference to the columns of the *Madras Mail* thus suddenly raised to the eminence of a public arbiter in questions of science. But I would respectfully remind the honorable gentleman, who appeals to its decision that the *dailies* are not generally regarded as very impartial judges. That they often talk of things (theosophy for one) of which they have not the remotest conception; enlivening their leaders with what they are pleased to regard as "chaff" and *fun*, while they are no better than most slanderous and unmerited attacks upon those they do not sympathize with. The *Madras Mail* is no scientific, but a political newspaper; therefore, in this connection, at any rate, we have the right to rule its evidence out of Court, as being irrelevant to the subject under consideration. But what I would like to ascertain is, how much more "scientific" than our methods of investigation, are those of the lady patronesses or the so-called "Ladies' Association of the Society for the Propagation of the Gospel?" Has the object *they* work for, and the subject *they* would propagate, ever been found more "in harmony" with recognized science than our "methods of investigation?" Can the learned Registrar of the Madras University inform us upon this question or answer satisfactorily this other one;—How much, and what is precisely known to the honourable Syndicate of our "methods of investigation" beyond what it thinks it has learned from the course, silly and ever undeserved attacks on our Society by the daily papers, and the positively libellous, wicked, *unchristian* gossip of the "Christian" Society of Madras and Anglo-Indian Society in general, whose malice against the Theosophists can only be equalled by its ignorance of their objects and doings. For five years we have invited investigation; but with the exception of those English born Theosophists who have joined our Society to become its staunchest advocates and defenders, the Christian Society in general

refused to inquire into the unpopular subject, answering like Nathanael of old: "Can there any good thing come out of Nazareth."

Nevertheless, one feature, at any rate, we have in common with the scientific method of investigation. We take nothing on faith, and we go *beyond* and *higher* than any dogmatic religion or materialistic physical science, since our motto—"There is no religion higher than truth" is followed by the principle enunciated by Arago "outside of pure mathematics never pronounce the word *impossible*."

H. P. BLAVATSKY,
Corresponding Secretary,
Theosophical Society.

[SPECIAL CIRCULAR.]

ANNUAL PROVINCIAL CONVENTIONS OF THE GENERAL COUNCIL.

AFTER the Convention was adjourned, the Founders were advised to hold every year, either in May, June or July, a Provincial Conference for the benefit of local Branches, in other parts of India than the Madras Presidency. The place of Convocation to be selected by vote of a majority of the Branches or in the Presidency designated by the President-Founder in any given year.

The celebration of the Anniversary of the Parent Society on the 27th and the 28th of December will invariably be at the Head-quarters in Madras. The President-Founder accordingly decides that the Provincial convention of the year 1884, shall, unless the Bengal and Behar Branches object, be held at Calcutta. The exact date,—which will depend upon the state of Theosophical affairs in Europe—will, when fixed, be notified, in time by Babu Norendro Nath Sen, President of the Bengal Theosophical Society, and Editor and Proprietor of the *Indian Mirror*, Calcutta. Many of the Branches in the North could not be represented properly at Adyar on account of distance. It is therefore considered desirable that they should take advantage of this semi-annual Conference to meet together and consider proposals for improving the efficiency of the Parent Society's work and bring about more harmonious and practical working of the Branches than heretofore. While, therefore, the Northern Societies and especially those in Bengal and Behar are strongly urged to attend the Conference, it will be understood that the meeting is open to qualified representatives of every Branch throughout the world. Various cities and towns are in the habit of competing with each other, one in a friendly rivalry to secure the Annual Meetings of the British Association for the advancement of Science and other learned bodies, by offering special inducements in the way of hospitalities to Delegates and facilities of one kind or another to the executive officer of those Associations. Similarly, it is competent for various places in India to compete for the holding of the mid-year Provincial conventions of our Society, and the matter is left entirely to the choice of the Branches.

By order of the President-Founder in Council.

DAMODAR K. MAVALANKAR,
Joint Recording Secretary.

HEAD-QUARTERS, ADYAR (MADRAS), }
1st January 1884. }

[We are requested to republish the following discussion, which we do—without comments—*Ed.*]

(TO THE EDITOR OF *The Epiphany*.)

SIR,

I do not know why you have sent me two copies of your issue of 22nd September last, which reached me this morning.

Perhaps you wish to draw my attention to the article headed "Theosophy and Christianity." But since my views are so different from yours,—I hold God, religious beliefs and persuasions to be one's own private and sacred convictions that I would not wound any brotherman's feelings in this respect; while you on the contrary would gladly join our Society if you "might urge the claims of Christianity as the true key to the development of our latent powers." We must therefore remain apart in our views.

Your remark that "we (you) perform certain physical acts, as you (the Theosophists) go through certain processes of Yogi, simply as a means to attaining the development of certain latent powers of human nature, such as humility, love, communion with the personal All-Father, holiness, immortality, and, if God wills, even in this life dominion over

physical nature, . . ." is certainly misleading, since it would lead the readers of the *Epiphany* to believe that all Fellows of the Theosophical Society are believers in a personal God, whereas the contrary is the case. Those following the Esoteric doctrine, whether they be Adwaita Brahmins, or Buddhists, do not believe in a personal God, or as you term it "personal All-Father."

You are not right in saying "that only by the faith of Christ can active love and sustained purity be maintained in our crowded cities." Such statements require clear proof.

If you, as Christian Ministers, "do not very carefully enquire into the evidence for the existence of Christ, because we (you) find it as a rule admitted as fully by the most learned (?) enemies as by the friends of Christian Theology." What do you think the Christian laity should do? Accept a religion in blind faith, to be thrown aside on mature consideration?

I for one, although once a blind believer in Christianity have come to different views after mature consideration and some study of the Christian history and evidence. I have now accepted for my guidance the following words of Buddha:—

"Do not believe in anything because it is rumoured and spoken by many, do not think that is proof of its truth.

"Do not believe merely because the written statement of some old sage is produced; do not be sure that the writing has ever been revised by the said sage, or can be relied on. Do not believe in what you have fancied, thinking that *because an idea is extraordinary*, it must have been implanted by a Deva, or some wonderful being.

"Do not believe in guesses, that is, assuming something at hap-hazard as the starting point, and then drawing conclusions from it—reckoning your two and your three and your four *before you have fixed your number one*.

"Do not believe merely on the authority of your teachers and masters, or believe and practice merely because they believe and practice."

"I (Buddha) tell you all, you must of yourselves know that this is evil, this is punishable, this is censured by wise men; belief in this will bring no advantage to any one, but will cause sorrow; and when you know this, then eschew it."

I am altogether with you in saying that no right-minded man for the purpose of hurting the religious feeling of his brother-man, would use such words as that quoted by you from the *Anti-Christian* for January 1883.

Yours truly,

H. C. NIBLETT,
President, *Prayag Psychic Theosophical Society*.

[May we ask you whether "we must remain apart in our views," is a principle of Theosophy? You regard Christianity as an antiquated and superstitious creed, and we regard the practical side of Theosophy the side apart from what the term obviously presents, as pernicious. If Theosophists say that this gap must remain as wide as ever, they point to a most woeful state of affairs. Surely they do not aim at that complete 'equality, fraternity and liberty' which is aimed at by Christianity.*

We are sorry that one of our remarks, pointed out by you in your 3rd para. could be misunderstood. All that we meant was that we perform certain physical acts simply "as a means to attaining the development, &c.," just as you go through certain processes, like *Yogis*. We did not pretend to determine your objects in going through certain processes, all that we did was to tell you about our own objects. We have indeed too bitter an experience, that you do not believe in the quality of existence, nor, like Berkeley, in the difference between the Divine and the human souls; but that you are Advaitabadis, believing that what are 'popularly' distinguished as good and evil are but manifestations of one eternal soul.

We did not mean our article on Theosophy and Christianity as an exhaustive treatise on Christian evidence. If we did we ought certainly to have dealt with the subject of Faith in Christ as a source of perpetual strength to believers, very prominently. We cannot expect to prove the point very clearly in this short reply. All we can do here is to indicate one source of strength and life, viz., the Sacrament of our Lord's Body and Blood. This Sacrament is not merely a propitiatory sacrifice in which we get renewed assurance of our reconciliation with our Heavenly Father, whom we have offended by our sins, but also a commemorative rite leading us at once to the very source of life and strength. Isn't this very rational that the remembrance of an act of perfect obedience to duty, an act of utter unselfishness, an act of perfect love for sinners, an act of patient sacrifice which was purely voluntary, isn't it quite rational that such remembrance itself is a source of very great spiritual strength? Take our testimony, take the testimony of every believer to the fact that the death and passion of our Lord is the chief source of our spiritual life and comfort. The love and sympathy of our Lord for us and for our nature draws us by the unfailling attraction of friendship towards His own self, towards His own purity, His own devotion to duty. In vain will you search, in the pages either of history or even of mythology, for one who equals Jesus Christ either in His attractiveness, or in His perfection. Have we then no reason in saying, "that only by the faith of Christ can active love and sustained purity be maintained in our crowded cities?"

* Most assuredly we do, and much more effectively than "Christianity," since with us the last word "liberty" means what it conveys, i. e., a full and unconditional liberty of conscience in all matters of faith, while in Christianity on the other hand, it becomes a paradox. No one outside of the pale of the Christian church—or even a Christian of a rival denomination, for the matter of that, will ever be regarded as a "Brother" by another orthodox Christian. Setting the laity aside, when we shall be shown the Roman Catholic clergy *fraternising* and on perfectly equal terms with the Protestants, then will there be time for us to confess—Verily—"See, how those Christians love each other!" Until then, the less said of "equality, fraternity and liberty" in Christianity—the better.—*Ed., Theosophist.*

In the 5th para. of your letter you mean to suggest that some very learned men have doubted about the existence of Christ. The question of existence or non-existence of a person is a historical question. A learned man is not in a position to deny the existence of Christ, if his learning consists simply of a knowledge of the Vedas, the Vedangas, the Darshanas, the works of Auguste Comte and Herbert Spencer, and the whole range of physical and mathematical science. The denial of the existence of Christ by a learned man, who is not learned in history, amounts to a denial by an ignorant man. Now, can you name some "most learned" men, their learning embracing a thorough knowledge of history, who have denied the existence of Christ?

We quite see how your faith in Christ was a blind faith; how you were accustomed to say that you were Christian, although you never saw that Christianity really was, what it professed to be. But you are not to suppose that the faith of the laity, who have no time or opportunity of going through the historical evidences and establishing for themselves the truth of the Christian religion, is a blind faith in every case. The laity are like soldiers who place implicit confidence in their captain in the battle field. They believe that the war they are engaged in is a justifiable war, because the Parliament have found it so after mature deliberations. But, whenever a soldier doubts about the justice of a war, his hands are weakened. He may even desert his ranks on conscientious grounds, if he takes it into his head to think, that his fellow-soldiers, his captains and generals and the Parliament have all erred, and that he himself must be right. But before deserting the ranks should not he regard it as a peremptory duty to lay open his doubts before his Captains and Generals? If any layman ever entertains any doubt, rational or historical, regarding the truth of his faith, instead of proudly proclaiming himself as an infidel or heretic, dis regarding the learning and piety of 1800 years and more, he ought to lay open his doubts to Priests and Bishops, such as have devoted their life to the maintaining of the faith.

You seem to think that certain words of Buddha that you quote being your watch-words you cannot accept Christianity. Christianity you seem to think, is something "which is merely rumoured and spoken of by many," which is the "written statement of some old sage." We pity your simplicity. Any Christian can take these words of Buddha as his watch-words without in the least compromising his faith. One of your quotations, viz., the fourth, seems, at first sight, to be in opposition with the authority of Christian priests. Laymen do not believe in Christianity merely on this ground, that some of the priests, whom they love and venerate, and whose honesty they never doubt, have proved Christianity to be true, and that they themselves simply receive the benefit of their findings and share in their beliefs without going through the laborious task of establishing these for themselves. It is not merely this: the layman does not "believe merely on the authority" of his teachers. He finds the practical utility of these beliefs; in other words, he sees, that if he believes in certain facts and doctrines as true, and faithfully receives the sacraments in connection with these facts and doctrines, he actually feels himself more and more edified and ennobled. Then, as to the historical truth of those facts and doctrines, he may have recourse either to authority, or, which is almost impossible for a layman, to personal examination of the vast tomes of history and historical records in their original language which you don't seem to know anything about. It is a grievous error to think that Christianity is one of the many antiquated religions which began in some mythical period, the truth or falsity of which depends hopelessly upon our own opinions regarding it. Christianity claims to be the very only revealed religion which has had *historical surroundings* from its commencement, and truth of which may be established by certain history.—[Editor Epiphany.]

CREDAT JUDÆUS APELLA.

HISTORY repeats itself. That which was once said by grateful posterity of the Emperor Titus *delicite humani generis*—is now declared, we are told by the not less grateful Bengal graduates of their vanishing principal, the much wronged Mr. Hastie. No doubt, could the public believe that the sentimental address—extracts from which are given below—has been really presented to him by our Calcutta students of the General Assembly's Institution, and that it is the correct echo of their genuine feelings—the name of the reverend "victim of a foul conspiracy" becomes entitled at once to a most conspicuous place in the annals of Martyrology. He would, indeed, be a truly good man; one, who "after a distinguished Indian career of fame and splendour" (the latter shining with too increased lustre, perhaps, during the Pigott-Hastie case) was, nevertheless, "loved so warmly," and so truly by his pupils that their (the students) "hearts would be better performers than their words." Thus they are made to say,—

"Indeed to bid a farewell to a friend like you whom we have revered so much, and loved so warmly, is in itself a sad business (it is, it is!), and the sad character of it is heightened by the peculiarly sad circumstances in the midst of which we are addressing ourselves to it. It must be admitted to be a great misfortune to Indian youths, of whom so many have been educated under your kind care and fatherly watchfulness, that a person of your extraordinary intellectual attainments, (chiefly in the art of back-biting,) of your rare aptitude for the difficult business of training young minds, is going to be removed from their midst, so soon. The students of the General

Assembly's Institution whom you see assembled around you, to show their heart-felt gratitude for the acts of kindness which they have so often enjoyed at your hands... express their unqualified sorrow that so great a friend and so renowned a scholar is going to be torn away from them so unexpectedly."

Powers of the implacable Scottish Mission—this is your work! And if, after reading the above, your cruel hearts bleed not, and your cheeks fail to become wet with the hot tears of shame and repentance for snatching away from so many henceforward orphaned goslings, the father Pelican who tore open his breast for years to feed them with his own blood, it is only that every human feeling, as we know, has long departed from Puritan hearts. It is useless to argue and say to these poor bereaved youths that the "kindness" they have "enjoyed" at the hands of their principal expanded chiefly its energy in turning away their Hindu hearts from their ancestral religion, their homes and sires; that the "renowned scholarship" of your victim shone brightly in his translation of Dr. Christlieb's Protestant Mission; his "rare aptitude" in disfiguring and perverting the figures given in the numbers of Christian converts; and that while his "extraordinary intellectual attainments" are undoubtedly shown in the clever way he watched the movements of, and dug pit-falls for, all who stood in the way of his personal ambition—Christians and heathens alike—and in destroying the arduous work of long decades of Missionary work. It is useless, you see. For, to all this, the grateful youths will only gush the more, and turning, to their principal will be made to say:—

"We pray to you to retain for us, in the midst of the hills of your native Scotland, a soft place in your heart, and to exercise your rare powers for the good of our race in this remote region. We do most sincerely hope that even when our faces would cease to be before your eyes, you would remember us, and direct your energies towards the redemption of the evils which are eating into the vitals of our society, and which you have witnessed with a painful heart, and with a singleness of eye striven to remove. We admire the boldness and justice with which you have lashed these evils, and the sincere motive for doing good which has inspired all your actions.

We also tender to you our heartfelt thanks for the many lessons on morality and piety which we have received at your feet, and which, we hope, we shall be able follow in the struggle of life which awaits us."

We, of the Calcutta University and Colleges have, also, greatly "admired" the "boldness," and recognized the "sincere motive" that prompted Mr. Hastie, when he "lashed these evils" in various slanderous pamphlets. That the said "evils" were mostly due to his own perverse imagination is a trifle, disregarded by the clerical historian; that the "disgusting immorality," which "idolatry entails," and of which he publicly accused our mothers and sisters, was far outshone by the revelations we had in the Pigot-Hastie trial of the far greater immoralities that are eating into the core of certain Christian and Zenana Missions of Calcutta—is another. His calumnies on our religion and country in his disgusting libel "On Hindu Idolatry," have brought with them their own reward. Among "the many lessons on morality and piety" which were received at his feet, we shall have to include, of course, the lesson on the sanctity and meritoriousness that lie hidden in the act of opening other people's private letters—in Mr. Hastie's *code of honour*.

It is reported that the mournful choir of Hindu students closed their famous address by thanking their pious principal for helping them "to a correct and high appreciation of Jesus Christ and his teachings." The said grateful young gentlemen remaining, however, with the exception of an infinitesimal number, as unregenerate idolators as they ever were, we have to regard the sentence as an additional figure of speech. The said appreciation must have been drawn from the feverish imagination of the friend who concocted the address, rather than found in the saddened hearts of the *heathen* collegians. One thing, I for one, find wanting in the famous address: no thanks are rendered to the Rev. Mr. Hastie by his Hindu wards for having lashed their mothers, sisters and wives, dragged them through the mire and traduced and dishonoured them before the reading world. This

looks like ingratitude. It ought to have been mentioned along with other items while thanking him for directing his energies "towards the redemption of the evils which are eating into the vitals of our (Hindu) Society." To conclude.

"The Rev. M. Gillon then followed, expressing astonishment at Mr. Hastie's dismissal, the news of which came to him like a thunderbolt."

The thin veil under which the Rev. W. Hastie seeks to cover his ignominious retreat from the scene of action is of course too transparent to deceive anybody. The only wonder was that in the rising generation of Bengal even five boys could be found to lend themselves to such a disgraceful sham. But perhaps the youthful wags having a keen sense of the ridiculous in them, took the whole thing as an excellent joke and enjoyed themselves to their hearts' content at the keen irony with which the whole address is pervaded. The wording of the latter would have left many in a glorious maze of admiration for the dramatic capacities of both master and pupils, had not a brutally sincere remark of the *Statesman* opened the eyes of the public at once to the truth of the whole incident. Says your frank contemporary:—

"THAT THIS ADDRESS WAS NEVER WRITTEN BY THE STUDENTS OR ANY ONE OF THEM GOES WITHOUT SAYING. Mr. Gillon's astonishment at Mr. Hastie's dismissal must arise from the fact that he is not in possession of the true history of the matter."

The cat is out of the bag. It becomes evident that Mr. Hastie's "intellectual attainments" and "rare aptitude" for dramatizing every situation, however great, are not yet fully developed and need final polish. Not being born for penitence and a *cilicium*, our ex-Principal may consider himself strong for the Scottish Mission and in the eyes of his converts—if any; but he is much too weak for the present emergency. Having been floored by an old woman, Miss Pigot, he is now check-mated by the wicked *Statesman*.

We are glad to learn that the "address" was not the production of the students. After the slur and opprobrium cast by the Scotch Patriarch upon the whole Hindu nation, to find even a few of our boys licking the hand of the traducer of their household gods and religion, would have cast an ugly spot, indeed, on the character of the rising generation of Bengal!

AN OLD COLLEGIAN, F. T. S.

CALCUTTA, January.

NOTES ON MODERN EGYPTIAN THEOSOPHY.

Read at a Meeting of the British Theosophical

Society, April 2, 1882.

BY W. F. KIRBY, F. T. S.

MR. E. W. LANE, in his "Modern Egyptians" and his notes to the "Thousand and one Nights" is admitted to have given the best account extant of Egypt as it was before it had been interpenetrated with European influences. Three chapters of the former work are devoted to what he calls their "superstitions," of which he has given a faithful account, though without apparently having any belief in them himself. I propose to select from these chapters and other sources any passages that may be of special interest to Theosophists, and add brief comments of my own.

The beings which play the most important part in Arab romances are the *finn*, or *Genii*, which appear to correspond very closely to the beings known to us as the *Elementals*. They are said to be created of fire; to have existed before Adam; and to pervade the solid matter of the earth, as well as the firmament, "and to inhabit rivers, ruined houses, wells, baths, ovens, and even the latrine."* They "are believed often to

* They are the *Preta*, *Yaksha*, *Dakini*—the lowest of the Hindu, elementals, while the *Gandharvas*, *Vidyadharas* and even the *Apsaras* belong to the highest. Some of them—the former are dangerously mischievous, while the latter are benevolent, and, if properly approached willing to impart to men useful knowledge of arts and sciences.—*Ed.*

assume or perpetually to wear the shapes of cats, dogs, and other brute animals." "It is commonly affirmed that malicious or disturbed *finn* very often station themselves on the roofs or at the windows of houses in Cairo and other towns of Egypt, and throw bricks and stones down into the streets and courts. . . . I found no one who denied the throwing down of the bricks, or doubted that it was the work of *finn*."* It is believed that each quarter in Cairo has its peculiar guardian genius, or *Agathodaimon*, which has the form of a serpent.† In the Thousand and one Nights the *finn* appear either wholly as human beings, like the fairies of Spenser; or more or less in the human form (often winged,) and possessed of various superhuman powers, frequently plunging through the earth, as well as flying through the air; or else they appear in the forms of animals, especially apes or serpents. They are frequently summoned by casting incense on a fire, with or without an invocation. They are thus described in the Thousand and one Nights. "Among us are heads without bodies, and among us are bodies without heads, and among us are some like the wild beasts, and among us are some like animals of prey." "O my master, the *finn* are of very different form; some resemble quadrupeds, some birds, and some men."

All this is of extreme interest. The frequent appearance of *finn* as animals suggests that some classes at least of *Elementals* may be the temporarily disembodied spirits (or shells) of animals. Those of domesticated animals are occasionally seen by clairvoyants (that of a pet dog for instance is mentioned among Lord Adair's experiences with a medium). But I don't see why we should expect to meet with such spirits, except those of domesticated animals, in civilised and highly cultivated countries; for it stands to reason that they, like the animals to which they correspond, should fly from the neighbourhood of men. The "heads without bodies" may well represent the flying globe of the ancient Egyptians, or the cherubs of the mediæval painters; and Mr. Felt tells us that some of the figures on the Egyptian monuments represent *Elementals*, which he professed to be able to make visible to the eye, though I have not heard that he was successful in the attempt. *Elementals* being inferior to men, would naturally have preceded him in the order of Creation. The strange localities which the *finn* are said to inhabit, remind us of certain passages in Swedenborg concerning the state of evil spirits of Heaven and Hell (§§ 481, 488, &c.). The burning incense to *finn* shows how idolatry may have originated, either in divine worship being offered to beings which are usually invisible, or in fumigations being found useful to induce or to compel them to become visible. Iron is said to act as a charm against them,‡ perhaps on account of its magnetic properties.

The spirits of dead men rarely appear in the Thousand and one Nights; but possession, haunting, stone-throwing, and other phenomena ascribed to human spirits in Europe, are here ascribed to the *finn*. But it is curious that a house where a bad case of stone-throwing

* Spiritualists regard them indiscriminately as the "spirit" of the dead. There is a like superstition among the uneducated in India who think that no sooner a person dies than he (or she) stations himself on the roof of his house and sit there for nine days. But if, at the expiration of that time he renders himself visible, he is considered as an *unclean spirit*, a "bhu" whose sins prevent him to attain *Mukti* and get out of *Kama-loka*—the abode of "shells."—*Ed.*

† In every Bengal village, and we think every where else in India, a serpent couple is always considered the guardian spirits of a house. These serpents are the deadliest cobras. Still they are so much venerated that no one would ever throw a stone at them. Killing any of these serpents is believed to be followed invariably by the death of the impious slayer, whom the bereaved mate is sure to track out even at a great distance and kill in his turn. Instances are numerous in which such serpents have been in houses from generation to generation unmolested and unmolested. Their departure from a house is considered the sure precursor of the utter ruin of the family. This shows a great similarity between the Egyptian and Hindu myths, which preceded them.—*Ed.*

‡ The same as in India.—*Ed.*

occurred, in which Mr. Lane himself lived at Cairo, was haunted by the ghost of a Turkish soldier who was said to have been murdered there, and was occasionally seen by natives, though not, I believe, by any of the Europeans.

Several superhuman beings besides fiends of various orders, are believed to inhabit desert places, especially the cannibal monsters called *Ghools*. It seems to have been a creature very similar to the Arab *Ghool* that Apollonius of Tyana saw in the desert on his way to India, and which is spoken of as an *Empusa*.*

A very singular account is given of the "Welees," or saints. These are said to be "persons wholly devoted to God, and possessed of extraordinary faith, and according to their degree of faith, endowed with the power of performing miracles." They are subject to one chief, called the "Kutb," or "axis," and he has various officers under him only known to himself, or perhaps to each other. The Kutb and his officers are often seen, but are not recognized by others. He is said to be frequently at Mekkah on the roof of the kaabah, and at various other places; but wanders through the world, dispensing evils and blessings. When he dies, he is immediately succeeded by another. The Kutb is also said to receive his authority from the immortal prophet, Elias. Of course this dignity is unattainable; but some persons become welees by retiring to the desert to fast and pray, whereby they acquire clairvoyance, and other abnormal powers. A devotee at Cairo, who chained himself to the wall of a room and remained there thirty years, was said sometimes to cover himself with a blanket, as if to sleep; but if the blanket was removed immediately, no one was found beneath it. All these accounts, though some details may be misunderstood or exaggerated, evidently refer to the great world-wide Society with which we believe ourselves to have some distant connection.

The pilgrims to El-Medeenah assert that a light is always seen over the cupola which covers the Prophet's tomb, which disappears when you approach very closely. Again, when about three days' journey distant, they always see a kind of flickering lightning in the direction of the city. These may be either optical or odic effects; but there can be no doubt that the sacred places of Arabia must be very strongly charged with odic emanations which are likely to affect all who are *en rapport* with them; and this is so powerful that some pilgrims are positively unable to enter the shrines, the effect being such as almost to throw them into a fit. It is hardly probable that the glare of any city appears the same to all eyes, on account of its odic emanations affecting persons differently.

As regards the feats of the darweeshe, Lane says that some of them "pretend to thrust iron spikes into their eyes and bodies without sustaining any injury; and in appearance they do this, in such a manner as to deceive any person who can believe it possible for a man to do such things in reality." They "are said to pass swords completely through their bodies, and packing needles through both cheeks, without suffering any pain, or leaving any wound; but such performances are now rarely witnessed." They are also apparently fire-proof; and on great occasions the Sheykh of one of the principal orders of Darweeshes rides over a number of his followers, and others who throw themselves before his horse, without their receiving any injury.

I pass over Lane's account of charms, divination, &c., and proceed to the subject of magic. Clairvoyance by the pool of ink is too well known to need description; I will only say here that some European travellers who have tried it have seen more or less in it; and that Miss Martineau who tried the experiment found herself affect-

ed as if by some mesmeric influence, which she thought it prudent to throw off.

One of the most sensible of Mr. Lane's Muslim friends assured him that he had visited a celebrated magician residing some distance from Cairo who, on request, served him with coffee and sherbet in cups, which he recognized as those of his father, who was then at Cairo. He then wrote a letter to his father, which the magician put behind a cushion, and in a few minutes it was replaced by another in his father's handwriting containing family intelligence which proved on his return home a few days afterwards, to be perfectly correct.

Another magician is said to have taken a friend out into the desert for a treat, where he conjured up a beautiful garden around him. Mr. Lane suggests that this was the effect of drugs; but I should suppose it was more probably due to glamour or electro-biology.

A magician suspected of causing the illness of a young man by enchantment was imprisoned; and in the middle of the night, one of the guards who happened to be awake, heard a strange murmuring noise, and looking through a crack in the door of the cell, saw the magician sitting in the middle of the floor, muttering charms. Presently, the candle before him went out, and four other candles appeared, one in each corner of the cell. The magician then rose, and standing on one side of the cell, knocked his forehead three times against the wall, and each time he did so, the wall opened, and a man appeared to come forth from it. After a short conversation the visitors and candles disappeared, and the original candle resumed its light. In the morning, the patient was convalescent, and rapidly recovered.

The terrible hyaena sorcery of Abyssinia which combines the worst features of possession, witchcraft and lycanthropy, is unknown in Egypt; but transformations of men into animals are believed in. This is effected by a spell pronounced over water, which begins to boil, after which it is sprinkled on the subject. Sand or dust is sometimes used; and sometimes it is necessary for the patient to have previously eaten charmed food. Sometimes it is necessary for the magic liquid to touch every part of the body for the charm to be effectual. Speaking of such reported transformations, I may say that in so far as the narratives may contain any truth, it seems to me that transformations may be explained on various hypotheses. Drugs, glamour, the action of one mind on a weaker one, or the obsession (perhaps compulsory) by an elemental, would explain a good deal; and if an adept can transfer his own spirit to another body, it is conceivable that he may be able to effect such a transfer in the case of another person; or again, if the life of a medium was permanently transferred to a materialised form, (a possibility which we can hardly deny) we should have a case of genuine metamorphosis in the ordinary sense of the word.

Many feats of Oriental Magic appear to be due simply to glamour, or an illusive mesmeric influence capable of affecting several persons simultaneously in the same manner. Such illusions as "fairy gold," and the like, I take to be produced in this manner; and a curious story in point is that of the Barber's Fourth Brother, in the Thousand and one Nights. The victim was a butcher, who was deceived by an enchanter with fairy gold, which turned to leaves; but when he charged the enchanter with his dishonesty, he retorted on him for selling human flesh; and caused the carcasses hanging up in his shop to appear human. "Only a fable" you will say; but to those who believe that it is out of human power to imagine anything which is not true in one sense or other, even a fable may contain the germ of some important truth which only needs to be sought for to be discovered.

* The *ghools* are known under the same name in Bretagne (France) and called *Voordalaks* in Moldavia, Wallachia, Bulgaria, etc. They are the *Vampire* shells, the *Elementaries* who live a posthumous life at the expense of their living victims.—Ed.

THE VEIL OF THE TEMPLE RENT.
LECTURES ON OCCULT SCIENCES.

BY ELIPHAS LEVI,

*Professor of High Magic, the Kabala and so-called
Hermetic Philosophy.**

Part I.

LECTURE I.

On the Unity and the Rationale of Dogmas, whose profundity is in exact proportion to their apparent absurdity.

On Universal Mythology.

A young man, rather a child, of high birth, but of an intelligence more obtuse than his spirit, was brought up in the country and entrusted to the care of three nurses. One of these was white, the other yellow and the third black. The boy eschewing the hardships of study, delighted only in the recital of marvellous and amusing tales. While attempting to teach him history, it was found that he gave preference to fairy tales, which to him were far more interesting. Geography appeared to him dull and incomplete, because he could not find in his book the exact place, where the "Mountain of Mirrors," of which the "Blue Bird" speaks is located. However he, like all children, was a great questioner, but when ever a reasonable answer was given to his everlasting "why's" and "how's," he invariably imagined that people were making fun of him. Professors were secured for his education, but he forgot immediately what he was taught, and remembered well only the fairy tales of his three nurses.

The white nurse was a Jewess, the black one an Egyptian, and the yellow one was a native of India, where she still was said to possess some lands on the shores of the Ganges.

"Now then, nurses"—said the boy, one day when he was not inclined to play—"I want each of you to tell me a story to explain to me how the world came into the world, and how the first child could become a child without either father or mother? Tell me first of all what took place at the time when there was yet nothing at all. After you have told me this, I will ask you a good many more questions."

"I heard"—begin the Jewess—"that at the time, when there was nothing, not even time itself;—because there was neither sun nor moon, neither sun dials nor clocks, but only a great genius,—who lived shut up in night as in a black egg, who was doing nothing, as he had no time to do anything, since, as already said, there was no time at all; but as he finally felt a desire that there should be something, he lit a light and then there was the first day which came into existence before the world was born."

"Then the genius perceived that he was endowed with a singular power. He had but to pronounce the name of a thing that did not exist and presently the thing came into existence. Thus, he said, 'light,' and forthwith he could see by it, and this after such a long darkness gave him great satisfaction. He then said 'heavens,' 'earth,' 'sun,' 'moon,' 'stars,' 'plants,' 'fishes,' 'birds,' 'beasts,' etc. and all these things began to exist. The genius was very much pleased, and an idea suddenly struck him, which made him pause and reflect. He wanted to create some one like himself, but on a smaller scale, so as to give commandments to him, and to do good or evil to him according to his own will and pleasure. But, as his idea about this creation had not yet reached a definite form, instead of simply speaking the word, he took a little red clay and modelled out of it a body, such as he would himself have liked to possess; for he himself had neither body nor color, neither shape nor substance, but was only a spirit, that is to say, a breath. He breathes therefore into the face of that clay statue and says to it: 'Let us make man.' Presently the statue began to think, and the

genius assumed the appearance of the form of the statue, each of the two communicating to the other something of its own likeness.

"When the genius saw himself thus doubled, he felt frightened and began to devise means to destroy his dangerous handiwork; but he found one impediment, which was this: as man and himself had become the complement, the realisation and so to say, the likeness of each other—then if one would die, the other would have to die also, and the genius could not then come back to life, unless by again bringing to life man.

"The first thing which the jealous genius did to subdue his rival, was to weaken him by making two out of him, and in doing so, to give him a dangerous reflection and an image which would be jealous of him. He put him to sleep, opened his chest, took therefrom a rib and made out of it a woman; because after man was made, the genius found that it would be no longer possible for him to create something out of nothing, for man's reason was opposed to that.

The spirit-breath, whom the man and the woman addressed as their Lord, then showed himself to them under the form of a gardener. He had placed them along with some other animals in a fine beautiful garden, planted with trees, and as he well knew beforehand what they were going to do, he forbade them under the penalty of death to eat of the fruit of a tree which he showed to them. In those days the beasts were endowed with speech, and thus a serpent advised the woman to steal an apple from the wicked genius. She not only did so, but induced her husband also to take a bite at the forbidden fruit.

"The 'Lord' who was near by, lying in wait, then condemned both, and also all their future children to death for all time to come, and drove them out of the garden; after having fashioned with his own hands breeches of skin for them. But as they were leaving, the genius felt that his own figure was departing along with them, and that he would have again to become a formless breath, unless he consented to die to regain those which he had just condemned to death, so as to be able to bring them to life by bringing himself to life, for he could not very well remain dead for ever.

".....And this is precisely why Monsieur the priest is daily saying mass. As for myself, who am not a Christian"—added the Jewess—"I believe that the Lord 'Spirit' or 'Breath' has contrived very well to rid himself of the human figure, and was never under the necessity of dying in order to retain it. It is for this that the Christians have burned and killed my ancestors for over a thousand years, and that is all I have to say."

"This must have certainly so happened," thoughtfully said the child, "for this story is so absurd, that nobody in the world could have been stupid enough to invent it. Spiritual things only are invented and stupid things only come to pass in reality. My professor of history told me but the other day that nearly all the sublime characters in history have been invented. We dream of a reign of Germanicus and have that of Caligula; our ideal is Faust or Don Juan, and the reality is a clown.

"Your story, my good nurse, reminds me of a tale I have read when a very small boy. Instead of a garden, there was a beautiful castle, in it also a Lord with a sky-blue beard. He was not jealous of his apples, but he had a little key, which he entrusted to his wife, forbidding her to ever use it. His apple tree was I believe called the tree of knowledge, and the little key is the Way of science. The inquisitive woman uses it and is immediately condemned to death by her husband; but after this severe test she is finally saved, and Mr. Blue-beard himself has to die as he well deserves."

"I know"—said the white nurse—"yet of another tale, which is still more pretty than the first one. It is called

* These lectures are translated from unpublished manuscripts, kindly furnished to the Theosophical Society by a disciple and pupil of Eliphas Levi, M. G.—F. T. S.

'The Beauty and the Beast.' In the plot the forbidden fruit is neither an apple nor a key, but a rose. The jealous proprietor, the Lord demands that the charming young girl for whom the rose was plucked from his garden, should be sacrificed to him. The maiden to save her father sacrifices herself and is shut up in a delightful palace alone with the horrid Beast, who heaps upon her so many proofs of his kindness and his ardent devotion, loving her so much as even to die for love of her, that the girl, listening only to the voice of her good heart, forgets the repugnance of her eyes, and consents to give the Beast her hand, upon which the Beast is suddenly transformed into a beautiful prince."

"This"—remarked the black nurse—"is an imitation of the tale of the great African Initiate Apulcius of Madura in his marvellous book called 'The Golden Ass.'

"He tells us of a young girl called Psyche, doomed to be devoured by a monster. Zephyr transports her into an enchanted palace, wherein she receives the attention of an unknown admirer. He makes her very happy, forbidding her only one thing, that of attempting to see him; but she disobeys and finds herself alone in a terrible wilderness, where she suffers a thousand tortures. Repulsed by every one she opens a box, which she was warned not to look into, her curiosity being quite incurable; the box contains poison and Psyche falls down and is about to die; but saved by Love, which is her unknown spouse, she becomes immortal. You see that this is always the same story, only arranged in a different manner and with characters changed."

"There is also"—said the child—"a fable in the Mythology of the Greeks concerning a beautiful woman called Pandora, herself a product of the joint powers of all the gods. She is entrusted with a box, which she must not open; but just as curious as Psyche, and disobedient as Eve and Mrs. Bluebeard, she opens the box and all the evils which afflict mankind fly out of it and spread over the world. Only one thing remains at the bottom of the box, namely, Hope."

"None of these stories"—said in her turn the yellow nurse,—“is the true one. In my country, where the most miraculous things are known, it is shown that men could not have sprung from one common parent; because their natures are so very different, and no genius could have made them from one clot of clay. To create men a woman is necessary, and this woman is Parvati. The eternally existing, supreme essence, had three sons, which are Gods, and which are called Brahma, Vishnu and Rudra, or as others call them, Siva, Iswar, or Ixora. Brahma concealed himself in an egg, which is the universe, and out of his head sprang the priests; the kings crept out of his right hand; the warriors out of his left hand; the laborers came out of his feet, and the pariahs from a place which I will not name. After such a difficult labor, Brahma felt tired and fell asleep, and while he slept, a monstrous giant came along, took the world which had just been peopled by Brahma and cast it into the sea, where he disappeared with it. When Brahma awoke and became aware of his loss, he gave a loud scream and called his brother Vishnu to his assistance. Vishnu formed himself into an immense fish, plunged into the sea, broke to pieces a big cave in which the giant was hidden, killed him and carried the still living world back to light. This story is at least just as likely to be true as that which my sister the Jewess told, and besides it has the superior advantage of explaining a great many things, which the Jewess cannot explain at all."

"I begin to suspect"—said the boy, who was of a rather credulous nature on account of his ignorance, but who loved to tease the people because he was full of pride and ambition;—"I begin to suspect, that all these stories are only so many lies; because the one which my Indian nurse told, is still more absurd than that of the Jewess; and especially I, being a Christian, can never admit that the Indians are right in their teachings."

"You are a Christian"—said the yellow nurse—"and you do not respect the Indians. Do you then not know, that your Christ, whom you believe to have been born in Bethlehem in Judea, was actually born in India of the beautiful virgin Devaki, and that his real name is Chrisna? Oh, if you had read the Bhagavadadharna, you would know, how he was adored by the shepherds, while he was lying in his cradle; how the king Kansasen wanted to kill him, and for that purpose killed a great many innocent children; how he went preaching innocence and peace to all and how all the hearts of the people flew towards him; how the people carried him in triumph into the city of Mathura, and sacrificed at his feet all their cloaks of purple and riches of every kind, and how he refused to accept any of them, and refused all; except one single flower which was offered to him by a poor gardener. If you were to read that, you would see how he died for the salvation of man on a thorny tree at the base of which his two feet, one resting upon the other, were nailed to the same by an arrow; and all this was written several centuries before the gospels of the Christians were written."

"Would you tell me"—said the child,—“that the gospels are so many lies? Fortunately the stories which you tell are not gospel truth. That alone what the gospels tell us, is true; and the fables of all non-Christian peoples are simply lies."

Just then a wise man who happened to have been near and overheard this conversation, approached and said: "My child, you are in error. These fables are neither lies, neither are they true accounts of things that have actually happened; but they are all more or less ingenious allegories, which, while they appear to contradict each other, are in reality in perfect harmony. They are purposely absurd, so that we may not believe them literally, but that we may be stimulated to a research for their hidden meaning."

The boy was very much pleased with this explanation, and asked for another story.

"With pleasure"—said the sage,—“I will tell you another story and even several others, but first I want you to understand the true meaning of those stories that have been told to you before; and above all you must not accept fables for history. All the fables of Lafontaine are true in a certain sense, because they signify things which are true; but a child of six years would not believe that the time ever was, when animals could talk like man."

"The fable which the Jewess told, is true;—not as being a historical fact, but as a symbolic representation. Evidently an immense genius is directing the forces of nature. It is a sure thing, that man is unable to comprehend this genius in any other way, than by investing him with his own image. Man has sprung from earth; because Geology indicates ages which existed prior to man. The genius of nature made them appear and disappear. He lives by breathing, and therefore is said to be animated by a breath."

"Science demonstrates that mankind has not descended from one single pair; but fable, whose poetry is more true than science, affirms such a unity, to make of the same a symbolical cradle for the entire human brotherhood."

"The tree of good and evil, whose roots are interwoven with those of the tree of life, is the tree of freedom. Woman prefers liberty to life; man prefers love to obedience, and their noble fall brings the gods down to earth, which means that humanity becomes godlike by becoming free."

"The law seems to prohibit progress. A step in advance breaks down a barrier; which means that disobedience is the law of death, and that by it the eternal life is perpetuated."

"Jesus said that he alone who is willing to lose his soul can save it. For this reason Eve, transfigured

under the halo and glory of Mary, becomes the mother of God; for this reason Lucifer becomes the redeemer of the angels, for this reason Prometheus will dethrone Jupiter; for this reason audacity escapes servitude, and for this reason at last, the genius of liberty and love always reaches victory through martyrdom.

"I know that I am talking to a child which will soon get tired of listening to lectures of this kind; but who is sufficiently intelligent to understand them. You are a child, but you are old; you are the strong child of Habbi, you are called 'the people,' and it is necessary that you should at least hear what you are able to understand. Let us return to our pretty stories. Did you notice that Psyche and the sweetheart of the Beast have each of them a bad and jealous sister? There is also another one, who has two such sisters; the meek and modest Cinderella. She alone is beautiful, and while the two others run after pleasures, she does all the housework and is despised by everybody. But she too has a good fairy for godmother. Cinderella, the Beauty and the Beast and Psyche represent intelligence. The two bad and rude sisters are the favored darlings of Doctor Büchner, they represent force and matter. Everything is transformed to adorn the charming Cinderella; a pumpkin is changed into a golden carriage, a mouse becomes a footman in livery, she goes to a ball in magnificent attire and her sisters cannot recognize her; but she is subject to a law; should she transgress that law, all her charms would be lost. Cinderella disobeys and disappears; but they seek for her and find her, she is recognized by the traces she left on her way, and she becomes the bride and spouse of the king. This again is another variation of the beautiful fable of Psyche.

"There is furthermore, another, very ancient legend which is entitled the 'Ass's Skin, in which the mysteries of the 'Golden Ass of Apuleus' are brought together with those of the fable of Psyche.

"It is known that the Syrians and the Samaritans represented the God of blind faith by the figure of a man with the head of an ass and called him Thartac. The Jews and the Romans accused the Christians of adoring that ass, and Apul, who for some time had been a Christian, submitted to expiate for what he regarded to be an apostasy from the lustrations of the grand mysteries, by telling that he was changed into an ass, and did not regain his previous form until after he had eaten roses, which were presented to him by the grand hierophant of Eleusis.

"I will now tell you the allegorical of the 'Ass's Skin.'

"A ravishing princess (human intelligence), to escape from a malicious king (human pride) who wanted to take advantage of her, hides herself under the skin of an ass. (The ancient science seems to disappear under the follies of the new faith). She travels in this guise through the country, humble and unknown, and becomes a servant at court; but a wonderful gold ring falls from her finger and comes into the possession of a prince. (The treasures of intelligence cannot always remain hidden). They hunt for the hand that is worthy of such a ring, and the truth is laid open by the casting off the clothes of Thartac; then the princess Azurine is permitted to clothe herself at pleasure either with a robe of silver like the moon or with a dress of gold like the sun; the son of the king marries her, she becomes a queen and still preserves the ass's skin, and so we ought to preserve the stories, fables and legends, of which we have spoken to-day.

"Intelligence and faith cannot be separated; because intelligence cannot doubt herself, and the spirit which feels its own immortality, believes in God. For this reason the impious try to suppress her by force, to entomb her in matter and to become absorbed by the same. They subject her to the torture of Prometheus, imprison her with Socrates, dismember her with Orpheus, crucify her with Jesus; and still she survives, is for ever young, smiling and full of hope. She is the bride of the future. Once in a while she seems to disappear from the world

and to sleep the sleep of Epimenides. At such times religion is in a state of lethargy, like that beautiful princess in the fable of the Sleeping Beauty. Parasitical plants encumber the gate of the garden; the castle itself can hardly be distinguished, because the surrounding trees have grown so high as to hide its towering spires from view; she sleeps, a victim of her own disobedience; because she was forewarned not to touch the key to the closet, in which the mysteries of life were hidden from the eyes of the vulgar and not to play with the distaff of intrigue. She wanted to spin, the distaff wounded her hand, and losing her senses, she fainted away.

"The wound is troublesome and difficult to heal, but the spirit returns, a new and truly young century appears, and man, the veritable prince of the future, approaches the enchanted castle. He finds the beauties of the past ages unsullied and awaking at his magic touch. Centuries of sleep are detracted from the age of old humanity, she awakes rejuvenated, beautiful as in the olden times of heroism, and is put into possession of all what progress has conquered. This at least has been the hope of all ages and the belief of all martyrs. This still is the dream of the poets and the object of all the serious thinkers."

"Some day I will be a man,"—said the boy—"and I won't care any more about such tales."

"I hope"—said the sage—"that you will be a man, but you will tell the same stories to your son, who will be a child as you now are. Mankind will never arrive at a perfect equality. There will always be children and old people; there will be deaths and births, joy and tears, good and bad; and all that we can hope for is, that evil will decrease and good increase in proportion."

"So be it," said the nurses and the child.

Yes; the ideal of intelligence and love will triumph over the brutalities of force and the impediments of matter. The Divine Unknown, hidden in the human soul, will break forth and revel in triumph through the sacrifice—not of fear, which bears the punishment of the law,—but of love, which overrides impediments, that are put in her way by the law under the penalty of death. This is the great arcanum of Occultism; this is the sacred fire which Prometheus stole, this is the deification of man, and this will be the subject of our next lecture.

NOTE:—This is only the first instalment of a series of translations of the unpublished M. S. S. of Eliphas Levi we mean to print monthly in the JOURNAL OF THE THEOSOPHICAL SOCIETY. Having received a large number of them—enough to cover several years of such publication—from one of his pupils, one for whom they were purposely written by her Professor, the above named Frenok Occultist—we intend to give to our members the benefit of these writings by translating them for, and giving them only in the Supplement. This journal, which is published more for the benefit of the Fellows of our Society, will moreover contain from time to time other important articles on Occultism, which it is considered desirable should not find their way into the *Theosophist*—the latter being intended both for the public as for our members.—Ed.

THE DIVINE PERSONALITY.

My attention has just been drawn to an article on the above subject in the *Indian Messenger* of 18th November last. I am not at present concerned with examining the misconceptions of the Rev. Mr. Dall concerning the Hindu and the Buddhist idea of God—which have given rise to the present controversy, but with the *Messenger* who quotes the following passage from the *Theosophist* for his text:—

For all religions divested of their man-made theologies and superlatively human ecclesiasticism rest on one and the same foundation, converge towards one focus; an irradicable, congenital belief in an inner Nature reflected in the inner man, its microcosm; on this our earth we can know of but one Light—the one we see. The Divine Principle, the whole, can be manifested to our consciousness, but through nature and his highest tabernacle—man, in the words of Jesus, the only 'Temple of God.' Hence the true Theosophist, of whatever religion, rejecting acceptance of and belief in an extra-cosmic God, yet accepts this actual existence of a *Logos*, whether in the Buddhist, Adwaitic, Christian, Gnostic or Neo-Platonic Esoteric sense, but will bow to no ecclesiastical, orthodox and dogmatic interpretation.

The extravagant criticism of the Brahma Editor on the above extract is amusing to a student of the Adwai-

tee Philosophy which—be it said to his honour—the Editor admits is followed closely by the leaders of the Theosophical Society. The learned writer argues in the following wise :—

Now if our consciousness of the inner man as manifest in us, be the only testimony of this Divine Principle, what right have we to infer the existence of a 'Whole'? For it is only a part of which we are conscious, and that consciousness is the sum total of our knowledge on that head.

Reasoning on these lines the critic tries to prove further on, that, since the *inner Ego* has a sense of personality, the *whole* of which it is a part must also be personal; in other words, while denying the premiss *entirely* he accepts the conclusion which he forces upon the same. It is hard to understand the cause of this contradiction unless we take him at his own word when he admits :— "We have not any philosophical pretensions." The fact is that the whole extract from the *Theosophist* is entirely misconceived. And the chief cause of it lies in not trying to understand the sense in which the terms "*inner man*" and "*inner nature*" are used. While this journal refers thereby to the *Logos*, the *Divine Atma*, or the seventh principle as the occultist calls it, the erudite critic understands by it the gross ego or the fifth principle of the occultist, in which *Ahankara* is centred. It is only through *Atma* acting in its vehicle, the sixth principle—*Buddhi*—that the *whole* "can be manifested to our consciousness," for it is itself but a part of the whole. I should not be understood to imply that the all-pervading *Parabrahm* is divisible. What I mean is that when the individual has once risen above his gross tendencies and begins perceiving beyond his concrete conceptions, which pertain but to the physical and the astral man, the *inner man*, the *Atma*, feels like the *whole* or in other words, it attains its state of *absolute consciousness*. This has been the experience of every true Raj *Yogi* in his periods of temporary *Nirvana*, while no seer, save the artificially developed Hatha *Yogi*, has ever yet seen the limited and conditioned *Personal God* of the Theist. On the one hand every practical occultist has *realised* more or less the fact that his higher *inner man* (*Atma*) is but a part (I use this word for the want of a better one) of the *whole*—*Inner Nature*, or *Parabrahm*; on the other hand, all Theistic assertion to the contrary notwithstanding, has any ever yet *seen* his God. Nevertheless, with a strange inconsistency the gifted Brahmo Editor remarks :—

We too shun anthropomorphism as much as possible, but is not the belief in the evolution of the moral order in the universe equally instinctive? This means Intelligence, Love and Will—in other words, *personality*.

It is difficult to perceive the fine distinction between an anthropomorphic and a Personal God, the Greek and Latin adjectives being nearly synonymous. Man is admitted to *have* intelligence, love and will, but owing to these attributes—is finite. God too is endowed by man with the same attributes but—is proclaimed, infinite. But is not then God also an anthropomorphised being, represented under a human form, with human affections and attributes—simply a gigantically magnified man? Any other solution of this contradiction would be quite welcome to us. Surely the erudite critic in the *Indian Messenger* does not mean to deny to man intelligence, love and will though in a lesser degree, than possessed by his deity? For, if he does, then man becomes an automaton, irresponsible for his acts. No, for he himself postulates "the evolution of the moral order of the universe." It is too *tall* a phrase, however, for us to comprehend. What is meant by the "moral order of the universe" in the present case is difficult to perceive. Is the growth of trees, plants, &c., due to the "moral order of the universe"? Are, on the other hand, earthquakes, floods, fires and so on, the outcome of the same beautiful order? We want some stronger light on this point so that our mental horizon

may be entirely cleared of every misconception. Further on we read :—

Then again, who is conscious of the existence of this 'whole'?—the part? Does this consciousness pervade the *whole* or is it in the part? If it be in the part, does not this doctrine mean that the self-conscious part discerns the existence of a 'whole,' besides and beyond itself, that does not share its consciousness and is rather the object of that consciousness?

I am sorry to find that the writer of the above passage puts in his conclusion a word (to draw the inference from) which is not warranted by the premises of his syllogism. While talking of the consciousness of the part and of the whole, whence does he introduce the adjective "self" before consciousness? That makes the greatest difference, as will be seen by the reader who has grasped the difference between the *inner man*—the *Atma*—and the ego in which inheres *Ahankara*. Even then, the argument we are confronted with, comes to this in plain language. At the time the part feels conscious of the existence of the whole, the consciousness is not transferred from the part to the *whole*; therefore its vision is not true. Following the same logic, we can show that the article in the *Indian Messenger* is nonsense. At the time of penning his remarks, where was the consciousness of the writer? If *in him*, then there could be no sense in the article, for the sense was in him, inhering as it must in consciousness. If, on the other hand, the consciousness was transferred to the article, then at the time of writing it he was unconscious and could not know what he wrote. Another instance: when he looked at the inkstand to dip his pen in where was his consciousness—in him or in the inkstand? When he will solve this problem, he will find a solution to the mystery of the part being able to have consciousness of the existence of the whole. Further on we are told :—

"What we mean to show is that to discard belief in an intelligent Personality in and beyond Nature and yet to maintain a belief in the existence of a Divine Principle in Nature.....leads into hopeless metaphysical complications."

Every one who knows anything of logic finds it a "hopeless metaphysical complication" to understand what is meant by "extra cosmical" and "beyond Nature." If nature and the cosmos be infinite, it is difficult to conceive of an existence beyond Infinity. If they be finite, then we must know where are their limits? God being infinite, he must be in all Nature or cosmos, and since the latter includes also all evil, God must necessarily reside also in evil and it is he who leads man into temptation? It is useless to enter into further details. The whole article in the *Indian Messenger* is based upon misconceptions which being pointed out will make it easy for the thoughtful reader to understand the meaning of the para. quoted from the *Theosophist*. Before closing, however, I am tempted to make a few remarks on the concluding para. of the article under notice; for, it is extremely amusing. While the writer calls God "unknowable," he yet says :—"What is not within the range of experience as actuality may be conceived and intuitively believed as a possibility." Does the writer imply that the knowledge obtained by intuitive perception is not within the range of "actuality"? If he does, then surely he goes against the primary Aryan doctrine that the objective is all *Maya* and the subjective, the only reality. His Hinduism is then theological Christianity, pure and simple, hiding itself under an oriental garb. In the same para.; he again mentions the attributes of God, which are all human however, without any of the human weaknesses. And yet in the face of such assertions his God is still "unknowable" and "not anthropomorphic!"

AN ADWAITEE, F. T. S.

PRESIDENTIAL SPECIAL ORDER.
HEAD-QUARTERS OF THE THEOSOPHICAL SOCIETY.

ADYAR, 21st January 1884.

THE undersigned, being called abroad upon official business, hereby designates the following members of the General Council as an Executive Committee to exercise during his absence in Europe, the supervisory and executive powers of the President, in all matters arising in the course

of business at Head-quarters, which are too pressing or not important enough to be sent forward to him personally for action:—

Messrs. R. Raghoonath Row, Diwan Bahadur ;
 " G. Muttuswami Chetty, Garu ;
 " P. Sreenivasa Row, Garu ;
 " T. Subba Row, Garu.

Their jurisdiction to cover the financial, executive and supervisory affairs of the Society.

And no further requests, in case of any unforeseen contingency happening to himself, that the abovenamed gentlemen and Brothers, will, at the earliest practicable date, convene a General Council of the whole Society, to adopt such measures as shall seem best to promote the interests of the Society and of the sacred cause of which it is the exponent. Finally, he solemnly charges them and all his and their colleagues to ever feel the weight of responsibility for unflinching effort and self-forgetfulness which the sense of the highest duty imposes upon them as Aryan patriots, and lovers of their fellowmen of all races, creeds and conditions.

H. S. OLCOTT,

President-Founder, Theos. Socy.

By the President:

DAMODAR K. MAVALANKAR,

Recording Secretary.

The President-Founder left the Head-quarters for Ceylon, *via* Tuticorin, on Monday, the 21st ultimo. He hopes to finish his business there so as to take the Mail Steamer of February 6th, for Bombay, whence he intends sailing for Marseilles about the 20th instant. His London address will be 7, Ladbrooke Gardens, Kensington Park, W. Letters will be forwarded thence to him to any part of Europe which he may be visiting. He will return in July.

We are sorry the reply of the *Epiphany* to the letter of D. K. M., published in our last, came too late for being reprinted in this issue. It will appear in our next.

WHITE AND BLACK MAGIC.

[A REPLY TO MIRZA MOORAD ALEE BEG, EX.-F. T. S.]

HAVING just had a little leisure I was going over Mirza Moorad Alee's letter in the *Philosophic Inquirer* of the 6th Instant. Col. Olcott's reply covers the whole ground in essentials, and I would have remained contented with it, especially that I may not be the cause, directly or indirectly, of any more exciting the nervous system of one upon whom I once looked with great respect and affection for his intellectual powers and what seemed to be unflinching devotion to Truth—had it not been for the fact that I apprehend the readers of the *Philosophic Inquirer* will not form correct ideas concerning white and black magic, were not the subject entered into a little deeper than Col. Olcott had the leisure to do.

The first time that Mirza Moorad Alee came to the Head-quarters of the Theosophical Society in Bombay to stop with us a few days, the very first thing he told me was:—"If you ever want to progress on the right path, beware of sensual appetites dragging you down; and above all take care of the *Brothers of the Shadow, the Sorcerers*, with some of whom I have had personal dealings, to which fact I trace all my present suffering, struggle, and misery." These are not his exact words, but this is the idea he conveyed to me, and confirmed in all his subsequent

conversations. I therefore stand aghast now at reading:—"The Theosophist leaders never 'discouraged' but rather encouraged me in such practices (of black magic)"—as Mirza Moorad Alee says in his letter under consideration. I cannot believe he is wilfully misrepresenting facts, but will fain attribute his present forgetfulness to mental aberration, caused by nervous exhaustion brought on by his futile struggle to get over the horrors of black magic and rise up to the spiritual glories of an Adept. When he joined us he had already opened the door and was gone too far to be able to shut it against the workings of the sorcerers with whom he had had "personal dealings." I only pity his fall and hope he will not have to share the fate of all black magicians. He is misrepresenting the meaning of *Nirvana* when he uses it as a synonym for *annihilation*. Yes: it is annihilation, not of the spiritual Ego, but of the lower principles in man, of the animal Soul, the personality which must perish. The powers of black magic are due to the will-power engendered by a concentrated form of selfishness. This is possible only when the *Manas*—the fifth principle of man, as the occultist calls it—resides very firmly in his lower principles. A careful study of the *Fragments of Occult Truth* and other literature on Esoteric Theosophy knows that these lower principles are destructible and must therefore be annihilated. Of course, the greater the powers of a black magician, the greater must be his selfishness. The energy of cohesion being thus very powerful, it must take a very long period before annihilation is complete. For aught we know, it (not his physical body which cannot live so long) may extend over thousands—nay a million—of years. The tendency for evil is there; the desire for mischief is strong: but there are no means for the gratification of sensual appetites: and the miserable being suffers the throes of dissolution for a very, very long period until he is totally annihilated. While, on the other hand, the white magician, by his training as described in the *Elixir of Life*, gradually kills his lower principles, without any suffering, thus extending over a long period their dissolution; and his *Manas* identifies itself with his higher—the sixth and seventh—principles. Every tyro in Occultism knows that the sixth principle being but the vehicle of the seventh—which is all-pervading, eternal essence—must be permanent. From the foregoing remarks it is evident that it is the black magician whose lot is annihilation; while the adept, the white magician, enjoys the blissful condition of absolute existence where there is no pain or pleasure, no sorrow or joy, since these are all relative terms, and the state is one of supreme bliss; in short the latter enjoys an immortality of life. It is therefore amusing to see how Mirza Moorad Alee Beg has endeavoured to represent black as white and *vice versa*. But his sophistry will be plain to every student of the Occult Philosophy.

DAMODAR K. MAVALANKAR, F. T. S.

ADYAR (MADRAS),
 28th January 1884. }

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