

# THE THEOSOPHIST

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

VOL. 5. No. 9.

MADRAS, JUNE, 1884.

No. 57.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

## REINCARNATION.

(From a private letter to WILLIAM Q. JUDGE, F. T. S.,  
published in the "Platonist.")

You ask me what is my belief about "reincarnation?" Well, as it is a complicated question, I must give you a plain statement of my full belief. To begin with, I am a Pantheist. I believe that *the whole universe is God*. You must, however, well understand that the word "God" does not convey to me any meaning attached to that word by the Westerns. When I say "God," I understand it to be nature or universe, and no more. Therefore I might more appropriately be called a "naturalist." To my mind there is no possibility of the existence of an extra-cosmical Deity. For if there were, the harmony or equilibrium of nature could not be preserved, and the whole universe, instead of being one harmonious whole, would be a Tower of Babel. This harmony can be kept only by the working of the Immutable Laws of Nature. And if the laws of nature be immutable, they must be blind, and require no guiding hand.\* Hence the existence of an extra-cosmical Deity is impossible. This is, as far as I can understand, the chief teaching and principle of Aryan philosophy. As the position is logical, I must accept it in preference to the Semitic theory, which rests on blind faith alone.

Some of the Pantheists recognize the existence of two distinct entities, viz., Matter and Spirit. But thinking deeply over the subject, has led me to the conclusion that their position is not quite logical; for, as far as I can understand, there can be but one Infinite entity and not two. Call it either matter or spirit, but it is one and the same. Who can say that this is spirit and that matter? Take an instance: Ice is a gross form of matter. If a little rarefied it will be water, which is still matter. Higher still, it is vapor; still matter. Higher, gas; it is still matter. Further, it becomes ether, but it is still matter; and then you may go on *ad infinitum*. Thus becoming more and more sublimated, it will reach its climax by the way of spiritualisation. But still it does not become nothing. For if it does, there must come a time, when the whole universe will be nothing. If it is so, it is not infinite, as it has an end. If it has an end, it must have had a beginning; if it had a beginning, it must have been created; and thus we must

assume the existence of an extra cosmical Deity, which, as said above, is not logical. Then we thus logically find that this highest sublimated form of matter cannot be nothing. In this case matter has reached that climax of sublimation or spiritualisation when any further action would make it grosser, not finer. What is commonly understood by the word *spirit* then, is nothing but that highly etherealised form of matter, which we, with our finite senses, cannot comprehend. But it is still matter, inasmuch as it is still something and liable to be grosser.

There is then *only one* eternal infinite existence, call it either spirit or matter. I will, however, call it by the latter name, as that is most suited in its common understanding for what I am to state. Matter, as you know, we call *Maya*. Some say that this thing does not really exist; but I do not agree to that. In my opinion, it is called *Maya* simply on account of these transformations. It is never steady. The process is ever working. The one infinite agglomeration of matter is in some of its modes becoming grosser, while in others becoming more sublimated. The circle is ever turning its round. Nothing goes out of that circle. Everything is kept within its bounds by the action of the centripetal and centrifugal forces. The forms are changing, but the inner substance remains the same.

You will ask: "What is the use of being good or bad, our souls in proper time will be etherealised?" But what is a soul? Is it material or immaterial? Well, it is material for me, and there is nothing immaterial, as said above. As far as I can think, it is an agglomeration of all the attributes together with that something, which gives us the consciousness that we *are*. But in the case of the ice, it was not sublimated until touched by heat. The centripetal force was strong in its action, and it required the centrifugal force to refine the ice. Just so with man. The action of the centripetal force keeps us to our gross forms, and if we have to etherealise ourselves, we must supply the centrifugal force, which is our *Will*. And this is the first principle of Occultism. We must study and know the forces of nature. Every result must be in proportion to the cause producing it. We are every instant emitting and attracting atoms of matter. Now a person, who is not an occultist, will have various desires, and unconsciously to himself he will produce a cause which will attract to him such atoms of matter as are not suited for his higher progress. The same way, when he is emitting others, he may give them such a tendency that they will mix with others evilly inclined; and thus other individualities, which are thus formed, will have to suffer for no fault of theirs. But an occultist directs both. He is the master of the situation. He guides them, and by knowing their action he produces such conditions as are favorable to his obtaining of "Nirvana."

But what is *Nirvana*? By *Nirvana* I mean a *state*, and not a locality. It is that condition, in which we are

\* As this sentence is likely to be misunderstood, the attention of the reader may be drawn to the article on "The Metaphysical Basis of Esoteric Buddhism," published in the last month's *Theosophist*. What is meant is that the inherent impulse acts blindly, i. e., without any extraneous or extra-natural power meddling with it as a "guide" or in any other way.

so etherealised, that instead of being merely a mode of the Infinite Existence as at present, we are merged in totality, or we become the *whole*. Another thing about the advanced occultist is that he is in a better position to benefit humanity.

The particles of which I am formed, have always existed; yet I do not know in what form they existed before. Probably they have passed through billions of transformations. Why do I not know these? Because I did not supply the force, that would have prevented the disintegration of my individuality. I will, if I attain Nirvana, remain there, till the action of the force that put me there ceases; the effect being always in proportion to the cause. The law of Exhaustion must assert itself.

In passing through this process of etherealisation, you all along give a certain tendency to the particles of which you are composed. This tendency will always assert itself; and thus in every cycle, or reincarnation, you will have the same advantages which you can always utilise to soon be free, and by remaining longer in the Nirvana state than the generality of humanity, you are comparatively free. So every consciousness, which has been once fully developed, must disintegrate, if not preserved by the purity of its successive Egos till the Nirvana state is attained. Now I believe that the full development of my consciousness as Krishna, is possible only on this earth, and therefore if I die before that is done, I must be reborn here. If I reach the Nirvana state, even though I am in another body, I shall know myself as Krishna.

Now I suppose this is sufficient for you. It is difficult to put such ideas on paper. Such things are to be understood intuitively.

\* \* \*

### STRAY THOUGHTS ON SOUL.

(From an unpublished letter of Eliphas Levi.)

God planted a garden, and it is soul who is the gardener therein.

Moral defects are the thorns of creation. It is given to man to pluck them out.

God made a clock, whose wheels may go wrong unless man winds them up. Man is unable to perform the work of God; God does not undertake to do the work of man. Help yourself, and God will help you.

Nature left to herself produces sterile trees, monsters, and infectious swamps. It is the duty of man to straighten plants, to control the elements, to tame and perfect the breed of animals, to destroy infection and fecundate the soil with putrid matter.

Evil exists only by default, and defalcation is always evil to man. Man is born to labour, and unless he labours he must suffer, for nature drags those who will not walk.

It is the Soul that commands the starry host. Planets become diseased whenever inhabited by erratic intelligences. The flood was the natural result of human vices, and a universal conflagration may be the consequence of the wickedness of its inhabitants.\*

The fatal, or rather blind Electro-magnetism is regulated by the intelligent Electro-magnetism, and the fluidic emanations of vicious circles are the alimentation of thunder.

Since shadow is necessary that light may be produced; since action borrows all its strength from resistance; nothing is useless in the universe, not even the demons, not even the damned who are the convicts beyond the grave. Hell works for Heaven, the beasts for man, the wicked for the just men. One can do injury to oneself; one can injure others, but no one can do absolute and definite injury. He who murders, kills himself; he who

oppresses another, oppresses himself; he who ruins others, is himself ruined; he who rescues, saves himself; he who teaches, instructs himself. That action that has the most influence upon ourselves is the influence we are exercising upon our neighbour. Thus it would be literally true to say that selfishness well ordained, begins with other people. In truth, we live in each other, and this is the reason why we feel happy in doing good to others. The misery we cause to our brother gnaws our heart: we have to expiate their sins and we are rewarded for their virtues. Vices are contagious and good qualities are propagated by human relations. Verily and indeed, life is a universal communion.

That communion becomes more perfect as the soul is being disengaged from its terrestrial sheaths. Then it is no longer limited by space and time. It remembers Eternity and feels dilated in the infinity. The animal does not think, but, under our influence, it acts as though it did. Our soul animates and directs its body, and this kind of magnetism is known to the tamers.

We can fix our will even on inanimate objects, and all the science of talismans depends on that principle.

I had a rose-bush to which I had fixed the remembrance of an absent friend. It began withering whenever that person was ill, and bloomed into renewed life together with her convalescence.

### ARE CHELAS "MEDIUMS" ?

ACCORDING to the newest edition of the "Imperial Dictionary," by John Ogilvie, L. L. D. "A medium is a person through whom the action of another being is said to be manifested and transmitted by animal magnetism, or a person through whom spiritual manifestations are claimed to be made; especially one who is said to be capable of holding intercourse with the spirits of the deceased."

As Occultists do not believe in any communication with the "spirits of the deceased" in the ordinary acceptance of the term, for the simple reason that they know that the *spirits* of "the deceased" cannot and do not come down and communicate with us; and as the above expression "by animal magnetism" would probably have been modified, if the editor of the "Imperial Dictionary" had been an Occultist, we therefore are only concerned with the first part of the definition of the word "Medium," which says: "A Medium is a person, through whom the action of another being is said to be manifested and transmitted;" and we should like to be permitted to add: "By the either consciously or unconsciously active will of that other being."

It would be extremely difficult to find on earth a human being, who could not be more or less influenced by the "Animal Magnetism" or by the active Will (which sends out that "Magnetism") of another. If the beloved General rides along the front, the soldiers become all "Mediums." They become filled with enthusiasm, they follow him without fear, and storm the death-dealing battery. One common impulse pervades them all; each one becomes the "Medium" of another, the coward becomes filled with heroism, and only he; who is *no medium* at all and therefore insensible to epidemic or endemic moral influences, will make an exception, assert his independence and run away.

The "revival preacher" will get up in his pulpit, and although what he says is the most incongruous nonsense, still his actions and the lamenting tone of his voice are sufficiently impressive to produce "a change of heart" amongst, at least, the female part of his congregation, and if he is a powerful man, even sceptics "that came to scoff, remain to pray." People go to the theatre and shed tears or "split their sides" with laughter according to the character of the performance, whether it be a pantomime, a tragedy or a farce. There is no man, except a genuine block-head, whose emotions and consequently whose actions cannot be influenced in

\*This is a hint at the Cabalistic doctrine that our Earth passes through regular and periodical cataclysms—from fire and water in  
—Transl.

some way or other, and thereby *the action of another be manifested or transmitted through him*. All men and all women and children are therefore *Mediums*, and a person who is not a *Medium* is a monster, an abortion of nature; because he stands without the pale of humanity.

The above definition can therefore hardly be considered sufficient to express the meaning of the word "*Medium*" in the popular acceptation of the term, unless we add a few words, and say: "A medium is a person through whom the action of another being is said to be manifested and transmitted to an abnormal extent by the consciously or unconsciously active will of that other being." This reduces the number of "*Mediums*" in the world to an extent proportionate to the space around which we draw the line between the normal and abnormal, and it will be just as difficult to determine who is a medium and who is not a medium, as it is to say where sanity ends and where insanity begins. Every man has his little "weaknesses," and every man has his little "*mediumship*;" that is to say, some vulnerable point, by which he may be taken unawares. The one may therefore not be considered really insane; neither can the other be called a "*medium*." Opinions often differ, whether a man is insane or not, and so they may differ as to his *mediumship*. Now in practical life a man may be very eccentric, but he is not considered insane, until his insanity reaches such a degree, that he does not know any more what he is doing, and is therefore unable to take care of himself or his business.

We may extend the same line of reasoning to *Mediums*, and say that only such persons shall be considered *mediums*, who allow other beings to influence them in the above described manner to such an extent that they lose their self-control and have no more power or will of their own to regulate their own actions. Now such a relinquishing of self-control may be either active or passive, conscious or unconscious, voluntary or involuntary, and differs according to the nature of the beings, who exercise the said active influence over the medium.

A person may consciously and voluntarily submit his will to another being and become his slave. This other being may be a human being, and the medium will then be his obedient servant and may be used by him for good or for bad purposes. This other "*being*" may be an *idea*, such as love, greediness, hate, jealousy, avarice, or some other passion, and the effect on the medium will be proportionate to the strength of the idea and the amount of self-control left in the medium. This "*other being*" may be an elementary or an elemental, and the poor medium become an epileptic, a maniac or a criminal. This "*other being*" may be the man's own higher principle, either alone or put into rapport with another ray of the collective universal spiritual principle, and the "*medium*" will then be a great genius, a writer, a poet, an artist, a musician, an inventor, and so on. This "*other being*" may be one of those exalted beings, called *Mahatmas*, and the conscious and voluntary medium will then be called their "*Chela*."

Again, a person may never in his life have heard the word "*Medium*" and still be a strong *Medium*, although entirely unconscious of the fact. His actions may be more or less influenced unconsciously by his visible or invisible surroundings. He may become a prey to *Elementaries* or *Elementals*, even without knowing the meaning of these words, and he may consequently become a thief, a murderer, a ravisher, a drunkard or a cut-throat, and it has often enough been proved that crimes frequently become epidemic; or again he may by certain invisible influences be made to accomplish acts which are not at all consistent with his character such as previously known. He may be a great liar and for once by some unseen influence be induced to speak the truth; he may be ordinarily very much afraid and yet on some great occasion and on the spur of the moment commit an act of heroism; he may be a street-robber and vagabond and suddenly do an act of generosity, etc.

Furthermore, a medium may know the sources from which the influence comes, or in more explicit terms, "*the nature of the being, whose action is transmitted through him,*" or he may not know it. He may be under the influence of his own seventh principle and imagine to be in communication with a personal Jesus Christ, or a saint; he may be in rapport with the "*intellectual*" ray of Shakespeare and write Shakespearean poetry, and at the same time imagine that the personal spirit of Shakespeare is writing through him, and the simple fact of his believing this or that, would make his poetry neither better nor worse. He may be influenced by some Adept to write a great scientific work and be entirely ignorant of the source of his inspiration, or perhaps imagine that it was the "*spirit*" of Faraday or Lord Bacon that is writing through him, while all the while he would be acting as a "*Chela*," although ignorant of the fact.

From all this it follows that the exercise of *mediumship* consists in the more or less complete giving up of self-control, and whether this exercise is good or bad, depends entirely on the use that is made of it and the purpose for which it is done. This again depends on the degree of knowledge which the *mediumistic* person possesses, in regard to the nature of the being to whose care he either voluntarily or involuntarily relinquishes for a time the guardianship of his physical or intellectual powers. A person who entrusts indiscriminately those faculties to the influence of every unknown power, is undoubtedly a "*crank*," and cannot be considered less insane than the one who would entrust his money and valuables to the first stranger or vagabond that would ask him for the same. We meet occasionally such people, although they are comparatively rare, and they are usually known by their idiotic stare and by the fanaticism with which they cling to their ignorance. Such people ought to be pitied instead of blamed, and if it were possible, they should be enlightened in regard to the danger which they incur; but whether a *Chela*, who consciously and willingly lends for a time his mental faculties to a superior being, whom he knows, and in whose purity of motives, honesty of purpose, intelligence, wisdom and power he has full confidence, can be considered a "*Medium*" in the vulgar acceptation of the term, is a question which had better be left to the reader—after a due consideration of the above—to decide for himself.

#### THE LAST OF THE ALCHEMISTS.\*

I HAVE been much interested with Mr. T. E. Austin's able and graphic letter in a contemporary, of the life of Mr. Kellerman, the last of the Alchemists, that little more, I believe, is known of him. In my boyhood days, when red cloaks with hoods were worn by our grandmothers, I occasionally visited the pretty and secluded village of Lilley, lying picturesquely at the foot of Lilley Hoo, near the "*Roaring Meg*," celebrated in the history of the neighbourhood, and a much loved seat of the pleasure-seekers at Pegsden Barns, in the old Roman Icknield way. The home of my ancestors was in the centre of the village, and then known as the Sugar Loaf Inn, now the "*Sowerby Arms*," and exactly opposite stood a substantial-looking house of some pretension, the solitary home of the Alchemist, Kellerman. I can picture how as seated round the old primitive settle, enveloped in tobacco smoke, with tankard before

\* A few particulars regarding the life and labors of Kellerman, of Lilley, Alchemist, Artist, Florist, &c., giving an interesting interview between the Alchemist and Sir Richard Phillips. With full description of the Home at Lilley, Luton.

In forwarding the MSS., Mr. Peter Davidson, F. T. S., writes:—"These are all the details I have been able to collect regarding Mr. Kellerman. Of course his ire towards Sir R. Phillips is easily accounted for, as it was subsequent to his visit and after Sir R. had published his grotesque account of Mr. K. Luton is a small village in Bedfordshire (England). This MSS. has been chiefly derived from papers which appeared in the *Luton Reporter* several years ago."

them, the villagers talked of the mysterious occupier of the house over the way, each having some new story to communicate to his fellows. In the course of my pilgrimage, I have seen a picture of the old Dutch type, of one of these places of mystery, with its stuffed crocodile suspended from the ceiling, and weird manipulator, surrounded by mystic bottles, black cats, and crucible, but I have never seen the veritable interior of the home of the Alchemist. It is said that he failed in extracting gold, after some years' trial, for want of keeping his fire burning, and I don't know if, like the noble Palissy, the Huguenot potter, he burnt up his furniture to fuel his furnace, to accomplish his object in giving to the world some of the finest works of art, whereas they say Kellerman, the alchemist, failed to achieve success, in extracting gold from coal; or other substances.

Besides being an excellent florist, shoeing his own race-horses, and making his own harness, he must have been a turner, for after some years, this singular place was opened, when a great many varieties of foreign woods were sold, such as rosewood, satinwood, mahogany-wood, boxwood, and some ivory, with a lathe and other things. At the demolition of the old house, and on deepening the well, a discovery was made of a quantity of mixed metals, found at the bottom. It is certainly refreshing to have a little of the marvellous brought out of oblivion, and whither he went we know not, but he was said to have retired to his West Indian plantation.

Astrology, Magic, and Alchemy, will be found to converge, and in the search after the objects which these presented, the grandest intellects of the middle ages undoubtedly wasted much time, but they also discovered many truths, and they did so, let it be observed, in a philosophic spirit. The religious tone, too, of that period breathes out in all these works, and it requires far more Christianity than the *savants* of the present century possess, to comprehend the principles on which they were written. Accepting, as their authors did, that God was in all and above all, they held that the keys of knowledge were in His hand, and that He rarely gave them save to those who would benefit mankind, by the result of their labours. Believing that an Evil Intelligence existed, gifted with far more than human intellect, and profoundly versed in the laws of that material universe, at the birth of which he had been present, they deemed it far from impossible that in his capacity of Tompter, he might offer to man knowledge forbidden by Heaven, and knowing how deep and insatiable was the thirst for knowledge, they saw no improbability in the "evil heart of unbelief," being led thus to seek satisfaction for its cravings. These, and many reasonings of like nature, tended to throw an air of spirituality over even their natural science, and to account for the admission, expressed or implied, which meets us at every time in their works, of a close connection between the visible and invisible worlds.

One of the most deeply interesting narratives on record, is that of the contest of Moses with the Egyptian Magicians, and to read this without feeling a strong and laudable desire to know more of the men of whom such extraordinary facts are related, would indicate a very lethargic state of mind. Histories of dreams and their interpretations, of prophecies and their accomplishment, of witchcraft and its suppression, through the pages of the sacred volume, and all requires an interpretation far different to that which is frequently fixed upon them. Saul's visit to the witch of Endor, the powers supposed to be inherent in Seraphim, the oracles of the Urim and Thummim, and many of the provisions of Jewish codes. It will be scarcely necessary to say more in vindication of a subject like our own. Interesting to the theologian and to the natural philosopher, and to the metaphysician and the moralist, the romance of science requires to be known to be appreciated.

In reply to a contributor to "Golden Hours," Mr. Austin writes to the *Luton Reporter*:—"In reply to your inquiry respecting the late Mr. Kellerman, the last of the Alchemists, I have much pleasure in giving you all such particulars of his history, as I can remember. My earliest recollection of him was that he was residing at Lilly-y, about the year 1820, but he had perhaps resided there some years before that, in a good house with a walled garden. He was then, I believe, known on the "Turf," and he trained his horses on "Lilly Hoo," and made his horses' shoes himself. He was a highly learned man, and of a very ingenious turn of mind. When the Kaleidoscope was first introduced, he made large numbers of them, and took up many other novelties as they arose. He was a first rate gardener, and astonished the professors of the art by the magnitude and beauty of his productions. To aid him in his pursuit of the philosopher's stone, he employed two young men at Lilley, named Fowles, I believe, who were, I think, blacksmiths, one of whom he kept alternately watching his fires, and protecting his laboratory from the agents of the Government, which he imagined always kept up a staff of spies to discover his great secret. His house was barricaded; hurdles were placed on the top of the boundary wall, and nobody was admitted through the outer gate, until he had himself interrogated them, through a little barred door in the gate, and he always carried pistols in his very numerous pockets. The only persons I ever knew who were received into the house was Mr. Waller, the surgeon, for whom he seemed to have a high regard; and with whom he conversed much upon chemistry; the late Mr. Williamson, and my late uncle. He quarrelled with the Fowleses, and afterwards used to have up our late ingenious townsman, John Brigg, an iron founder, but soon discharged him upon a suspicion that he had made a very weak padlock to his laboratory door, in order that the Government spies might easily break in. He frequently went to London, I believe, and I happened to be visiting Dr. Waller one day, when he returned from London, and he called at my house. This must have been during Napoleon's exile, or immediately after his death, when the young king of Rome was much talked about. Kellerman had a fine portly figure, dark hair, I think black, a piercing and intelligent eye, and spoke with great fluency and energy upon every subject. Two of the principal topics which excited him were, I remember, young Napoleon, whom he regarded with much enthusiasm; and the other was the late Sir Richard Phillips, publisher and author, for whose especial benefit he carried a strong supple jack, to be applied to the knight's shoulders whenever he met him. I am happy to say that I never heard that they did meet, for if he used the stick with as much earnestness as he flourished it before me, when speaking of him, the poor scribe must have been speedily annihilated. I forgot to say that Kellerman was a West Indian proprietor, and I have heard that he was a brother of General Kellerman, one of Napoleon's men of renown. As I promised to tell you all I could remember, you will pardon my adding that for his friends, he always had a good supply of the best wines and spirits, especially Jamaica rum. I presume he was a smoker, and I had a present of a dozen of his pipes from Dr. Waller—and noble specimens they were indeed—the whole of the tubes deeply embossed, and the bowls bearing the coat of arms of the King of the Netherlands.

I have been told that he professed to have made gold. I never however heard of any one who believed it. I think Sir Richard Phillips said he showed him a small bottle of what he called "the *Elixir of Life*," but did not trust it in his hands, and that he told him he had made gold. I do not know what became of him, but I presume that his riches melted away under the combined influence of his crucibles, and depreciation of West Indian property. All I know is that he left Lilley,

and all his property was sold, and it was afterwards said he was working underground, like Wayland Smith, at some place in Germany."

The following interesting account is from a work by the Rev. H. Christmas, M.A., F.R.S.:—"A few years ago a person who pretended to have discovered the philosopher's stone, was living at Lilley, near St. Albans. Sir Richard Phillips, in his "Personal Tour," gives an account of a singular interview which took place between the two philosophers. Having heard of this gentleman, whose name was Kellerman, Sir Richard called upon him, and gives the following account of his reception:—

"I lament that I have not the pencil of Hogarth, for a more original figure never was seen. He was about six feet high, and of athletic make; on his head was a white nightcap, and his dress consisted of a long great coat, once green, and he had a sort of jockey waistcoat, with three tiers of pockets. His manner was extremely polite and graceful; but my attention was chiefly absorbed by his singular physiognomy. His complexion was deeply sallow, and his eyes large, black and rolling. He conducted me into a very large parlour, with a window looking backward, and having locked the door and put the key in his pocket, he desired me to be seated in one of two large arm chairs, covered with sheep-skins. The room was a realisation of the well-known picture of 'Tenier's Alchemist. The floor was covered with retorts, crucibles, alembics, jars, bottles in various shapes, intermingled with old books, piled upon each other, with a sufficient quantity of dust and cobwebs. Different shelves were filled in the same manner, and on one side stood his bed. In a corner, somewhat shaded from the light, I beheld two heads, white with dark wigs on them. I entertained no doubt, therefore, that among other fancies, he was engaged in remaking the speaking brazen head of Roger Bacon and Albertus. Having stated the reports which I had heard relative to his wonderful discoveries, I told him frankly mine was a visit of curiosity, and stated that if what I had heard were matters of fact, the researches of the ancient chemists had been unjustly derided. He then gave me a history of his studies, mentioned some men whom I had happened to know in London, who he alleged had assured him that they made gold; that having in consequence examined the works of the ancient Alchemists, and discovered the key which they had studiously concealed from the multitude, he had pursued their system, under the influence of new lights, and after suffering numerous disappointments, owing to the ambiguity which they described in their processes, he had at last happily succeeded; had made gold, and could make as much more as he pleased, over to the extent of paying off the National debt in the coin of the realm. When asked to produce some of it, he said, 'Not so, I will show it to none. I made Lord Liverpool the offer that if he would introduce me to the King, I would show it to His Majesty; but Lord Liverpool insolently declined, on the ground that there was no precedent, and I am therefore determined that the secret shall die with me. It is true, that in order to avenge myself of such contempt, I made a communication to the French Ambassador, Prince Polignac, and offered to go to France, and to transfer to the French Government the active advantages of the discovery; but after deluding me and shuffling for some time, I found it necessary to treat him with the same contempt as the other. The world, Sir, is in my hands, and my power.' With respect to the universal solvent, the attempt to get a sight of it succeeded no better than the former one to see the gold. Mr. K. accounted for having shut up his house and guarded the walls, by saying that all the Governments of Europe had endeavoured to get possession of his secrets. To prevent this he had burnt all his writings, and placed a spring-gun at the windows, by means of his combustibles he could destroy a whole regiment of soldiers, if sent against him. He then re-

lated that, as a further protection, he lived entirely in that room, and permitted no one to come into his house while he had locked up every room except that, with patent padlocks, and sealed keyholes. The house was in a most dilapidated state, surrounded by high walls, with hurdles on the top.

The village of Lilley has undergone a change for the better in its general appearance. Neat Gothic detached villa-like residences have sprung up here and there, instead of the old thatched cottages, and a new church and vicarage have recently been built. The question is to be decided whether in those days, when the villages had many little homesteads, of their own centre of home attachments that do not now exist, and which now leave an aching void the present cannot fill up."

Kellerman burnt his writings and disappeared.

### JAMES PRICE, M. D., F. R. S., AND ALCHEMIST, GUILDFORD.

By P. DAVIDSON, F. T. S.

As a sequel to my article, "Pure Gold artificially made," which appeared in the January and February Numbers of the *Theosophist*, for 1881, I now subjoin the following:—

In the Parish Church of Stoke, next Guildford, is a marble monument with the following inscription:

Near this place are deposited the remains of  
James Price, M. D., F. R. S., son of James  
and Margaret Higgenbotham, who departed  
this life ye 31st of July 1783, aged 25 years.

'HEU! QUALIS ERAT!'

This man inherited the fortune, and assumed the name of his maternal uncle, James Price, Citizen, of London. He entered himself at Oriel College, Oxford, where he took a bachelor's degree in Physics. In 1782, he published an account given in the *Theosophist*—of some experiments in Mercury, Silver and Gold, made at Guildford, in May of that year, in presence of Lord King, and many other gentlemen, to whom he appeals for the truth of his account, without the slightest fear of contradiction. Mercury was put into a crucible, placed on a fire, and after some ingredients had been added, a certain *red powder* furnished by him was put in. The crucible in due time was cooled, and broken, when a globule of yellow metal was found at the bottom, which proved to be pure gold. In other experiments, a *white powder* produced silver, and in others the *red powder* transmitted the silver into gold. His experiments and the respectability of the spectators of his manipulations procured him the degree of M. D., at Oxford, and an introduction to the Royal Society, of which he was made a Fellow. This Society required that the supposed pretensions of this new associate should be thoroughly sifted, and he was commanded, under pain of expulsion, to repeat his experiments before a special committee. Sick and weary of heart at such disgusting treatment, he took a draught of laurel water (prussic acid) and ended his troubled life at the early age of 25. In the reading-room of the Literary Institute of this town, is a very fine portrait of Dr. Price, in crayon, by John Russell, R. A., and in the library of the same institution, are the two editions of his *experiments*, in 1782, printed at the Clarendon Press in 1782 and 83.

### ASTROLOGY.

In the last number appeared the review of an elementary work on Astrology. It may not therefore be unprofitable to say a few words in regard to the subject itself. The popular idea seems to be that the planets and the stars exercise a certain influence upon the destiny of man, which the science of Astrology can determine; and that there are means within the reach of that science which can be used to propitiate "the evil stars." This crude notion, not philosophically understood, leads to two unscientific fallacies. On the one hand it gives rise to a belief in the doctrine of fatality, which says that man has no free-will inasmuch as every thing is predetermined, and in the other it leads one to suppose that the laws of Nature are not immutable, since certain propitiatory rites may change the ordinary course of events. These two

extreme views induce the "rationalist" to reject "Astrology" as a remnant of the uncivilized condition of our ancestors, since as a matter-of-fact student he refuses to recognise the importance of the saying, "Real philosophy seeks rather to solve than to deny." It is an axiom of the philosophic student that truth generally lies between the extremes. If one therefore proceeds in this spirit, he will find that there is yet not an unreasonable or unscientific hypothesis which can reconcile all these different views, and which, not unlikely, was what the ancients meant by Astrology. Although a study of this science may enable one to determine what the course of events will be, it cannot necessarily be inferred therefrom that the planets exercise any influence over that course. The clock indicates, it does not influence, the time. And a distant traveller has often to put right his clock so that it may indicate correctly the time of the place he visits. Thus, though the planets may have no hand in changing the destiny of the man, still their position may indicate what that destiny is likely to be. This hypothesis leads us to the question, "What is destiny?" As understood by the Occultist, it is merely the chain of causation producing its correspondential series of effects. One who has carefully followed the teachings of Occultism, as recently given out, concerning *Derachan* and future re-births, knows that every individual is his own creator or his own father, *i. e.*, our future personality will be the result of our present mode of living. In the same manner our present birth, with all its conditions, is the tree grown out of the germ sown in our past incarnations. Our physical and spiritual conditions are the effects of our actions produced on those two planes in previous existences. Now it is a well-known principle of Occultism that the ONE LIFE which pervades ALL connects all the bodies in space. All heavenly bodies have thus mutual relation, which is blended with man's existence, since he is but a microcosm in the macrocosm. Every thought, as much as action, is dynamic and is impressed in the imperishable Book of Nature—the *Akasa*, the objective aspect of the UNMANIFESTED LIFE. All our thoughts and actions thus produce the vibrations in space, which mould our future career. And astrology is a science which, having determined the nature of the laws that govern these vibrations, is able to state precisely a particular or a series of results, the causes of which have already been produced by the individual in his previous life. Since the present incarnation is the child of the previous one, and since there is but that ONE LIFE which holds together all the planets of the Solar system, the position of those planets at the time of the birth of an individual—which event is the aggregate result of the causes already produced—gives to the true Astrologer the data upon which to base his predictions. It should be well remembered at the same time that just as the "astronomer who catalogues the stars cannot add one atom to the universe," so also can no astrologer, no more than the planet, influence the human destiny. Perhaps the following beautiful passage from that exquisite work of Bulwer Lytton's—*Zanoni*—may help to make the meaning still clearer:—

"For the accomplishment of whatever is great and lofty, the clear perception of truths is the first requisite—truths adapted to the object desired. The warrior thus reduces the chances of battle to combinations almost of mathematics. He can predict a result if he can but depend upon the materials he is forced to employ."

This necessitates a consideration of the element of clairvoyance necessary to constitute a true astrologer.

The ancient *Rishis*, to condemn whose books without a hearing was till recently a general practice, had by observation, experiment and deep occult knowledge, taken account of all conceivable combinations of various causes and determined with mathematical precision almost to infinitesimal point their effects. But yet, since the cosmos is infinite, no finite being can ever take cognisance of all the possibilities of Nature; at any rate they cannot be committed to writing, since as *Isis Unveiled* says:—

"to express divine ideas, divine language is necessary." Recognising the truth of this most important but unfortunately often neglected axiom, they laid down as the first condition of success in astrology a pure life, physically, morally and spiritually. This was intended to develop the psychic capacities of the astrologer who could thus see in *Akasa* the combinations, not alluded to in the written works, and predict their results in the manner beautifully illustrated in the above extract from *Zanoni*. In short, true Astrology is a mathematical science, which teaches us what particular causes will produce what particular combinations, and thus, understood in its real significance, gives us the means of obtaining the knowledge how to guide our future births. True, such astrologers there are but few: but are we justified in condemning the science of electricity because there may be very few real electricians? We must not at the same time lose sight of the fact that although there are numberless combinations which must be determined by the psychic vision of the astrologer, there are yet a very large number of them which have been determined and put on record by the ancient sages. It is these cases which baffle us when we find that some astrological calculations prove correct while others are quite beside the mark.

## PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM.

### II.

#### THE POWER OF WILL.

The Will is the first of all powers; for through the will of the supreme cause all things came into existence.—*Van Helmont*.

The most abstruse metaphysical problems become sometimes comparatively easy to comprehend, if we continually keep in mind, that man is not an isolated individuality, separated from the other individualities by which he is surrounded; but that he is one of the central focusses of a universally diffused divine essence or "Mind;" that his "sphere" intermingles, influences or is influenced by not only every other individuality in the immediate vicinity of its central focus, called the physical body; but that his soul, like the sun which radiates its light to the most distant planets, sends its influence to a greater or less extent to all other souls, and is felt by them according to its power to give and, according to their capacity, to receive.

Will is the power, which Mind possesses over its own operations. Mind being an universally existing principle, must be able to exhibit its powers wherever Mind exists, and to put Will into action, wherever it can sufficiently concentrate the same. The action of the Will is therefore not necessarily confined within the limits of the material body; but as Mind expands, so expands the field of its activity, and if sufficiently developed, it will be able to exercise its influence at long distances upon animate and even under certain circumstances upon inanimate objects.

Occult science has long ago discovered the fact, and it has always been affirmed by the greatest thinkers of the ages, that there exists only *one absolute reality*, the supreme cause of everything that exists, and the ultimate of everything. In itself it is unchangeable, but it appears to us in different states and innumerable forms. Some call it God, some call it Matter, some call it Force, and others call it Spirit. It is to us necessarily as incomprehensible as absolute *Space*, *Motion* and *Duration*, because these abstract ideas refer to Infinity and Perfection and cannot be fully understood by finite and imperfect minds.

According to Plato, the primordial Being is an emanation of the Demiurgic Mind, which contains from eternity the idea of the "to be created" world within itself, and which idea He produces out of Himself by the power of His will. The Cosmos is looked upon as consisting of Will and its Manifestation.

The manifestations of that cosmic Will result either in formless exhibitions of power, or they take *forms*, which may be classified into the elemental, mineral, vegetable, animal, human or spiritual kingdoms, and which forms are always changing and therefore are called illusive. Whether their existence is confined to a second of time, or extended

over millions of ages, they are nevertheless unpermanent creations of the moment, and like a phantasmagoric picture thrown upon a screen by the rays of a "magic lantern," they dissolve, when the light, which forced them into existence, ceases to act, and the duration and solidity of their existence depend on the amount of time during which they are acted on by that light and on the amount of intensity of the same.

The natural universe itself is only a product of the eternal and universal mind, projected into existence by the omnipotent power of the same. It is the "materialisation" of a divine idea, and appears to man in an objective form. Such forms may be visible or invisible to the eye of man; because their *visibility* depends on their power to reflect light, and their *tangibility* depends on the density of their substance. Invisible gases, such as Oxygen and Nitrogen, have been solidified and therefore been rendered visible and tangible, and the most solid substances are made invisible and intangible by the application of heat.

The products of the action of the cosmic Will are therefore not all visible to us; in fact we can see under ordinary circumstances only a small part of their sum. No one doubts that there is an immense amount of invisible matter in the universe, whether cometary or otherwise; but there is also a superabundance of *invisible organised forms* in nature.

Bulwer Lytton in his "Zanoqi" says:—

"Life is the one all-pervading principle, and even the thing that seems to die and putrefy, but engenders new life and changes to new forms of matter. Reasoning then by analogy—if not a leaf, if not a drop of water, but is, no less than yonder star—a habitable and breathing world—nay, if even man himself is a world to other lives, and millions and myriads dwell in the rivers of his blood, and inhabit man's frame as man inhabits earth, common sense (if your schoolmen had it) would suffice to teach that the circumfluent Infinite, which you call space—the boundless Impalpable, which divides earth from the moon and stars—is filled also with its correspondent and appropriate life."

And further on he says:—

"In the drop of water you see how the animalcules vary; how vast and terrible are some of those monstrosities as compared with others. Equally so with the inhabitants of the atmosphere. Some of surpassing wisdom, some of horrible malignity; some hostile as fiends to man; others gentle as messengers between Earth and Heaven."

Our "practical and scientific" age is only too ready to look upon the above quotation as the fanciful effusion of a prominent story-teller, whose object it was to amuse himself and the public; and the writer of this present article has neither the means nor the desire to convince sceptics, and to demonstrate to them the existence of the so-called elements. He has, however, reason to believe that such invisible, but substantial and variously shaped, beings exist, and that they, by the educated will of man, can be made conscious, intelligent, visible and even solid and sometimes useful. This assertion is supported by the concurrent testimony found in the writings of Rosierucians, Alchemists, Cabbalists and Adepts.

Will is a universally existing principle, and the reason why the scientific world generally has not yet come to an understanding of this principle, is because there is never to be found any arbitrary manifestation of the same, neither could there be any such arbitrary manifestation, because Will, guided by immutable laws, acts like a blind force. It evolves forms either consciously or unconsciously according to the principle by which it is guided, and is subject to law. If, guided by the higher cosmic intelligences, it must be subject to the law of harmony and justice and cannot be arbitrary. It will perhaps be well, here again to refer to Bulwer Lytton, when he exclaims: "How all our wisdom shrinks into nought, compared with that which gives the meaneast herb its virtues."

As the macrocosmic Will of the solar system consciously or unconsciously evolves forms, so does the Will of microcosmic man. If we form a concrete or even an abstract idea in our mind, we give it a shape and create an existence, which may either remain subjective or become objective, and even material according to the means applied for that purpose. Every thought creates a subjective form, which may be seen and perceived not only by the originator of that thought; but also by other persons endowed with abnormal faculties of perception. Mahatma K. H. in his letters to Mr. Sinnett says:—

"We see a vast difference between the two qualities of two equal amounts of energy expended by two men, of whom one, let us suppose, is on his way to his daily quiet work, and another on his way to denounce a fellow creature at the police station."

And further on he says:—

"Because every thought of man upon being evolved passes into another world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence—a creature of the mind's begetting—for a longer or shorter period, proportionate with the original intensity of the cerebral action which generated it. Thus a good thought is perpetuated as an active, beneficent power, an evil one as a maleficent demon. And so man is continually peopling his current in space with the offspring of his fancies, desires, impulses and passions; a current which re-acts upon any sensitive or nervous organisation, which comes in contact with it, in proportion to its dynamic intensity. The Buddhist calls this his "Skandha;" the Hindu gives it the name of "Karma." The adept evolves these shapes consciously; other men throw them off unconsciously."

While writing these lines we notice in an American Journal a curious illustration of the above, and of which we will give the following extract from an account given by W. Whitworth:—

From my earliest infancy I was said to be an odd, queer tempered child, with exquisite sensitiveness to all outward impressions. I well remember the wonderful development that sprang into being, when I attended a musical party during my fourteenth year. A German professor was playing on an organ, when I was suddenly spell-bound, as my eyes became riveted on a host of strange appearances moving about the keyboard, that seemed to dart up and flit about with each note and chord echoing forth. They were veritable beings—Lilliputian sprites, fairies or gnomes of astonishing smallness, yet as perfect in form and feature as any of the larger people in the room. They were clothed in the most fantastic garb, of every imaginable color, though white, red and green were largely predominating, along with a great deal of shimmering silver and gold ornaments, mingled with the gayest and most beautiful flowers.

It was also apparent that these strange beings were divided into sexes, as was shown in their different style of apparel and features. Not a note was struck that did not produce its separate sprite, either singly or in combined twos and threes, and which seemed to start up directly, each from its appropriate key, and move about in exact time and concert with the rest. The thought struck me: 'Are these the essence or soul of music?' They appeared and acted in such perfect accord with the measure and sentiment of the theme, moving to the pleasing rhythm of the waltz, the solemn tread of the funeral march or the swift coured rattle of the jig-dance; their tiny throats giving voice to the tune, so that it seemed as if they must be the very spirit of the sounds peeling forth.

In the quick measures, how madly they danced, waving their plumed hats and fans in very ecstasy, and darting to and fro in inconceivable rapidity, with feet beating time in rain-like patter of accord. Quick as a flash, when the music changed to the solemn cadence of a march for the dead, the airy things vanished, and in their place came black-robed gnomes, dressed like cowed monks, sour-faced Puritans or nutso in the black garb of a funeral procession. Strangest of all, on every tiny face was expressed the sentiment of the music, so that I could instantly understand the thought and feeling that was intended to be conveyed. In a wild burst of sounding grief came a rush of mothers, tear eyed and with dishevelled hair, beating their breasts and wailing piteous lamentations over their dead loved ones. These would be followed by plumed knights with shield and spear, and hosts of fiery troops, mounted and on foot, rehandled in the fiery strife of bloody battle, as the clang of martial music came leaping from the keyboard, and over as each change brought its new set of sprites, the old ones would vanish into the air as suddenly as they had come. Whenever a discord was struck, the tiny sprite that appeared was some misshapen creature, with limbs and dress awry; usually a hump-backed dwarf, whose voice was guttural and rasping, and his every movement ungainly and disagreeable.

In my twenty-fifth year I was just as suddenly transfixed in astonishment, by the appearance of such fairy like beings, coming from the lips of persons talking. With every uttered word darted forth one of these strange creatures, clothed, and in every action the very counterpart of the feeling conveyed in the uttered speech. It was on the occasion of hearing the conversation of two sisters, who had been long separated, and were now pouring forth their unchecked wealth of affection for each other. The little beings that trooped from their lips were transcendently beautiful, and fitly expressed in form, features and attire the words of love that seemed to bring them forth.

On one never-to-be forgotten occasion, I was a pained witness to a scene of living faithfulness on one side, and a treacherous double faced treacherous duplicity on the other. A fair young girl and her departing lover had met to exchange greetings, ere he went on a distant journey. Each word of hers gave forth the same beautiful radiant fairies I had seen from the lips of the sisters. But while the front half of his that were turned to the girl, were equally fair to look upon, and smiled with all the radiant seeming of undying affection, the rear half of each was black and devilish, with fiery snakes and red forked tongues protruding from their cruel lips, as gleams of wicked cunning danced in sneaking sidelong glances from the corners of the half closed eyes. These dark backgrounds of the little figures were horrible to look at, ever shifting, dodging and seeming to shut up within themselves, as they sought to keep only bright and honest seeming towards the trusting girl, and hold the black deception out of sight. And it was noticeable, that while a halo of cloudless radiance surrounded the good outside seeming, a pall of thick vapor hung like a canopy of unbroken gloom above the other.

Most beautiful of all were the tiny sprites that flew from the lips of a fond mother to her only child. They seemed to float in a fleecy

cloud of whitest silver, and fall into the bonny curls of the child's head, sprinkling flowers and sweet incense in a ceaseless shower of blessing all down to its feet. But terrible was the change, when I saw the horrible imps that leaped forth from the cruel mouth of an ungrateful son. The tear-dimmed mother was softly pleading with him. The coarse sharp response of an ingrate brute darted forth in forms like fiery fiends, with hissing breath and lowering eyes; and as the long bladed barbed knives that seemed to tear and rend the soft white bosom of the mother to pieces, as it was thrust to the hilt with every uttered word, the sweet lowing sprites, that came from her quivering lips, were thrust aside and dashed to pieces on the walls beyond.

The double faced gnomes I saw come forth from scores of lips, from those of the time-serving, lying minister in the pulpit, from glad-hearted people, hanging around the bed of a wealthy relative, with hypocritical tears and false words of sorrowing regret, and from the deceptive utterances of deceitful friends.

In conclusion I would suggest: it may be that our every uttered word is an absolute living entity, sent forth for weal or woe, whose mission, once started, can never after be changed, but must go on through the ages, performing the work of good or ill we established with its birth; and that the fruits of this good or ill must be charged to those who sent it forth. In view of this fearful possibility, what a constant guard should we keep, that no word, however light in seeming, is launched forth on any other mission but that of good.

But it is asserted by the sceptic that such exhibitions of force have no objective existence, and that such forms are only subjective creations of the fancy. Let us therefore examine what is the difference between objective and subjective representations?

The terms "objective" and "subjective" are misleading, and the distinction between them is only imaginary. "Subjective and objective" express the distinction, which in analysing every intelligent act, we necessarily make between ourselves the conscious *subject*, and that of which we are conscious, the *object*. It follows, therefore, that whether a form appear objective or subjective to us, will only depend on the circumstances, under which such *existing* forms come to our consciousness, and it is a matter of choice whether we desire to consider them objective or subjective. Persons who cannot distinguish between ideal conceptions and materialized ideas are called hallucinated; but by the power of an educated Will their "hallucinations" may become more or less materialized, objective and visible to others. An idea once formed has an existence, and can take a bodily form, if the proper means to that effect are applied. On the other hand a person who declares that he does not believe in the existence of anything that he has not seen, declares himself to be insane; for if we accept his words as an honest expression of his opinion, such a man would not believe that he has any brains, because he has never seen them. However he believes that he has brains, and arrives at that belief by *logical reasoning*.

It cannot be truly said that only those things have any objective existence which we can perceive with our senses; for our senses continually deceive and mislead us. There are innumerable things the existence of which no sane person will deny; while that which we perceive with our senses frequently has no existence at all. In fact, we do not see, hear, feel, taste or smell any external object; we only perceive the impressions which they make upon our mind through the medium of our senses. We do not see the *real* nature of the things at all, but only their symbolical representations. Sight is a language by which nature speaks to our mind and our understanding, the same is a result of education and practice.

But it is said that "objective" is something belonging to what is external to the "mind." If man were an isolated individuality, and his "mind" only confined to the space in the human skull occupied by the brain, or if it were—as some physiologists will have it—only a "function" of the material brain, this definition might hold good, and we might then perhaps better say: "Objective is something belonging to what is external to our brain."

The latest modern authority on the Physiology and Pathology of the "Mind"\* says: "The brain is the chief organ from which the force called the mind is evolved." And "by mind, I understand a force produced by nervous action, and in man especially by the action of the brain." Such a narrow-minded definition of course excludes or renders impossible every explanation of occult phenomena, such as mind-reading, action of mind in the distance, clairvoyance and hundred other facts, which are denied belief by modern "scientists," because they do not conform with their theories, but which are at present disputed by nobody who has patiently investigated the same.

It is not our object at present to demonstrate the absurdities of modern science; it will be sufficient for our present purpose to say that "*Mind is a universal principle, which can be focalised in the brain, and the brain is at once the physical centre of attraction and the laboratory of the Mind.*"

If this is true, if mind is universal, and if its potentiality reaches out far beyond the limits of the physical brain, then it follows that everything that exists must exist within that universal mind, and it is only a question of what conditions are necessary to bring those things to the cognition of our consciousness in the silent laboratory of the individual brain.

The phenomena of sympathy, antipathy, clairvoyance, clairaudience, psychometry, etc., prove that the part of our mind which resides in the brain is capable of receiving impressions otherwise than by the avenues of the physical senses *only*. It is therefore simply a matter of *judgment* to say under what conditions the things which we cognize exist. What may appear subjective to one man or to one plane of existence, may appear objective to another, and there can be no real difference between the two states. The only difference that can exist between an idea formed in the mind, and one that is expressed in visible and tangible form, lies in their different planes of existence. In one condition the idea exists invisible to physical eyes, in the other the idea is more or less materialised, so as to be able to reflect light and thereby come to the cognizance of our physical senses. This materialisation is effected by the either conscious or unconscious action of the Will, or in other words: An idea exists as an image in the mirror of the Mind, and by the exercise of Will that idea obtains density proportionate to the amount of will-power exerted for that purpose, a form according to the desire which guides the Will, and a perfection according to the intelligence by which it is applied. How to develop this will-power will be the subject of our next discussion.

(Continued from the last Number.)

#### MAGICON:

Or the Secret System of a Society of Unknown Philosophers.

#### IV.

#### RELIGION.

THE animal never rises above the sphere of its sensuous desires; but man only finds true happiness and contentment in the contemplation of that which is *above* that sphere. He feels an inward necessity to satisfy his desires for the Divine, and to give this satisfaction is the object of religion. Man rises up to God by means of his religious aspirations, and man's nature becomes elevated in the same proportion as his religious ideas become elevated, expanded and pure. An investigation into the relationship existing between man and religion, leads to the adoption of the following points:

1. Religion is *natural* and *necessary* for man, and an examination of ancient and modern history will prove the truth of this assertion.

2. Religion is *as old as mankind*. The principles of religious systems cannot be a result of invention or arbitrary presumption; their germ must be necessarily regarded as of divine origin. It has withstood all the revolutions of nature, and only its aspect has changed according to the various necessities or capacities of the people and the condition of their civilisation; but true religion is more than simply a code of morals.

3. *True religion can be only one*, and there can be only one true religion, because there is only *one* principle of perfection. *Unity*,—the law of true religion—requires a perfect harmony between sensuous and intellectual man.

The divine light, which illuminates man, is for every man one and the same, and the differences between the various religious systems, are caused by the *different aspects* in which this light is seen by different people.

*The truth is one*, but the forms in which it appears, differ. Every individual man, no matter where he lives or what he believes, can be a temple in which the divine spirit will reside. Wisdom is attainable to all, and the attainment of wisdom by all re-establishes unity.

4. Man rises up to the divine light of love and wisdom by means of his religious ideas, and becomes thereby more and more susceptible to beneficent influences. Man, like every other thing in nature, is subject to natural laws, and according to these he partakes to a certain extent of the nature of the influences with which he associates. There have been

\* Professor W. A. Hammond, "A Treatise on Insanity."

at all times men who rose higher than others to the divine source, and to whom we may look as upon our guides and teachers. The revelations and traditions which we have received from such men are laid down in the history and religions of all nations, and in all of them can a certain similarity and unity be traced. We may therefore look upon such men as *divine agents*.

5. Divinity can become accessible to man by means of these divine agents, or, in other words, the *divine ray* by passing through those media or agents becomes tintured with the color which is appropriate to each of them, else it would for ever remain incomprehensible to man. Some of the angels and prophets may have existed as human beings, but they all are representations or symbols of forces or perfections which primordial man originally possessed.

6. By means of these divine agents a *communication of thought* has been established from the highest to the lowest. A mode of *instruction* was thereby made possible, by which those who did not possess sufficient power to rise, could be lifted up by their guides, and by which they could receive information in regard to the nature of things and the history of mankind.\*

7. *The divine agents* or messengers selected in all times certain men, to whom they communicated their knowledge, and through those men the various colored light was shed over the different parts of the globe; partly by *oral instruction*, partly by *tradition* by means of *symbols, arts or usages*. These traditions have in the course of time become so perverted as to be often almost unrecognizable, and giving rise to innumerable *sectarian* differences.

8. The science and history of man comprise therefore the origin and object of *Mythology* and *Symbolism*. Much is fanciful in these systems, but in those of the oldest nations an *identity* can be traced.

A large part of these mythologies have their origin in superstition, and in others the true original meaning has been lost; but sufficient truth remains to show that the oldest inhabitants of our globe conceived the destiny of man to be a higher one, than simply to pass through certain chemical and physical processes. They are all relating to the *origin* of man, the *laws* of his existence and his *destiny*, and give us a more or less correct history of the visible and the invisible universe.

9. The celebrated ancient mysteries with their doctrines and initiations took their origin from these old traditions, handed down from antiquity by the *sages* and their disciples. The perpetuation of these mysteries was necessary, and the secrecy by which they were surrounded was due to the desire of guarding them against profanation and to keep them intact in their original purity.

10. One of the oldest and most reliable of the histories of antiquity is that of the Hebrews.† The *Cabala* gives a very clear conception of cosmogony, and the esoteric meaning of their symbolism is extremely beautiful. Unfortunately its *esoteric* sense is at present very little understood even by the Hebrews themselves or their Rabbis, and has been still more perverted and obscured by the imperfect translations made from the original text.

## V. SCIENCE.

The retrocession of Man, from the true source of light, has rendered it more difficult for him to obtain *true* knowledge, because to obtain that knowledge he must have the light of *truth* as a guide. Nevertheless a certain degree of true knowledge must be attainable to man, because every being is subject to a certain and unchangeable law.

The possibility of this attainment finds its basis not only in the *intellectual germ*‡ in man, which is as unchangeable in its intrinsic nature as the principle from which it originated, but also in the fact that man, in consequence of his two-fold nature, resembles a mirror, in which all the laws of the sensual and intellectual realms are concentrated. Therefore the *knowledge of man* is the *basis* of every other knowledge; he

\* These agents are the Dhyān Chohans. The first teacher who taught the principles of the ancient Wisdom-Religion on this planet, says the occult doctrine, was a Dhyān Chohan. A Dhyān Chohan will appear again on this planet as a teacher and guru at the end of the 7th root-race.—T. S.

† At the time this book was written, the mythology and traditions of the Hindus and Egyptians were little known.—Trans.

‡ The germ is in fact the 6th principle in man, in which his higher individuality resides.—T. S.

who perfectly understands *man*, understands the laws of the Intellectual and Sensual and can explain everything. In the study of man, however, we must be careful not to confound the Sensual with the Intellectual, and to ascribe to the one that which belongs to the other.

There is in fact only *one* science, it includes the Intellectual and the Sensual; and both realms have to be studied together. The arbitrary separation of the two parts of that *one* science has given rise to the birth and growth of so many false systems and doctrines and contradictory conclusions. Whenever man desires to arrive at the truth in regard to the intellectual without using the means given to him by nature for that purpose, he invariably falls into error; and it is no less dangerous to attempt to study the *sensual* without the light of the intellect. If we desire to use our reason properly, we must "*divinise*" our own heart and thereby enable it to approach the source of all light, which is higher than human reasoning.

The *false* study of the sensual gives rise to materialism; and the *false* study of the intellectual leads to superstition; but true science must deal more with principles than merely with the phenomenal aspect of things. Both extremes are dangerous; because in one case we crawl like a worm over our path without seeing to where it leads; in the other case we soar above it and become lost in the clouds. True knowledge can only be obtained by right *discrimination* and by taking into consideration the laws of the Sensuous, the Intellectual and the Divine, by which alone man can become free and return to the universal source of Light and Truth.

### *The Science of Numbers.*

The entire system of the universe rests upon certain primordial and basic *principles*, from which result the *substance, shape* and *action* of everything that exists. These basic principles are called the *numbers* of nature. Whoever comprehends them, understands the *laws* by which nature exists, the *proportions* of her component parts, the *manner* and *measure* of her activity, the connecting link of all *causes* and the *mechanism* of the Cosmos.

Those numbers are not arithmetical symbols, but true *principles*; they are the basis of all true science and of all intellectual understanding.

The subject under our consideration is of *infinite extent* and can only be understood by the infinite *Mind*, who encompasses within himself the chain of all causes, proportions and effects, and human language is too imperfect to fully express the same. Every effect is the result of an energy, and that energy the expression of a power. The quantity of power expended, corresponds to the *essential*, and the quantity of energy to the *potential* number. *Principle* and *Form* are two poles, which are united by the link of *Number*. By our senses we receive certain impressions from the *sensuous* action of things, and by our reason we receive ideas of their *invisible* positions and terminations, if we are able to grasp them. The Intellectual as well as the Sensuous has number, measure and weight, but they can only be comprehended by our reason or intuition.

The numbers of the universe are infinite, but their movement is simple and *straight*, because everything rests upon the primal numbers: 1—10. These numbers are contained in the *four basic numbers* (1+2+3+4=10) which fact indicates the sanctity of the *square*, the symbol of divinity in man.

*A few remarks about the meaning of the numbers.*

I. The number 1 represents: 1. Absolute *unity*, the essence and the universal centre of all Being. 2. The centres or principles of all individual unities, which are not absolute and necessary; but only direct or indirect *radiations* of the absolute unity.

II. Signifies: 1. The absolute unity in a state of *motion* or progression, as an *irradiation* or reflection of 1. 2. *Light*, or an emanating ray. 3. The *origin* of all things, the projection of the Divine into the Intellectual. 4. The double law of *action* and *reaction*, male and female, positive and negative, &c.

III. Is the number of *results*. 1. Without Three there can be no result, either in the Intellectual or Physical. From the I, the real *possibility* of existence, and the II, the *energy* and *reaction*, results III, the *product* or *form*. 2. The *constitution* of bodies, formed (a) of the bases of the three elements: *Earth, Water* and *Fire*; (b) the three actions. *Action, Reaction* and *Cause*. 3. The immaterial, but *not*

thinking universal principle (Will?). The number of unthinking, but immaterial beings (Elementals?) is represented by  $3 \times 3 = 9$ .

IV. Is the number of perfection. 1. It is the symbol of the *divine square*, the *thinking universe*. 2. The symbol of the square of time. 3. The representation of the intellectual man in his *primordial* condition; and 4, the symbol of the *universe*, North, South, East and West.

V. This number may be regarded either as  $1+4$ , or as  $2+3$ , or as  $4+1$ , and its aspect differs accordingly. Five is necessary for the harmony of a perfect accord; but in another aspect it is terrible and represents the *principle of evil* in its battle with good. It is the symbol of *idolatry*, *superstition* and *fear*, which can only become moderated by the combination with 6. It is the number of suffering and death, and whoever remains with it becomes a victim of the terrible power of 65.

VI. Is not a perfect number, but good for *sensuous* results. By 6 as the symbol of  $2 \times 3$  visible nature came into existence. It is the symbol of temporal and changeable existence.

VII. Consists out of  $3+4$ ;  $4+3$ ; or  $6+1$ . It represents the *seven principles* in their different combinations, the *seven planets* and many other things. Like 16 ( $4 \times 4$ )—and 9 ( $3 \times 3$ ) so is 49 ( $7 \times 7$ ) of great importance.

VIII. ( $2 \times 4$ ) Is the number of the *double square* of time and eternity; of the Intellectual and the Sensuous and contains the connection and antiphony of the same.

IX. ( $3 \times 3$ ) is the number of the *Sensuous*, of *Sensuality* and *Degradation*; of everything circular and material.  $4+9$  is the full number of nature. The relations of  $1-3-6-9$  and of  $1-4-8-16$  are very important.

X. Is the *completion* of every thing that exists. In it are combined all the double, ternary and quaternary relations, and it is the result of  $1+2+3+4$ .

*Occult Mathematics, or the application of basic numbers to the spiritual and physical world.\**

True mathematics is the basis of all true sciences. Ordinary mathematics is its shadow, and is only infallible as long as it occupies itself with *material* conceptions. All forms and images of sensuousness are the result of simple principles, and the origin of mathematics is therefore to be found in something on which the laws of the Sensuous, of Matter and Form depend; but which in itself is not material but intellectual. A man may be a very good mathematician on the ordinary plane, and yet incapable of solving an intellectual or physical problem as to its *genetic cause*. The true axioms of Mathematics are intellectual, and only by such can the regularity of all sensuous products be explained. In true Geometry we need a scale which can be applied to all kinds of dimensions; but such a scale can have no extension in itself. It can therefore not be found in ordinary Geometry, but must be searched for in the intellectual principle of extension; and consequently it will be impossible for ordinary Geometry to solve such problems, as for instance the *squaring of the circle*.

If we wish to measure a curve, it is above all necessary to have a correct idea about a *straight* and a *curved* line. The attempt to explain a *curved* line by forming a combination of infinitely small *straight* lines, is inadmissible and irrational and conflicting with the true laws of nature; for besides the moral proofs of infinite unity and perfection, there are other reasons, why two such opposites as a straight line and a curved one never can be united and why such an attempt should never be made. Every thing in nature has a number of differentiation, and this is also the case with both of these lines. *Emanation* into infinity is the object of one and *detraction* from infinite progression the aim of the other. Both are opposing each other, their numbers and actions must be different; their numbers are in the proportion of  $4-9$  and in all their gradations and potencies this proportion remains the same. This law explains the *generic* and *individual difference* between *intellectual* and *sensuous* natures, which although differing from each other, yet are nevertheless derived from the same source, possess the same original number, and are governed by the same law.

\* We refer the student to the footnotes on page 82 of the "Theosophical Miscellanies" (unpublished writings of Eliphas (Levi), which speaks especially about the sacred number seven.—Ed.

The arbitrary scale used in *common* Geometry is extremely useful for the purposes of *common* life, because it deals with proportions of matter; but if we attempt to apply the same for the measurements of *essential truths*, we are likely to be led into errors, the least of which may grow into extensive dimensions, while the numbers 4 and 9, as representations of the straight and curved lines will in their proportions remain unchanged, and they therefore constitute the proper scale for such truths.

It would be impracticable to apply *occult* mathematics and geometry to the measurement of *sensuous* perceptions and ordinary combinations of matter, neither can *common* Mathematics be applied to *spiritual* things. Matter exists only by and through *motion*, but matter is not the source of motion.

This source must necessarily exist in an *immaterial* principle, and the phenomena of extension and sensuousness are only results caused by the action of that principle. If the principles of matter are dependent on a higher action or reaction, how much more must this be the case with the evolution of such principles.

Although in the realm of the sensuous there is no motion without extension, still even the sensuous indicates a motion without extension; that is, an attraction of the bodies towards a common centre. The Sensuous is always guided by the Intellectual, and it follows that in the latter the cause of motion must exist. Both motions, taking an *inverse* direction, are guided by the number 4, which is the number of all motion. Therefore *no arithmetical* progression exists in the realm of the living nature, and the *geometrical* progression of the square is the only guiding one, because it is the principle of life and the activity of living beings.

The number of extension and also of the curved line is 9, because everywhere in nature, where we find extension, we also find curved lines and both are therefore *equivalent*. Every form in its last analysis approaches the form of an oval or a *sphere*. The number of the *straight* lines belongs to causes and principles; that of *curves* to products and results.

The numbers 4 and 9, the straight and curved line, represent therefore the *two principal laws* of nature, and the two should never be mistaken for each other. Man, ever since he ceased to be perfect, has vainly tried to unite the same and thereby unsuccessfully attempted to square the circle; or to understand a fourth dimension of space, problems which can be *intellectually* grasped, but cannot be demonstrated on the *physical* plane.

There must be a distinction made between the *natural* circle and the *artificial* one. The first one does not consist of a periphery of connecting points, but is formed by an expansion of energy from the centre.

The square is not to be regarded as a *geometrical extension*, but as a *symbol* of a universal creative principle. This principle only reveals itself by the *triangle* formed by the three immaterial principles which cause forms and bodies, and this triangle in combination with the unity of the first principle forms the basis of all possible phenomena in the realm of the Sensuous. The *action* of the principle however is a *straight* line.

The four allegorical sides of the square represent:

The *first* one, the basis and root of the others, is the symbol of the first and only cause, whose number is absolute *unity*.

The *second*, emanating from the first, is the first ray, the Adam Kadmon or primordial man, who in his double capacity is symbolized by two numbers, also called the "Son of God."

The *third* completes the *trinity* of all existing forms in the visible and invisible universe; and the *fourth* represents the *essences* of all classes and kinds, whether they are possessed of intellectual powers or restricted to the realm of the sensuous, and it finally stands in intimate relation with the mysterious nature of man.

(To be continued.)

(From the Harbinger of Light.)

HISTORICAL RESEARCHES IN MAGIC.

TRANSLATED FROM THE FRENCH OF BARON DE POTET.

By C. W. ROHNER, BENALLA.

It was often a matter of the greatest surprise to me not to find anywhere in the vast literature of Spiritualism, but especially in that of the recently revived Theosophy and Occultism, the slightest notice taken of the numerous works

and speculations of M. le Baron Du Potet. And in this respect his book on "Magic Revealed" is a regular mine and storehouse of facts, illustrating the principles of occult science, worthy of the greatest attention and study of those modern thinkers who have made Occultism and Spiritism the principal object of their researches.

This great work of Du Potet, "La magie Devoilee, was published by subscription in 1852, and I doubt very much whether there is another copy of the book in Australia, except the one now lying before me, and from the third part of which I intend to place before the readers of the *Harbinger of Light* a few selections, in order to direct the more thoughtful minds of the Australian Spiritualists to a subject which offers a rich harvest of historical facts and psychological data of the utmost importance. With these few prefatory remarks I shall at once plunge *in medias res*.

Let us now see what is the real cause of the phenomena, the experimental operations of which we have now placed before the student; let us search in the records of antiquity for the opinions formed on this subject, by its most eminent thinkers. At the outset, it is certain that all facts of a recondite and elevated order were connected with magic. Let us, therefore, carefully study in what manner they comprehended and dealt with its principle—the active principle of magic.

The word magic, in its most general acceptance, can be taken both in a good and bad sense. It designates an attractive force, a spring which sets in motion either the supernatural (superhuman), the natural, or the inferior realm of spiritual existences; occult force or power acting upon the spirits or upon the bodies, and consequently also upon all strata of air, from the most ethereal and elastic to the grossest and densest.

Connoisseurs in this department of human knowledge distinguish five kinds of magic, not to reckon the varieties which may be found intervening between the principal divisions.

To begin with, we have the high, holy, and divine magic or attractive force of the *Verbum Deus*, which attracts to itself and adapts all that which in a purified state can be admitted and received into its divine essence. "When I am taken up from the earth I shall draw all men after me." This divine magic is in close rapport with faith, and its operation is closely allied to pure spirit.

There is also a natural or physical magic; the bodies attract one another mutually in accordance with laws calculated by Newton.

There is a carnal magic whose source is to be found in the appetites, desires, and passion of the lower faculties of man.

There is also an angelic, holy and pure magic without any admixture of foreign elements.

The ancients distinguished, moreover, a diabolical magic, and this is the kind by means of which large streams of human blood were made to flow.

This expression of magic is derived from the *Magi*, or the ancient sages of Persia and the Orient. These were the savants of those times and countries whose senses and spiritual faculties were more refined than those of the rest, and who consequently were enabled to penetrate more deeply into the mysteries of nature than their contemporaries. This moral and physical superiority supplied them with a higher order of knowledge both natural and spiritual. Such were also the sages of ancient Egypt. These men possessed a profound knowledge of all the phenomena of the universe, and were able to combine and produce their effects *ad libitum*. It is almost incredible what they have seen and what they were able to operate by means of this their profound and extended insight into the working of the universal forces. Zoroaster is believed to have been their chief and principal initiator. It is possible that the Latin word *imago*, our image, is derived from *magus* or *magaim*, because everything was depicted in the imagination of these magicians—the prophecies, the oracles, etc.

To write on all kinds of magic would make us lose ourselves in darkness and obscurity, for there are more than three hundred different kinds of the magical art and its varieties. Sorcery was one of its branches.

There was a physical, polygraphic and stenographic magic; a holy, oneirocratic magic, an astrological magic, there was pyromancy, erotomancy, hydromancy, geomancy, physiomancy, metoposcopy, chiromancy, capnomancy; there was also a political magic, the vulgar art of the aruspices, of the augurs;

sycomancy, the notary art, and theurgy, there were also forms of ceremonial magic, diabolic magic, necromancy, goetic magic, etc., etc.

The most advanced Christian philosophers never rejected the existence of magic; they were too well acquainted with the evidence of its phenomena submitted to their senses and also found detailed in the scriptures. They thought to explain and render it objective in the following manner:—Admitting the fall of man, they said: "Man, having lost the spirit of God, is blind and obliged to feel his way, so to speak, in the dark; and sighing for the light with an all-absorbing desire, he submits himself to the influence of his lower soul faculties; he becomes a prey to his diseased imagination, memory, and senses; he feeds on all the lurid lights which his mental faculties can supply him with, as a substitute for God and unity with God, in order to keep himself on a level and in close relation with the things and objects of this earth, and to become a fellow-citizen of this world of passing vanities. Thus the divine light is lost, and in its place appears a fire less pure, less refined, less celestial, from which he derives his heat and new light. This light has been called by profound thinkers the *astral light*, or fire, in analogy with the lights of the stars; a quintessence of fire allied with the material fire, but very impure and inferior in comparison with the fire and light that emanates from the spirit of God—a spirit which is the sublimest fire, the purest flame, and the most celestial light.

This Astral spirit, or astral fire or light, which represents the highest degree of the light of the spirits, is, however, superior to what is called the spirit of nature, of which it forms the force, the virtue, and relations.

This is the principal agent, the true cause of the facts of magic; it is a fire, a light, a force, which natural science does not acknowledge, and hence springs the powerlessness of that natural science of producing or imitating the wonderful works of the ancient theosophists and thaumaturgi. Let us take a glance at the opinions of the most enlightened philosophers of these distant times on this mysterious fire and light.

The stoic philosophers admitted the existence of a fire-ether—the basis of our intelligences; from that fire the spirits emanated, to that fire they returned.

The ethereal luminous substance was the foundation of the theology of the Christians, as we shall directly prove.

Pythagoras has designated a portion of the Divinity by the word light, calling God not only the Universal Force which circulates in all parts of the world, but he also joined with it the epithet of Luminous, to characterise the intelligence, as he has designated the principle of life by the same vivifying force which manifests itself in all the bodies of the world. Through this latter part man was connected with the animal; through the former he was united with the gods.

We can see in Cicero that the reason which made the ancients look upon the stars as intelligent and divine beings consisted in the fact that they were composed of the pure and luminous substance which forms the nature of ether. The reason of God was the luminous fire of which the stars contained a larger or smaller portion, a fire which is ordinarily called ether.

St. Augustine, in accordance with the principles of Varro, analyses the universal soul of the Great All, subdividing it into three parts: the animal soul, the sensitive soul, and the intelligent soul. He says of this latter, or intelligent soul, which he calls the third degree of soul that it is the fire-ether which constitutes the essence of divinity.

What the ancients understood by *spiritus orbis* (world spirit) was not what we call the element, air; it had nothing in common with it but its name; it was a far more refined and active substance having emanated from the ether, and which caused to flow in its current all the principles of motion and life manifested in animal creation. This was the ethereal fluid which circulates throughout all the stars and all the heavens whence all animals derived the principles of their life, shown in the heat and breath of all animated beings. Thus the fire-principle, eternal and Divine, enclosed in its substance the *spiritus* and the *logos*, or the universal intelligence of nature and of all its beings.

These ideas are in absolute conformity with the theology of Orpheus, who united in the sole fire-ether, which enclosed

the world, the three principles of divine nature, or the only divine force, under the names of light, counsel and life. Such is the *Verbum* amongst the Christians: *vita erat lux, et lux erat vita, et lux erat Verbum*.

"In the beginning," says Orpheus, "the ether was made by the first God. The ether existed in the bosom on the vast chaos, and in the awful night enveloped it from all sides. From the summit of the ether issued forth a ray of light which illuminated the earth and all nature. This light, the most ancient of all beings, the most Sublime Being, is the Inaccessible God which shrouds him in its substance, and which we call light, counsel, and life."

These three names designate but one substance.

The Gospel of John presents the Great God to us as enclosing within Himself the light and life, *id est*, the first principle, or the universal principle, which is subdivided into the principle of intelligence, which is light, and into the principle of life, which is what the Christians call *Spiritus*.

The theology of Zoroaster taught that when God arranged and organised the matter of the universe, he despatched His *will* under the form of a bright shining light; and this light assumed the shape of man.

The heresiarch Simon asserted that the Supreme God, the only One and Incomprehensible, is unknown and hidden in His ineffable light, in His inaccessible, infinite, and incorporeal luminosity, which emanates from Him and which is His residence; He is Himself this immensity of light.

The theology of the Phœnicians places also into the substance of the light the intelligent part of the universe, and that of our souls, who are emanations thereof. Its irradiation is regarded as the very act of the pure soul, and its substance as a being as incorporeal as intelligence itself.

Do not be surprised, my readers, if I insist here so much upon the reality of this light, guessed or seen by so many great men, for here lies our secret as well as the secret of every force or power. All the ecstasies, all somnambules, speak, as you know, of a luminous substance of brilliant lights. And do they not all alike see the magnetic fluid by which they are affected under the form of a light? And has Jesus not said, "I am the light of the world"?

Oh blind men, and in consequence of that blindness, unhappy, struck with poverty in the midst of the greatest of wealth; oh barren barons, though surrounded by unspeakable fecundity, when will you at last recognise and learn the infinite treasures in the midst of which you live? When will you perceive the wealth which you possess in yourselves and in your nature? When, for once reflecting on your own selves, will you learn to read by the aid of the eyes of your spirits and hearts in this book, which is yourselves, all that the Supreme Being has placed there in images? When will you be able to run over all these pages on which He has inscribed with His own sacred finger the truth of His being and of His mysteries?

See what the *savants* of our day have accomplished by simply gathering up all the dead forces spread throughout space; they are, however, nothing in comparison with the living and pure forces of which human magnetism is only a feeble ray! Do you see that light discovered by Mesmer flooding the bodies and enlightening the spirit by rousing it from its lethargic sleep? Do you see it also in your magnetised subjects who at certain times are illuminated by it? Breath of life, fire of all genius—Mesmer has discovered it! SOURCE !!!

BENALLA, 14th February, 1884.

### THE AMERICAN UNIVERSITY AT BOSTON.

THE American University which has been organized at Boston and has held a three month's course of lectures in the months of April, May and June 1883, is a pioneer movement for the elevation of humanity above the plane of crime and selfishness, and the redemption of philosophy from the degrading influence of materialism, bringing it at the same time from the region of barren speculation into contact with the realities of life and the wants of humanity.

It was well said by the *Madras Herald* that "the whole subject of the relations between mind or spirit and body, is one of great difficulty, and the truth seems to be that science hitherto has been able to say very little about it"—and yet until this mystery has been explored,

there is no science of man and no system of Biology which can afford a solid foundation for the healing art. The attempt to develop a Science of Medicine without a full development of man has been a dismal failure in its practical results, which were often worse than a failure, being an increase of mortality. From this gloomy condition, the Medical profession has been slowly emerging in the past fifty years, by unwearied labor, blindly groping without the guidance of Philosophy.

What the world has called philosophy has been but barren speculation—a speculation that ignored the most conspicuous and important psychological facts, which have been known in Eastern lands and in Egypt for many thousand years,—occupying itself solely with verbal and speculative discussions barren of all value and having no relation to human life.

Still worse and more calamitous in its results, the system of education, unguided by any true philosophy or knowledge of the constitution of man, has been confined to the intellectual faculties, which it cramped and wearied to the entire neglect of manhood, in the practical knowledge and usefulness—so that the most highly educated man was often the most inefficient narrow-minded and useless citizen. All Europe under this meagre and paralyzing system of education has positively degenerated in morals and happiness during the last fifty years, as shown by the increase of intemperance, insanity, suicide, bastardy, theft, murder, pauperism and physical degeneracy.

Against all this the establishment of the American University is a protest. It proposes to introduce a complete education of soul and body—an education to develop the virtues, to give practical skill and energy in the industrial arts—to give independent originality of thought and healthy development of the body.

In Medical science it proposes to give a basic philosophy, and a system of treatment which recognises not only all the resources of medicine and of external appliances, but the safe and potent agency of animal magnetism, guided by the new science of *Sarcognomy*, which explains the location of all the nervous forces of life. To this is added the cultivation of *Psychometry* as the power which reveals the mysteries of *disease*, giving certainty and security in its treatment, giving also a power for the exploration of the *Materia Medica* and discovery of new remedies never heretofore known.

Against so fundamental a change as this all the organised forces of society are arrayed. The old universities, the medical colleges, the conservative pulpits and the unprogressive press resist and discourage every effort.

Nevertheless, the truth which I have presented, and which in reference to education is as clear and demonstrable as chemistry or astronomy cannot fail of ultimate success. Letters from the best thinkers commend these educational views as the most important that have ever been presented to the world, and hail my work on "Moral Education" as the beginning of a complete revolution. Buildings suitable for the purposes of the University have already been offered me in other locations in Connecticut and Pennsylvania, but I prefer to carry on the work in Boston as a more influential centre.

There are a few enlightened persons here who appreciate and sustain my labors, and I look forward to the time when in the light of all comprehensive philosophy and the warmth of the true religion which establishes the brotherhood of man, the old world and the new shall feel and recognize their community of thought and unity of purpose.

BOSTON, 29 FORT AVENUE, } JOSEPH RODES BUCHANAN.  
November 27th, 1883.

### CAN THE "DOUBLE" BE MURDERED?

THE question has been discussed, whether the "Double" can commit murder, and several instances have been cited, which seem to answer that question in the affirmative. We may now go a step further, and inquire: Can the

"Double" be murdered, or perhaps to express it better, can any injury be inflicted upon the "Double" of a person, in consequence of which the person whose double is injured, will be caused suffering or death. The ancient witch trials, if denuded from all irrelevant matter and read without prejudice, answer this question.

## I.

A small boy by the name of Richard Jones was one day touched by a woman named Jane Brooks. She passed her hands over his body, shook hands with him and gave him an apple. The apple was then cooked and he ate it, but after eating it he became immediately ill, and his illness took a serious turn. One Sunday as the sick boy was being guarded by his father and a witness named Gibson, he suddenly exclaimed, "Here is Jane Brooks." "But where," asked both. "Here," he said, "on the wall, at the end of my finger." Of course no one saw what the boy Richard pretended to see, and they supposed it was his fever that caused him to talk in that manner. Nevertheless Gibson rushed to the spot which the child indicated and struck at it with his knife. "Oh father!" said Richard, "Gibson has cut Jane; she is bleeding very much." When the boy's father and Gibson heard that, they went to get a Constable to whom they told the story, and all three went to the house of Jane Brooks. They found her sitting in a chair, supporting one hand with the other. They asked her what was the matter with her hand; but she refused to tell or let them examine it; and when the Constable tore away the bandage, they found her hand cut and covered with blood, for which circumstance she could give no satisfactory explanation. She was arrested, tried and found guilty of witchcraft on the 26th March 1658.

## II.

A woman named Juliet Cox, of about sixty years of age, came one day to beg at the door of a house. The servant girl who opened the door when she saw the beggar-woman, gave her a rather discourteous reply. "Very well, my darling," said the old woman, "You will soon be sorry for it." That night the servant girl fell into terrible convulsions. At her cries the people living in the house came to her room. During an interval of pain she extended her finger, as if pointing to an invisible being, and exclaimed: "Here is the villainous beggar that persecutes me." The attendants however paid no attention to what she said, believing her to be hallucinated or hysterical. But one day the servant girl, believing that the phantom of the witch would return again, armed herself with a knife, and as the double of Juliet Cox appeared, she struck blindly at the treacherous shadow. Those present saw the glare of the knife, saw her strike, and at the next moment they saw the bed covered with blood. "I have cut her in the leg," exclaimed the girl, "go and see." They all go to the house of Juliet Cox and rap at the closed door, but no answer comes. They burst in the door and find the woman prostrate, covered with blood, and with an ugly wound in her leg, which has just been freshly dressed. The knife is produced and its diameter corresponds exactly with the shape of the wound. Juliet Cox was arrested and burned alive.

MR. MONCURE D. CONWAY'S

"A TOUR ROUND THE WORLD."

THE *Glasgow Herald* of April 11, 1834, contains 2½ columns devoted to the eminent London Ontologist to—"The Theosophists." "A dangerous subject taking it all in all, yet one that the traveller has handled in quite a masterly and dexterous manner. There is quite sufficient fairness in the article to satisfy the Theosophists, than whom there are few less accustomed to praise, and who, in the simplicity of their hearts, have entertained Mr. Conway, to the best of their ability, a whole evening at Adyar (Madras Headquarters of their Society); and quite enough of possibilities of vistas in the many world-be innocent innuendoes with which the article abounds, to make every enemy of Theosophy rejoice.

After carefully reading the narrative, we cannot refrain from exclaiming with Jerdon: "All men are apt to have a high conceit of their own understanding, and to be tenacious of the opinions they profess; and yet, almost all men are guided by the understanding of others, not by their own; and may be said more truly to adopt, than to beget, their opinions."

Now Mr. Conway is a sceptic. He prides himself on it, and, therefore, it is no wonder when he says that in coming to Adyar "he had no faith that anything lay for me (him) in occultism, after thirty years' observation of similar phenomena" in spiritualism. So much for his prejudice confirmed by an *exhaustive* examination of "nearly six hours" of a subject that he has never investigated; for spiritualism is no more occultism than his London "Church" of heterogeneous religions is a Methodist chapel. His investigation resolves itself, as we understand it, into three heads. *First*, the Adyar "lay chelas" would not shake hands with him; *Second*, these "graceful" but too credulous Asiatics presumed to prostrate themselves before the portrait of one whom they reverence in the presence of him who never reverenced anything or anybody; *Third*, his conclusion and broad hint that the "Shrine" phenomena were alleged to have ceased because the inhabitants of Adyar know of his coming.

Without losing time in commenting upon the first two grievances, we will simply remark that Mr. Conway's arrival at Madras and visit to Adyar were quite unexpected, the first intimation of it being his actual presence, and the letter of introduction from an Australian member of our Society which he brought with him. Nor had the forbidding of placing letters to be phenomenally carried away and the answers brought by the same method, anything whatever to do with our sceptical traveller. To the positive knowledge of all the Madras Theosophists the event had occurred several days before, on December 31, Mr. Conway—however eminent—not being taken by the Mahatmas into the slightest consideration on that occasion.

Notwithstanding our critic's definite *prejudices*, and, begging his pardon—"high conceit of his own understanding," he seems to be as willing as the rest of the mortals, perchance less intellectual than he is, to allow himself to be "guided by the understanding of others," even when the latter is flagrantly incorrect, provided his own ends be served. Thus, instead of "begetting" he indeed "adopts" another man's opinion when he says that he is "informed by an eminent Oriental scholar, that the name of Koothoomi lies completely outside the analogies of any language that ever was spoken in India." This is either (a) a deliberate misstatement of the writer, or (b) of his "eminent Oriental" informant. For being "eminent," as Mr. Conway says, he could not make such statement ignorantly. Mr. Conway is challenged to furnish the "eminent Oriental scholar's" name, or failing to do so—confess himself between the horns of a very serious dilemma.

The phonetic name Koothoomi, or Kuthumi—however variously spelt, is one too well known in Indian literature and language to need help from any Oriental scholar, whether eminent or not. Koothoomi is the name of one of the Rishis, the author of one of the 20 remaining Codes of law, now in the Asiatic Society's Library in Calcutta; again, he is named as one of the 36 Rishis in the *Pudma Parvata*; and we would strongly advise Mr. Conway to consult these authorities, and Monier Williams' *Indian Wisdom*, for one, wherein Koothoomi is mentioned; so that his next *lay* sermon might not contain this very serious as well as ludicrous error. To conclude, Mr. Conway could never have seen an "autograph" of the Master signed "Kothume." Such a spelling—an *impossibility* with the prejudiced imagination of an Ontologist. There are many other little inaccuracies in Mr. Conway's chapter on the Theosophists which, for lack of space, we pass unnoticed.

## Answers to Correspondents.

O Tehsil Musopirkhana. Declined with thanks.

Bireswar Banerji, P. T. S. Declined with thanks.

M. M. A. Constantinople, S. R., St. Petersburg, S. T. India-nopolis, U. S. A. and others. All that can possibly be given out, is now forthcoming in the "Practical Instructions for

*Students of Occultism*," and in the "*Unpublished writings of Eliphaz Levi*," published monthly in our *Supplement*.

A. K. Vienna. We have often attempted to explain that these "spirit materialisations" are usually nothing else but the Astral form of the medium. When the "spirit catcher" comes and creates a disturbance, the Astral form necessarily reunites with the body of the "Medium." There is nothing to expose except the ignorance of the exposor as well as that of the "Medium."

O. T. Benares. If the law of Karma does not suit your taste, we would suggest that you might join a "Christian" church. You will then be offered several plans of salvation, and have your choice between dipping, sprinkling and pouring.

Pyzabad. You say that in your opinion an imperative order as to what the members of the Theosophical Society should eat, is indispensable. We beg permission to differ. We can advise our members as to what is in our judgment the best course to pursue; but we leave it to their own judgment to follow our advice or not. The Theosophical Society is not a narrow sectarian society, but embraces men of different tastes and opinions. An imperative order as to what we ought to eat, would perhaps make another imperative order necessary as to what we ought to think and what we ought to believe, and we then would need a little tyrant or pope, and a secret police to enforce the orders. We do not interfere with individual liberty, and if a man be such a glutton as to eat the half a dozen eggs, &c., as you suggest for breakfast, it will be a matter which only concerns him and not the Society.

F. Ellen Burr, Hartford Conn. U. S. A. The stabbing and tearing of the "Theosophist" is due to the violent exercise of the petty authority of some imbecile quarantine officers. It is a piece of petty tyranny, to which we must submit, because we have no means of protecting ourselves. It is done for the supposed purpose of facilitating fumigation for disinfection. It is as unnecessary as it is useless and, like many other medical superstitions, proves that the majority of medical authorities, instead of being a benefit to mankind, are only a plague.

Vera. The poem is very beautiful.

B. Sooryanarina Row, B. A., Bangalore. If your friend is a believer in a personal Jesus Christ, by whose assistance he expects to be saved, and which belief has been to him "the source of the greatest comfort and happiness," and if he at the same time attempts to identify himself with that Jesus Christ by acting up to his highest conceptions of justice and truth, it would be very wrong for you to shake his faith and entangle him in the meshes of a philosophy which he perhaps cannot understand; but if your friend prefers the knowledge of truth to the delightful dreams of a fool's paradise, you might explain to him that the real Christ principle is to be found within himself, or as the supposed Jesus said: "The kingdom of heaven is within you." This "Christ principle" is represented in all religions under different names. It is most beautifully represented in the Brahmical and Buddhist religions; but to explain it fully will require a long article, which we expect to present to our readers shortly.

## Letters to the Editor.

### A ROMAN CATHOLIC SAINT AT GOA.

ST. FRANCIS XAVIER was a Roman Catholic priest. His sacred corpse is lodged at Goa, and exposed every third or fourth year to the public view, when several miracles are wrought. He must, without doubt, have been a true believer in Roman Catholicism, which religion forbids us to join secret societies. This being so, how can the Theosophists put down Roman Catholicism in their monthly Journal? Will the *Theosophist* please to give the public its views about this Great Saint in India.

SAMUEL JONATHAN.

Civil Court, SALEM, April 13th 1884.

Note:—We regret that we have had no opportunity of forming the acquaintance of St. Francis Xavier; neither were we given the chance to investigate any of the "miracles" performed by his corpse; but as our correspondent, according to the address given by him, is connected with the Civil Court,

it is reasonable to suppose that he is a lawyer, and therefore that he would not accept anything as true, unless he were fully convinced by the evidence brought before him. He tells us that

1. The corpse of St. Francis Xavier is occasionally exposed at Goa.

2. On such an occasion "miracles are wrought."

As to the first assertion, we are quite willing to believe that the corpse exposed at Goa is really that of St. Francis Xavier and no other. Besides it would make no difference; for even if the corpse exhibited in that costly shrine at the Church of *Bom Jesus* were that of the cruel bigot Don Fro Alexo de Meuzes, or of one of the many miserable victims of the loathsome Inquisition who died in the dungeons of the *Casa Santa*, or that of some unknown criminal, it would make no difference as far as the working of "miracles" is concerned, as long as the true believers can furnish sufficient faith to believe seriously in the efficacy of the fetich. We fully believe in the mysterious power of faith.

Besides the body of St. Francis Xavier, there are plenty of other "miracle-working" relics in the world. "A monk of St. Anthony," says Stevens, "having been at Jerusalem, saw several relics, among which was a bit of the finger of the Holy Ghost; the snout of the seraph that appeared to St. Francis; one of the ribs of the *Verbum caro factum* (the word made flesh); some rays of the star that appeared to the three Kings of the East; a phial of St. Michael's sweat that exuded when he was fighting with the devil";\* and up to this day there is a church in Italy, where a feather out of the wing of the Angel Gabriel is exhibited.

All these things work "miracles," especially cures, provided the patient has sufficient faith. Neither is it at all necessary that such fetiches should be relics of Roman Catholic saints. A tooth of Buddha, a backbone of Confucius, a toenail of Gladstone, a boot of Col. Ingersoll, a tail of a monkey, or any other thing, will and must have just the same effect, if believed in with sufficient strength. Jesus Christ gives the desired explanation after making a cure. He does not say "I cured thee," but he says: "Thy faith has made thee whole, go and sin no more." Many Yogis are buried in India and cures are wrought at their graves. Thousands of Mahomedans go annually to Mecca to visit the tomb of the Prophet for that purpose, and all the patent medicines and quack nostrums derive their efficacy principally from the faith of imaginary or real invalids. The powers of Imagination and Faith are almost omnipotent, and if our correspondent desires to know how they act, we advise him to study theosophical books, and especially to read the lectures of Eliphaz Levi published monthly in the Journal of the Theosophical Society. The Theosophical Society is no secret society, she invites every body to investigate her doctrines.

As to the second point, it is useless in this enlightened age to say that a real miracle can occur. Originally a "miracle" meant something supernatural, or something that goes against the laws of nature. At one time thunder and lightning were supposed to be works of Jupiter or of the devil, and therefore miraculous; but we are inclined to believe that our correspondent is sufficiently intelligent to know all this, and that by "miracle" he probably meant "a wonderful thing." There are plenty of wonderful things, but they are not supernatural, and can all be explained by a proper application of our intellectual faculties.

"But," says our correspondent, "you try to put down Catholicism." We say: "We do no such thing. We do not try to put down Catholicism, but to raise it up and purify it. We want to make the Catholic church still more Catholic; instead of wishing her to remain only *Roman Catholic*, we want her to become *universal Catholic*; but to become such she must have priests instead of bigots, knowledge instead of relics, love instead of hate, freedom instead of tyranny, truth instead of superstition, and a pope who is endowed with supreme wisdom. If she arrives at that point, we shall join her in her efforts to extend her dominion all over the earth."

If we attempt to cleanse a noble statue from filth, do we destroy the statue, or destroy the filth? If we try to remove superstition and ignorance, which hide the truth, do we try to put down the truth? Forms change, principles are lasting. He who adores a form is an idolator; he who admires the principle is the true worshipper. The Roman Catholic

\* See Isis Unveiled.

Church is getting old; the principle has left, the form remains. The priests have lost the key to their sanctuary; they cannot explain their own mysteries and do not want them explained. They worship forms, out of which the spirit has fled, and, unless they awake from their slumber, a new and universal religion will arise and conquer the world, while the mummified body of the Roman Catholic Church will be laid away in its tomb and forgotten like the dried up old body of St. Francis Xavier in its shrine at Goa.

### KARMA.

It is generally supposed that animals are not under the operation of the law of Karma, as applied to human beings. If so, how can we explain the difference between the position of an animal exposed to all the torments that can afflict sentient beings, whipped almost to death, starved out of existence, and that of another, enjoying all the luxuries of the material world, fed with the best of food and treated with extreme kindness? How again can the cases of animals born blind be explained? We do not actually mean to invest them, with as much responsibility as human beings, but can they not be supposed to possess it in a far less degree? A solution from you on this point will go much towards elucidating our ideas on the subject.

GYANENDRA N. CHAKRAVARTY,  
(of Cawnpore)  
*Professor, Physical Science.*

*Note*:—The error often committed, is to mistake the general law of cause and effect for the law of merit and demerit. If we ask, why has one animal an easy life to lead and another a hard one, we might ask also, why is one tree cut down before it is grown up, while another tree is allowed to die of old age? Why is one pair of shoes made to adorn the feet of a lady in a ball room, and another pair to be dragged through the mud by a boor? No one will maintain that minerals and plants have any moral responsibility. Neither have animals, children, idiots or the insane any such moral responsibility. This is a fact recognized by human legislation, and it was reserved for the ignorance of the 14th century to judicially try and punish animals according to a Jewish law, laid down in Exodus xxi. 28, which says: "If an ox gore a man or a woman that they die, then the ox shall be surely stoned, and his flesh shall not be eaten, but the owner of the ox shall be quit." According to that law in 1386 the judge of Falaise condemned a sow to be mutilated in the leg and head, and afterwards to be hung, for having torn the face and arm of a child and then killing it. This was a Draconian infliction of punishment. This sow was executed in the public square, clothed in a man's dress.

The law of Karma is a moral law, and where no moral responsibility exists, there can be no application of the law of Karma; but the law of cause and effect applies to all departments of nature.

A celebrated writer says: "Suffering is heaven's divine medicine." The law of *compensation* is also active in the animal world. A dog, that has to exercise its own sagacity to find food, will sooner develop psychological powers in that direction, than one that does nothing but eat and sleep, and the individual or differentiated monad of the former will sooner reach the condition necessary to enter the human kingdom. The rudiments of hope, patience, faith, fidelity, confidence, etc., are found in the animal kingdom. By putting them into exercise, they will become stronger, and as no effort in nature is ever lost, they will find their uses. If we understand the laws of the universe, we shall have no occasion to find fault with them, and become convinced of the uselessness to attempt to improve or correct Supreme Wisdom, or "God."

### ADEPTS AND POLITICS.

The communication in your December number from Chhabigram Dolatram, headed as above, is a piece of special pleading, directed against the adepts, and flowing from a source not friendly to either the cause of Theosophy or to the Masters. Personally, I do not believe Mr. Dolatram wrote the article; he simply allowed his name to be appended

to it. It is, to my thinking, the emanation of a European Christian and royalist mind.

It is quite true, as you say, in your comment that I referred in my article to *adepts in general*. But my own unsupported opinion was and is that the American revolution was a just one, started to accomplish a beneficial end, and that the Hindu or Tibetan Mahatmas would not be disgraced by any connection with it, notwithstanding the royalist and anti-republican feelings of the real authors of Mr. Dolatram's paper. That revolution was not degraded, in the American side, by the shedding of blood except in lawful battle for human rights.

Allow me to point to a historical fact in connection with the Count St. Germain, which will shed some light on the question of what, if any, connection do some adepts have with justifiable revolutions.

One of the well-known generals who fought with Washington, in the Continental army against the British, was General Fred. Wm. VonSteuben, a Prussian. In 1777 he was in Paris, and at the same time the Count St. Germain was Minister of War there. They were well acquainted with each other, and the Count induced VonSteuben to come over to America and offer his sword to Genl. Washington. He did so, was gladly received, and did splendid service in the cause of liberty. Everybody knows that St. Germain was an Adept, and the fact above detailed is set forth in many publications and letters of authentic force.

Mr. Dolatram picks up the expression "brother Franklin." I never heard, nor ever said, that Franklin was a Theosophist. He was a Freemason, and therefore a "brother," so was Washington and also Jefferson. A sincere mason will be a just man who reveres liberty and abhors a tyrant.

As Krishna says in the Bhagavad Gita of himself, we may hear the Adept saying: "I am manifested in every age for the purpose of restoring duty and destroying evil doing."

EX ASIATIC.

### ESOTERIC BUDDHISM AND HINDUISM.

I SHALL be deeply obliged to you by your giving publication in your journal to the following observations suggested by a perusal of Mr. Sinnett's "Esoteric Buddhism." I think they fairly represent the views of many a Hindu Theosophist on the subject.

According to the author the book contains the teachings of the Himalayan Mahatmas, communicated to him under exceptional circumstances by means of letters transmitted to him mostly by occult means in response to certain questions put by him at random on scientific subjects. They have been arranged and presented in a systematic form suited to a scientific treatment of the subject by the author himself from the apparently meagre materials supplied to him by MSS. in the handwriting of the Rishis, so that his work may be compared to a lively portrait got up and finished from the bare outlines hastily drawn by a master artist.

The author further states that these teachings do not belong to any particular creed or faith, but embody the universal truths common to all religious systems alike, revealed under ordinary circumstances only to regular initiated disciples, and thus sacredly guarded from generation to generation from the unsympathetic masses. Under such circumstances there is not much reason to believe that the Mahatmas themselves have especially thought it proper to identify these doctrines with any creed or religion, since they have no special predilections whatever to any particular form of faith. The selection of the title of the book and of the peculiar phraseology adopted in it to express these eternal and fundamental truths, must therefore have been the result of Mr. Sinnett's own choice, and his previous acquaintance with Buddhism and Buddhist scriptures must have had a great deal to do with it. Why Mr. Sinnett should have considered the system of Esoteric Science and Philosophy treated of in his book to be more closely allied to Buddhism than Hinduism is not very clear, unless the following passage extracted from the preface to his work be considered to throw some light upon the alleged superiority of exoteric Buddhism to exoteric Hinduism:—

"Exoteric Buddhism is in closer union with the esoteric doctrine than any other popular ancient creed."

Now by crediting exoteric Buddhism with greater proximity to the esoteric doctrine than any other ancient religion, Mr. Sinnett must have meant either of two things, (1) the moral, religious or spiritual development of the great mass of religious votaries, or (2) the religious creed embodied in the popular sacred literature. Now on the former supposition it may be safely asserted (not to speak of the fact that the Hindus are unlike any other people in the world, Christian or Buddhist, in being strictly a vegetarian people) that popular Hindu notions of man's destiny after death and other problems having to do with the mysteries of existence, embody to a great extent the doctrines propounded in "Exoteric Buddhism," and are thus calculated to strengthen the moral propensity of any people who are familiar with them. It is only when these beliefs had to undergo a terrible wreck at the hands of western education and a variety of other circumstances, that their influence came to be less felt, when, thanks to our revered Mahatmas, the Theosophical Society began to shed its beneficial influence as the saviour of Hindu Society and nationality. And the popular wisdom of the majority of the Hindus to this day is more or less tinged with the esoteric doctrines taught in Mr. Sinnett's book misnamed "Esoteric Buddhism," while there is not a single hamlet or village in the whole of India, in which people are not more or less acquainted with the sublime tenets of the Vedanta Philosophy, notwithstanding the frequent onslaught of them by Missionary bodies and other destructive agencies. The effects of Karma in the next birth, the enjoyment of its fruits, good or evil, in a subjective or spiritual state of existence prior to the reincarnation of the spiritual monad in this or any other world, the loitering of the unsatisfied souls or human shells in the earth (kāmāloka), the pralaye and manvantaric periods, the seven or rather fourteen rounds of humanity in this planet, the existence of other worlds besides the one we inhabit and of other states of existence, the spiritual constitution of man and the descending or incarnation of the Planetary Beings or Guardian spirits of the world from time to time to preserve the spiritual wisdom from becoming extinct in the world, and many other subjects entirely untouched in "Esoteric Buddhism," are not only intelligible, but are even familiar to a great many Hindus, floating even in ordinary colloquial language under names different from those made use of by the author of "Esoteric Buddhism." As many close observers of Hindu and Brahmanical habits of thinking of the present day will sufficiently testify to this fact, it is useless to dilate upon it any more.

On the second supposition, however, by taking the word "exoteric" to refer to the popular religious literature, it may be maintained, without any fear of contradiction, that all or nearly all the Hindu sacred books contain the very essence of esoteric truths. And considering that the author frequently repeats the statement that he does not lay claim to Oriental scholarship, the reason is not evident why he should regard exoteric Buddhism as *more esoteric* than any other ancient Eastern religion. Perhaps it may after all only indicate that he has too much modesty to aspire to the coveted distinction of an Oriental scholar or he might have greater acquaintance with the exoteric doctrines of Buddhism than with those of Hinduism, and has taken greater pains in studying and getting information about exoteric Buddhist writings. Hindu sacred writings, on the other hand, from the Vedas to the Purānas, contain almost all the spiritual truths that the Mahatmas have revealed. To avoid any ground for misapprehension on the part of my brethren, I have respectfully to submit that I do not belong to that class of shallow-minded critics who, in a spirit of intolerant bigotry, accuse the Founders of the Theosophical Society of partiality to Buddhism, without feeling grateful for the inestimable blessings which Theosophy has already conferred upon India during so short a period, by infusing a spirit of patriotism into the hearts of its people, and by uniting men of diverse races and creeds in bonds of brotherly sympathy. Neither is it my intention to dispute the truth of the doctrines themselves, or the fact of their having emanated from the sacred source from which they are professed to have been inspired. In fact there is nothing to be questioned in the doctrines so ably and scientifically expounded by the author, which are held sacred both by Hindus and Buddhists, for they form but a portion, and not even the greater portion of that

perfect system of Esoteric Science, which cannot be claimed to have been the exclusive possession of any religious system in particular, but which is identical with the Wisdom-Religion of antiquity, so often referred to in Theosophical writings as the common foundation of all religions. This humble paper is only meant as a protest against Mr. Sinnett's attempt to identify the Esoteric Doctrine in the keeping of the Great Himalayan Teachers with any exoteric creed, however much favored of him. That such an identification is against the whole tenor and aims of the teachings of the *Theosophist*, is evident from the following editorial note (Vide March *Theosophist*, p. 150) which is worthy of careful consideration:—

"Surely, without in any way lowering down the Christ system, or even the *ideal* Christ, we can say what is but too easy of proof, that, properly speaking, there is no 'esoteric Christianity,' no more than there is esoteric Hinduism, Buddhism or any other 'ism.' We know of one Esoteric Doctrine—the universal secret Wisdom-Religion of old. The latter embraces every one of the great creeds of the antiquity, while none of these can boast of having it in its entirety. Our mission is to gather all these scattered rays, bring them back to one focus, and thus help those who will come after us to unveil some day the glorious sun of Truth. Only humanity must be prepared for it—lest it should be blinded by the unexpected splendour. The true Theosophist, he who works for the sake of truth—not for his own self and personal predilections—ought to respect every religious system—*pander to none.*"

What the profound and respected Editor in the above passage affirms with respect to partiality to any religious system in general and Esoteric Christianity in particular, is even more pertinent when applied to Mr. Sinnett's undue partiality, if not pandering, to the Buddhist religion. Substitute in the preceding quotation "Buddhism" for "Christianity" and *vice versa*, and it exactly conveys the force of my criticism. Mr. Sinnett is at perfect liberty to explain his Esoteric Buddhism, as any Theosophist is to explain the religion which he thinks to be the best. And it will be quite unjust on my part to find fault with Mr. Sinnett on the score of his inquiring into the sublime truths of Buddhism and setting forth their transcendental value before the world, *as his own individual opinion*; but I am fully confident that I am not one inch deviating from the Theosophical programme, when I charge him with having interpreted the teachings of the Great Himalayan brothers as supporting one form of faith in preference to another. Buddhism is not of very ancient growth. It is professedly an offspring of Hinduism, and one that was introduced into the world in comparatively recent times by Lord Buddha. Lord Buddha, according to popular Hindu tradition and literature, is an Avatar (Planetary spirit?) of Vishnu. His venerable name is chiefly associated with having taught mankind the principle of benevolence to all sentience, in fact, Universal Brotherhood in its widest sense. The Hindus have no idea of his having taught the mysterious doctrines embodied in Mr. Sinnett's work. His mission was to raise the moral status of the masses of the Society to whom he accordingly addressed himself. Perhaps he might have taught the secret doctrines to the inner section of his disciples, as Christ did, who is said to have spoken to his pupils in parables. The works of Sankarācharya, Ramanujacharya and Madhvacharya, do not recognise Buddhism as having been associated with these sublime doctrines, but discuss some of the tenets of the Buddhāchāryas or disciples of Buddha, such as Yogachara, Mādhyamika, &c. And as there is no religion in the world which has not some portion of 'divine truth' in it, the mere fact of the Buddhist religion having a core of solid truth underlying it, would not entitle one to say that *this* is the religion which the great occult teachers of the Himalayas have so long and so zealously guarded. Hindu students of Occultism will be much benefited if the esoteric truths are explained and illustrated by the familiar phraseology of their own Sastras, the works of their greatest Mahatmas. For Mr. Sinnett has positively obscured his work by using a phraseology quite unheard of hitherto, such as Devachan, Avitchi, Dhyan Chohans, &c., which are not found in the writings of the greatest Mahatmas. Nor do I wish that the esoteric doctrines should be exclusively claimed for Hinduism in preference to Buddhism. On the other hand, Sanskrit being the language in which these

ideas have been invariably expressed from time immemorial, there is no use in effecting a regular linguistic confusion of names by mingling together such terms as Devāchan, Dhyan Chohans, &c., with Karma, Pralaya, Manvantara and other well established names. It is therefore highly desirable that the ideas of "Esoteric Buddhism" should be definitely transferred to the Vedic and Vedantic cosmogony of Vedavyasa. For instance, the seven planetary systems may refer to (1) the seven planets of astrology, (2) the seven Locas भूः, भुवः, सुवः, महः, जनः, तपः, सत्यः, (3) the seven dvipas, or (4) the seven worlds अतल, सुतल, वितल, रसातल, तलातल, महातल, पाताल, &c. The Dhyan Chohans may mean the Gods, the Demi-gods, the Supta Rishis, the Adityas or Suryas, the Pitris, the Rudras, the Vasus, the Manus, the Prajapatis, the Lokapalas or Dikpalas, or the 49 Maruts, or all of these combined. Or they might correspond to the 33 crores of divine beings of the Puranic Literature. Again, the septenary constitution is utterly obscure. It is not certain whether it refers to the seven classes of *Tattvas*, such as Mahat, Tanmitra, Ahankara, &c., of the Sankhya Philosophy of Kapila, or to the *panchakosus* or five envelopes of the soul, viz., अन्नमय, प्राणमय, मनोमय, विज्ञानमय, आनन्दमय, explained at length in the Brahmanandavalli of the Taittiriya Upanishad. In the same way many other doctrines of Esoteric Buddhism may be variously interpreted, and no light will be thrown on any of them unless it is clearly explained to what terms of Vedic cosmogony they respectively refer.

In conclusion, I have respectfully to suggest that a great boon will be conferred on the Hindu section of the Theosophical Society if the system of Esoteric Science and Philosophy, propounded in such obscure phraseology in Mr. Sinnett's book, be explained and interpreted in your Magazine, by adopting terms from the works of Vedavyasa, Sankara Charya and other great Mahatmas and Rishis, for the Hindu Theosophists to ponder over the striking coincidences of the teachings of their Sastras, with the identical teachings of the great and illustrious Mahatmas of the Himavat.

A BRAHMAN THEOSOPHIST.

TREVANDRUM, }  
17th March 1884. }

NOTE.—We print the above letter as it expresses in courteous language and in an able manner the views of a large number of our Hindu brothers. At the same time it must be stated that the name of *Esoteric Buddhism* was given to Mr. Sinnett's latest publication, not because the doctrine propounded therein is meant to be specially identified with any particular form of Faith, but because *Buddhism* means the doctrine of the *Buddhas*, the Wise, i.e., the WISDOM-RELIGION. At least that was the understanding on which the name was permitted to be used. We have now only to make one remark in regard to what our correspondent says concerning *Esoteric Hinduism*. The Hindus have devoted ages to a study of religious problems. Hence all possible phases of thought are propounded by different schools. Extreme materialists, positivists, theists, dualists, non-dualists, &c. &c., can, one and all, quote some ancient authority or other in their favour. Hence it is extremely difficult to say whether exoteric Hinduism is nearer the Esoteric Doctrine than any other Faith. One can say that a particular form of Hinduism approaches the Occult Doctrine much nearer than any other; and that is all. We must say a few words more. Although the book of Mr. Sinnett employs a Buddhistic phraseology, our correspondent must have noticed that the *Theosophist* almost invariably uses the Vedantic form of expression. Thus readers of the Theosophic literature will see that, although the two Faiths may use different phraseology, the ideas underlying the same are identical.

D. K. M

We are in a position to state that Mr. Sinnett never intended to maintain that Buddhism, as popularly conceived, is the nearest approach ever made to the ancient Wisdom-Religion. His assertion simply means that the Tibetan form of Esoteric Buddhism is in closer connection at present with the Esoteric Doctrine than any other popular religion on account of the presence of the great Himalayan Brotherhood in Tibet, and their constant guidance, care and supervision. The name given to Mr. Sinnett's book will not be misleading or objectionable when the close identity between the doctrines therein expounded and those of the ancient Rishis of India is clearly perceived. As the writer of the foregoing article seems to be in a state of doubt as to the position occupied by the septenary constitution of man as expounded by Mr. Sinnett, in the Aryan Hindu

Occult System, we shall herein below state in a tabular form corresponding principles recognized by the Vedantic teachers:—

Classification in Esoteric Buddhism.	Vedantic classification.	Classification in Tharaka Raja Yoga.
(1.) Sthula sarira.	Annamaya kosa.	Sthulopadhi.
(2.) Prana.	Pranamaya kosa.	
(3.) The vehicle of Prana.		
(4.) Kama rupa.	Manomaya kosa.	Sukshmapadhi.
(5.) Mind { (a) Volitions & feelings, &c. (b) Vignanam.		
(6.) Spiritual Soul.	Anandamaya kosa	Karanopadhi.
(7.) Atma.	Atma.	Atma.

From the foregoing table it will be seen that the 3rd principle in the Buddhist classification is not separately mentioned in the Vedantic division as it is merely the vehicle of prana. It will also be seen that the 4th principle is included in the 3rd kosa, as the said principle is but the vehicle of will power which is but an energy of the mind. It must also be noticed that Vignanamayakosa is considered to be distinct from Manomayakosa, as a division is made after death between the lower part of the mind, as it were, which has a closer affinity with the 4th principle than with the sixth and its higher part, which attaches itself to the latter, and which is in fact the basis for the higher spiritual individuality of man.

We may also here point out to our readers that the classification mentioned in the last column is for all practical purposes connected with Raja Yoga, the best and simplest. Though there are 7 principles in man, there are but 3 distinct Upadhis, in each of which his *Atma* may work independently of the rest. These three Upadhis can be separated by an adept without killing himself. He cannot separate the 7 principles from each other without destroying his constitution.—T. S.

THEOSOPHY AND CHRISTIANITY.

I REGRET to see that "An American Buddhist" finds, in some humble sentences of mine regarding Theosophy, a misconception of the meaning of its name. Ill defined terms are the cause of so much confusion of thought, that disciples of truth must be always thankful for correction of them. In saying that Theosophy seeks to develop the power of spiritual vision, I think I owned it to be Light, while holding that Christianity manifests a tempered radiance of glory which is satisfaction for sight, but, in defining Theosophy as "search for divine wisdom" merely, I hasten to own that I failed to express its full claims. While writing the phrase, I had in my mind the latter half of a definition given by Colonel Olcott in his letter to the *Epiphany* of Sept. 22nd. "Theosophia is 'divine' wisdom, I believe, and a Theosophist one engaged in its research," and I perceive that my phrase should rather have stood—Theosophists search for wisdom; Christians hold themselves incorporate in its very Being.

But while revealing to me the inadequacy of my definition, the critic demands an explanation of the meaning attached by myself to the term Christianity. He rightly argues that by that wide name I defined no separate portion of the church universal, of which each truly incorporate branch performs, we are taught, the diverse functions necessary for the well-being of the whole! But in the quotation by which he would define my meaning as "the doctrines and precepts taught by Jesus Christ," I beg to explain that he falls very short of what I meant.

Christianity, or the Holy Catholic Church, is the mystical "body of Christ," and as such I hold it to be the developing expression throughout earth of that power of life which is the true Theosophia—the wisdom of God. The terms, if I mistake not, stand to each other in the relation of cause and effect.

This mystical corporation claims to be in itself a living and growing development of Truth, whose Head is that Holy One whereby vision and audience and speech with the Infinite grow possible and the human and divine are atoned in one. The thoughtful author of "Life after Death" teaches that "spirits united by their mutual possession of some element or idea of the true, the beautiful, or the good in its eternal purity, will remain united for ever, sharing for ever the same spiritual property. In the same measure, therefore, as the higher spirits comprehend the eternal ideas, they will grow together in larger spiritual organisms; thus spiritual world

in its perfection, is not a simple gathering together of spirits, but it may be likened to a living tree of spirits with its roots in the earth and its crown reaching throughout the heavens and this sacred union of the living and the dead with the one Head in the one body through the one spirit, was my meaning of the term Christianity; the mystical manifestation of the Lord Christ, informed with His mind, instinct with his spirit, animate with the eternal life whereby he lived, and whereof doctrine and precepts, although emanating from himself and fundamentally necessary to its constitution, are but the bare organism that sustain it.

Would that unprejudiced seekers of the True would study Christianity in the pure thought of the mighty medium St. Paul, of its initiated teacher or of its divine Founder, as well as in its uncomprehending and noisy opponents. Then surely many must own that "pure Christianity divested of all extraneous matter" is, in the words of the critic, "nothing else but pure Theosophy," or, in other words, that its life is the "wisdom of God," and that "the real founder of Christianity cannot have been anything else but a being full of divine wisdom," which is surely manifestation of the supreme.

"An American Buddhist" concedes that Theosophy, or divine wisdom, is the underlying life of pure Christianity, but we submit that it is a misconception to suppose that Christians are willing to extract from the sacred body its animating principle, the very Sophia of its logos, its saviour from spiritual death, and to cling to its garb alone. Take away from the Holy church the element of Divine Wisdom, which is its very breath, and nothing vital would survive; and wherefore are we supposed to desire it?

No Christian is, at heart, content to cling to earthly trappings, rather than to the pure beauty of the divine form which is soul's legitimate expression.

Yet Christianity teaches that forceful spiritual energies must develop form, whereby they find expression, and it is a deep philosophical truth which announces that unto earth a child is born, its form Humanity, its head Emmanuel Christ, the power of God and the wisdom of God.

Christian faith is spiritual perception of that mystical corporate life, developing in earth's midst as the negative principle at one with her Lord and Head, the positive power in the higher spiritual plane, through whom is communicated the eternal life, which is the knowledge of God.

And, if our claims for the Church of Christ seem too wide, we can but appeal to facts; cast our glances across the continents, to Australia, America, Europe, South Africa, and see how, through five hundred year's union to the numerically stronger factor for Truth, her members evidence a vital power of thought, of energy, and of endeavour which attest to energy of life.

The divisions of Christendom, so long as they vitiate the pure beauty of love, wherein alone is the vision of the eternal, are a most true cause of offence, but it must be remembered that life implies friction, sadly as such excrescences militate against the perfection of its form, there is nevertheless a sign of the vigour of the life, which throws out the offending impurity, rather than allow it to stunt its growth or stifle it in the uniformity of death. Dead pebbles on the seashore, as Robertson long ago taught, manifest uniformity but life implies variety in unity. Nevertheless when the churches are no more a religious body, pure Christianity will prevail, for it recognises but one Holy Church as essential Truth, to whose development the present disunited members tend. It is, I humbly submit, a mistake to say that "the intelligent classes," in England at least, "have retired in disgust from the arena of controversy," except so far as their close assimilation of religious thought begins to obliterate the arena itself. Men everywhere, I think, begin to perceive that Truth is wider than they thought. Verily not intellectual reasoning but spiritual wisdom is the indwelling impulse that leads to Truth,—that way which is life, the "Christ in us, the hope of glory." If it be true that to understand what Theosophy means is to become a Theosophist, to be incorporate in the mystery of Christ's spiritual body,—His energising Karma form contains promise of growth in spiritual life, not limited to the understanding, although corroborated by reason and depending for audience, for vision, for speech with the supreme, not on our own individual powers alone, but as quickened by the power of the mystical body, wherein we dwell, nourished and cleansed by the energy of its sacred coursing life power, and that indwelling life is, if

I mistake not, the Light and the Theosophy of Theosophists, which if they care to search they will find expressed in Christianity.

E. C.

*Note*.—We have nothing of importance to object to the above letter. If all "Christians" would define the term "Christianity" in the same manner as E. C., in that case the "Christians," instead of opposing the "Theosophists," would unite and co-operate with them, because a true and enlightened Christian, or a true and enlightened Brahmin, or Jew, or Parsee, or member of any other church, if he seeks for the truth, unhampered by superstition and fear, necessarily becomes a Theosophist; because there can be only one truth; and whether that one truth of light is tinted by the color of the ray of light coming from Buddha or Christ, or Confucius or Sankaracharya, makes no essential difference. But unfortunately the majority of "Christians" have an entirely different conception of the term "Christianity." They believe Christianity to mean a certain set of church-dogmas and ceremonies, at the head of which stands a personal saviour, who saves them by vicarious atonement, if they will accept a certain proposed "plan of salvation." Those Christians refuse to look behind the absurdities of their own myths and allegories, and prefer to take them in their literal sense. It is those "Christians" that belittle and calumniate other religious systems, and desire to "convert" better and more enlightened men and women to their narrow creeds. It is only the superstitions and the bigotry of nominal Christians, that we contend against; but pure Christianity, enlightened by wisdom, is nothing else but Theosophy.

To show that "Christians" generally have a different conception of the word "Christianity," we append the following from the *Christian World*. (Jan 11):—

#### DISCARDING A MISSIONARY.

On Monday last the Committee of the Church Missionary Society came to the resolution of expelling from their employment one of the ablest and most useful missionaries in their service in consequence of his public adoption of the Doctrine of Life in Christ, which involves the denial of inherent immortality, and of the doctrine of endless misery. Mr. Dening has embraced these views after long and careful study of the questions concerned, and in full experience of their bearing on the faith of Buddhists and Confucianists. The Committee required his presence at home, in order to give an account of his change of belief. Leaving his wife and family on the other side of the globe, he returned to England, to learn within a fortnight, and without a hearing before the General Committee, that the Church Missionary Society will tolerate no teaching in its stations among the heathen, except that of natural immortality, and the endless torments of the unsaved. Mr. Dening has laboured for ten years in Japan, has translated works such as "Mozley on Miracles," into Japanese, and has gained a stronghold upon native scholars of the upper classes, as well as on the common people. It now remains only for Mr. Dening to make an appeal to the Christian public to enable him to continue his work in Japan.

## REVIEWS.

(Concluded from the last Number.)

### LA LINGUISTIQUE DÉVOILÉE.

BY M. L. LEVY-BING.

(Third Notice.)

Eriopoles, P. T. S.

PART III.

Now let us discuss how the explanation is sought of the hitherto puzzling coincidences of Aryan with Semitic roots, not to speak of the coincidences or similarities of words, for our science is extremely chary in the acceptance of them, as they are more often fortuitous and accidental than not.

This discussion leads us to a higher plane of research—a grander and therefore more difficult field to work in—namely, that of the Origin of Language in general as an instrument of human thought. Various have been the theories propounded by the devotees of our science, and as this subject trenches upon the domain of metaphysics—controversial battles have been many and arduous, as some of the best thinkers of the age are the belligerents with their armies of followers ranged against one another in philosophical combat, in no way devoid of interest to the students of philosophy and philology in all their bearings. It would be almost out of place in this contribution to enumerate and give

a short sketch even of the various theories of the origin of language; but there is one which I should like to dwell upon at some length as being the most reasonable and acceptable, and already becoming so far successful as to attract many a deserter from the opposing camps. It is the theory of the present leading school of German philology as represented by Heyse in his "System der Sprachwissenschaft" (System of Speech-science i. e., Philology). The English exponent of this theory in England is Canon Farrar, whose invaluable book "Chapters on Language," is a lucid and masterly treatment of the theory in question, a succinct analysis of which would, I trust, be not out of place here in our enquiries.

According to this theory, which completely discards the idea of Language being a gift of God, directly imparted to our "first parents," man is endowed with the faculty of speech just as he is endowed with other faculties or senses—but of a higher and more perfect order than the brutes from which he has evolved. This superiority he owes to the perfection and pliability of his vocal organs, and to their extreme adaptability to the requirements of his mundane wants. Armed with these implements and with the faculty of imitation which plays a most significant and useful part in all that concerns humanity from its very infancy upwards, human speech enters the path of development, and Language is the result. It then becomes, in time, of great use to man in the easy intercommunication and exchange of his thoughts, thus accentuating the differentiation that has been progressing between him and his immediate ancestors—or, as some believe, his collateral cousins, the Anthropoid apes. Now three things play an important part, according to Heyse, in the formation of Language. These are:—

1. Interjections.—These are first used as signs to express sudden emotions and are natural involuntary cries. Being so used for some time, by the law of association the sound recalls the feeling to the mind. Eventually by taking a farther step the sound begins to signify that feeling and rises to the dignity of a word or root.

2. But there are other Interjections which differ from the former in not being used as the former are in "a concentrated soliloquy" (to use Farrar's words) beginning and ending with the utterer. They are sounds which are used to convey a meaning to others in the way of a desire or command like *st! ps! pshaw! hist! pooh! &c., &c.* These are called vocal gestures by Heyse in his expressive mother-tongue, the German, *Lautgeherden*, literally sound-gestures, or *Begehrungs laute* or Desire-sounds.

3. Onomatopœia.—This is the method of forming words by imitative sounds. A sound is perceived and reproduced and gives to the Intellect "a fixed mark of the object perceived." In process of time when this imitative natural sound is firmly held as a sign of, and then as a name for, the representation, it becomes a word, and this method is onomatopœia.

These then are the principal factors in the formation of human language, and as the last, viz., Onomatopœias are by far the most numerous in all primitive languages, this theory is called the Onomatopœic Theory.\* Professor Max-Müller

\* To the speculative student of Occult Philosophy, I doubt not but that the Onomatopœic Theory of the origin of Language will be acceptable. It is the distinguishing feature of all our speculative men of science, especially in this age of freedom of thought, to soar higher and higher into the origin of all that concerns Humanity. But their adventurous flight is unfortunately impeded by their being handicapped by the bugbears of their methods of research, the imperfection and inadequateness of which have yet to be removed by methods that can only be supplied by Occultism. This they wantonly and recklessly ignore or are helplessly innocent of. Noise or external natural sounds being the very "Fons et origo" of the Onomatopœic Theory, Occultism would show them that there are many more sounds than "what meet the ear" physical. These sounds are the products of the ethereal and highly subtle vibrations of the Universal *Akash* of the Occultists that can only be perceived by the trained ear of the "clair-audient" Chelas and Adepts, and therefore of the progenitors of the human race whose psychic clairaudient powers far transcended those audient and consequently imperfect powers which we are at present endowed with. These primitive Progenitors had therefore inexhaustible materials from which they could frame Language, for to them everything in nature was sonorous, ringing, speaking in no subdued accents. Nay more—even the thought-processes, cerebral, intellectual, must have emitted no uncertain sounds easily audible to their supremely sensitive auditory nerves. Hence it is that the higher Chelas and our illustrious Gurus are great thought-readers. I have indulged in these speculations, solely because I think they are confirmatory of the Onomatopœic Theory which has yet to win its spurs to merit acceptance at the hands of all philological scholars.

who has done more than any man living to popularize the science of Language—an exotic if I may say so from his own metaphysical Fatherland—in England, the country of his adoption, opposed this theory at first and warmly rejected it as being inadequate to prove the origin of linguistic phenomena. But he has in his later lectures gradually yet imperceptibly veered round, and although not actually adopting it in all its integrity, has, in not a few places, given it a greater importance and weight than he was inclined to do at first. This change of front has been clearly demonstrated by Canon Farrar in his chapters on Language. M. Levy-Bing cannot but adopt this theory, as his pro-Semitic predilections must compel him to do so almost instinctively, for the Semitic languages, being more primitive in their structure, and therefore less developed in the scale of linguistic growth than the Aryan languages, are extremely onomatopœic in their roots and verbal forms. This fact again does him yeoman's service, and he is never tired of citing it as an additional argument *more suo* to prove that the Aryan speech was derived from the Semitic. But he seems to forget, or rather, I cannot help saying with all due deference to his great learning, to advisedly ignore the fact that if Onomatopœias play such an important role in the formation of language, it is but natural and easy to account for the similarities and coincidences which he has taken so much pains to fish out, between Aryan and Semitic roots and words. My humble idea is that if a Chinaman well up in the morphology of the Chinese—a language which is neither Aryan nor Semitic—were to deliberately sit down and use M. Levy-Bing's method of investigation, faulty and illogical as it has been shown above, he would no doubt prove in his own way that both the Aryan and the Semitic families were derived from his favourite Chinese. Nay, he would go further and more safely than M. Levy-Bing by asserting that the characters he uses are but slightly modified hieroglyphics or picture writings, and are therefore more primitive than the Phœnician. What would M. Levy-Bing say if he—our hypothetical sinologue—were to draw the same conclusions with respect to his language as he himself has done with respect to his favourite Phœnician *Credat Judæus non ego*.

At this stage of our enquiry it would not be amiss, were I to give the readers a few specimens of etymological curiosities—or rather monstrosities which he has with his unwieldy and clumsy hammer beaten out on his Phœnician anvil with so much ado. We shall only pick but a very few of his specimens out of this Semitic curiosity-shop, and hold them up for the edification and instruction of the numerous readers of this journal. Out of this congeries of savoury philological polyglott Pot-pourris let us take the Sanskrit word *Devanagari*—the designation recognized of the Sanskrit characters very commonly used in this country—which M. Levy-Bing dissects with his Phœnician scalpel with all the zeal of a Linguistic vivisectionist.

The word *Devanagari* he maintains consists of the essential parts *Deva, na, ga*. *Deva* proceeds from a Semitic root *dae*, meaning to fly, to cut the air, to soar, to hover. He then remarks that the word *div* or *diva* signifies in Sanskrit the air, that is to say, the space in which birds fly, soar or hover; and compares the extended meaning to the Greek *Zeus, dios*, which also signify the sky, the air, and to the Latin idiomatic expression *sub-dio*, which he believes is equivalent to *en plain air*, in plain air to suit his theory, but which would rather mean "in broad day light." He then quotes four texts from the Jewish Bible, in which the root *dae* has only the signification of flying or hovering on wings. He, in the face of all well-known opinions, thinks that the Aryan root *div*, to shine, has only an extended or rather derived signification for the Indians raised themselves from the idea of air to that of ethereal light, the Empyrean, the luminous region. They soared still higher, he says, and *dev* was made to mean God. The second element *na* he derives from a Semitic root *naa*, meaning to refuse, to annul, to annihilate. The third element *ga* he traces to the Semitic root *gal* or *ga*, meaning elevation, growth, and maintains afterwards with no small modicum of obscurity that these significations are correlated with the idea of wandering, going to and fro, also the idea of leading and conducting. *Naga*, he then says, is something immobile, and as a consequence it has the signification of a mountain, a tree, a city and a citizen, and then of something that is polished or civilized. This idea is so

far generalised by the Indians, he says, that in Sanskrit it means writing and even reading too—I suppose as a mark of civilization. He then self-complacently laughs at the clumsiness of the Indian in forging such a laborious expression to designate his system of writing. This overstraining, not mixed with a deal of ratiocinative obscurity, would, I venture to believe, make any Sanskrit or philological scholar creep out of his skin, to say the least of it, either through sheer vexation or through mere bewilderment.

In his chapter on the discovery of the Sanskrit, which no doubt is a red flag to the equanimity of our author, he combats *inter alia* most unmercifully against the view which eminent philologists take of the Sanskrit alphabet as being highly scientific, and as being consonant with the “physiology of the human voice.” He believes that his Phœnician (he means Hebrew) alphabet, of not half the number of letters as the Sanskrit, is decidedly superior—an assertion unsupported by any argument or any proof or any illustration, raising almost a doubt in the mind of the intelligent reader as to the author’s familiarity, even in a small degree, with the Sanskrit alphabetical system. Although it would be unscientific to maintain, as I have heard some bigoted Shastris doing in this country, that the Sanskrit alphabet represents all the sounds of the human voice, yet a mere tyro in Sanskrit will be able to perceive without an elaborate effort how rich the alphabet is, and how adequate it is to represent the articulate sounds not only of the Sanskrit but also of many a language, European and Asiatic, whilst the pretensions of the Phœnician alphabet remind one of those of a gnat before an elephant as the Persians would say.

In the chapter devoted to the “Standard Alphabet” of Prof. Lepsius of Berlin, the author is still unfortunate in his assertions. This alphabet was invented by that eminent German *savant* as a convenient means of transcribing in Roman characters, with, of course, diacritical points, the sounds of the unwritten languages, chiefly African and American, and has been adopted by Christian missionaries and other pioneers of civilisation in savage countries. This alphabet which had been approved by a committee of German philologists, Bopp, J. Grimm and others, before its universal adoption, is disparagingly spoken of by M. Levy-Bing, as too cumbersome, as it unavoidably contains a hundred and eighty letters. But what does he propose as a substitute and as a solvent of all alphabetic difficulties? \* Of course, his Phœnician alphabet with modifications *en tres petit nombre*, very few indeed. As is usual with him he asks us to believe him without adducing a tittle of evidence or argument—an unscientific assertion highly reprehensible in a *savant* of great learning, as he no doubt is, and in an author who is never tired of using the word “scientific” for his methods. But to crown the whole he winds up this chapter by naively saying these words! “Neither the Israelites nor the Christians will be able to blame us for citing here a text from the old Testament, which tallies exactly with the object of this chapter.” He then quotes the following from Isaiah, lxvi. 19.

“The isles afar off that have not heard my (Jehovah’s) fame, neither have seen my glory, shall declare my glory to the Gentiles.”

He then proceeds to say that “thus the great prophet, in saying that the nations left strangers to civilization, would know the name and glory of God, appears to announce that some day the missionaries of God would come in contact with barbarians, would transcribe their diverse languages, and would be able to reveal to them the greatest truths. Isaiah elsewhere (xix v. 18) calls the sacred language, “*Sepelk Kenaen*, language of Canaan, *i. e.*, the Phœnician. “Above all he prophesied without doubt that this language of Canaan would be considered one day the best and the most suitable to communicate to the most distant nations “the word of God.” With the light vouchsafed unto us in these degenerate matter-of-fact days, I fancy that M. Levy-Bing shall have to wait long, and most probably have to wait in vain for this consummation, which he thinks is devoutly to be wished,—for this fulfilment of the obscure Jewish prophecy. Now I should like to ask any intelligent person whether these words appeal with even a mere shadow of success to the scientific instincts of a student of this blessed

\* To the curious student, it will be interesting to know that far surpassing in precision Dr. Lepsius’s Standard Alphabet,—a system devised by an Englishman, called Bells’ Visible Speech, that, as is said, accurately transcribes all and every sound that the human voice is capable of emitting.

Nineteenth Century, not to speak of the implied identity of Christianity—a “decaying and dying creed,” and of Judaism, an already obsolete and almost dead creed that originated from the worship of a tribal god, Jehovah or rather Javeh?

At this stage of our long, but I hope, not tedious, inquiry, it would be, I venture to think, interesting to the readers of this journal to see how the Semites get over the difficulty presented by the strange myth of the Tower of Babel and the confusion of Languages, and still continue to maintain the, to us, absurd allegation that it was the Hebrew which God taught Adam and Eve, “our first parents.” The Masorites,\* those Hebrew doctors who are known to Hebrew students for their exegetical zeal in determining with scrupulous care the purity of the Hebrew text of the Old Testament, have not failed to sweep this difficulty away with their ingenious broom from the dusty domain of Biblical interpretation. In our present case the text:—“And all the inhabitants of the earth were of one language,” (Genesis xi. 1)—is their *corpus vile*. The two Hebrew words for “one language” the numerical value† of whose letters is 409, are changed into two words *lason-ha-kadosh*, meaning “the Hebrew language,” as they think, the numerical value of the letters of the latter being also 409.

Now supposing for one moment that these learned doctors were right, without enquiring further into the plausibility of this ingenious exegesis, may I be allowed as a student of Occultism to indulge a little in a Theosophic speculation concerning the two words given above? They literally mean the “language of the Kadosh,” *i. e.* “the holy,” a name which the Hebrews as “the elect of God” may have applied to themselves in after ages for Kadosh “means holy,” as a fact borne out in Hebrew lexicons.‡ I therefore beg to suggest that that primitive language—the name of which I have learnt from the esteemed Editor of this journal, but has not yet been published—was and is the language of the *holy*, the immortals, the Dhyan Chohans, our Param Gurus. In connection with this subject I cannot resist the temptation of quoting the highly suggestive passage from Farrar’s Origin of Language which closes his book:—“If all men be hereafter of one speech, it can only be after they have arrived at a condition when knowledge has superseded the necessity of inquiry, when intention supplies the place of discovery, and certainty has been substituted for faith.”

As far as the science of philology can pronounce an opinion, we must infer that the familiar line will remain true henceforth as heretofore:—

“Polloi men thnetois glottai, mia’ d’ Athanatoisi.

Mortals have many languages, the immortals one alone.”

*Revenous à nos montous phœnicieus.*—It is highly amusing to find our author demolishing at one stroke, as if by a magician’s wand—the work of Bopp, Grimm, and other philological scholars—giants I was going to say—with reference to the origin and growth of the grammatical terminations used in the ancient and modern Aryan languages. The Mantras that M. Levy-Bing uses with his self-complacent self-confidence, are but a few Semitic words which he twists and otherwise manipulates in a manner highly original and unscientific. This ruthless onslaught on the honest work of really great men reminds one of the hallucinations of the celebrated hero of Spanish Romance running full tilt against a huge windmill, vainly imagining it to be a redoubtable army of warriors worthy his steel and lance. As his fanciful conclusions are of a piece with those similar ones already animadverted upon, I will deny myself the temptation of quoting instances. But the question arises in the mind of the reader as to whether this wonderful essay, after all the strange deductions of the author, has any value to the student of philology. I seriously cannot help saying that it has—the learned and talented writer,

\* From *masora*, a Hebrew word meaning *tradition*. These, besides fixing the text, counted and noted the number of verses, the words, and even the letters, all of which they looked upon as highly mystical. They had also other modes of interpretation of the sacred texts—not unknown to the students of the Kabala. Their Prototypes of the Alexandrian School, called the *Diakouastai*, treated the poems of Homer in the same fashion. See Farrar’s Families of Speech, p. 308. Note.

† For the lay student it may be mentioned that each letter in the Hebrew as well as in the Arabic and other Semitic languages has a numerical value. It was so in the Greek also. This is called by the Arabs the law of Abjad with which students of Hindustani and Persian in this country are familiar.

‡ Compare the Arabic “Kuds” which means Jerusalem, also called *beit-ul-mukaddas*, literally the “holy house.”

much as I differ from him, has not to my mind wasted his energies in vain. M. Levy-Bing has done a great service to the cause of Modern Philology, by insisting on the attention of students the existence of a variety of coincidences and similarities which exist side by side on both the Aryan and Semitic grounds, serving as landmarks to the future investigator in the still unexplored but still higher regions of Philology, where the two streams take their rise and flow on in one volume. To the student of Hebrew, on the other hand, this book will afford very valuable assistance in his studies, as he would find in it innumerable coincidences, whether fanciful or otherwise, which will serve him as so many "Aids to Memory"—mnemonical pegs, as it were, to hang the words or roots he may have to con in his daily progress.

I will conclude this review by translating from the original French a characteristic passage at the end of his book from a letter he writes to the Editor of the *Frankfurter Zeitung* (*Frankfort Times*), as a critique on an essay by a German *savant* on the relationship of Linguistics to Anthropology:—

"I believe, sir, that you belong to the race of the Semites; you must have been seized with astonishment and with grief at the news that more than one European nation has been suddenly overtaken by hatred recently against the Israelites. If it is religious fanaticism which lets loose (qui déchaîne) the Antisemites against us, they ought at least to have remembered that the founder of Christianity was a semite. But evidently we should find in this unmerited persecution a political and social reason, which, I believe, I ought not to speak of at this moment. I should rather like to say that my work—which restores to the Jewish nation the glory of having given to civilised nations all the creative elements of their diverse tongues, may commend itself to your favour, and I would particularly be flattered by obtaining your suffrage as well as your support in the eyes of your readers."

#### POSTHUMOUS HUMANITY.

BY ADOLPHE D'ASSIER.

(Reviewed and translated from the French.)

ABOUT fifty years ago the fall of meteoric stones (aerolithes) began to attract the attention of the scientists. Before that time they refused to believe in such "absurdities and superstitions," and it is well-known that Lavoisier peremptorily denied their existence, and proclaimed, in the name of the Academy of Sciences, the ominous sentence, which was to settle the disputed question for ever: "*No stones can fall from the sky, because there are no stones in the sky.*" In spite of this authoritative decree, and with little respect for the dignity of the Academy of Sciences of France, there fell on the 26th day of April in the year 1803 an enormous body from the sky. It fell near L'Aigle (Orne), burst with a great deal of noise, and its fragments covered more than 40 square kilometres of ground. Several thousand people witnessed that phenomenon, which occurred in plain day, the Academy could ignore the fact no longer, and they sent one of its members, Mr. Biat to investigate the matter. He went to the spot, returned with a bag full of samples, and proved to the Academy that stones can fall from the sky, although the professors said there were no stones in the sky. To save the reputation of the incredulous professors, Laplace produced calculations to show that it was the moon who was doing the mischief, and who by means of his volcanoes was bombarding the inoffensive earth with stones. By and bye it was found out that innumerable such stones were circulating around the earth, and to-day any one, who would deny their existence, would be laughed at for his ignorance.

We should suppose that a lesson like the above, which is by no means an isolated one, would have not been lost, and that scientists generally would be more careful in regard to expressing their opinions as to the possibility or impossibility of an occurrence; but such is not the case. Almost everybody has been told of or has himself heard and witnessed certain noises without any visible cause, that often occur in houses where a person has recently died; and the scientists, instead of investigating their causes, only deny the facts. The well established phenomena of haunted houses, stone-throwing, raps, and of the appearances of spectres and ghosts, refuse however to be disposed of in such a summary manner, and demand an investigation. The theory, that they are produced by the "spirits" of mortals, who, no matter

how well behaved and sober they may have been during life, after death suddenly become cranks and return from their state of bliss to scare their wives, friends and children into fits by playing foolish pranks and to pass away their time in tossing tables and spelling out messages, the stupidity of which is often undeniable, is more difficult to believe than the occurrence of the facts themselves. The author, therefore, after having convinced himself of the facts, went with an unbiased mind to investigate their true causes, and he found them to lie in a living but as yet only little known principle, which in certain cases and within certain limits is able to exhibit all the manifestations of an active force; a principle which is not only found in man but also a higher species of the animal creation. This principle represents not the *spirit* of the deceased, but his animal part, and this animal part is a natural result produced by the processes of life. The study of this principle leads us into an investigation of animal magnetism, and to an understanding of the physiological and moral nature of ghosts and apparitions. It brings those phenomena back to the realm of science and liberates mankind from the hallucinations of spiritualism.

There exists an almost unlimited amount of well authenticated facts, which prove the reality of such occurrences; and the book of Mr. Adolphe D'Assier is well supplied with such as have been selected to illustrate his explanations of these phenomena, but the limited space of a review renders it necessarily impossible to reproduce more than a few of those that appear the most remarkable, and as they all are very remarkable, such a selection becomes rather difficult from superabundance of material, from which to select.

One of the best known histories of that kind, is that of the Abbé Peyton, who died at Sentenac, and who afterwards was not only almost daily heard to make noises in the sacristy of the church, such as he used to make in taking snuff, opening wardrobes, moving furniture, &c.; but who was also frequently seen in plain day, reading his breviary, &c., and who was spoken to by various persons, however without eliciting an answer, and which persons, when they saw the apparition, were not influenced by fear or excitement; because at the time when they spoke to it, they had no intimation that they were talking to a ghost. There is one fact, however, very prominent in this as well as other similar histories, and which indicates that ghosts like to perform such actions, or perform them instinctively, as they have been accustomed to perform during life.

Sometimes the personality of the defunct is recognised by his manner of walking. Steps and other noises, sometimes of extraordinary violence, are heard in closed rooms; but if we open the door everything is quiet and in order. The "spiritual" papers are full of accounts of such facts, and most frequently they occur soon after the death of a person in or near the haunted locality, and they sometimes as suddenly cease as they began.

Very often these "ghosts" seem to like to amuse themselves by pulling the bed-clothes away from people that are lying in bed, whether asleep or awake, so that they have to be retained by force to keep the parties from being uncovered, to pass "materialized" hands over their faces, to touch people in different ways, etc. These manifestations occur usually at night, but also in day time; sometimes at regular intervals, sometimes irregular. Sometimes they last periodically for months and even for years, and sometimes they cease suddenly after the compliance with a certain wish of their invisible producer.

A young man who was very fond of arms, and who had a great collection of swords, etc., became insane, was removed from home and died in an asylum. On the night of his death, and on many subsequent nights, a great noise was heard, as if somebody in his room was amusing himself with fencing, swords were apparently thrown down with a clash, the tramping of feet was heard, and the people in the house became so accustomed to it that they ceased to take any notice of it, and simply said, whenever the noise began: "Here is the fool again." Whenever during the greatest noise the door of the room was opened, everything was found to be in order and all quiet, only to commence directly again.

Usually those "physical manifestations" take place only in the dark and cease immediately, when light is introduced upon the scene. The explanation of this we shall see further on.

Actual apparitions in the human shape are less frequent, still they sometimes occur either at the time or soon after the death of the person whom the apparition represents. The

following is told by Madame D..... "When I was a young girl, I slept with my older sister. One night we had just gone to bed and I blew out the light of the candle. The fire in the chimney was still glowing, and there before it, we saw a well-known priest sitting in a chair before the fire and warming his feet. Thinking I was hallucinated, I woke my sister, who saw the same apparition. We then screamed for help, but, when our father came, the apparition had disappeared, and the next morning we received news that the said priest had died during the night."

In such cases, distance seems to be of no consequence, and a young man who died in Africa was seen the same evening in Foix (France). Mr. Bonnetty saw one evening the apparition of a friend in America, who spoke to him and told him that he was about to die. The peculiar pattern of the waistcoat of the apparition attracted his attention, and when soon after the letters arrived, informing him of his friend's death, he inquired about that waistcoat and found that identical pattern.

These apparitions sometimes appear to us while we are awake, at other times when we are sleeping, and in the latter cases we are liable to believe them to be meaningless dreams, whose reality however may become established by subsequent events, such as the receipt of letters, etc. The reality of the existence of a posthumous personality is proved by the occurrence of thousands of such facts, occurring at all times and amongst all nations; and which we must try to explain. They evidently originate from the living personality of which they form, so to say, a copy or continuation, showing the form, shape, prejudices, inclinations and habits of the deceased person. Let us, therefore, see whether there is not in man a certain principle, which, when the vital forces leave the physical body, separates itself from the same and continues for a time the activity of the human personality?

Numerous facts attest the existence of such a principle. A woman who with her husband and child emigrated from Alsace to Rio de Janeiro fell sick on board of the ship. After having been for a while apparently without consciousness, she awoke and said to her husband: "I die contented; because I have just been at Rio de Janeiro and saw our old neighbour standing at the door of his house. I showed him our daughter and he consented to take care of her. When you arrive he will recognize her." She then died. At that time the neighbour in question was standing at the front of his door in Rio de Janeiro. To his surprise, he saw a woman with a child in her arm standing at the other side of the street, and intently gazing at him. He recognized in her the wife of his friend in Alsace, but not believing his eyes, he called one of his workmen, who also saw the woman, before she disappeared. When the ship arrived, he immediately recognized the child.

An English officer, returning from India, saw a stranger on board going from one cabin to another, looking into all and seeming disappointed. He told the Captain about it, who recognised, in the description of the stranger, his own father. When the Captain arrived in England, he was informed that his father had died; but that, on a certain day, corresponding with that of the occurrence on board, the patient had recovered from a delirium and said: "Where do you think I have been? I have been on board of the ship of which my son is commander. I have looked in all the state rooms, but could not find him in any."

On another steamer, a stranger was seen to write at the Captain's desk. The figure disappeared, but there were the written words: "Steer to the North-west." The Captain followed the advice from curiosity, and three hours afterwards he came in sight of an iceberg with the wreck of a ship from Quebec. Amongst the passengers of that wreck was the identical man whose figure had been seen writing, and the captain of the unfortunate ship said that three hours before, that man had been sleeping; but that, when he awoke, he said that they all would be saved. On comparison, the man's handwriting was found to be identical with that of the inscription in the steamer. In this case, that passenger, however, did not exactly remember what he had done during his sleep, but he said that the interior of the steamer looked familiar to him, although he never had been (physically) on board of the same. The remembrance of what has been done during the separation of the "double" is here indistinct and confused. These phenomena present the various stages from a simple dream up to the full and living appearance of the human form. These manifestations depend evidently on the

degree of moral energy, tension of the spirit towards a determined object, the physical constitution and the age of the man; and probably from other causes, which are as yet unknown to us. Some people remember exactly what has been going on during their trance, others have a dim recollection, and others again do not remember anything at all.

Jung Stilling tells of what happened to Baron de Zulya, chamberlain of the king of Sweden. The Baron came home late at night. As he arrived at the entrance of the park leading to his house, he was met by his father, who was dressed as usual and had a walking cane in his hand. They spoke together for a long time and went together to the house and to the bedroom. On entering the bedroom the baron saw his father in bed, undressed and in a deep sleep, while the apparition disappeared at the same time. When the father awoke and was informed of what had happened, he did not seem surprised, but said that such things had happened to him before.

In this case we see the human phantom endowed with the power of speech, while in the preceding one it was only able to write. This difference does not astonish us, if we consider the fact that such a phantom is continually in relation to the physical body from whence it is projected, and with which it is connected by a kind of fluidic communication. This fluid or force is at one end of the line required to keep the vital processes of the man in action, while at the other it produces the manifestation. Its maximum point is at the place from which it departs, it becomes weaker as the distance, in which it travels, increases, and after it passes over certain limits it becomes zero. The phantom of the father in the park, did not have to travel so far as that of the man on board of the steamer, and was therefore stronger; but a case is told in detail by Jung Stilling, where the phantom of a man in the neighborhood of Philadelphia went to London, found a sea captain in a certain coffeehouse, spoke with him, told him about the anxiety of his wife in America for his safety, and inquired of him when he intended to return. The man, after waking from his trance, told the astonished wife, who had seen him asleep all the time, of what had happened and reassured her, and, when her husband returned, he recognized in the man that stranger, with whom he had spoken in the coffee-house in London.

In the preceding cases a deep sleep is necessary to produce this separation of the "soul" from the body, but certain constitutions, who have a very refined constitution, can send their "souls" away at a distance without falling asleep. Such constitutions are rare, but Moses, Apollonius of Tyana, Simon Magus, Merlin, Swedenborg, Cagliostro and the Seeress of Prevorst are historical examples, and if any one will take the trouble to investigate, he will find many people in India and other places endowed with similar powers. The human phantom does not only possess legs and hands to act, eyes to see and a voice to speak, it also possesses all the other organs including a stomach, for it can drink a glass of water, and that water will pass into the stomach of the person from whom the phantom proceeds. There are several such cases known\*; and they prove that the phantom-body is the ethereal counterpart of the physical body, and stands in an intimate although invisible connection with the same. It is true that this seems to go against all known physical laws. We cannot understand how an aeriform or gaseous recipient can without breaking be the recipient of a heavy substance like water, and, what is still more perplexing, how such a heavy substance can be transported to a distance without any visible means of communication. The "fluidic" world obeys laws, which are not yet fully known to us, and which seem to belong to those which govern the rarefaction of matter; † but there are not wanting certain analogies in nature. We refer to waterspouts on the ocean, to the cord which attaches the child to the womb of the mother, etc. There is nowhere in nature a separation of continuity, the human phantom does not break its connection with the body, invisible links chain it to the source from whence it comes, and whatever happens at one end of that chain is felt at the other end. The "double" of a person can therefore under certain circumstances actually injure or benefit a person at a distance, or a person can injure or benefit another by acting on his or her "double," and an impartial and unprejudiced reading of the history of witchcraft and witchtrials will prove the truth of this assertion.

\* See the "Living Vampires and Vampirism of the Grave" in the April (1884) number of the "Theosophist."

† To understand them we must know the power of Will.

The body of a person and its double has often been seen at one and the same time and Robert Dale Owen gives several interesting accounts.

On one occasion forty-two young ladies in a boarding school at Neuvelke saw at the same time one of their number, Miss Emilie, walking around in the garden and gathering flowers, while at the next moment they saw her sitting in an arm chair in the room. They looked again into the garden, and there she was again; but they noticed that she seemed to be weak and suffering. Two girls, more courageous than the others, went up to that "double" and attempted to touch it. They felt a slight resistance, such as muslin or gauze would produce. One girl even passed through a part of the figure and the phantom disappeared afterwards gradually. This was repeated on several occasions, during a year and a half. The more distinct and apparently material the double seemed to be, the more the real person appeared suffering and feeble; but when the appearance of the double became weak and indistinct, the patient seemed to regain her strength. Emilie herself did not know anything about such a bicorporeity, and was informed of it by the other girls. She never saw her double herself; but her condition disquieted her parents and they took her home.

The action, which such a phantom-form can produce, and the resistance which it offers to the touch, prove that it is not simply an optical delusion or projection of light; but these circumstances give us an idea of the nature of its substance, and show that, far from being an ideal conception, it must be composed of material atoms; belonging however to a higher state of matter. We know that highly attenuated gases, such as Hydrogen, can pass through certain metals, and these phantoms glide through walls and closed doors. The double apparition of Emilie presents another important point. Her image was not produced suddenly but appeared gradually and grew stronger by degrees; and the stronger it grew, the more the real Emilie became weak.

The law, which causes this, is well-known in nature as the correlation of forces and the organic equilibrium. Where one organ grows abnormally, the others diminish proportionately in power. The existence of an invisible "magnetic" cord between the body of a person and its phantom cannot be reasonably doubted. If this cord breaks or is violently broken, the life in the physical body becomes extinct, the phantom becomes a separate entity, and instead of being only so to say the reflection or the counterpart of its living source, it becomes a posthumous phantom or a ghost.

Is the possession of an ethereal counterpart of our physical body a privilege belonging only to man, or does it belong to the entire animal kingdom? We believe it belongs to all, and our belief is based upon experiments and facts. The appearance of so called animal "spirits" at "spiritual seances" is nothing unusual; but the following instances render the matter still more plain: A young man went home one evening, when, passing by a field, he saw an ass grazing in the oats. He approached, took the ass by the halter and led him to the stable. As he opened the stable door, the animal disappeared before his eyes; and an inspection, in the morning, of the field of oats showed no visible sign of any nocturnal asinine visit whatever. Two custom-house officers were making their rounds one night when they saw at a short distance from the village a mule loaded with goods. They approached, but the mule ran away. Giving chase, they drove him into the village, not without awakening the villagers by their noise. They finally succeeded to drive him into a corner, but as they were about to lay their hands on him, mule and baggage disappeared into the air. In both cases, the night was clear and the men sober, and many other similar facts could be cited if our space would permit.

We have seen that the posthumous human phantom exhibits the habits, instincts and peculiarities of the man. The same may be said of animal phantoms. The ass grazes peacefully his imaginary oats, is patient enough to be led away, but when the stable door is opened and he is expected to enter into his prison, his asinine nature revolts and he disappears. The phantom of the mule acts like the living mule; and in both cases a little further investigation in the vicinity would probably have brought to light the body of an ass who recently died in the neighbourhood, and the carcass of a mule who dropped dead under his load in charge of some smugglers.

In certain cases, however, of which we shall speak further on, it appears that man's inner personality, according to its fluidic and elastic nature, and in consequence of some as yet unknown laws, can take bestial forms, and that when we are apparently in presence of a ghost of an animal, we may have a real case of lycantropy before us; in which case, however, its actions will differ from the habitual actions of the animal it represents.

The mineral and vegetable kingdoms have also their representatives in the phantom world, and the Seeress of Prevorst could perceive them at will, as well as the "doubles" of animals, and we may conclude that the possibility of a separation of any material thing from its ethereal counterpart, depends only on a knowledge of the laws which regulate the conditions under which they exist.

If we consider the attributes of these posthumous visitors, we find that they are the exact counterpart of the living body; that they can penetrate through walls, closed doors or cracks and keyholes; that they can in an almost incredibly short space of time traverse immense distances; and one attribute especially seems common to all, their aversion to light.

An eminent jurist, Alexander of Alexandria, writes: "In a haunted house in Rome we were annoyed every night by the appearance and noise of a hideous and entirely black spectre of menacing aspect, who seemed to want our assistance. No one before my arrival dared to live in that house. I took several friends with me, night came on, and I closed the door and tied it with a silken cord. I was lying on my bed awake and dressed and the light was burning. Suddenly I heard the spectre tapping at the door, trying to open it, and at the next moment, to my horror, I saw it come in through the cracks and clefts. As soon as it entered, it went gliding under my bed with a quick movement. My disciple, who was with me and saw it, was screaming in terror; but as I saw the door was still locked and tied, I tried to persuade myself that what I had seen was only the effect of my imagination. Just then a long and dark arm projected from under the bed towards the light, its fingers clutched the lamp and extinguished it, and at the next moment everything was in an uproar. Books, furniture, in fact everything in the room, was tumbled and turned over, the house resounded from the tumult and the wailings of the spectre, the neighbours were awakened by the noise and came with lights, and as they came we saw the spectre disappear through the door."\* Here we see a phantom with sufficient intelligence to use means to extinguish the light before exposing itself to its influence. Every one knows that light produces vibrations on the ether, and we believe that the ethereal body of the phantom becomes disintegrated by the action of light. During the day it may remain in the darkness of its tomb or in some other dark place, but even there diffused light may penetrate. The phantom can prolong its existence, but not prevent the end. Gradually the luminous, caloric or electric influences of space will dissipate the phantom, and its long agony is illustrated by the nature of the manifestations, which are at first strong, then become feeble, and finally die out, as the agents, which produced them, become reabsorbed into the cosmos.

The next curious circumstance in the appearance of ghosts is, that they are not always dressed in their grave clothes, but often in such clothes as they used to wear during life. But this fact becomes explainable, if we remember that the Seeress of Prevorst beheld in everything its material counterpart. Furthermore, these posthumous visitors often exhibit great grief or a desire for something, and by making noises they seem to wish to attract attention and to ask for assistance or sympathy; and the popular expression of "troubled souls" is perhaps a very proper and significant name.

One of the most remarkable things is the amount of force sometimes exhibited in these phenomena. Heavy stones are often hurled about, tables lifted and overthrown, etc. If the person has recently died and if the noises are confined to raps or tipplings of tables, the phenomenon might be explained by the fact that life does not always cease to exist at the moment when the heart ceases to beat, because certain organic forces continue their action, and some corpses that have been exhumed have shown a growth of hair and nails during the time they were interred; but after the person has been dead for weeks and months, another explanation is needed; there must be another reservoir of energy from which to draw force, and such a reservoir seems to exist in the bodies of the living, especially those of parents and

\* This was evidently an elementary.

friends. The Seeress of Prevorst ate very little, and, when asked, said that she drew strength from the bodies of those that came to see her, especially from her relatives, because their constitution was more congenial to her; and, in fact, such visitors, having stayed a few moments with the patient, often complained of feeling weak and faint.

One point seems very difficult to explain. The heavy stones thrown at people seldom produce any harm. They are often thrown with great force at windows without breaking the glass, etc., and the effects which they produce seem to contradict all the known laws of gravitation or mechanics; and often these missiles are invisible and are only recognised by the great noise which their fall produces. But if we remember that all objects, even stones, have their ethereal counterparts, we may suppose that, in some, especially the latter cases, it is the ethereal counterpart which is thrown, and which of course cannot hurt any one. The noise which results is often the acoustic effect produced by the throwing together of the ethereal counterparts of vessels and glassware. We hear the noise, run into the kitchen, expecting to see everything destroyed, but find everything in its place. Sometimes however the material objects are thrown and broken.

If material objects are thrown, their movement seems to indicate rather that they are carried by a force, than thrown by an impulse. We may suppose that their flight through the air is caused by a magnetic fluid which comes from a "medium," and we shall soon see that this magnetic fluid infused into objects changes the gravity of those objects by changing their magnetic polarity.

It will be asked: Will every person after his death become such a phantom? And at first sight such seems to be the case, because every one of us has an ethereal counterpart or a double, which belongs after death to the realm of the shadows; but these phantoms very rarely give any indication of inherent intelligence, memory or knowledge, other than is reflected upon them by their surroundings. The phantom is in itself inert and needs some kind of an exterior stimulant, or a sort of completion by some other agent of an organism, which infuses it with energy and consciousness. The examination of this dynamic energy will be taken up in our next investigations.

(To be continued.)

### THE MARATHI THEOSOPHIST.

THE conductors of the above Journal, which is being published at Poona as announced last year, have been doing some really good work. They would, however, make their publication much more beneficial and useful, were they to treat philosophically and metaphysically the rites and ceremonies to which they refer, in their independent articles. They will surely agree with us that superstition is as dangerous as scepticism, and that therefore every attempt should be made to remove the slightest cause that may engender ignorant superstition. Scepticism is in fact the necessary outgrowth of superstition; for, the ordinarily educated mind, unable to at once dive to the substance underlying those rites, &c., feels disgusted with the outward form in which it may be clothed and which it cannot penetrate. The duty of those, who are working for the promotion of the cause of theosophy, is, therefore, to expose, as far as practicable, the mistakes of both the parties going to extremes, and bring to light the truth hidden under the mask of various rites and allegories, for common good.

### THE COSMIC PSYCHOLOGICAL SPIRITUAL PHILOSOPHY AND SCIENCE.

THE above is the title of a book just published by the *Sannyasi*, author of "*The Philosophy of Vedantic Raj Yoga*," reviewed on page of the *Theosophist* for March 1884. As the present work contains almost all that is put forth in the previous publication, it is needless to repeat here the same remarks made thereon in the *Theosophist* above referred to. All that has now to be said is that the few additions, which the new book contains, are not in Queen's English, and, hence, quite unintelligible to the "uninitiated." On account of its attractive title, we took the pains to go through the treatise very carefully and, we must own, were sadly disappointed. In most parts, the language is entirely meaningless and, where any sense can be attached to the phrases used, there is neither philosophy nor metaphysics to be found in them. Some *Hatha Yoga* practices are given at the end, but none, who are not already familiar with them, can comprehend the author's ideas.

### NOTICE.

WE regret to announce that, owing to unavoidable causes, the publication of the *Secret Doctrine* has to be delayed for two months more. The first Number will therefore be out on the 15th of August, instead of 15th of June as originally announced.

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AGENTS: London, Eng., Messrs. Tribner and Company, 57 and 59, Ludgate Hill; Bernard Quaritch, 15 Piccadilly, W.; Paris, France, P. G. Leymarie, 5, Rue Neuve des Petits Champs; New York, Fowler and Wells, 753, Broadway; Boston, Mass, Colby and Rich, 9, Montgomery Place; Chicago, Ill., J. C. Bundy, La Salle St.; Melbourne, Australia, W. H. Terry, Pub. *Harbinger of Light*; St. Thomas, West Indies, C. E. Taylor; Calcutta, India: Thacker Spink and Company, Booksellers; Baba Norendro Nath, Sen, *Indian Mirror* Office, 24, Mott's Lane, Dhurrumtollah Street; Madras, Messrs. Kailasam Brothers, Popham's Broadway, L. Venkata Varadarajulu Naidu Garu, Royapetta High Road; Colombo, Ceylon: John Robert de Silva, Surveyor General's Office; Kandy, Don Timothy Karunaratne; Shanghai, China: Kelly and Walsh.

Printed at the *Scottish Press*, by GRAVES, COOKSON AND CO.; and published by the THEOSOPHICAL SOCIETY AT ADYAR, (MADRAS), INDIA.

(SUPPLEMENT TO THE THEOSOPHIST.)

# JOURNAL

OF THE

# THEOSOPHICAL SOCIETY.

No. VI.—JUNE 1, 1884.

## SUBSCRIPTION TO THE JOURNAL:—

	India.	Foreign.
Regular Members of the Theosophical Society ... ..	Rs. 2.	6 Shillings.
To all other Subscribers ... ..	„ 5.	12 „

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ADYAR, (MADRAS).

1884.

(Price, Single Number, Eight Annas.)

## JOURNAL OF THE THEOSOPHICAL SOCIETY.

Vol. I. No. 6.

MADRAS, JUNE, 1884.

No. 6.

## UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

*(Translated from the French.)*

## LECTURE V.

*The Pope and the Sphinx.*

*The Pope.* Who are you, and what do you want, unclean animal? You, who has the face of Astarte and the wings of Lucifer?

*Sphinx.* I come to teach you the truth, which is disguised by your enigmas. I am God, I am Nature, I am Man.

*Pope.* Avaunt Satan, You do not even know what God is.

*Sphinx.* I wish you would explain it to me.

*The Pope.* God is an eternal and infinite spirit. He is one in three persons, a father, a son and a personified spirit of love. The father does not create the son, he begets him, and the son is just as old as the father. The person of the holy spirit of love comes from the father and the son. Each person is God, but they are not three gods; these three persons are all contained in each of the three. Do you understand?

*Sphinx.* I understand everything. God reveals himself only through humanity and humanity solves your enigma. Collective man is without a beginning and without end, at least as far as we can comprehend; because we know neither where God commences, nor where he will end. He is a spirit, because he thinks; he is a unity in three persons, which are the father, the mother or personified love, and the child or son. The son in collective humanity is just as old as the father; because we cannot conceive of the existence of a man in any other way than by admitting a father and a son. Humanity is complete in each personification, but this does not make three humanities. The love of the mother proceeds from the father and son; universal man is not a creator, but he begets through all eternity. Your enigma expresses the great Christian Arcanum. The mystery of Man-God is the cultus of the living God in place of the worship of phantoms; it is divinity, descended from the paradise of dreams, to live in human realities. Do you not say that the son consists of the same substance as the father, and that he was born before the beginning of time? But the abstract idea of the divine principle admits not substance, matter or form; but he, who is eternally born, is Man. You go still further. You call the mother of the son of Man the mother of God. All that you say about God, must be applied therefore to Man, and to Man only; because he is the divine realization in the sum of the works of intelligent nature; and, therefore, Christ spoke of the bread which becomes the flesh of humanity. "This is my flesh," and of the wine: "this is my blood. When you eat my flesh and drink my blood, think that you communicate with my spirit, because I will establish human unity, and there will be no salvation for the world outside of this unity, which is my congregation or my church." Do you yourself understand it now, old man? Did I not give you the true explanation of your enigmatical dogma?

*Pope.* Oh you monstrous animal! I excommunicate you; because you are to me the apocalyptic beast, full of blasphemy.

*Sphinx.* And you are ever the same blind man of Thebes. I am the genius of nature and humanity, and if you excommunicate me, you will have to give up your sovereign power and to send yourself once again into exile.

*Pope.* The world where you live is exile for me; and my country is there, where I shall not meet you.

*Sphinx.* You will meet me every where, and I cannot go away from you, because I am in your symbols. You spoke of the Apocalypse. Did you forget the Cherubims of Ezekiel, which are animals like myself? Hybrides, composed of a man,

an eagle, a lion and a bull, and which can be found again in the Apocalypse? I prepare my bed upon your four gospels. St. Mathew serves me as a pillow for my man's head; St. Mark is in my lion-clutches; my flanks of a bull rest upon the book of St. Luke, and upon my eagle wings I carry the ecstasy of St. John. The enigmas, which you repeat without comprehending the same, are those which I have composed myself, and I am therefore the only one who can explain them. Besides this grand idea of divine humanity and human divinity, which is the totality of Christianity, you have borrowed from the sanctuary of the ancient world all your mysteries and all your dogmas. The Jewish Kabbala is the key to all symbols, and Ezekiel speaks in the language of the Hierophants of Memphis and Thebes. Osiris changing his name and form has at one time a human head, at another an eagle's head or that of an Ibis; again he has the head of a bull or a lion's head. Are the four animals of your evangelists not the same as those which preside over the four cardinal points of heaven? On account of that fact, you have hunted up with such fury and burned with such cruelty the books of ancient initiation, and followed the example of St. Paul, that Jesuit who lived before Ignatius. You wanted to be looked upon as eternal, and have therefore destroyed the cradle of your childhood, and you cannot see that the smoke and ashes of your fires increase still more the contamination of your breath. You have walled up all around you the doors of your sanctuary, and now as science approaches it with a light, which perhaps will set it on fire, you are unable to save yourself.

*Pope.* We do not want to save ourselves, and God will preserve us if it is necessary, in the midst of the flames, like the children in the fiery furnace; and it is you, Satan! who will burn in the eternal fire.

*Sphinx.* Why do you call me Satan? Satan means calumniator, and I never calumniated any body; but who has calumniated God by representing him as an eternal hangman who kills his weak creatures? Who has calumniated Nature, by saying she was perverted and criminal? Who has calumniated humanity by denying the virtues of ancient sages and declaring her inherently devoid of any good. Who has calumniated, accused, condemned, tortured and burnt so many great men for no other cause as because they had reasoning powers? If I have done all these things, then I deserve the name of Satan; but you know very well that I do not deserve it, because you know the real culprit. You speak of hell as if we were still in an age where people believed the earth to be flat, with a hell beneath and a heaven above like a crystal ball.

Do you know what hell-fire means? Hell-fire is hate, just as fire from heaven is love. Throughout all nature reigns love and everywhere ignorance produces hate; but do you not yourself teach hate to nature, do you not yourself preach the breaking off of the affections, the esteem of widowhood, the isolation of the heart? What fire has kindled the faggots of the inquisition, if it was not hate? What do we find in the writings of your most ardent defenders, but the rancour of hate? Where can implacable hate be found, if not in the heart of bad priests? Do not then threaten me with hell-fire, because it cannot touch me; for I do not hate but pity you.

*Pope.* Do you not hate me, you hypocritical monster? You, who attempt to destroy me; you who kill and devour without pity all those who cannot divine you?

\* According to the statement of Llorente (see American Encyclopædia) from 1483 to 1808 there were burned alive 31,912 persons; burned in effigy 17,659, tortured and imprisoned 291,450. All that in the name of "Jesus Christ" and by the supreme authority of the Pope, who appointed the "apostolic" judges of the inquisition. This is not "attacking Christianity," but simply stating historic facts.—Transl.

*Sphinx.* The four elements of life, whose symbols are represented in me—the air, earth, water and fire, devour all those who do not know how to master them. I do not seek to destroy you; on the contrary, I wish to instruct and transform you for the purpose of preserving you. I desire that instead of being the blind despot of the ignorant, you may become a light for the wise, and therefore you must become reconciliated with science, and march at the front of civilization.

*Pope.* You know that I shall do no such thing.

*Sphinx.* The civilization will then march over you and select another guide.

*Pope.* And what sort of a legitimate guide could the children of the church accept, if it were not the successor of Peter?\*

*Sphinx.* Perhaps not all the successors of Peter will betray their master. If they use the sword, do they not deserve to perish by the sword?

*Pope.* Have I then betrayed my master, I who have proclaimed the immaculate conception of his mother, who is still a virgin?

*Sphinx.* This is another enigma, which I will explain to you. Christ is the divine type of man, and Mary the divine type of woman.

The dogma of the immaculate conception is modified by that of the original sin, which sin can be imputed to nobody, if a single individual could have the privilege of being exempt. If we accept the birth of the living god into humanity, the woman who has been conceived without stain, conceives without contamination. Moreover the collective woman is forever a virgin and a mother in a single type, just as collective man represents a father, mother and child in one single humanity. The original purity of the new Eve effaces the ancient curse. Christianity, by affirming the divine humanity and human divinity, sanctifies and renders somewhat divine the works of generation. Mary is not merely a woman; she is the *regenerated* woman; symbolical Jesus is not only a man, he is *perfect* man. All men participate of his merits by the law of reversion and solidarity; because all men live a double life, an individual and a collective life; which Christianity calls communion.

Ah, old man! If your eyes could be opened, you would be able to understand that it is necessary to extend the Catholic communion to all the people of earth, and not restrict them by insensate excommunications. You would then revoke all your maledictions which your predecessors perpetrated; you would proclaim the unity of the dogma and moral, disfigured by ignorance and by the errors of nations and of ages, but which are fundamentally and everywhere the same. You would affirm their rigorous normal and orthodox form, and you would call all men together to your communion, giving rise to a truly universal jubilee, lavishing the treasure of your indulgences upon all dissenters, opponents, and even upon Jews and idolators with a general absolution for all the living and dead. You would disarm your enemies by blessing them, and by showing yourself the father of mankind, you would become its master. Did I say anything to make you laugh?

*Pope.* Yes. I see that all this is madness beyond all measure; and what would the great Rabbis, Muftis, Ulemas, Grand Lamas, Patriarchs, Presbyters, etc. say?

*Sphinx.* They would remain at home, astonished and blessed; but as to you, even when banished from the Vatican and despoiled of all you possess, upon a shaking rock in the ruins of the Colosseum; the encyclica which I suggested to you would move the world. Every town would open its door to you and the people would come again as did those of Jerusalem to meet the Saviour with the branches of palm-

\*Eliphas Levi being a Catholic, still cherishes the idea that the Pope of Rome is really the successor of Peter, who was made Bishop of Rome by Jesus Christ. If it is admitted that Peter really was the first Pope, then it follows logically that the "Roman Catholic" church is really the only Christian church that has any legitimate existence, and all the so-called protestant churches are only so many heresies that ought to be rooted out; but biblical criticism has shown that Peter had nothing whatever to do with the foundation of the Latin church. "Petroma" was the name of the double set of stone tablets used by the hierophant at all initiations during the final Mystery; and the designation "Peter" (in Phœnician and Chaldeic, an interpreter) appears to have been the *title* of this person. The majority of critics show that the "apostle" Peter never was in Rome,—and besides it is almost certain that the real "Jesus" of the gospels, whose name was "Jehoshua, the Nazarene," lived a hundred years before the Christian era.—*Transl.*

trees; cloaks would be spread down before you to prevent your bare feet from touching the earth; each city in which you would consent to dwell would be a "Rome," and become the capital of the Christian world.

*Pope.* But tell me, you stupid reasoner, how do you want me to bless lies, heresy and error?

*Sphinx.* If you would bless the sick, would you be blessing the sickness? No; you would bless them to assist in their cure. Your encyclica would have two objects: *First*, to rigorously determine the terms of orthodoxy; and *second*, to bless all those that err, by inviting them honestly to seek the truth, by affirming your paternal power over all peoples by this very benediction,—not giving up a single sheep of your flock, unwilling that a single soul could get lost to your authority, and giving your indulgences, whether they want it or not, to those who sneer at your severities.

*Pope.* Only a madman would consider seriously such an extravagant proposition.

*Sphinx.* I wish that some one of your successors or very holy fathers may have enough of wisdom to attempt such a madness.

*Pope* (Rising and putting the tiara on his head): "Hear fabulous monster that which I have to reply: I have listened to your advice to see how far you would push your insolence. Know now that I am not blind. I am the only clear-seeing and infallible one in the world. It is *my* privilege to ask questions and to dictate their answers. I am the legitimate king, not of fabulous Thebes, but of spiritual Rome, the only mother of the true initiations. You have pretended to explain my dogmas. I will now myself explain them to you, to force you once more to throw yourself, not into the pit of Thebes, but to break to pieces upon the angular stone of the church of Jesus Christ. I have known thee a long time, and I know thy real name. Thy name is Socialist, thou art Anarchist and Atheist; thou hast a human mouth to utter blasphemies, hoofs of a bull to kick under the spur, claws of a griffin to tear the purple of kings, and wings like Satan to attack heaven. I renew the anathemas of popes and councils and throw them at thee; I condemn thee, as one of my predecessors has condemned the Knight Templars, who worshipped thee. I damn thee as I have damned and continually damn the Freemasons who perform thy rites and have thy symbols. I contradict all you have said, I excommunicate those who will read it and believe it. Avaunt and let me alone."

The Pope here stretched forth his hand with a terrible gesture of reprobation; the Sphinx trembled, bit himself and tore himself apparently to pieces. His four forms became separated; the eagle flew towards the North and with his two wings spread, covered Germany and Russia; the lion ran off in the direction of Venice; the bull, blowing fire and rubbing his horns against the trees, walked away; and the Man, being left alone, turned his back to the Pope, took up a spade and began to work, while singing a gay song of liberty.

## THE PHANTOM DANCERS

IN A

### HAUNTED HOUSE IN HATTON GARDEN.

[Extracts from Mrs. Hardinge Britten's forthcoming work  
"NINETEENTH CENTURY MIRACLES."]

As a final example of hauntings, especially of that kind which subsequently connected itself with the intelligence manifested at spirit circles, we shall cite a history furnished to the author some years ago by a party of her personal friends, amongst whom was a gentleman of probity and scientific acumen, well remembered amongst dramatic writers and musicians, as Mr. Lenox Horne. This gentleman, being in somewhat embarrassed circumstances about the year 1829, took up his abode temporarily in apartments offered to him at a very moderate rent in an old house near Hatton Garden, long since pulled down. At the period of which we write the house was large, the rooms spacious, especially one, supposed to have been a banquetting chamber, which Mr. Horne used as a music room. As all the lower chambers were either appropriated to the storing of goods, or rented to legal gentlemen as offices, there were no persons sleeping in the house except Mr. Horne, and a porter who occupied a small room on the ground floor. The building had long borne the reputation of being haunted; it was fast

falling to decay, and the former occupants of Mr. Horne's chambers were seldom known to remain long within the gloomy precincts. Report alleged that the place had once been the residence of Sir Christopher Hatton, and the weird reputation that attached to the antique domicile, connected itself with the magical practices attributed to his unfortunate lady.

Mr. Horne had tenanted these apartments some months before he was aware of the phenomena occurring within his own premises. At length he was apprised by Mr. March, a police officer with whom he was acquainted, that for several consecutive nights he and a number of persons invited to share his watch, had remarked that long after the hour when Mr. Horne was accustomed to retire to rest, the great banquetting room, which he had no means of lighting up, and therefore never entered except in daylight, could be seen from the court below *brilliantly illuminated*. Whilst acknowledging that he had often been disturbed by strange noises, odd music, loud laughter, and footsteps, for which he could not account, Mr. Horne—at once the most fearless and least superstitious of beings—strenuously combated the idea of the lights, and it was only when, after watching several nights with March and his associates, he himself beheld every window of his own apartment, one that he had left closed, locked, and in total darkness, lit up as if by a multitude of gas jets, that he could be brought to believe in the story his friends narrated to him. On several succeeding occasions the same party beheld this spectacle repeated, and whilst some of their number remained below to watch that no intruder passed out from the one entrance of the house, the others would hasten to examine the apartment, to find it enveloped in thick darkness. One of the curious features of this appearance was the invariability with which the lights disappeared from the eyes of the watchers below at the moment when the apartment was opened by the searchers above. Only on one occasion was this rule reversed, and that was on a certain night in February, when a larger number of persons than usual had assembled in the court below to watch for the phantom lights.

They blazed out suddenly and in full radiance about one o'clock in the morning, when, after observing them for some five minutes, Mr. Horne, Mr. March, and a nobleman whose name we are not at liberty to mention, determined to ascend the stairs and open the door of the haunted room; and as they did so they agreed to give the signal of a whistle to those in the court below. At the moment when Mr. Horne threw open the large door of the room in question, he and his companions were thunderstruck to perceive that it was full of company.

One of the three observers had given the signal agreed upon of the whistle which he held in his hand, as he gazed upon the extraordinary scene that met the eye. The vast company seemed to be in the act of dancing. They represented ladies and gentlemen, arrayed not in the Elizabethan style attributed to the Hatton period of the mansion, but in the costume of the reign of Charles the Second, and the whole air seemed to be full of waving plumes, fluttering ribbons, and sparkling jewels. The three witnesses, who subsequently compared notes with each other and found their own observations fully corroborated by those of the others, affirmed that the particulars of the whole scene as above related were plainly, clearly defined, in addition to which, all three declared that every one of these splendidly attired revellers wore, or appeared to wear, *a mask, resembling some disgusting animal*.

Before the astounded witnesses could sufficiently collect their senses to take any action on what they saw, the lights began to pale and shimmer, the whole scene quivered, melted out slowly and gradually, as in a dissolving view, and at length, that is, in the space of a few minutes, the apartment was seemingly empty and in total darkness. The watchers below reported to those above, when at last they had sufficiently collected themselves to descend, that the lights were stationary for about five minutes after the whistle sounded, and disappeared *more gradually* than usual.

Immediately after this vision, the house became wholly uninhabitable even to Mr. Horne, and the two friends who volunteered to share his quarters with him.

Heavy poundings were often heard during the day, for which no account could be given. But these were nothing to the Saturnalia which ensued as soon as darkness had set in. Tramping of feet, clashing of arms, the clinking of glasses, the crash of broken china; all the sounds attending drunken revels, rude brawls, and even murderous fights, were heard, at times with horrible distinctness. Low moans, wails, and bitter sobs, were still more frequent, and the rushing as of blasts of winds, from unknown sources, was a frequent feature of these frightful disturbances.

The witnesses, and they were many, represented their experiences to their friends only to encounter the usual sneer of incredulity and scornful derision. Two or three clergymen volunteered to offer prayers, and one zealous Catholic went through the formula of exorcism in the possessed mansion; but always to encounter such a storm of blows, laughter and hideously derisive sounds, as drove them in horror from the place, a retreat in which they were shortly imitated by the tenants, who never after recurred to their painful experiences without a feel-

ing of deep awe, solemnity, and an earnest entreaty that their narration should not be met with the ordinary methods of rude denial, and insulting jest.

Despite what he had already witnessed, Mr. Horne had no knowledge of, or belief in, the reputed modern Spiritual manifestations, the spread of which, since the year 1848, he had noticed but never investigated.

About the year 1853, being invited to spend the evening with some musical friends residing in Holloway, London, Mr. Horne was there introduced to Madame Albert, a French lady, who was accompanied by her little daughter, a child of some eleven years of age. During the evening the hostess proposed that they should try the experiment of "table turning," which was at that time, the technical expression used for evoking Spiritual manifestations. Madame Albert had, it seemed, or developed mediumistic powers, whilst little "Josephine" was reported to be a fine somnambulist or trance medium. When the seance was first proposed, Mr. Horne laughingly alleged his entire ignorance of the subject, but at once placed himself *in position* at the table under the direction of the attendant Sybils, "to see what would come of it." No sooner were the party seated, than Madlle. Josephine, seizing the pencil and paper which had been placed on the table, wrote in an incredibly short space of time, in a large bold hand, the following communication, addressed "To M. Lenox Horne," a name which the child up to that moment had never heard. The writing was given in English, a language, it must be remembered, of which the little medium was entirely ignorant.

"You say you know nothing of spiritual existence or the soul's power to return to earth. Oh, my friend! Why will you reject the light that has already dawned upon you? In your own house, you have heard the sounds, and seen the sights, which bore witness to the presence of human spirits. Have you forgotten the phantom dancers, whom you and your companions thought wore animal masks? Those dancers were my companions in vice and wickedness. They and I lived amidst scenes of revelry too shameful to be detailed. We were associates of the frivolous *roué* that occupied the throne of England,—Charles the Second,—and in the house where you found shelter, we often used to hold such revels as demons alone could take pleasure in. When we became spirits, the base passions with which our lives on earth were animated, became so engraved upon our spirits, that all who looked upon us from a higher plane, beheld us transfigured into the semblance of the animals whose natures we partook of. Shocking as this disclosure of our true natures may be, it haply may help future generations to account for the idea of the doctrine of the transmigration of souls. Unhappily that doctrine is not true. We might be happier as the animals whose limited instincts we represent, but oh, unhappy that we are! we are at once the human beings we ever were, with the additional humiliation of knowing that we take to others the semblance of the lower creatures, whose passions we have imitated. Friend Horne! Our hell is, *not to pass into other states*, but to live in *our own*, and by the knowledge of what we have made ourselves, to grow into higher conditions. You thought we wore masks. Alas! We had only dropped them and exchanged the mask of seeming for the face of reality. In the spirit world, all its inhabitants are known for what they are, and the soul's loves take the shape of angelic beauty, or brutish ugliness, according to the tendencies of the life within. On the night when you beheld our revels, we were obliged, by the law of our being, to go through the earthly scenes which we had taken too much delight in. On earth such revels were our heaven; in the spheres they are our hell. Their enforced enactment was part of our penance; but thank God! I have seen the errors of the past, and henceforward I am atoning for it, and living my wasted life over again. I am on the road of progress, and even this humiliating confession will help me forward, and aid me to become stronger to save others and myself from the vices, the memories of which still cling to me like a garment. Farewell! My earthly mission is done; there will be no more haunting spirits in the old house in Hatton Garden."

The signature to this singular communication was, "One who was known in the day and time of Charles Stuart as the finest woman of her age—Lady Castlemaine."—(*Light*.)

#### THE PERSONAL JESUS.

MR. GERALD MASSEY, in a letter to the *Medium and Daybreak*, gives an account of his historical researches, from which we make the following extract:—

"The Christian cult did not commence with our Canonical Gospels, nor with a personal founder supposed to be therein portrayed.

"The Jehoshua of the Talmud was undoubtedly an historical character. According to a tradition preserved in the "Toledoth Jehoshua," he was related to Queen Salome, the wife and later widow of King Jannæus, who reigned from the year 106 to 79 B. C. She is said to have tried to protect Jehoshua from his sacerdotal enemies, because she had been a witness of his wonderful works. One Jewish account asserts that this man, who is not to be named, was a disciple of Jehoshua ben-Perachia. It also

says he was born in the fourth year of the reign of Alexander Jannæus, notwithstanding the assertions of his followers that he was born in the reign of Herod. That is about a century earlier than the Christian era, which is supposed to have been dated from the birth of Christ. Jehoshua is described as being the Son of Pandira and of Stada, the Strayed One.

"The Rabbi ben-Perachia is likewise an historical character. He had begun to teach in the year 154 B. C.; therefore he was not born later than 180 to 170 B. C. But it is also related that this Rabbi fled into Egypt during the Civil War in which the Pharisees revolted against King Alexander Jannæus. This was about the year 105 B. C.; and as Jehoshua ben-Pandira accompanied the Rabbi as his pupil, he may have been born as early as 120 B. C. We learn from Tract Shabbath, of the Babylonian Gemara to the Mishna, that Jehoshua ben-Pandira was stoned to death as a wizard in the city of Lud or Lydda, and was afterwards crucified by being hung upon the tree on the eve of the Passover. Another tradition records that Jehoshua was put to death during the reign of Salome, which ended in the year 71 B. C.

"Jehoshua is the sole historical Jesus known either to the Jews or the Christians. For, Epiphanius in the fourth century actually traces the pedigree of his Jesus the Christ to Pandira, who was the father of that Jehoshua who lived and died at least a century too soon to be the Christ of our Canonical Gospels. This shifts the historic basis altogether; it antedates the human history by a century and destroys the historic character of the Gospels, together with that of any other Jesus than Jehoshua ben-Pandira whom both Jews and Christians agree to identify as the sole human personality. The traditions further show that Jehoshua was a Nazarene in reality, and not because he was born at Nazareth, which never could have constituted any one a Nazarene!

"Now the Book Abodazura contains a comment on the Apostle James, in which it describes him as 'a follower of Jehoshua the Nazarene,' whom I have shown to be that 'other Jesus,' who was not the Jesus or Christ of Paul. Here then opens the great rift between an historical Jehoshua, the magician, preacher, and the mythological Jesus of the Canonical Gospels; a rift that has never been bottomed, and over which I have attempted to throw a bridge."

Another writer, speaking of the above remarks, says:—

"The admirers and lovers of the character of Jesus, of whom I am one, do not really lose anything in having the facts as to his real existence established. Did they love the real Jesus, they would desire to have all falsehoods concerning him cleared away; the accumulations of centuries of misleading teachings, for which the so-called "Fathers of the Church" are alone responsible. But they mistake the nature of that spirit of allegiance which has called forth the especially dogmatic letters of some of your correspondents, who seem to think their *ipse dixit* is sufficient for the whole world, and who have a triumphant way of 'putting their foot down' in writing, which is amusing, but not admirable; the effect of which goes no further than to make one marvel over the egotism of such an infancy of knowledge. Were these individuals sufficiently humble lovers of truth to sit at Mr. Oxley's feet and learn of him, the public would be spared a tournament of words, which can only end in the discomfiture of those who have thrown the glove in the cause of the much belied, and misrepresented Jesus. These doughty combatants are fighting for their dear old idols, and the Jesus they have made for themselves,—not the real divine man.

"He, whom Eliphaz Levi calls 'the most powerful of Initiates'—might well cry out (could the petty mental turmoils of human life, the bysterical follies and eccentricities of his putative worshippers, rise into the serene regions inhabited by his glorified spirit) 'save me from my friends!'—for these, in the selfish exactions of a love they pour out with effusive enthusiasm at the feet of the baseless fabric of their dreams, which they call 'Jesus,' would make the veriest servant, if not slave, of him. He must be at their beck and call whenever they take a fancy for his presence, either, as they fondly imagine, 'materialized' (!) or in some other semi-earthly objective shape, as a light, a puff of wind, a voice, or a vision. Thus they seek to drag him down to their condition, instead of trying to lift themselves up to him in *spirit*, in which state alone he is to be found,—a purely subjective, not objective state. And it is sacrilege, or crime, to endeavour to convince these dear, devoted victims of self-flattering delusions, of the error of their ways. If they could not stab you to the heart, they certainly would themselves, ere they would accept the truth, and acknowledge themselves self-deceived. Devotion to Jesus would be very beautiful, did it not so often take the form of mere egotism, self-righteousness, and the assumption of favours from a supposed divinity, not accorded to others.

"The Eastern Adepts, the Himalayan Brothers, are the only beings on earth who can give true information concerning this really divine man, who was one of that brotherhood of the 'Sons of God,' as some of the Magians or Magi of old were deservedly called. For these men ascended to the greatest heights of spirituality and divinity it is possible for man to attain in the body during the present period of human evolution on our planet, and that period has already lasted more than a million years—so

slow is the evolution of the human race,—I mean the evolution of all that makes man spiritual, divine, *really man*. The Eastern Adepts, though fully recognising the spiritual greatness of this teacher and reformer, Jesus (a member of the great fraternity of Adepts, which has existed through all time that we know anything of), 'do not recognise Jesus at all in the Christ of the Gospels.' (See *Theosophist* for July, 1883.)

"In 'Isis Unveiled,' students of the origin of Christianity, and the life of Jesus, will find nearly all the information they require. But they must bring clear, unprejudiced minds to the study; and when they have finished 'Isis,' I do not think there will remain in their minds any further doubt but that the Christian sect was founded by a set of men who had no scruples against falsification, and deceptions of a very serious nature. We cannot alter facts, and the facts are there.

"There is but One Religion, and that is the Ancient Wisdom-Religion, which the real Jesus doubtless knew, and whose truths he taught; for it has always been enshrined in the Hermetic Brotherhoods, and can only be taught by Initiates of those Occult Schools."

We hope that, by copying the above, we shall not expose ourselves to the absurd charge that we are "attacking Christianity"; while we attempt to defend the spirit of true Christianity against superstition and clericalism. We are all followers of "Christ"—not of a Jew by the name of "Christ," who probably never existed, and from whom we may expect favors; but of a principle, which that name represents. Some call that principle "Christ," others call it "Buddha," others "Christna," "Logos," "The Son of God," some call it Spirit, others call it "Matter" (in a transcendental sense); the occultists call it "the seventh principle," and the most expressive name for it is perhaps "The Divinity in Man."

Its action is beautifully illustrated by the ancient allegory of *Psyche's* (the soul's) fall after drinking the beverage, offered her by *Venus* (passion), her subsequent imprisonment in *Hades* (materiality), and her final restoration by the saviour *Eros* (or Divine Love in Man.)

A. B.

#### MESMERISM IN A DEN OF LIONS.

BY W. H. HARRISON.

I TRANSLATE the following narrative from the *Journal de Geneve*, of this day, January 10th, 1884. The *Journal de Geneve* may be considered the chief newspaper of Switzerland:—

"The following scene took place on Thursday last, at Rheims, in Pianet's Menagerie, in consequence of Monsieur de Torcy, who gives experimental lectures on Mesmerism, having announced that he would exercise his power in a den of lions.

"The lion tamer Pianet entered, his wand in his hand. He ordered in five or six lions who leapt about in a fashion not reassuring, but under the gleam of the eye and the order of their master, they crouched in a group at one corner of the cage.

"M. de Torcy then entered, and throwing a glance at the terrible group advanced to the front of the cage, saluted the observers, named the conditions under which he proposed to perform the bold experiments, and gave his programme of the coming performances. The tone of the mesmerist was more determined and his speech more precise than usual. Without doubt, notwithstanding his courage, he had not the power at that solemn moment and in the face of such a terrible responsibility, to shake off passing apprehensions easy to be understood.

"In a moment, Mademoiselle Lucia appeared; she was of strange beauty, with long hair, and dressed in a white tunic; a subdued shudder then passed through the observers. She advanced and gave a smiling salute. The group of lions remained at rest under the gaze of M. Pianet.

"Then the operations began. M. de Torcy put Mdlle. Lucia gradually to sleep by his passes, while sweet and languorous music was played on a violin. She passed into the various stages of a mesmeric ecstasy. Then, while the subject with extended arms appeared to be under the influence of ravishing delight, M. Pianet made the lions rush rapidly backwards and forwards in the narrow space between Mdlle. Lucia and the bars of the cage, a space so narrow that one of the lions ran violently against Mdlle. Lucia, who was smiling in an extatic attitude.

"'Enough! enough!' cried the shuddering crowd, applauding with enthusiasm. M. de Torcy breathed strongly on the forehead of Mdlle. Lucia, who awoke and appeared all astonished at finding herself in such a situation.

"But the most difficult, the most terrible rest was to come.

"The mesmerist again put his interesting subject to sleep, and threw her into a cataleptic state of tetanic rigidity. He extended her horizontally, with her head on one chair and her feet upon another. This operation was not without some danger, because in placing the subject M. Pianet had to help M. de Torcy, and to cease for a moment to fix his attention upon the pensioners.

"But all was well done. Then at the word of command, the lions passed and repassed, sometimes one at a time, sometimes all together, beneath the poor demoiselle Lucia; this fantastic steuple-chase lasted for several minutes, which seemed very long to the observers.

"At the close, at the demand of M. de Torcy; M. Pianet made two of the lions stand upon the rigid and inanimate body, and as one of the two would not put himself there willingly, the lion-tamer, in forcing him to do so, received in the struggle a slight blow from the lion's paw, which caused his face below the right eye to be marked with blood.

"Here the applause was frantic. 'Enough! Enough!' was again the cry. M. de Torcy woke up his subject, who rose and bowed.

"'Have I kept my word?' said M. de Torcy.

"'Yes,' was the exclamation from all parts. One voice, that of a betting man, no doubt, exclaimed:—'I have lost, but I do not regret it.'"

Such is the report in the *Journal de Geneve*. Probably this Mdlle. Lucia is the Mdlle. "Lucie," whose powers—weaknesses perhaps is the proper word—as a mesmeric subject, I witnessed several years ago in the Salon Louis Quinze, at Paris, and described at the time in *The Spiritualist*. A fantastic story about her mesmeric trances, which story probably had some foundation in fact, was once published in *Truth*.

LUCERNE, January 10th, 1884.

#### WHERE ARE THE MISSIONARIES?

[G. R. SIMS in the *Illustrated London News*.]

A SATURDAY night in the great thoroughfare adjacent there are three corner public houses which take as much money as the whole of the other shops on both sides of the way put together. Butchers, bakers, greengrocers, clothiers, furniture dealers, all the caterers for the wants of the populace, are open till a late hour; there are hundreds of them trading round and about, but the whole lot do not take as much money as three publicans—that is a fact ghastly enough in all conscience. Enter the public houses and you will see them crammed. Here are artisans and laborers drinking away the wages that ought to clothe their little ones. Here are the women squandering the money that would purchase food, for the lack of which their children are dying.

One group rivets the eye of an observer at once. It consists of an old gray-haired dame, a woman of 40, and a girl of about 19 with a baby in her arms. All these are in a state which is best described as "maudlin"—they have finished one lot of gin, and the youngest woman is ordering another round. It is a great-grandmother, grandmother and a mother and her baby—four generations together—and they are all dirty, dishevelled, and drunk, except the baby, and even the poor little mite may have its first taste of alcohol presently. It is no uncommon sight in these places to see a mother wet a baby's lips with gin and water. The process is called "giving the young 'un a taste," and the baby's father will look on sometimes and enjoy the joke immensely.

But the time to see the result of a Saturday night's heavy drinking in a low neighbourhood is after the houses are closed. Then you meet dozens of poor wretches reeling home to their miserable dens, some of them rolling across the roadway and falling, cutting themselves till the blood flows. Every penny in some instances has gone in drink.

One dilapidated, ragged wretch I met last Saturday night was gnawing a baked potato. By his side stood a thin-clad woman bearing a baby in her arms, and in hideous language she reproached him for his selfishness. She had fetched him out of a public-house with his last halfpenny in his pocket. With that halfpenny he had bought the potato, which he refused to share with her. At every corner the police are ordering or coaxing men or women to "move on." Between 12 and 1 it is a long procession of drunken men and women, and the most drunken seem to be those whose outward appearance betokens the most abject poverty.

Turn out of the main thoroughfare and into the dimly-lighted street and you come upon scene after scene to the grim, grotesque horror of which only the pencil of a Dore could do justice. Women with hideous distorted faces are rolling from side to side shrieking aloud snatches of popular songs plentifully interlarded with the vilest expressions. Men as drunk as themselves meet them, there is a short interchange of ribald jests and foul oaths, then a quarrel and a shower of blows. Down from one dark court rings a cry of murder, and a woman, her face hideously gashed, makes across the narrow road pursued by a howling madman. It is only a drunken husband having a row with his wife.

#### THE COSMIST RELIGION.

[*London Correspondence Boston Advertiser*.]

A FEW weeks ago a man refused to take an oath as a witness in one of the London Police Courts on the ground that he was a "Cosmist." I have seen a programme of this latest of the religious and semi-religious bodies that are so numerous in

this country, and I reproduce its principal points for the benefit of any who are seeking for a new religion. The motto of the Cosmist is, "Deeds, not creeds," the principle, the service of humanity is the supreme duty. "The design of Cosmism is to join all men and women into one family, in which the principle of equality, together with that of brotherly love (that is, love of the human race), is the predominant one, and the moral and material welfare of all the sole aim and purpose." The Cosmists are enjoined to act as follows: "To give one another encouragement and aid, both material and moral. To cultivate all their faculties. To contemplate all mankind as brethren. To be courteous and forbearing to each and all. To practise charity, without publicity or ostentation." There is nothing very new in these ideas, but they show how dissatisfied many are with our existing civilization; and as such they may be recorded as among the curious phenomena of a curious age. What with secularists, and collectivists, and positivists, and anarchists, and cosmists, one gets a little bewildered.

#### NOTICE.

WE call the attention of our readers to the following Notice:—  
"The Special Moral and Religious Classes for the benefit of the English-speaking Hindu Young Men are re-opened under the auspices of the *Hindhoo Shraiyobhivardhani Sabha* of Madras, in the Premises of the "Hindu Excelsior Reading Room," Black Town. Instruction in the leading points of HINDU ETHICS and THEOLOGY is given *gratis* to caste-Hindus only, every Sunday, from 3 P.M. to 5 P.M. Sectarian disputes are carefully avoided. Gentlemen anxious to join the classes are requested to apply soon to—

R. SIVASANKARA PANDIAH, B. A.,

*Honorary Principal Instructor.*"

CASTLE OF DILIGENCE, 6th April, 1884.

#### Letters to the Secretary.

#### AN APPEAL.

To

ALL THE MEMBERS OF THE THEOSOPHICAL SOCIETY.

Almost every branch of the Theosophical Society, in every part of the globe, has now selected certain scientific subjects for the investigation and special study of its members, and has also taken up certain works for the good of their countries and fellow-beings. I beg to ask them to add one more to their list of benevolent works—I mean the prevention of cruelty to animals.

Many domestic animals in cities and in large towns are almost daily subjected to various sorts of cruelties, and in some instances to cruelties which are heart-rending. And who will not feel it a great pleasure, nay, a great relief, in doing something for the removal, or at least for the mitigation, of this evil? No one will deny that a very large amount of the sufferings of these dumb creatures could be mitigated if all our fellows, or some members of every branch, undertake it as one of their special works, when we have already such a large number of branches, specially in India, and their number is increasing so rapidly. In fact no other Association is better, or so well qualified for the work as the Theosophical Society.

I think there is no need of my dwelling on the desirability, amounting almost to necessity, of this noble work being taken in hand by the members of our Society. Such a good work will commend itself to every true Theosophist.

As regards the details of the working and its procedure, the members of each branch will be the best persons to determine the course according to the circumstances of their respective localities. In India there is a Legislative enactment on the subject, and where that Act is in force the procedure must be guided by its provisions. Where there are Societies already existing for the prevention of cruelty to animals, the co-operation of our members will be of great help to those Societies. Should it be found necessary, steps might hereafter be taken to extend the provisions of the Act to places where it is not in force at present.

J. N. G., F. T. S.

*Note.*—We sympathize to the fullest extent with the appeal of our brother. There is no place that we know of where there is a more inviting field for a Society for the Prevention of Cruelty to Animals than Madras. It is a shame to see those half-starved animals, shadows or skeletons of

what is intended for a horse, pulling heavy loads through the streets; but we have also seen those who would cry "shame!" to dispute about the price with the driver of a "jatka," and to finally engage the services of his horse for a mere pittance. If the driver gains nothing, he cannot buy food for his horse, and cruelty to man is not less wicked than cruelty to animals. Reform is absolutely necessary; but where shall it begin?—A. B.

### AN APOLOGY.

To the Editor of the "Theosophist."

As to the pamphlet, entitled the "Theosophical Society, and its Founders, an honest inquiry into their aims and proceedings," printed in 1882, at the Anglo-Vernacular Press, Bombay, I beg to inform you that the pamphlet has been wholly withdrawn long ago. I declare withdrawn any articles that I may have written to newspapers, &c., on matters concerning the Theosophical Society, not wishing to mar the feelings of any one, and wishing to be on good terms with all, I express an apology for, and withdraw, what I may have written to any one respecting the Society. I wish to mention this point that I associated with the missionaries for the past three years and upwards, I no more associate with them. In conclusion, I hope you will do me the favour by permitting this letter to appear in next month's (May's) *Theosophist*, understanding beforehand that your journal will not refer to any individual or particular missionary, or mission society.

3, MALABAR HILL, AMBAWADY,  
BOMBAY, 6th April 1884.

H. BURZORJEE.

### Phenomenal.

I was at the Head-quarters in December last to take part in the Anniversary celebration. Soon after my arrival I went upstairs to pay my respects to Madame Blavatsky. She greeted me cordially and received me with warmth and friendliness ever so characteristic of her. I requested her to let me see the "shrine". Without getting up from her seat she gave me a key and told me to open the "shrine" myself. I did so, and being asked by Madame Blavatsky whether there was anything in the shape of a letter in the "shrine," I searched and told her there was nothing. Then she told me to examine minutely every thing connected with the "shrine" and insisted upon my doing so, although she knew I was not a sceptic. I looked round carefully and found nothing in the shape of electric wires, traps, &c., which, as sceptics in all their "wisdom" assume, might aid her in her "juggling tricks" as they would say, to delude her friends. I closed the "shrine" at her bidding afterwards and we were conversing on various topics. After some time she asked me to open the shrine again. On my doing so what was my surprise when I found that there was a letter from a Mahatma in which was wrapped up the sprig of a plant. It was in the familiar hand-writing of my Guru Deva K. H. Here is a copy of the letter written on Chinese paper which I have in my possession—"To H. R. From one who will ever watch over and protect him if he goes on in the path of duty to his country and righteousness to his Brethren.—K. H."

After perusing this I again sat down not far from Madame, the "shrine" being again shut by me. We were talking together when Madame said—"Are you quite sure there was nothing else in the "shrine"?" Go again and see, there may be something more for you." I got up and walking up to it I felt something striking against my foot, not far from the ground. I felt for it with my hands, and to my infinite astonishment I found something solid sewn up to the skirt of my long robe. I looked wistfully at Madame, who asked me to undo the threads and there was a medallion or coin with Thibetan characters. On my telling Madame that it was not perforated to enable me to wear it on my person, she promised me that she would perforate it herself with an instrument by and by. I left her afterwards to join the many Brethren that were in the large hall. She came there within an hour when I was showing the present to them and describing all the particulars of the phenomena I had just been witnessing upstairs. When they also noticed that the medallion was not perforated, Madame said "you give it to me," and put it in her pocket. Our President soon joined us and wished to see the medallion, whereupon Madame took it out, and lo! it had a nicely made hole near its edge.

Before starting for England, Madame was good enough to pay my country-seat (Varel) a visit, accompanied by my esteemed friends, Dr. Hartmann, Mr. Mohini Chatterji and Mr. J. N. Unwala. One evening before dinner we were all seated together hearing my musicians singing in Hindi tunes, a few hymns that I have composed in honour of our Mahatmas. We were interpreting these to Madame, when a curious, unusual sensation crept over me and a sweet-toned bell tolled over the heads of the musicians and was heard by all, Theosophists and non-Theosophists. I wonder how the sceptics who read this will explain away this phenomenon not unknown, but familiar to the people at the Head-quarters as I have since learnt. At din-

ner again we all distinctly heard once a similarly silver-toned bell just over-head above the centre of the table we were seated at.

Another phenomenon to me still more interesting personally may be described. Some time after the Founders had left India, I was at the Head-quarters very often during my sojourn lately with my esteemed friend H. H. the Thakore Sahib of Wadhwan, at Madras, whither we had gone for the celebration of his marriage with the daughter of the Honorable Rajah Gujpati Row. One day I asked brother Damodar, to let me put a letter in the "shrine." It was in a closed envelope and was regarding personal private matters. Brother Damodar allowed me to put the letter in the "shrine." The day after, I visited again the "shrine" in company with my wife. On opening the "shrine" I did find my letter unopened, but addressed to me in blue pencil whilst my original superscription "My Reverend Master" had a pencil line running through it. This was in the presence of Brothers Damodar, Dr. Hartmann and others. The most noteworthy thing was that the envelope was intact, in no way opened. I opened it, and on the unused portion of my note was an answer from Guru Deva K. H. in the same familiar hand-writing. I shall transcribe one significant sentence from it; of course I omit private matters with which others have no concern. "...Though I have no right to confer favours, I may give advice to whomsoever needs and deserves it...." He then gives me encouragement and valuable advice that I was in very great need of. My letter and the Illustrious Master's reply to it with the identical envelope are with me now.

I should very much like to know how our friends (!) the bigoted spiritualists, who assume without any evidence that our respected sister Madame Blavatsky is a medium, could explain away this phenomenon, when as a fact she was thousands of miles away from us with our esteemed President Colonel Olcott.

VAREL, 17th May 1884.

HARISINGHI RUPISINGHI.

### THE OPINION OF EUROPEAN PRESS ABOUT THE THEOSOPHICAL SOCIETY,

OR

### WHAT THE EUROPEAN PRESS SAYS OF OUR FOUNDERS.

The *Pall Mall Gazette* had a long article in its March (29th) number on the subject of Theosophy. Mr. Sinnett's Letter XVI--*Centres of Spiritual Activity*, contains as subject-matter "The Theosophical Society—London Lodge, Lincoln's Inn," etc. It is such an unusual—we may as well say—unprecedented—fact for even a liberal London paper of note to mention theosophy in any other but a spirit of chaff or angry contumely, that we hasten to quote nearly the whole of the article.

After a brief paragraph as *entrée en matière* in which the Theosophical Society and its two founders are introduced to the public by the writer, he goes on as follows:—

"It is impossible to go a step further in describing the subsequent establishment of the society in London and India—where it now numbers nearly a hundred branches, and is rapidly expanding—without explaining who and what these Masters are.

"The adepts of occult science are concentrated in Asia. The hierarchy of occult initiates is recruited from all nationalities, Englishmen belong to it, and men of other European races; but by the time an initiate in occult science has attained certain altitudes of psychic development, his progress, besides investing him with new faculties, renders him sensitive to influences of which most of us are unconscious. He is compelled, practically, to move away from communities still throbbing with physical passions and materialistic aspirations. In civilized cities his higher senses would be relatively useless, as the sense of sight is all but rendered useless in a thick fog. So the higher initiates have retreated now to some of the least frequented regions of Central Asia, where they are able to work freely at their most important task, the preservation and advancement of the highest knowledge in the world, held by them, so to speak, in trust for mankind at large, against the time when the race shall be ready to receive it.

"That any sort of knowledge can exist in the world for which the civilization of the nineteenth century is not yet ripe, is an unintelligible proposition at first. Bigotry is powerless now to persecute science. Thought is free, and intellect in perfection! Whatever knowledge a man may gain, we generally hold it his duty to share this with his fellows; and if it is scientific knowledge, to share with us his proofs and methods. The adepts think differently; for their knowledge invests men with powers we have hitherto played with only in imagination, calling them supernatural. To put these in the hands of men still animated by selfish motives and physical desires would be to injure, not to benefit, society. A man with the powers of an adept and the passions of an unregenerate nature could slay and rob with impunity, for he would need no physical appliances for the perpetration of any crime. Those to whom the adepts impart their knowledge—their regular disciples—are tested by long years, perhaps by half a life-time of probation before they are entrusted with abnormal powers. By casting utterly aside all modes of life which are concerned in any way with material enjoyment, the candidate for occult teaching must first prove that lower motives

have no hold upon his nature, that his own spiritual development and the service of the spiritual interests of mankind are all-important in his sight, and then by degrees he is entrusted with the enlightenment which puts it in his power to lead an altogether more exalted spiritual existence than the world at large can yet attain to. That such enlightenment also puts in his power an insight into the thoughts of others which no dissimulation can baffle, a faculty of cognizing events which range beyond the reach of the physical senses, almost to infinitude, a control over material objects by the exercise of forces ordinary science has not yet discovered—that all these and many other attributes the possibility of acquiring which is but gradually dawning on the modern Western mind, come to him in the course of his progress, is a circumstance that embodies for the occult pupil no temptation to do wrong. He has got above the region of the desires in which such powers could operate as a temptation. He has become a co-worker with Nature for good.

“But the adepts of spiritual science, spoken of in Indian literature and usage as Mahatmas, and by modern Theosophists as ‘the Brothers,’ have latterly conceived the time ripe for giving out some part of the ‘esoteric doctrine,’ of which they are the custodians. They are not yet prepared to relax the rules which guard the powers of adeptship from misuse, but for various reasons quite intelligible to those of us who have studied the Theosophical publications of the last few years, they are now taking a somewhat new departure in their relations with the world at large. While their policy till recently has been to keep their very existence a secret from all but devotees of the occult life, they are now ready to let the nature of adeptship be known more widely, permitting pupils who have personal relations with them to acknowledge this in the world at large, and not unfrequently giving proofs of their existence and abnormal powers to persons who are not even pupils, in the sense of being pledged to follow the occult life of self-denial and purity. And it was to inaugurate this new policy that they founded the Theosophical Society.

“For Mme. Blavatsky, who was the outward and visible founder, is one of their pupils, and a very advanced pupil, with abnormal powers which have even more often excited the wonder and admiration of her friends who have beheld their exercise, than the derision of sceptics who have picked up stories about them. Splendidly seconded by her earliest ally, Colonel Olcott, she has achieved the immense result before us. The Theosophical Society has now become a potent agency in the moral progress of India, and has latterly reacted back on this country to an extent which holds out a large promise of future consequences.

“During the earlier progress of the society in India the branch established in London about seven years ago was dormant and inactive. Its time had not come, for the attention of the founders was absorbed by their work in the East, and this work was not yet of a kind in which the London members could co-operate. In India the first thing to be done was to get the society on to a foundation which should be common to all creeds, so that it should not be suspected as a sectarian propaganda leaning to one more than to another of Indian exoteric religions. To establish the society as a body, resting on the principle of a universal brotherhood, and concerned with the study of all philosophy which might illuminate the inner meaning of any ancient faith, and trace the identity of modern religions in their essence, was a work that could not be jeopardized by haste. The hundred branches of the society in India, in which representatives of all castes and creeds unite in friendly communion, are so many monuments to the success with which the work was eventually performed. And now, by degrees, the Brothers have found means through the *Theosophist*—the magazine of the society, published in Madras—and in other ways, to communicate such a considerable block of esoteric teaching to the world generally, that persons keenly awake to the interest and importance of this, here in London as well as in India, gather fast round the nucleus which has so long been awaiting the conditions favorable to its expansion. The Theosophical Society now has something definite to do. It has a mass of doctrine to study, which is recommended to its notice as an exposition of the real absolute truth of things—as far as it goes—concerning cosmogony, the origin and destinies of man, the nature of his spiritual growth and development, and which in fact constitutes a science of religion and a religious interpretation of science. Here, as in India, of course, the founders of the Theosophical Society are anxious that the movement shall not be regarded as pledged to the acceptance of any definite view of things. It is an association for philosophical study, specially connected with the revival of research in the direction of occult science and the latent faculties of humanity. Persons have been and are prominently connected with it who prefer other lines of study than those marked out by the information that has so far been obtained from the Brothers, and their association with the society serves to emphasize the Catholic sympathy with all spiritual aspiration by which its true founders are governed. But the present statement as to the circumstances in which the society took its rise will indicate the general drift of its operations.

“A considerable volume has been written to state with the simplest brevity the theory of nature which the Brothers teach.

This teaching will not, of course, put its students in possession of practical occult faculties. It is a long and a toilsome road by which these are reached. Nor is it possible to sketch the doctrine itself in the course of this brief explanation. That constitutes a widely ramifying and complicated study; but if that which the disciples of the Brothers are fully persuaded of is true, it is a study which introduces mankind to the beginning of the transcendent knowledge destined to be the glory of the human race in its maturity. Unlike an ordinary religious community, the Theosophists cannot be pointed out to inquirers as holding their meetings at such and such an address. Engaged in pursuits of a very serious nature, and careful in their progress along an unknown path, their meetings have hitherto been open to their own members only, and fellowship with the society has been procured by regular recommendation and election, as in any other society. But none the less have they been readily accessible for inquirers approaching them in a sympathetic spirit. Probably the London public will shortly hear more of them, as Colonel Olcott, the President and Founder of the Society, whose permanent home is now in India, is about to pay a short visit to this country.”—*Pall Mall Gazette*.

Another fashionable paper of Nice and Cannes—the resort of all European aristocracy, *The Anglo-American*, has the following article:—

“Our town has been lately honoured by two very distinguished visitors from Madras, India, who left for Paris on Thursday last.

“Colonel Olcott and Mme. Blavatsky are the founders of the Theosophical Society which is under the guidance and direction of the so-called MAHATMAS of the Himalayas, a Brotherhood of Eastern adepts gifted with what we in Europe would consider supernatural powers, but which really are psychic possibilities latent in human nature and can be developed in each individual by a long course of proper training.

“This Society has acquired great importance in the East, and has already established more than a hundred branches in India and Ceylon, and is now gaining ground in the West, having first established several Societies in New York and other cities of America.

“The London and Paris Societies count amongst their members some of the most celebrated names of Science and learning, such as Professors Crooks, Wallace, Camille Flammarion, etc., etc.

“The President and Founder Colonel Olcott and Mme. Blavatsky, a Russian lady, authoress of a most learned work called ‘ISIS UNVEILED,’ and who has from the first acted as Corresponding Secretary and Editor of ‘THE THEOSOPHIST,’ the organ of the Society, have been the guests of Lady Caithness, Duchesse de Pomar, who is President of the ‘Société Théosophique d’Orient et d’Occident’ of Paris.

“During their short stay in Nice they held several very interesting conferences and were surrounded by a group of intellectual minds from amongst whom they initiated eleven persons as members of the Society, which has for its principal object to form a nucleus of universal brotherhood of humanity without distinction of race, religion or colour. Secondly to promote the study of Eastern literature and occult sciences. And thirdly to investigate the hidden mysteries of nature, and the psychical powers latent in man. How important these occult powers are for the blessing of mankind Colonel Olcott gave very evident proof in healing in a short time through his highly developed magnetic powers long standing diseases and infirmities amongst those who so eagerly sought his aid during his short stay in Nice.

“Colonel Olcott and Mme. Blavatsky have made this long journey to Europe for the express purpose of visiting their brothers of the European branches, principally those of Paris and London, but Colonel Olcott will probably extend his tour to Germany and Russia before returning to the head-quarters of the Parent Theosophical Society at Madras.”

We may add, without committing great indiscretion, that the new “eleven” members of our Society contain names of the highest Russian and English aristocracy as well as those of European savants of fame. A “Serene Highness,” a Russian Princess, and a General on the staff of the Russian Emperor, as also a well known English Colonel, late of India, and his lady have joined our ranks among others. The Society spreads and lectures and “Conferences” upon theosophy are in preparation in the highest intellectual circles of Paris. Instead of one we have now two Societies in England, the “London” and the “Hermetic” Lodges of the T. S. The former numbers over eighty members; and Mr. W. Crookes, the world renowned physicist and chemist is elected as one of the five councillors of the “London Lodge.” We give his name with his permission.

Since the above was in type, we have noticed with pleasure, in the *Pall Mall Gazette* (London), two articles concerning Mme. Blavatsky and Col. Olcott, speaking of them in respectful and appreciative terms. We regret we cannot copy them here, for want of space.

## THE FOUNDERS IN PARIS.

THE arrival in Paris of Madame Blavatsky, Colonel Olcott, and a Hindu Chela, is an important event for those of us who for two or three years have been watching the progress of the Theosophical Society with the greatest interest.

Paris is not only the gay, superficial, worldly city, known to some foreigners. Paris is everything and all at once. One can find in it the highest in intellect, the best in art and culture, as well as the deepest blindness of thought, the lowest degradation in the same art and literature, and the grossest selfishness typified by the corruption of morals. One is certain to find in that large city exactly what one is aspiring to; in other words, what one is oneself. I pity those who leave our town with no other impression than that of its corruption. Had their aspirations been high and powerful enough, they would have felt the heart of our true Paris beating even under the mud of its suburb, or the glittering elegance of its boulevards.

Along with the Paris which you can see daily driving through the Bois de Boulogne; parading in the theatres, running races at Longchamps, or dining at the "Maidan d'Or," we have the intellectual Paris crowding at the Sorberme, or the *College de France*, attracted by the brilliant eloquence of our celebrated professors; political Paris following with a keen interest day by day the debates in the *Chambre des Deputes*; scientific Paris shut up in its laboratories in search of the last word in chemistry or physics, which it hopes will become the first letter of the mysterious word of life; religious Paris—which has not yet deserted its old churches, as though it vaguely felt that there may be yet a meaning discovered in the long dead dogmas and the mummery of its priests; philanthropic Paris ever erecting schools, hospitals, and asylums, yet hardly spelling that beautiful word—*charity*—corrupted as it now lies under the pressure of intolerant sectarianism.

In the midst of this turmoil of restless activity, material progress and intellectual development, there are lonely thinkers, earnest seekers after truth, who, repulsed by the narrow religious creeds, can no more be satisfied with the hazy hopes given out by the Spiritualists and the few remaining theists than they can be with the desperate negations of materialism. For such, the ideas propounded and taught by the Theosophical Society came as a refreshing dew on the parched desert. During long years these solitary thinkers had been anxiously looking around them, wondering from whence light would come, and great was their joy upon hearing the long desired answer—from India. . . . To some of them the first call came in the words of the Master, who inspired the *Occult World*. Mr. Sinnett is entitled to our best thanks for having forwarded that living word to us. This work fell into my hands in the spring of 1882, when, recovering from a severe illness, I experienced, together with the exulting sensation of renewed physical life, a deep feeling of sadness. Why should I be recalled to health and activity if I was doomed to be still wandering without compass or helm, if, after seeing the beliefs of my youth fall on the ground like so many dead leaves, I was to sink back in the dark abyss of negation! The social questions to which I had devoted the best of my abilities and leisure became more and more complicated owing to my doubts and despair.

How was I to speak of justice and fraternity to those suffering classes condemned to a miserable and hopeless fate, if I had nothing to offer to them in exchange for their blind faith and orthodox heaven but the prospect of total annihilation?

Such were my thoughts, and they are those of many in France when I heard for the first time the voice of the MASTER. . . .

Since that time I have heard a good deal of criticism and discussion about the Mahatmas of the Himalayas; I have seen the cruel, abusive articles in the spiritualistic papers of England and America; I have received warnings from charitable friends who tried to persuade me that the way I was pursuing could lead me but to disillusion or—madness; but nothing has been ever able to shake my faith or to dim the light of that radiant star which I saw shining in the East. Then appeared Mr. Sinnett's "Esoteric Buddhism" raising a storm of controversy and criticism. There were some who wanted to prove that such a doctrine was only leading to that rank materialism that we had wished to oppose.

Though still unshaken in my faith, I was expecting with an ever increasing anxiety the visit of our Indian friends, and it is with real joy and a feeling of deep gratitude that I may now state the complete fulfilment of all my expectations. A Hindu gentleman, a Chela of the Master, was the first who arrived in Paris. Madame Blavatsky and Colonel Olcott had gone for a few days to Nice on a visit to the Duchess de Pomar, the President of the Theosophical Society "d' Orient d'Occident" of Paris. "Chela" Mr.—will not blame me for speaking so highly of him; he knows that in verity every token of admiration and respect he may receive is addressed, in reality, to his Master, of whom he is a worthy disciple. In the remarkable teachings he was kind enough to give us, we found realized our most sanguine expectations. He made clear to us all the dark points in Mr. Sinnett's book; he showed us how the occult doctrines were in perfect accordance and harmony with the latest discoveries of

science, and how they open, in fact, the way to new solutions. And what is of the greatest importance in relation to our actual social state—he gave us a glimpse of that splendid prospect how a firm and absolute ground to morality may be discovered in the immutable laws that govern the Cosmos. All those, who have had the privilege of hearing him, have been deeply impressed with the far reaching importance of the Theosophical movement, as well as struck with the powerful logic, and the large range of knowledge possessed by this young student of Occultism. To every question put to him—whether scientific, philosophical or moral—he gave a clear and satisfactory answer. But there is yet another thing to be considered in reference to Mr.—one of no less importance than his intellectual powers. We not only wanted a confirmation of our beliefs with regard to the doctrines of the Masters, but also a justification of the faith we had in them in reference to our spiritual aspirations. Though Mr.—calls himself only an humble chela of a great Master, we had reason to logically expect that a ray of the wisdom of the Master should come to us through his disciple. In our western language I would say that in the Pupil we were searching for a reflection of the soul and heart of the Teacher.

If we consider that, according to occult philosophy, the sign of a high degree of spiritual development is to love Humanity in ourselves, and ourselves only in Humanity, we may say that Mr.—'s teachings, the thoughts he expressed on those vital points of social reform, and especially the pure spiritual magnetism of his personality, have helped us to realize in some measure the holiness of his venerated Master. And now, to those who ask us "What reasons have you to put such a faith in those adepts?"—we may answer: because they not only teach that which, according to our reason, seems to us to be the truth, but also because they live up to that truth; and that again in all ages such has been the sign of a true Initiate. Humanity can never cease appealing to some authority; but we will accept no authority which is not justified by the life of those who represent it.

On all sides we hear that the Theosophical movement has come at the right time to answer the needs and the aspirations of the West. This is no wonder for us, who know whence the impulse had come.

We are all aware that Christianity under the guise of Catholicism is fast declining in France, and that all the philosophical minds seem to be unconsciously attracted towards the religions of the East, the more so, since the said philosophies seem to offer many a point of contact with the modern theory of evolution.

On the other hand, those who have been all their lives engaged in struggling against the intolerance of the churches, and who had set all their hopes on the present form of Government, which is fast putting an end to ecclesiastical abuses, begin to perceive that our institutions are not adequate for developing progress and morality. They perceive in terror, and with a deep sense of their helplessness, the flowing tide of materialism; but though finding no solid ground under their feet in their attempt to resist the flood, they still cling intuitively to their sense of justice and humanity.

May we not believe that such aspirations as these are worth being taken in consideration by the founders of the Theosophical Society and their Inspirers.

We have good reasons to think that the lecture which Colonel Olcott is to give in Paris in May, will attract the notice of many thinkers and scientists of our City; and for us, who have the privilege of private and confidential conversations with Mme. Blavatsky, there is no doubt whatever that the Theosophical Society, especially through the medium of its splendid Magazine, "The Theosophist," is destined to have an immense influence on the progress of modern thought.

And, I would say in the words of Count Goblet d'Alviella, in his recent work "L'Evolution Religieuse":—

"If India helps us in the religious crisis we are now passing through—and she is, perhaps, the best conditioned to do it—all those who take some interest in the harmonious development of civilization must remain greatly indebted to her."

"Jko..." F. T. S.

## Official Reports.

## THE SARV HITKARI THEOSOPHICAL SOCIETY.

OWING to the transfer of Pandit Saligram, President of the "Sarv Hitkari Theosophical Society," Gorakhpur, N. W. P., the following officers have been elected for the current year:—

Thakar Ganesh Singh,	... President.
Mr. M. J. Jacob,	... Vice-President.
Mr. Abdul Rahman,	... Secretary.
Thakar Shankar Singh,	... Joint Secretary.
Babu Jogeshwar Roy, L. M. S.,	... Treasurer and Librarian.

From a report received from the above Branch, it appears that the members are endeavouring to purchase a permanent head-quarters for their Branch in Gorakhpur. They have nearly gained their object and we wish them success, hoping that their attention will be more directed towards the practical and useful work of the Society than mere transient shows. Means are no doubt necessary to accomplish the end, but in endeavouring to be in possession of those means, one should never lose sight of the ultimate end in view.

#### THE SATYA MARGA THEOSOPHICAL SOCIETY.

Babu Khetter Chandra Bose has been appointed Vice-President of the "Satya Marga Theosophical Society," Lucknow, vice Pandit Devi Prasad, deceased; and Babu Kundan Lal Bhargava, B. A., to be Assistant Secretary, for the current year.

*Proceedings of an extraordinary meeting of the Satya Marga Theosophical Society, held on the 29th of March 1884.*

*Resolved 1stly.*—That in remembrance of the active energy displayed in every good and patriotic cause, by the late much lamented Vice-President of this Branch, Rawat Devi Prasad, this Branch should give a prize annually to the students of any local Sanskrit school. This prize to be designated the "Devi Prasad Memorial prize of the Satya Marga Theosophical Society."

*Resolved 2ndly.*—That, if practicable, a portrait of the deceased should be ordered by the Branch and kept in the meeting room along with a short sketch of the deceased's character.

*Resolved 3rdly.*—That a Committee composed of the President, the Secretary, Rai Narain Dass, Babu Gulab Chand, Babu Bhavani Prasad, Munshi Sujjad Hussain and Mr. S. J. Padshah, deliberate upon these resolutions and report at the next ordinary meeting upon the best method of carrying them out.

*Resolved 4thly.*—That a letter be written by the Secretary to the family of the deceased expressing the heartfelt grief of the Branch for the untimely death of one whose loss it will be difficult to fill up, and to communicate the resolutions passed at this meeting.

JWALA PRASAD SANKHADHARA,  
Secretary, S. M. T. S.

#### A PRAISEWORTHY EXAMPLE.

The Secretary of the Satya Marga Theosophical Society of Lucknow reports that Babu Ram Sahai, a Taluqdar of Unao (Oudh), has presented five villages, valued at about Rs. 50,000, with an annual income of Rs. 3,000, for the benefit of the Anglo-Sanskrit College our Branch Society is striving to establish. Many persons seem to have a wrong idea of wealth, mistaking the material coin, which is nothing more than a merely convenient medium of exchange, for real wealth which is intellectual labour and harvest. Babu Ram Sahai, therefore, in giving his coin, is usefully employing it, inasmuch as he is thus creating real wealth and thereby adding to the prosperity of his country and to human progress, by assisting the cause of enlightenment and education.

#### SANSKRIT SCHOOL AT JUBBULPORE.

I AM glad to report that a Sanskrit school was opened here on the 4th April with due ceremonies in the presence of a large number of native gentlemen, who were invited on the occasion. A report of the aims and objects of the school, written in pure Hindi, was read by Pandit Balwant Rao Gokhle, Superintendent, Male Normal School, who, among other things, informed the audience that the Sanskrit school which was going to be opened that day was entirely due to the stirring appeal that Col. Olcott, the worthy President of the Theosophical Society, made on the occasion of his last visit to this city, and that all Hindus must feel grateful to Col. Olcott for his disinterested labour in the cause of their well-being. After the ceremonies were performed the school was declared open.

From next week the Sanskrit Pundit will explain Bhagavat Gita on every Sunday.

NIVARAN CHANDRA MOOKERJEE,  
Secy., Branch Theos. Society.

#### THE JAMALPUR THEOSOPHICAL SOCIETY.

I beg to report that our respected brother Babu Navin Krishna Banerjee, President, A. B. B. Theosophical Society, Berhampur, in company of our brothers Babu Shama Charan Bhutta, Dina Nath Ganguly, Kali Prasanna Mukerjee and Srinath Goswami, arrived on Friday morning the 11th Instant at Bhagalpur, and thence came to Jamalpur the following morning, being accompanied by Babus Tarapada Ghosal, M. A., F. T. S. Secretary, and Upendranath Sarvadhicary, F. T. S. of the Bhagalpur Branch. The party consisting of 7 brothers was received and greeted at the Railway station just on arrival of the upmail train and forthwith accommodated at the house of our brother Babu Kali Bhushan Roy,

In accordance with the programme circulated for public information previously by this Branch, Bengalee gentlemen began to gather at Kali Babu's from 6 A. M. to hold interviews with our guests and to talk on "Theosophy." Various questions were put and they were explained satisfactorily by Nabiu Babu, Sham Babu and Dina Babu. The meeting dispersed at about 11-30 A. M.

Again after 1 P. M. a few gentlemen came and resumed the subject.

In pursuance of the notice a public meeting was held in the Jamalpur Native Institute at 5 P. M. Babu Niluadhab Bhuttacharjee, a non-Theosophist, was voted to the chair. Babu Dinanath Gangooly was requested first to answer the questions *in re*: "Theosophy" put forward by a correspondent in the March issue of the "Motherland," a new weekly pice paper published at Benares. Dina Babu answered the questions *serialim* in English to the satisfaction of those who could understand him. Then Babu Shama Charan Bhutta explained the points in Bengali in order to be more clear. The lectures delivered were highly satisfactory and won the hearts of the audience. The Institute hall was filled up with intelligent men. On the lecturers resuming seat, Babu Rakal Das Sen, a non-Theosophist, President of the Monghyr *Saniti Sancharini Sava* attached to the "Arya Dharma Pracharini Sava," spoke very highly on "Theosophy." He observed that it is the "Theosophy" which is bringing back the Hindus educated in Western science and literature to Hinduism, and thanked the Founders. At about 7-30 P. M. the meeting dissolved.

JAMALPUR, 22nd April 1884.

RAJCOOMAR ROY.

Asst. Secretary.

#### THE MADRAS THEOSOPHICAL SOCIETY.

A MEETING of the above Branch of the Theosophical Society was held at its premises in Triplicane, on the 8th May 1884, for the election of office-bearers for the ensuing year, and for the transaction of other business.

On the motion of the President, M. R. R. Dewan Bahadur R. Ragoonath Rao Garoo, the members of the Branch elected M. R. Ry. T. Subba Row Pantulu Garoo, B. A. B. L., as the President for the ensuing year. Dr. F. Hartmann, of the Parent Theosophical Society, thanked the retiring President for his zeal and energetic work during the time he held the office.

The following gentlemen were elected as Vice-Presidents:—

M. R. Ry. Dewan Bahadur R. Ragoonath Row Garoo.  
" G. Muttasamy Chetty Garoo.  
" P. Sreenevas Row Garoo.  
" C. V. Cunniah Chetty Garoo.  
" P. Aroomooga Moodalyar Avergal.

One of them, Mr. P. Sreenevas Row, was also elected Secretary, together with M. R. Ry. L. Venkata Varadarajooloo Naidoo Garoo, and M. R. Ry. II. R. Jayaraja Row Garoo, B. A., as Assistant Secretaries.

At the suggestion of Mr. Sreenevas Row, two resolutions were passed, one of which was to the effect that a meeting of the Branch should be held on the evening of the first Saturday in each month, for giving Lectures or reading Essays.

After the transaction of some other work the meeting was dissolved.

MADRAS,  
9th May 1884. }

P. SREENEVAS ROW,  
Secretary.

#### THE MADRAS THEOSOPHICAL SANSKRIT SCHOOLS.

IN the month of April 1884 I inspected all the four Theosophical Sanskrit Schools in four suburban centres of the city of Madras, namely, Mylapore, Triplicane, Peddoonakpett, and Chintadripett.

The first three schools are those established exclusively by the Madras Branch of the Theosophical Society, and the last one in Chintadripett is an Anglo-vernacular School, the proprietor of which has opened a Sanskrit class and placed it under the supervision of the Theosophical Society, in consideration of the latter giving him pecuniary help every month.

The students on the Rolls are 25 in the Mylapore School, 81 in the Triplicane School, 35 in the Peddoonakpett School, and 130 in the Chintadripett School;—so that in all there are 271 children receiving Sanskrit education under the auspices of the Theosophical Society in the city of Madras. The average number of daily attendance is of course less than that aggregate number, and this is owing to the general causes, and also to the prevalence of small-pox to a rather unusually great extent in this city this year. But, with all this, there is a tendency to rise in the strength of the schools.

Further, considering the short time during which the schools have been existing, the infancy of most of the students, and other circumstances which tend to obstruct the course of improvement in all new undertakings,—I think I can safely assert that the schools have made a fair progress, and promise to yield bright results in future.

In the course of my inspection it grieved me sore to find that a very few children of the Theosophists attended the schools; indeed so very few that they may be counted on the fingers. This apathy on the part of our Theosophical brethren is quite unaccountable; and I request that the Educational Committee of the Theosophical Society will be pleased to adopt the necessary steps to remedy this great defect.

While this is so, I have to notice with great pleasure the meritorious act of two gentlemen, who have taken a great interest in the cause of our Sanscrit Schools, although they are not Theosophists. One of them is Mr. S. Sankariah, B. A., who is both the proprietor and Head Master of the Anglo-Vernacular School in Chintadripett. He has made the study of Sanscrit compulsory in all the classes, comprising 130 boys; and has with a laudable self-sacrifice admitted about one half of that number into the Sanscrit branch free of any charge or fee whatever; and has moreover subjected this branch to the supervision of the Theosophical Society. The other gentleman I refer to is Mr. V. Appadoray Pillay. He has placed one half of his house free of rent at the disposal of the Theosophical Society for the use of the Peddoonnikpetta School; and takes a lively interest in its progress. The thanks of our Society are due to these gentlemen for their unselfish aid in this great cause.

I need hardly mention that of the two other schools, the one in Triplicane is located in the premises of the Madras Branch of the Theosophical Society, and the one in Mylapore is located on the upstairs of the house of our esteemed President Dewan Bahadur, R. Baghoonath Row Garoo, who, I am happy to notice, has furthermore opened three Vedic classes in which three trained Pandits teach the Rig, Yujur and Samá Vedas to about 15 Brahmin children, gratis of course.

One more point which I have to note here is that the pecuniary means at the disposal of the Committees of our four schools are too limited to admit of much more improvements being made in this great cause. I am afraid that unless the staff of teachers is increased, we shall not be able to receive any more students for instruction. I trust that the Educational Committee of our Society will be pleased to give their best consideration to this all-absorbing matter.

P. SRENEVAS ROW, F. T. S.

MADRAS, 25th April 1884.

#### THE ROHILKUND THEOSOPHICAL SOCIETY.

The following resolution was proposed by Pandit Choda Lall, B. A., and seconded by Rai Pyare Lall, and carried unanimously:—

That this meeting records its deep gratitude to the President of the Branch, Babu Nil Madhub Banerjee, for his indefatigable work in the cause of Theosophy, and his utmost efforts for improving and increasing the utility of this Branch in particular, ever since he joined it and took up his office. It further expresses its extreme regret at his being withdrawn from the Branch at a time when his help is most needed in the maturing of the different schemes of Theosophical work which the Branch has laid out.

The retiring President, then, in a few words, conveyed his thanks to the members, and expressed great sorrow at parting.

The office of the President having fallen vacant, an immediate re-election was found to be necessary, which could only be done according to Rule XIII of the General Rules of the Branch. Exception being taken by some of the members to the words "with the consent of the President-Founder," in that Rule, all the members present, with one exception, voted that the words "subject to the approval of the President-Founder" be substituted for them.

The following Office-bearers were then elected:—

Raja Madhorao Vinayek Paishwa, *Patron*.  
Rao Pyare Lall, *President*.  
Pandit Chada Lall, B. A., *Vice-President*.  
Babu Gyanendro N. Chackerbuti, M. A., *Secretary*.  
Pandit Gaidan Lall, B. A., *Assistant Secretary*.  
Pandit Chandra Shekhar, *Librarian*.  
Munshi Baldeo Sahai, *Treasurer*.  
Pandit Bhugwan Das, *Councillor*.

GYANENDRO N. CHACKERBUTI,  
*Secretary*.

BAREILLY, 4th May 1884.

#### THE RAJSHAHYE HARMONY THEOSOPHICAL SOCIETY.

The following Officers were elected for the current year for "the Rajshahye Harmony Theosophical Society":—

Babu Kali Prosonno Mukerji,.....*President*,  
,, Barada Prasad Basu,.....*Vice-President*,  
,, Sreesh Chunder Roy,.....*Secretary*,  
,, Sree Nath Ghose,.....*Treasurer & Acct.*

#### THE COMBACONUM THEOSOPHICAL SOCIETY.

M. R. Ky. K. Narainasamy Iyer *Avergal* has been elected Secretary, *vice* M. R. Ky. S. Krishna Swami Iyer *Avergal* resigned.

#### PROVISIONAL RULE.

*Theosophical Society,*

PRESIDENT'S OFFICE,

LONDON, April 21, 1884.

A QUESTION having arisen at various places where Branches of the Society are established with respect to fellowship in more branches than one, the President-Founder, upon a re-consideration of the whole subject, declares, on behalf of the General Council, that no Fellow of the Society can be a member of more than one Branch at the same time. A member of a Branch becoming a member of any other Branch *ipso facto* gives up his previous membership.

Fellows of the Society, who at the date of this rule are members of more than one Branch, must therefore at once declare to which Branch they elect to belong when this rule is brought to their notice. In the absence of such declaration they will be deemed to belong to the Branch to which they last joined.

(Signed) H. S. OLCOTT,

*President, Theosophical Society.*

(True copy).

MOHINI M. CHATTERJI,

*Private Secretary.*

#### SPECIAL ORDERS OF 1884.

MISS F. ARUNDALE, of 77, Elgin Crescent, Notting Hill, London, is hereby appointed Assistant Treasurer of the Theosophical Society. She will have general charge in Europe of its financial affairs, and receive and receipt all monies payable to it, including Initiation Fees, and cash orders for the Society's publications not ordered through the recognised agents of the *Theosophist*.

(Signed) H. S. OLCOTT,

LONDON, April 30, 1884.

P. T. S.

(True copy).

MOHINI M. CHATTERJI,

*Private Secretary to the*

*President-Founder, T. S.*

A lecture on "*Theosophy and the Theosophical Society*" was given by Khan Saheb N. D. Khandalvala, B. A., L. D. B., President of the Poona Branch, at the Mahableshwar Native Library on Sunday, 11th May. Khan Bahadur Kazi Shabudin, C. I. E., Dewan of Baroda, took the chair. The hall of the library was crowded and many learned Hindu and Parsee gentlemen were present as also some Native Chiefs. The lecture was listened to with attention and created interest. Both the Chairman and Mr. Shankar Pandurang Pandit, M. A., Oriental translator to Government, said they sympathized with the objects of the Society, which they thought would be productive of good to this country.

The General Council of the Theosophical Society adopted, at its meeting held at the Adyar Head-quarters on the 14th of May 1884, resolutions to the effect that the connection of Mme. E. Coulomb and Mr. A. Coulomb be severed from the Theosophical Society, from that date.

#### NOTICE.

We regret to announce that, owing to unavoidable causes the publication of the *Secret Doctrine* has to be delayed for two months more. The first Number will therefore be out on the 15th of August, instead of 15th of June as originally announced.

# "THE SECRET DOCTRINE,"

A NEW VERSION OF "ISIS UNVEILED."

WITH A NEW ARRANGEMENT OF THE MATTER, LARGE AND IMPORTANT ADDITIONS, AND COPIOUS NOTES AND COMMENTARIES,

BY

H. P. BLAVATSKY,

*Corresponding Secretary of the Theosophical Society.*

ASSISTED BY

T. SUBBA ROW GARU, B. A., B. L., F. T. S.,

*Councillor of the Theosophical Society and President of its Madras Branch.*

## PUBLISHER'S NOTICE.

NUMEROUS and urgent requests have come from all parts of India, to adopt some plan for bringing the matter contained in "Isis Unveiled," within the reach of those who could not afford to purchase so expensive a work at one time. On the other hand, many, finding the outlines of the doctrine given too hazy, clamoured for "more light," and necessarily misunderstanding the teaching, have erroneously supposed it to be contradictory to later revelations, which in not a few cases, have been entirely misconceived. The author, therefore, under the advice of friends, proposes to issue the work in a better and clearer form, in monthly parts. All, that is important in "Isis" for a thorough comprehension of the occult and other philosophical subjects treated of, will be retained, but with such a rearrangement of the text as to group together as closely as possible the materials relating to any given subject. Thus will be avoided needless repetitions, and the scattering of materials of a cognate character throughout the two volumes. Much additional information upon occult subjects, which it was not desirable to put before the public at the first appearance of the work, but for which the way has been prepared by the intervening eight years, and especially by the publication of "The Occult World" and "Esoteric Buddhism" and other Theosophical works, will now be given. Hints will also be found throwing light on many of the hitherto misunderstood teachings found in the said works. A complete Index and a Table of Contents will be compiled. It is intended that each Part shall comprise seventy-seven pages in Royal 8vo. (or twenty-five pages more than every 24th part of the original work,) to be printed on good paper and in clear type, and be completed in about two years. The rates of subscription to be as follow:—

	Indian.	Foreign countries.
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## REPORT OF THE EIGHTH ANNIVERSARY

OF THE

## THEOSOPHICAL SOCIETY.

AT which were present Delegates from Branches in America, England, Ceylon and all parts of India from North to South and East to West.

Price four annas per copy; postage and packing charges:—India, one anna; Ceylon, three annas; all other Foreign countries, four annas.

Apply, with remittance, to the Manager of the THEOSOPHIST, Adyar (Madras).

## ESOTERIC BUDDHISM.

(CHEAP EDITION—PRICE RUPEES THREE.)

THE Manager of the *Theosophist* has received a supply of the paper-cover edition of Mr. Sinnett's *Esoteric Buddhism*. Like the *Occult World*, this work also, in its second edition, has been made cheap for the convenience of the Indian Subscribers.

MESSRS. NICHOLAS AND Co. have made a splendid photograph of a group comprising eighty-three Delegates attending the Eighth Anniversary celebration of the Theosophical Society, together with a view of the portico of the Adyar Head-quarters Building. Every portrait is excellent. Copies may be had at Rs 2-8 (Gs.) each, inclusive of packing and postage. Fellows of the Theosophical Society may also obtain cabinet size photos of Madame Blavatsky, Colonel Olcott and a group consisting of Madame Blavatsky, Messrs. Subba Row and Dharbagiri Nath at Rs 1-12 (4s.) per copy, inclusive of packing and postage.

APPLY TO THE MANAGER OF THE *Theosophist*.

THE 108 UPANISHADS in original Sanskrit with an abstract of the same by Siddhanta Subramania Sastrial, together with Mahavakia Ratnavali, Brahma Sutras, and a short abstract of the Philosophy expounded therein and Bhagavat Gita—edited by Siddhanta Subramania Sastrial, Price Rs. 8-6 per copy including postage.

Apply to the Manager, Theosophist Office, Adyar, Madras.

or

S. Subramania Sastrial, Kanarese Pandit, Presidency College, Krishnama Naidu's Agraharam, Black Town, or to Mulukutla Venkatappiah, 170 Mint Street, Madras.

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