

Independent Lodge of Theosophists
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THE THEOSOPHIST:

A

MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM.

CONDUCTED BY

H. P. BLAVATSKY.

UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

CHELAS.

NOTWITHSTANDING the many articles which have appeared in this magazine upon the above subject, much misunderstanding and many false views seem still to prevail.

What are Chelas, and what are their powers? Have they faults, and in what particular are they different from people who are not Chelas? Is every word uttered by a Chela to be taken as gospel truth?

These questions arise because many persons have entertained very absurd views for a time about Chelas, and when it was found that those views should be changed, the reaction has been in several cases quite violent.

The word "Chela" simply means *a disciple*; but it has become crystallized in the literature of Theosophy, and has, in different minds, as many different definitions as the word "God" itself. Some persons have gone so far as to say that when a man is a Chela he is at once put on a plane when each word that he may unfortunately utter is taken down as *ex cathedra*, and he is not allowed the poor privilege of talking like an ordinary person. If it be found out that any such utterance was on his own account and responsibility, he is charged with having misled his hearers.

Now this wrong idea must be corrected once for all. There are Chelas and Chelas, just as there are MAHATMAS and MAHATMAS. There are MAHATMAS in fact who are themselves the Chelas of those who are higher yet. But no one, for an instant, would confound a Chela who has just begun his troublous journey with that greater Chela who is a MAHATMA.

In fact the Chela is an unfortunate man who has entered upon "a path not manifest," and Krishna says that "that is the most difficult path."

Instead of being the constant mouthpiece of his Guru, he finds himself left more alone in the world than those who are not Chelas, and his path is surrounded by dangers which would appal many an aspirant, were they depicted in natural colors, so that instead of accepting his Guru and passing an entrance examination with a view to becoming Bachelor of the Art of Occultism under his master's constant and friendly guidance, he really forces his way into a guarded enclosure, and has from that moment to fight and conquer—or die. Instead of accepting he has to be worthy of acceptance. Nor must he offer himself. One of the Mahatmas has, within the year, written—"Never thrust yourself upon us for Chelaship; wait until it descends upon you."

And having been accepted as a Chela, it is not true that he is merely the instrument of his Guru. He speaks as ordinary men then as before, and it is only when the master sends by means of the Chela's Magnetism an actual written letter, that the lookers-on can say that through him a communication came.

It may happen with them, as it does with any author occasionally, that they evolve either true or beautiful utterances, but it must not be therefore concluded that during that utterance the Guru was speaking through the Chela. If there was the germ of a good thought in the mind, the Guru's influence, like the gentle rain upon the seed, may have caused it to spring into sudden life and abnormally blossom, but that is not the master's voice. The cases in fact are rare in which the masters speak through a Chela.

The powers of Chelas vary with their progress; and every one should know that if a Chela has any "powers," he is not permitted to use them save in rare and exceptional cases, and never may he boast of their possession. So it must follow that those who are only beginners have no more or greater power than an ordinary man. Indeed the goal set before the Chela is not the acquisition of psychological power; his chief task is to divest himself of that overmastering sense of personality which is the thick veil that hides from sight our immortal part—the real man. So long as he allows this feeling to remain, just so long will he be fixed at the very door of Occultism, unable to proceed further.

Sentimentality then, is not the equipment for a Chela. His work is hard, his road stony, the end far away. With sentimentality merely he will not advance at all. Is he waiting for the master to bid him show his courage by precipitating himself from a precipice, or by braving the cold Himalayan steeps? False hope; they will not call him thus. And so, as he is not to clothe himself in sentiment, the public must not, when they wish to consider him, throw a false veil of sentimentality over all his actions and words.

Let us therefore, henceforth, see a little more discrimination used in looking at Chelas.

MADAME BLAVATSKY AND HER SLANDERERS.

Under the heading of "The Collapse of Koothoomi" an anonymous article has appeared in the September number of "The Madras Christian College Magazine", accusing Madame Blavatsky of having produced phenomena by fraudulent means with the assistance of one Madame Coulomb and her husband. It is alleged that this serious charge is based on the evidence of these two accomplices, and the proofs produced by them in the shape of certain letters said to have been written by Madame Blavatsky to them during her absence from the head-

quarters. As this defamatory article has made its appearance during the absence of Madame Blavatsky, it is unfortunately not possible for her to publish immediately her defence or take such proceedings against her slanderers and their abettors as may be considered necessary. As there is a vast mass of evidence in our possession to prove that the allegations made in the article in question are altogether unfounded, we are not yet in a position to put it into a proper shape and publish a crushing reply to the article in the missionary journal. But from the enquiries we have made we are in a position to assure our readers and the theosophists connected with the various branches of the Association that the accusation brought against Madame Blavatsky is entirely false. Far from taking "every precaution" which the seriousness of the case required, the writer of the article in question has not even attempted to obtain from the head-quarters of the Society, which is within his easy reach, such evidence as he might have got regarding the sources of his information. The article in question betrays a complete misunderstanding on the author's part of the real objects and aims of the Theosophical Society and a readiness to draw any inference from any fact provided it is unfavourable to the object of his attack. The fact that advanced proof sheets have been sent to the prominent newspapers in different parts of India to get up a general and simultaneous howl against the Society and its founders during their absence, reveals something more than a mere desire to defend "the interests of public morality." And, even supposing the letters to be genuine, which clearly they are not, the writer's conduct in publishing the private correspondence of a highly respectable lady, produced by her avowed enemy is, to say the least of it, extremely improper. It is proper to place before our readers a short history of the Coulombs as far as it is necessary for our present purpose, to enable them to form a correct idea regarding the value of their evidence.

Madame Blavatsky first became acquainted with the Coulombs in Egypt when, on account of a ship-wreck near its coast, she was obliged to take shelter in their house. In grateful remembrance of the assistance rendered by them on this occasion, Madame Blavatsky allowed them to live in her house when, subsequently, they were reduced to pauperism and asked for protection and help. The Founders of the Society came to India in *February* 1879 *and the Coulombs in April* 1880. The statement in the Magazine article that the Coulombs "have been with the leaders almost since the date of their landing in India," is clearly false and is evidently intended to mislead the public. From that time up to 25th May 1884 they were at the head-quarters of the Society. During this interval Madame Coulomb was doing the business of a house-keeper and her husband was nominally considered as the Librarian of the Society. When, owing to bad health, Madame Blavatsky left the head-quarters for Europe, Madame Coulomb offered to take charge of her rooms and was allowed to do so. She began, however, soon after, to circulate false rumours against Madame Blavatsky and the Society, as she imagined that she was prevented by Madame Blavatsky from getting 2,000 Rs. from a wealthy Theosophist in the Bombay Presidency. When a large number of complaints had been brought against her, it was considered necessary to convene a meeting of the General Council to try the charges. As no proper defence was forthcoming, the Coulombs were ordered to be expelled from the Society. For some time, they resisted and refused to give up possession of Madame Blavatsky's rooms. They further sent false reports to the founders in Europe, calculated to mislead them and lessen their confidence in the officers in charge of the head-quarters. When, finally these attempts failed and they found it necessary to leave the premises, Monsieur Coulomb made an effort to convince the members of the Board of Control that Madame Blavatsky was a cheat and that the so-called occult phenomena were mere tricks shown by means of certain trap-doors and sliding panels which were constructed and worked by himself. He was assured that the members of the Board would fully and impartially investigate any evidence that he might bring forward. But he showed them only one hole in the wall behind the shrine which had no connection with it, and which instead of being so very "ingenious", as it is described in the Magazine article, appeared to be a queer looking hole which any bandicoot might easily make. When he was specially asked about the want of communication between the hollow in the wall and the shrine, he said that a small passage used to exist before Madame Blavatsky's departure, which was closed up by her orders. This statement was found to be false on enquiry. He further showed them a few sliding panels in the rooms, which he found it difficult to move though he struggled hard for several minutes to do so, and which appeared to have no connection whatever with any phenomena ever shown or offered to be shown by Madame Blavatsky. But, though he was extremely anxious to convince the members present that his statements were true, he did not say that there were any letters in his possession or his wife's possession which would prove the said statements, when they intimated to him that without further and more satisfactory evidence they could not believe him. The Coulombs finally departed from the Head-quarters on the 25th May 1884 and got their charges against Madame Blavatsky published in September after satisfying themselves that the founders would not support them as against the members of the Board of Control, and that the latter would not join them in believing that the founders were cheats.

These facts are sufficient to show what little reliance can be placed on the statements of the Coulombs, and with what amount of caution the letters they produced should be received as evidence against Madame Blavatsky.

The theory now put forward in the missionary journal regarding the nature of the so-called occult phenomena on the basis of these letters *as interpreted by the* Coulombs amounts to this :—

Madame Blavatsky has been producing all the so-called occult phenomena with the assistance of the Coulombs and the instrumentality of a trap-door behind the shrine in the Adyar house. Colonel Olcott and the rest of the officers of the Society are innocent dupes and "domestic imbeciles," who know nothing about the origin of these phenomena. The existence of the Mahatmas is a myth. Letters alleged to have been received from the Mahatmas in different parts of the world and during the last seven years, were all written by Madame Blavatsky herself in different languages suited to the occasion. The *astral forms* of the Mahatmas seen by different persons in different parts of the world were nothing more than the bodies of the Coulombs with "masks, bladders and muslin."

This summary of the latest theory put forward before the public regarding theosophical phenomena by the opponents of the Society is, in itself, sufficient to show to every one who is tolerably well acquainted with the contents of the various theosophical publications that it is decidedly the silliest, the most absurd, and the most ridiculous theory ever propounded.

Apart from the extremely wild character of the hypothesis now rashly proclaimed on the authority of the Coulombs, the letters themselves contain unmistakable signs to show that they are anything but Madame Blavatsky's productions. We are not, of course, in a position to examine the hand-writing and the appearance of the letters, but there is abundance of evidence to show that they are not genuine. The style is not that of the alleged writer, and sudden transitions from French into English, and from English into French indicate the way in which they have been manufactured. There are

inaccurate statements of facts which could not have occurred in Madame Blavatsky's writings. And, above all, the evidence of the gentlemen alluded to in the letters, the circumstances connected with the phenomena to which reference was made, and certain statements and communications signed by the Coulombs themselves, all tend to show conclusively that the letters in question could not have emanated from Madame Blavatsky, and that the absurd theory now suggested to account for the phenomena is anything but true. It is a significant fact that *dates* and the *names of places* from which the letters were supposed to have been written are conspicuous by their absence. Particulars of time and place are the great detectives of fraud. Perhaps for some mysterious and occult reason they have been omitted in publishing the letters. But the writer of the article under consideration takes care to point out that in the case of one solitary letter he has in his possession *a* cover (which may or may not belong to the enclosure) with post marks. There is another very important fact to which we must call the reader's attention. It is stated on the authority of these letters that Madame Blavatsky used to write replies (in the various writings of the Mahatmas !) in anticipation to questions which were likely to be put in the communication intended for the Mahatma. The questions asked would be definite and might refer to any subject in the world—religious or scientific, philosophical or historical. They sometimes referred to *particular subjects* connected with the past life or the present circumstances of the questioner or any event connected or unconnected with the Society. No complaint, however, was ever made, so far as we know, though such communications were almost innumerable, that the answers given were either unintelligible, vague, uncertain or oracular in their tone, which they would certainly be if Madame Blavatsky is not a Mahatma herself and had followed the foolish plan now suggested by the Coulombs and the *wise* exponent of their views. Here is a tremendous difficulty to be surmounted before accepting the utterances of the missionary organ as "verbum sapienti." The difficulty will be greater still if we attempt to account on the basis of this hypothesis for all the communications received by various enquirers in reply to questions only formed in the mind but never expressed orally or in writing.

But the Coulombs and their friends expect that the public will accept any absurd suggestion, provided it relates to any phenomena not yet sufficiently investigated and understood by the generality of people, and provided it tends to throw discredit on the person and the Society they hate. Every intelligent reader will, no doubt, ask himself whether it was possible for Madame Blavatsky or any other human being to deceive some of the most intelligent men in the East and in the West by means of such a plan which could not have escaped detection even for a single day. We cannot believe with the Coulombs and their supporters that even that portion of the public which is indifferent to theosophical or any other enquiry except that which immediately concerns them in the practical affairs of life, will accept the terrible absurdity now proposed to them as a "wise word." There is yet another important circumstance to which it is necessary to call the attention of our readers. It is asserted in the article under consideration that the Coulombs were inserting in the shrine the replies sent by Madame Blavatsky through the hollow in the wall behind the shrine above alluded to, and this hole opens from within a cup-board placed quite close to the wall on the other side. In the absence of the cup-board the opening in the wall would be clearly seen by every one going into the shrine room. But this cup-board was begun by Coulomb only in January last and no opening was ever seen by any body before that time, though several persons, whose evidence we have now before us, have carefully examined the wall, and though it was covered with paper in November or December last under the immediate superintendence of Major-General Morgan. The ragged and irregular edges of the opening made into the wall through the back of the newly made cup-board, and the manner in which the paper spread on the wall was cut, unmistakably show that the said opening was made after the paper was put on and after the cup-board was made. But *all* the phenomena alleged to have been shown or attempted to be shown by means of this wretched HOLE refer to a period previous to November last. It is next to impossible for common-sense to establish any connection between the hole that came into existence after January 1884 and the phenomena that occurred previous to November 1883. But the public are called upon by the Coulombs and the "verbum sapienti" of the missionary organ to believe that some such connection did exist. But neither "public morality" nor common-sense will sanction such a belief, unless they are hopelessly perverted by personal or sectarian malice and hatred. Future events and further evidence and explanations will prove the correctness of our statements and establish the justness and the validity of our conclusions.

(Extract from the "Madras Mail.")

THE SCOTCH FREE CHURCH MISSION AND THE THEOSOPHISTS.

THE zealous Missionaries, connected with the Madras Christian College, have not shewn their usual discretion by stepping down voluntarily into the arena of polemical strife, and making a fierce onslaught upon the Theosophists in general, and on Madame Blavatsky in particular, by means of an article in the College *Magazine*. In this article, which has attracted much attention, Madame Blavatsky is described as "a clever, but not over-scrupulous woman" who has been "a party to deeds" not only short of the miraculous, but also of the honest. The "leaders of the Theosophical movement," we are told, "can no longer be spoken of with respect," and "our duty to the public, which both in its Native and in its European contingents, has been completely hoodwinked, demands that we speak out. We have weighed the responsibility, and resolved to take it up." "After satisfying ourselves by every precaution that the sources of the following narrative are genuine and authentic, we have resolved in the interests of public morality to publish it." The "sources" referred to, are letters which purport to have been written in the confidence of intimate private friendship by Madame Blavatsky to M. and Madame Coulomb "who have been with the leaders almost since the date of their landing in India, living at head-quarters on the most familiar terms, and have recently been expelled from the Society for infidelity to the cause." We further learn that "from letters and other documents in Madame Blavatsky's hand-writing," which were "left with strange recklessness in the possession of the Coulombs, the following selections have been made." Assuming for the moment the authenticity of the documents, we are brought face to face with this ugly fact, that the *Magazine* has published, without the writer's authority, the private letters of a lady to another lady and her husband, who have confessedly quarrelled with that writer after a long and intimate friendship. This strikes us as a most questionable proceeding. Who is safe if the good people connected with the *Christian College Magazine* argue themselves into the belief, that it is their duty to make a public exposure of the private correspondence of any body for the indulgence of sectarian prejudice? Madame Blavatsky is in England ; and it was peculiarly ungenerous, to say the least of it, to publish her private letters—always assuming their genuineness—in her absence.

If "letters and *other* documents" in what the conductors of the *Magazine* take to be Madame Blavatsky's handwriting were, as they say, "left with strange recklessness in the possession of the Coulombs," that does not for a moment excuse their publication by third parties. Missionaries are fallible like other men. Suppose, for example, that the Revd. William Miller, C. I. E., the greatly respected Principal of the Christian College, were in Scotland; and supposing some man whom he had greatly befriended for years, but who had quarrelled with him on the eve of his departure, walked into our office with a bundle of what purported to be Mr. Miller's private letters, that showed the writer to be anything but the excellent man we all believe him to be; and supposing that the bearer—the traitor—asked us to expose Mr. Miller by publishing these letters, would Mr. Miller's innumerable friends consider that we had a duty to perform to the public which fully justified our publication of this private correspondence in view to its telling its own cruel story against the absent man? The paper under notice, even if the letters are genuine, involves an inexcusable breach of confidence. But what will be said of it, if it is proved that the letters are spurious?

A FORGED THEOSOPHICAL LETTER.

DR. F. HARTMANN, who claims to be an "American Buddhist," the present Chairman of the Madras Council of the Theosophical Society, has placed in our hands the following letter, which he has received from Colonel Olcott, the President of the Society:—

"MY DEAR DR. HARTMANN,—The enclosure was received by me without explanation in a cover post marked Madras, some little time ago. An experience such as mine of the past 8 or 10 years making it impossible that I should be astonished at anything, and least of all be deceived by appearances, I offset my personal knowledge of you against this blackguard note, and laid the latter away in my despatch box, to be shown you on my return. But this morning in going through my papers, I noticed that the Master had been putting his hand on the document, and while reading his endorsement, I heard him tell me to send it you by to-day's post. It ought to prove to you and others that, whatever agency may be at work against the Theosophical Society—whether incarnate or disincarnate, vulgar forger or Dougpa—there are those watching over its destinies, who are stronger than they, and who can always be relied upon to see us through. I shall not even venture to hint from what source this forgery emanates. The trick was stupid enough for an idiot or a crazy woman. Whoever it was, must have awfully miscalculated my intelligence. Of course one cannot judge very accurately by the handwriting of an envelope whether it came from a white man, Eurasian or native; but the aura impressed me as that of some body very inimical to us, and as the only interested party is not acquainted with the "Thinker" crowd, probably it came from one of the willing helpers included in the very Reverend Missionary body;—etc."

London, 10th July. H. S. OLCOTT.

The enclosure contained in Colonel Olcott's letter is written on a piece of paper such as is usually used at the head-quarters of the Society in Madras. It is written in blue pencil, and signed with Dr. Hartmann's name. The writing has a general resemblance to Dr. Hartmann's. The following is a *verbatim* copy of the letter:—

Private.—Adyar, April 28, 1884.—MY DEAR MADAME COULOMB,—I was very glad to receive your kind warning: but I need a new and further explanation before I will believe in Madame Blavatsky's *innocence*. From the first week of my arrival I know she was a *trickster*, for I had received intimation to that effect, and had been told so by Mr. Lane-Fox before he went to Ooty, (and who added moreover, that he had come from England with this purpose, as he had received secret instructions from the London fellows) and even said that he felt sure she was a spy. She is worse than you think and she lied to me about lots of things; but you may rest assured that she shall not bamboozle me.

I hope to tell you more when I see you upon your return from Ootocamund and show you that Colonel Olcott is no better than he should be. Excuse short letter I am writing in the dark. Yours faithfully.,

DR. F. HARTMANN,

Dr. Hartmann assures us that this is no more than a clumsy forgery. He wrote to us on Saturday to say:—

"On the back of this nonsensical letter which is neither grammatically nor orthographically correct, and which therefore must have been written in the dark, but which is executed in a tolerably good imitation of my own handwriting, was written in the handwriting of a Mahatma well-known to me:—'*A clumsy forgery, but good enough to show how much an enterprising enemy can do in that direction. They may call this at Adyar—a pioneer.*'"

This morning Dr. Hartmann has published in pamphlet form, at the Scottish Press, a "Report of observations made during a nine months' stay at the head-quarters of the Theosophical Society at Adyar (Madras), India." In a postscript added to this Report he says:—

P. S.—A few days after the above was in type, there appeared in a certain sectarian journal (*The Christian College Magazine*) published at Madras, an anonymous article, entitled "Collapse of Koot Hoomi," pretending to give extracts from a number of letters said to have been written by Madame Blavatsky to Mrs. Coulomb. Why such a title should have been selected for it is a conundrum; because it neither disputes the existence of the Mahatmas and their powers, nor does it deny the occurrence of such phenomena as have been described; all it does is to throw dirt at Madame Blavatsky and to make an attempt to cause the ignorant to believe that Madame Blavatsky had been implicated in the production of fraudulent phenomena by the assistance of Madame Coulomb and her husband. Thus Madame Coulomb exposes herself as a swindler, and cuts her own throat for the purpose of making Madame Blavatsky angry. Thus she gives herself up to the devil in the shape of a Rev. . . to get her her sweet revenge. The letters, of which the one in which my own hand-writing was clumsily imitated, was called a pioneer, have come to light, and the prophecy of the Master has come to pass as predicted. Unfortunately we are not in possession of the originals, to compare their writing and spelling with the hand-writing of Madame Blavatsky; but their vulgar style and expression is sufficient proof that they could not have been composed by the author of "Isis Unveiled." Neither do they correspond with facts such as are known to me. There are a number of discrepancies and prevarications in those letters, sufficient to show that they could not have been written by Madame Blavatsky; but it is not at present my intention to go into these details; because they refer to occurrences that happened before my arrival at Adyar, and did not come under my personal observation. It seems, however, clear that the person who attempted to forge my hand-writing could find no difficulty in imitating or altering the hand-writing of one with whom she was much longer acquainted. Furthermore some of the statements made in the libellous article are direct falsehoods. Madame Blavatsky's enemies call her a clever woman. To charge her with such asinine stupidity as to go away and leave herself exposed to the danger of being betrayed by a woman of whose animosity she was fully convinced, shows very little judgment and discrimination. But neither Madame Blavatsky nor the Society has cause for fear. There can be no relative good without evil, and the energy expended in overcoming opposition only strengthens the truth. Cowards and imbeciles may be frightened away, but where one such runs way, a hundred useful people will come to fill his place. In vain the clerical pigmies will use their impotent hands to stem the tide.

And the Doctor concludes by quoting Mr. Grant Duff's favourite maxim about the hands of the clock not moving backwards, and by declaring that "the light that floods the world, shining from the snowy Himalayas, grows stronger and stronger, bringing to all the world the glad tidings that man, if he wills, can save himself, and that there is but one true religion which is "*The Truth.*" We cannot follow the Doctor in his rhapsodies about the Himalayas, and all the rest of it; but we can understand his argument of *ex uno disce omnes* when he produces a "clumsy forgery" of a letter purporting to have been written by himself, and leaves us to form our own conclusions about the documents placed in the hands of the writer in the *Magazine*.—(*Madras Mail.*)

ANIMAL LIFE BY ELECTRICITY, DESCRIPTION OF MR. CROSSE'S EXPERIMENTS.

[By Peter Davidson, F. T. S.]

"In the course of my endeavours to form artificial minerals by a long continued electric action on fluids holding in solution such substances as were necessary to my purpose, I had recourse to every variety of contrivance which I could think of, so that, on the one hand, I might be enabled to keep up a never-failing electric current of greater or less strength as the case seemed to require; and on the other hand, that the solutions made use of should be exposed to the electric action in the manner best calculated to effect the object in view. Amongst other contrivances, I constructed a wooden frame, of about two feet in height, consisting of four legs proceeding from a shelf at the bottom, supporting another at the top, containing a third in the middle.

"Each of these shelves was about seven inches square. The upper one was pierced with an aperture in which was fixed a funnel of Wedgwood ware, within which rested a guard basin, on a circular piece of mahogany placed within the funnel. When this basin was filled with a fluid, a strip of flannel wetted with the same, was suspended over the edge of the basin, and inside the funnel which, acting as a syphon, conveyed the fluid out of the basin through the funnel in successive drops. The middle shelf of the frame was likewise pierced with an aperture, in which was fixed a smaller funnel of glass, which supported a piece of somewhat porous red oxide of iron from Vesuvius, immediately under the dropping of the upper funnel. This stone was kept constantly electrified by means of two platina wires on either side of it, connected with the poles of a voltaic battery, of nineteen pairs of 5 inch zinc, and copper zinc plates, in two porcelain troughs, the cells of which were filled at first with water, and 1-500th part of hydrochloric acid, but afterwards with water alone. I may here state that in all my subsequent experiments relative to these insects, I filled the cells of the batteries employed with nothing but common water. The lower shelf merely supported a wide-mouthed bottle to receive the drops as they fell from the second funnel. When the basin above was nearly emptied, the fluid was poured back again from the bottle below into the basin above, without disturbing the position of the stone. It was by mere chance that I selected this volcanic substance, choosing it from its partial porosity; nor do I believe that it had the slightest effect in the production of the insects to be described. The fluid with which I filled the basin was made as follows:—I reduced a piece of black flint to powder, having first exposed it to a red heat, and quenched it in water, to make it friable. Of this powder I took two ounces, and mixed it intensely with six ounces of carbonate of potassa, exposed it to a strong heat for fifteen minutes in a black lead crucible, in an air furnace, and then poured the fused compound on an iron plate, reduced it to powder while still warm, poured boiling water on it, and kept it boiling for some minutes in a sand-bath. The greater part of the soluble glass thus fused was taken up by the water, together with a portion of alumina from the crucible. I should have used one of silver, but had none sufficiently large. To a portion of the silicate of potassa thus fused, I added some boiling water to dilute it, and then slowly added hydrochloric acid to supersaturation.

"A strange remark was made on this part of the experiment, at the meeting of the British Association, at Liverpool, it being then gravely stated that it was impossible to add an acid to a silicate of potassa, without precipitating the silica! This of course must be the case; unless the solution be diluted with water. My object in subjecting this fluid to a long-continued electric action through the intervention of a porous stone, was to form, if possible, crystals of silica at one of the poles of the battery, but I failed in accomplishing this by those means. On the fourteenth day from the commencement of the experiment, I observed, through a lens, a few small whitish excrescences, or nipples, projecting from about the middle of the electrified stone, and nearly under the dropping of the fluid above. An the eighteenth day these projections enlarged, and seven or eight filaments, each of them longer than the excrescences from which it grew, made their appearance on each of the nipples. On the twenty-second day, these appearances were more elevated and distinct, and on the twenty-sixth day each figure assumed the form of a perfect insect, standing erect on a few bristles which formed its tail. Till this period I had no notion that these appearances were any other than an incipient mineral formation; but it was not until the twenty-eighth day, when I plainly perceived these little creatures move their legs, that I felt any surprise, and I must own that when this took place, I was not a little astonished. I endeavoured to detach some from their position on the stone, but they immediately died, and I was obliged to wait patiently for a few days longer, when they separated themselves from the stone, and moved about at pleasure, although they had been for some time after their birth apparently averse to motion. In the course of a few weeks, about a hundred of them made their appearance on the stone. I observed that at first each of them fixed itself for a considerable time in one spot, appearing, as far as I could judge, to feed by suction, but when a ray of light from the sun was directed upon it, it seemed disturbed, and removed itself to the shaded part of the stone. Out of about a hundred insects, not above five or six were born on the south side of the stone. I examined some of them with the microscope, and observed that the smaller ones appeared to have only six legs, but the larger ones, eight. It seems that they are of the genus *Acarus*, but of a species not hitherto observed. I have had three separate formations of similar insects at different times, from fresh portions of the same fluid, with the same apparatus.

"As I considered the result of these experiments rather extraordinary, I made some of my friends acquainted with it, amongst whom were some highly scientific gentlemen, and they plainly perceived the insect in various states. I have never ventured an opinion as to the cause of their birth, and for a very good reason. I was unable to form one. The most simple solution of the problem which occurred to me, was that they arose from ova deposited by insects floating in the air, and that they might possibly be hatched by electric action. Still I could not imagine that an ovum could shoot out filaments and that those filaments would become bristles; and, moreover, I could not detect, on the closest examination, any remains of a shell. Again, we have no right to assume that electric action is necessary to vitality, until such fact shall have been most distinctly proved.* I next imagined, as others have done, that they might have originated from the water, and consequently made a close examination of several hundred vessels filled with the same water as that which held in solution the silicate of potassa, in the same room, which vessels constituted the cells of a large voltaic battery, used without acid. In none of these vessels could I perceive the trace of an insect of that description. I likewise closely examined the crevices and most dusty parts of the room, with no better success.

"In the course of the same month, indeed, these insects so increased that when they were strong enough to leave their moistened birth-place, they issued out in different directions, I suppose in quest of food; but they generally huddled together, under a card or piece of paper in their neighbourhood, as if to avoid light and disturbance. In the course of my experiments upon other matters, I filled a glass basin with a concentrated solution of silicate of potassa, without acid, in the middle of which I placed a piece of brick, used in the neighbourhood for

*For ages the Occult doctrine teaches that *life* is vital electricity and the latter the real life-giver, the creator of all.—*Ed.*

domestic purposes, and consisting mostly of silica. Two wires of platina connected either end of the brick, with poles of a voltaic battery, of sixty-three pairs of plate, each about two inches square. After many months' action, silica, in a gelatinous state, formed in some quantity round the bottom of the brick, and as the solution evaporated, I replaced it by fresh additions, so that the outside of the glass basin being constantly wet by repeated overflowings, was of course constantly electrified. On this outside, as well as on the edge of the fluid within, I one day perceived the well-known whitish excrescence, with its projecting filaments. In the course of time they increased in number, and as they successively burst into life, the whole table on which the apparatus stood, was at last covered with similar insects, which hid themselves wherever they could find a shelter. Some of them were of different sizes, there being a considerable difference in this respect between the large and smaller; and they were plainly perceptible to the naked eye, as they nimbly crawled from one spot to another. I closely examined the table with a lens, but could perceive no such excrescence as that which marks their incipient state, on any part of it.

"While these effects were taking place in my electric room, similar formations were making their appearance in another room, distant from the former. I had here placed on a table three voltaic batteries unconnected with one another. The first consisted of twenty pairs of 2 inch plates, between the poles of which I placed a glass cylinder, filled with a concentrated solution of silicate of potassa, in which was suspended a piece of clay slate by two platina wires, connected with either pole of the battery. A piece of paper was placed on the top of the cylinder to keep out the dust. After many months' action, gelatinous silica, in various forms, was electrically attracted to the slate, which it coated in rather a singular manner, unnecessary here to describe. In the course of time I observed similar insects, in their incipient state forming around the edge of the fluid within the jar, which, where perfect, crawled about the inner surface of the paper with great activity. The second battery consisted of many pairs of cylinders, each equal to a 4 inch plate. Between the poles of this I interposed a series of seven glass cylinders, filled with the following concentrated solutions:—1st, Nitrate of Copper; 2nd, Subcarbonate of Potassa; 3rd, Sulphate of Copper; 4th, Green Sulphate of Iron; 5th, Sulphate of Lime; 6th, Water acidified with a minute portion of Hydrochloric acid; 7th, Water poured on powdered metallic arsenic, resting on a copper cup, connected with the positive pole of the battery. All these cylinders were electrified, and united together by arcs of sheet copper, so that the same electric current passed through the whole of them. After many months' action, and consequent formation of certain crystalline matters which it is not my object here to notice, I observed similar excrescences with those before observed, at the edge of the fluid in every one of the cylinders, excepting the two which contained the carbonate of potassa and the metallic arsenic; and in due time a host of insects made their appearance. It was curious to observe the crystallised nitrate and sulphate of copper, which formed by slow evaporation at the edge of the respective solutions, dotted here and there with the hairy excrescences. At the foot of each of the cylinders I had placed thick paper upon the table, and upon lifting them up, I found a little colony of insects under each, but no appearance of their having been born under their respective papers, or on any part of the table. The third battery consisted of twenty pairs of cylinders, each equal to a 3 inch plate. Between the poles of this, interposed likewise a series of six glass cylinders, filled with various solutions, in only one of which I obtained the insect. This contained a solution of silicate of potassa. A bent iron wire, one-fifth of an inch in diameter, in the form of an inverted syphon, was plunged some inches in this solution, and connected it with the positive pole, whilst a small coil of fine silver wire joined it with the negative. I have obtained the insects on a bare platina wire, plunged into fluo-silicic acid, one inch below the surface of the fluid, at the negative pole of a small battery of two-inch plates, in cells filled with water. This is a somewhat singular fluid for these insects to breed in, who seem to have a flinty taste, although they are by no means confined to silicious fluids. This fluo-silicic acid was procured from London some time since, and consequently made of London water, so that the idea of their being natives of the Broomfield water, is quite set aside by this result. The apparatus was arranged as follows:—a glass basin (a pint one) part filled with fluo-silicic acid to the level, a small porous pan, made of the same materials as a garden-pot, partly filled with the same acid to the level, with an earthen cover placed upon it, to keep out the light, dust, &c., a platina wire connected with the positive pole of the battery with the other end plunged into the acid in the jar and twisted round a piece of common quartz; on which quartz after many months' action, are forming singularly beautiful and perfectly formed crystals of a transparent substance, not yet analysed, as they are still growing. These crystals are of the modification of the cube, and are of twelve or fourteen sides. The platina wire passes under the cover of the pan; a platina wire connected with the negative pole of the same battery, with the other end dipping into the basin, an inch or two below the fluid, and, as well as the other, round a piece of quartz. By this arrangement it is evident that the electric fluid enters the porous pan by the wire, percolates the pan, and passes out by the wire. It is now upwards of six or eight months since this apparatus has been in action, and though I have occasionally lifted out the wires to examine them by a lens, yet it was not till the other day that I perceived an insect, and there are now three of the same insects in their incipient state of appearing on the naked platina wire, at the bottom of the quartz in the glass basin of the negative pole. These insects are very perceptible. It should be observed that the glass basin has always been loosely covered with paper. The incipient appearance of the insects has already been described. The filaments which project are in course of time seen to move, before the perfect insect detaches itself from its birth-place."

PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM.

VI.

Imagination.

"The universe is a product of divine thought."

The first power that meets us at the threshold of practical occultism is the power of imagination. Man is conscious of having ideas and of being able to put his ideas into form. He possesses an interior world of his own, where those ideas exist. He is the sole autocrat in that world of mind, the master of its creations and lord over all it contains. He governs there by the supreme power of his will, and if ideas intrude, which have no legitimate existence, it is in his power either to annihilate them or suffer them to grow. It is a world like the outer world, sometimes dark, sometimes illuminated; its space and the things which it contains, are as real to its inhabitants, as our physical world is real and objective to our senses; its space is either narrow or expanded, limited in some and without limits in others; it has its beautiful sceneries and dismal localities, its sunshine and storms and lightnings, its forms of beauty and horrible shapes.

It is the privilege of intellectual man to retire to that world whenever he chooses. Physical enemies do not persecute him there, bodily pain cannot enter and the vexations of material life must remain behind, but ignorance and superstition will go with him.

The boor when he closes his eyes and shuts his ears can hardly be said to have any human existence. There is nothing in his interior world to attract his attention; but the poet or artist, when his individuality retires into the interior chamber of his mind, finds it filled with visions of beauty; and, wrapt in their admiration or listening to its melodious harmonies, he forgets the existence of the objective world; while the true Adept, who consciously evolves those images under the guidance of his educated Will, not only creates for himself at any time the surroundings he chooses, but also makes them by the same power visible to others.

Imagination forms the basis of all magical operations, and art and magic are closely related. Both give objective shape to the products of the imagination, and only the manner in which this is effected differs. The sculptor shapes the picture of a beautiful form in his mind and mentally projects it into the marble. He then employs mechanical force to free that form from all irregularities, and the result may be a Venus or an Apollo. The painter covers the canvass with the creations of his imagination and makes them visible by the application of paint. The magician forms an image in his mind and projects it directly upon the minds of others, or he may project it into space, and by the attractive power of his Will clothe it with matter and render it visible and tangible.

This power of the Adept to project images is neither so incredible nor so difficult to explain as is commonly believed, and the phenomena of mind-reading, transmission of thought and sometimes clairvoyance are based upon it. If we fully realise the fact that the seat of high intellection is an universal principle, or, to state it more correctly, a function of the Omnipresent Spirit, there will be no difficulty to conceive how the vibrations created by that centre of forces, called the brain, can be transferred and brought to a focus in any other part of that principle by the Will. Images thus projected by the mind upon another person can be brought to his consciousness either in the waking or sleeping condition, but a power to transmit also presupposes the power to receive, and the images projected must not only be of sufficient strength to impress themselves upon the mind of the receiver, but the latter must also be in possession of a sufficiently sensitive organisation and in a receptive state to perceive those images. No sound affects the deaf and no images can be impressd upon the brain of a corpse.

Various means have been adapted to produce an abnormal receptivity for such purposes. They are all calculated to lessen or suspend the uproar of vital forces going on in the physical system by lessening its vitality, and all such practices are injurious in proportion as they are efficacious. The only safe and sure way to accomplish the object in view, is to preserve always and under all circumstances a *serene tranquillity of the mind.*

The surface of a lake whose water is in motion reflects only distorted reproductions of the images projected upon it, and if in our interior world the elements are in uproar and confusion, if it is clouded by prejudices, darkened by ignorance, hallucinated by desire or disturbed by passion, the true images of things seen will be equally distorted. The state of our imagination is a great factor in our observation and appreciation of things, and an object or an idea may be agreeable or disagreeable according to our inclinations and understanding. The savage may see in the sculptured Venus only a curious piece of rock, and the beautiful painting is to him only a piece of canvass daubed over with colors. To the poet the forest swarms with fairies and the projecting rocks or wandering clouds take weird and curious forms, while the coward sees an enemy or a ghost lurking in every corner. The greedy miser on looking at the beauties of nature only thinks of the money value they represent, but true art finds beauty everywhere, and to him whose mind is poetic, every symbol in nature becomes a poem and suggests to him new ideas.

The images formed in the mind either by the will or by impressions received, may act powerfully upon the physical body of the person. They change or distort the features either temporarily, or if continued or often repeated, permanently. They may render the hair white in a single hour, mark, kill or break the bones of the unborn child and make injuries received by one person visible upon the body of another. They may cause or cure diseases, induce hallucinations and visions and produce "stigmata." Imagination performs its miracles either consciously or unconsciously in all departments of nature. Frequently we see instances of "protective coloring," which means a close resemblance between the color of an animal and that of the locality in which the animal lives, and the cause of this is the powerful effect of surrounding colors on the imagination of animals when breeding. By altering the surroundings of animals at such times, their color can be changed at will. The tiger's stripes are said to correspond with the long jungle grass, and the leopard's spots resemble the speckled light falling through the leaves.* The forces of nature—influenced by the imagination of man—act on the astral plane and create tendencies and shapes, which in the course of progress find expression through material forms. In this way the vices of man give rise—as has often been pointed out by occult writers—to the evolution and reproduction of monsters, noxious plants and poisonous reptiles, and as man's imagination will become purified, so will the last remnants of disgusting animal forms disappear, and the earth become more beautiful and refined. The refined and more cultured ideation of the Universal Mind causes each planet at each new "*day of creation*" to evolve higher forms than it possessed on the previous "evening," when the life-wave in its cyclic "round" passed on to the next planet to fulfil its destiny there; and if after untold ages the impulse given "*at the beginning*" has again passed through its seven rounds and the great "*year of creation*" is ended, when our whole solar system has passed through its slumber and *Brahm* reawakening again begins to evolve forms, his more exalted and perfected imagination will make the new world still more exalted and perfect.

In our normal condition our will can guide our imagination, in abnormal conditions the will of another may take its place. A person who dreams does not control the actions which he performs in his dream, although he may dream that he is exercising his will. The things seen in his dream are to him realities and he does not doubt their substantiality, while external physical objects have no existence for him, and not even the possibility of their existence comes to his consciousness. He may see before him a ditch and dream that he wills to jump over it, while in fact he does not exert his will, but only follows the impulses created during his waking condition. A person in a "trance" may be so much under the influence of a "magnetiser," as to have no active will of his own and be only led by the imagination of the operator. The avenues of his external senses are closed and he lives entirely in the region of ideas, in which material objects can find no place and into which such objects could by no means be introduced. Still, what he sees is real to him and if the operator creates a precipice in his imagination, perhaps represented by a chalk mark on the floor, the "subject" will on approaching it experience and exhibit the same terror as he would in his normal state, if an abyss were yawning under his feet, and if the operator should have the cruelty to make the entranced jump into that precipice, the most serious consequences might follow. A glass of water transformed into imaginary wine by the will of a "mesmeriser," may make the subject intoxicated, while it would not necessarily have such an effect on persons in the normal state, and if that water has been transformed into imaginary poison, it

* Sir John Lubbock, "British Association Proceedings."

may injure or kill the sensitive. A powerful "mesmeriser" can form either a beautiful or horrible picture in his mind, and by transferring it by his will upon the mental sphere of a sensitive even in his normal condition, cause him either pleasure or suffering, and the qualities of the products of the imagination, either unconsciously or consciously evolved, attract us to certain persons or repel us from others and create sympathies and antipathies in the human and animal kingdoms.

The creations of the imaginations as well as their material symbols on the physical plane are more or less lasting according to certain conditions. High and spiritual ideas make a more lasting impression than those on a lower plane, and it is well known that after leaving a place where we have resided, we, generally speaking, remember without effort only pleasurable events, while disagreeable ones are forgotten, unless they have made a very strong impression upon the mind. A cause which produces a sudden terror or acts otherwise strongly on the imagination produces a lasting impression not only through life, but beyond it. An idea which has been ingrafted into the mind by education or study is difficult to uproot or to destroy. A person who during his life has strongly believed in the existence of eternal damnation and hell-fire, may on his entrance into the subjective state after death, suddenly behold all the terrors of hell, which his imagination during life has conjured up. There has been no "premature" burial, the physical body was actually dead; but the terrified soul again rushes back into the deserted body and clings to it in despair, seeking protection, and finds itself alive in the grave, where it may pass a second time through more terrible pangs of death, or by sending out its astral form in search of sustenance from the living, become a vampire and prolong for a while a horrible existence. Such misfortunes in Christian countries are exceedingly numerous, and the best remedy for it is a rational education or the cremation of the body soon after death.

On the other hand the convicted murderer, who before stepping on the gallows has been fully "prepared" by the clergy and been assured of his "salvation;" who has been cheated into a false belief that his sins are forgiven, and who firmly expects to jump from the place of execution into the arms of the angels, may on his entrance to the subjective state really see the creations of his imagination before him and thereby be saved from becoming a vampire; but whether the clergy by saving him from such suffering confer any real benefit upon him, or rather retard his progress by impeding and postponing the action of his Karma, is a subject which we will not examine at present.

What has been said previously in regard to the development of the will, is also applicable to the development of the imagination, because imagination is strengthened and cultured by the will.

When the will is held in suspense, the imagination is rendered passive, that is the mind takes in the reflects of pictures stored up in the astral light, without choice or discrimination. Fortune-tellers and sooth-sayers therefore employ various things, such as crystals, cards, coffee-grounds, water, etc., to fix their attention, and thereby keep the will from guiding the imagination, thereby producing a waking dream.

Life has been called a dream, and it only differs from other dreams, that during our occupancy of the physical body we can make use of our will to guide and control our thoughts and actions, while in the subjective condition during sleep and after death that guidance is wanting. It is therefore of the utmost importance, that we should control our will by the higher impulses of the moral law and at all times cultivate a pure and exalted imagination.

A. B.

ARE THE "ARABIAN NIGHTS" ALL FICTION?

By W. Q. J.

For many years it has been customary to regard that collection of interesting stories called "The Arabian Nights," as pure fiction arising out of Oriental brains at a time when every ruler had his story-teller to amuse him or put him to sleep. But many a man who has down in his heart believed in the stories he heard in his youth about fairies and ghosts, has felt a revival of his young fancies upon perusing these tales of prodigies and magic. Others, however, have laughed at them as pure fables, and the entire scientific world does nothing but preserve contemptuous silence.

The question here to be answered by men of science is how did such ideas arise? Taking them on their own ground, one must believe that with so much smoke there must at one time have been some fire. Just as the prevalence of a myth —such as the Devil or Serpent myth—over large numbers of people or vast periods of time points to the fact that there must have been something, whatever it was, that gave rise to the idea.

In this enquiry our minds range over that portion of the world which is near the Red Sea, Arabia and Persia, and we are brought very close to places, now covered with water, that once formed part of ancient Lemuria. The name Red Sea may have arisen from the fact that it was believed really to cover hell: and its lower entrance at the island of Perim is called "Babel Mandeb," or "the Gate of Hell." This Red Sea plays a prominent part in the Arabian Nights tales and has some significance. We should also recollect that Arabia once had her men of science, the mark of whose minds has not yet been effaced from our own age. These men were many of them magicians, and they learned their lore either from the Lemurian adepts, or from the Black Magicians of the other famous land of Atlantis.

We may safely conclude that the Arabian Nights stories are not all pure fiction, but are the faint reverberations of a louder echo which reached their authors from the times of Lemuria and Atlantis.

Solomon is now and then mentioned in them, and Solomon, wherever he was, has always been reckoned as a great adept. The Jewish Cabala and Talmud speak of Solomon with great reverence. His power and the power of his seal—the interlaced triangles—constantly crop up among the other magical processes adverted to in these tales. And in nearly all cases where he is represented as dealing with wicked genii, he buried them in the Red Sea. Now if Solomon was a Jewish King far away in Palestine, how did he get down to the Red Sea, and where is there any mention made of his travelling at all? These genii were elemental spirits, and Solomon is merely a name standing for the vast knowledge of magic arts possessed by adepts at a time buried in the darkness of the past. In one tale, a fisherman hauls up a heavy load, which turns out to be a large *iron* pot, with a metal cover, on which was engraved Solomon's Seal. The unlucky man opened the pot, when at once a vapour rose out of it that spread itself over the whole heavens at first, and then condensed again into a monstrous form who addressed the fisher saying, that ages before he had been confined there by Solomon; that after two hundred years he swore he would make rich the man lucky enough to let him out; after five hundred years that he would reward his liberator with power; but after one thousand years of captivity he would kill the one who should free him. Then he ordered the man to prepare for death. The fisherman, however, said he doubted that the genii had really been in the pot as he was too large. To prove that he had been, the spirit immediately assumed the vaporous condition and slowly with spiral motion sank into the iron pot again, when at once the fisherman clapped on the cover and was about to cast him back into the sea. The djin then begged for mercy and agreed to serve the man and not to kill him, whereupon he was released.

Many persons will laugh at this story. But no one who has seen the wonders of spiritualism, or who knows that at this day there are many persons in India, as well as elsewhere who have dealings with elemental spirits that bring them objects instantaneously, &c., will laugh before reflecting on the circumstances.

Observe that the pot in which he was confined was made of metal, and that the talismanic seal was on the cover. The metal prevented him from making magnetic connection for the purpose of escaping, and the seal on the cover barred

that way. There were no marks on the sides of the pot. His spreading himself into a vast vapour shows that he was one of the elementals of the airy kingdom—the most powerful and malignant: and his malignancy is shown in the mean, ungrateful oath he took to destroy whomsoever should be his liberator. His spreading into vapour, instead of at once springing out of the pot, refers to his invisibility, for we see that in order to enter it he was compelled to assume his vaporous state, in which he again put himself into the pot.

In another story we see a young man visiting an elemental of the nature of a Succubus, who permits him now and then to go out and perform wonders. But the entrance to her retreat is unseen and kept invisible to others. In India there are those who are foolish enough to make magnetic connection with elementals of this class, by means of processes which we will not detail here. The elemental will then at your wish instantaneously produce any article which the operator may have touched, no matter how far away it may be or how tightly locked up. The consequences of this uncanny partnership are very injurious to the human partner. The records of spiritualism in America will give other cases of almost like character, sufficient to show that a compact can be entered into between a human being and an intelligence or force outside of our sensuous perceptions.

In other stories various people have power over men and animals, and the forces of nature. They change men into animals and do other wonders. When they wish to cause the metamorphosis, they dash a handful of water into the unfortunate's face, crying: "Quit that form of man and assume the form of a dog." The terrible Maugraby is a Black Magician, such as can now be found in Bhootan, who had changed many persons, and the story of his destruction shows that his life and power as well as his death lay in the nasty practices of Black Magic. When the figure and the talisman were destroyed he was also. The white magician has no talisman but his Atman, and as that cannot be destroyed, he is beyond all fear.

But this paper is already too long. We are not forcing a conclusion when we say that these admirable and amusing tales are not *all* fiction. There is much nonsense in them, but they have come to us from the very land—now bleak and desolate—where at one time the fourth race men held sway and dabbled in both White and Black Magic.

EXPERIENCES IN ORIENTAL BLACK MAGIC.

By X., a Chela.

I have made the above distinction regarding the Orient and the Occident, because there is a school of Black Magic in the West also. It is chiefly practised among the negroes of the Southern United States, where it is called Voodoo and Oboe, and is also known to, and practised by, many persons in various parts of South America. Several of the phases of modern American spiritualism are of the nature of Black Magic.

But it is in this mysterious India, in Cashmere and Bhootan, that the perfection of Black Magic is to be found.

My grandmother was acquainted with some of the secrets of this diabolical art, and was feared and hated by all her acquaintances. It was said that she killed her husband through these practices, merely because she wanted his money. In his last moments he called out to be relieved of her destroying influence. She did not like me because I feared her not, and often when my dinner had been spread on the plantain leaf, she would walk past, treading as if by chance upon my food so as to spoil it. She could make a person sick, and we have often seen her do it, simply by making a peculiar and very disagreeable noise in her throat. Many a time have I known her to say: "I will stop that dog from barking." In another moment the violent brute ceased to bark and remained silent for a week or more until she chose to loose the spell.

There are some men in India, who can be seen any day, who have gone a little distance into Black Magic, or Low Magic, but who will inevitably suffer. One of them is known to several people in Madras. They have learned how to attract to them an elemental of the lower order, quite powerful but vicious. With the aid of this being any object called for will be produced. You may ask for a fruit, say, that is on sale in the bazaar, instantly it appears; or for any object, and it at once is produced. The *modus operandi* can be explained, and also the practices needed, but we will not go into that part of the matter. It is a sort of Black Magic, not practised for hurtful purposes, but nevertheless injurious to the person using it.

I was once in Bhootan, not far from the border, and had been, foolishly perhaps, talking in some temples and other places, against the black magicians there, calling them Dug-Pas. They call themselves Ning-Ma-Pas, and the other opposing school which is in Cashmere, they call Loonees. Fortunately enough, and perhaps by the design of the Blessed Masters, there is a division among these devils. They are jealous of each other and have no unity.

In the evening I and my companion took up our lodgings in the verandah of a poor carpenter's house. I bought some boxes and after breaking them up made a frail barricade in front so as to shield us from sight. In the night about thirty of the black magicians came with torches to the house and asked the poor man, "Where are those Cashmiri Loonees," as they thought we belonged to the opposing school. They had come to make away with us. The carpenter being neutral and afraid, showed our retreat, and they advanced. The leader put his hand upon the loose plank serving for a door. Indeed, a good pull would have overthrown the whole structure. But at that instant I laid myself on the floor with my head facing them, and at once, by the power of a talisman on my person they were seized with a different intention, letting the door go. They turned round, drove some nails in the ground—a practice among such people for a purpose—and went away, no doubt intending to come the next day.

Early in the morning we started off before they came. While walking along a very steep and very stony declivity, not far away, I suddenly fell, as if pushed, down to the rocks below, but just as I fell, the Blessed Masters held me up so that not a contusion resulted, and in fact I was thereby helped along the road as we intended to reach the bottom of the steep by another way. My friend expected to find me dead. I afterwards discovered that the black magicians had succeeded some way in putting into my travelling bag one of their cloths. By means of this just as I reached the hill they established the connection, and had I not been sustained, death would have been the result.

STUDIES OF SWEDENBORG'S PHILOSOPHY.

By H. C. Vetterling, M. D., F. T. S., U. S. America.

I.—PSYCHOLOGY.

Swedenborg, the Swedish Seer, teaches that there are two worlds: a substantial and a material. The former is not a variation of the latter, but a distinct, primary creation. The substantial world is distinguished for "discrete degrees;" the material, for "continuous." "Discrete degrees" are seen in end (will), cause (understanding), and effect (work); "continuous degrees," in the progression from rare to gross, from light to darkness, etc.

He teaches also that the "soul," the vital part of man, belongs to the substantial world; and that the "body," the inert covering of the "soul," belongs to the material. The "soul" is vital, because it as an accretion of substance; the "body" is inert, because it is an accretion of matter. The life of the "body" is only apparent; its life is the manifest life of the "soul," and is derived from the Ineffable One.

Above the three "discrete" degrees of the substantial world, stands the Ineffable One, hidden in heat and light, unapproachable. We have then: (1) the Ineffable One,

hidden in the Divine Sun, the first manifestation of His life; (2) the Substantial World,—to which *all created life* belongs; and (3) the Material World,—the inert foundation of the former. The latter world is indeed, "illusion," "darkness," "Maya" or the "abode of the spirit of error."

Let us this time take four different teachings of Swedenborg, concerning man:

I. Man is made up of

SOUL
and
BODY.

By the "Soul" is here meant all of man that is vital, the whole spirit; by the "Body," all that is inert. The former is made up of substance, and is immortal, *nolens volens*; it is the very man himself; the "body" is but an instrument that enables him to live in the material world. The "soul" belongs to the spiritual world, and dwells in it; the "body" belongs to the material world, and dwells in it. The former cannot come out into the material world, nor can the latter enter the spirit.

II. Man is made up of a

SOUL PROPER,
MIND,
and
BODY.

The "Soul proper" is the inmost or highest degree of man's life. It is the first receiver of life from the Spiritual Sun that comes forth from the body of the Ineffable One. It is that part of man's life that is above his consciousness and is alike in the good and the evil.

The "Mind" is the seat of the will and the understanding; The will is the holder of the love—good or evil—that is at the bottom of every word and work. The understanding is the holder of thought. When love descends from the will into the understanding, thought is produced; and when thought descends into the body, word and work. "All power," says Swedenborg, "resides in ultimates;" by which he means that, in the word or work, is the fulness, the trinity of love, thought, and action.

The "body" is the material part before spoken of.

III. Man is made up of a

SOUL PROPER,
INTERNAL MIND,
EXTERNAL MIND,
SPIRITUAL BODY, and
MATERIAL BODY.

The "Mind" is here divided into two parts. The "Internal mind" belongs properly to heavens; the "External mind," to the "World of Spirits" and to the material world. The former is, as a rule, unopened during man's life in this world; but the latter is opened. An exception to this rule occurs in the case of him who turns his mind's face toward the Divine Sun,—by incessantly shunning evils as sins against Him," in will, thought, and work,—for his "internal mind" is then opened and a flood of divine heat and light, or love and wisdom, is poured into his "external mind" and life, from above, and he becomes a son of the Most High, being, as Jesus said, "born from above." "He must be born from above" (as a ανωθεν). John iii. 7. But otherwise the "internal mind" remains closed in *sæcula sæculorum*, and the man remains on an animal plane of life; or what is worse, he immerses himself in the corporeal senses, and develops an infernal manhood.

The "Spiritual Body" is the external shape in which man appears upon his separation from the "material body."

IV. Man is made up of a

	SOUL PROPER,	
INTERNAL MIND.	*Celestial degree,*	Received from the Divine Sun through the natural father.
	Spiritual degree,	
	Natural degree.	
EXTERNAL MIND.	*Rational degree,*	
	Scientific degree,	
	Sensual degree.	
	SPIRITUAL BODY.	
	Limbus.	Received from the Earth through the natural mother.
	MATERIAL BODY.	

We are here taught what man receives from the Divine Sun through his natural father; and what he receives from the Earth through his natural mother.

The "internal mind" is sub-divided into three degrees; so also, the "external mind."

The "Sensual degree" is the degree of the five senses; the first degree opened in infancy. The "scientific degree" is opened in childhood and youth, by study, observation, and experience. The "Rational degree" is opened in manhood, by comparison, sifting, weighing, and drawing *just* conclusions.

The opening and development of the "Rational degree" makes it possible for man to rise higher; to have the first or "natural degree" of his "internal mind" opened. But this is accomplished only by living a holy life. Not indeed the kind of "holy" life understood by "faith in Christ," church-going, prayers, pseudo-chastity, or pompous morality, but the kind of holy life understood by *a steadfast looking God-toward, and by a determined subjugation of the corporeal senses*; or to use these words of Swedenborg: by "*love to God and charity toward the neighbour.*" Let a man begin to live this kind of holy life, and the degrees of his "internal mind" will be opened, and divine love and wisdom will descend into his "external mind" and life.

The opening of the "natural degree" of the "internal mind" places man on a level with the holy men (angels) of the first or "natural heaven;" and he becomes versed in *spiritual science*. Indeed, should he, at this stage, depart from his material body, he would become an angel of this heaven. But, if not, he may advance to the "spiritual degree," and become an angel of the second heaven, in which case he would be versed in *spiritual intelligence*. The highest degree to which he can advance is the third, or "celestial," in which degree he would be versed in *spiritual wisdom*. Paul speaks of this degree when he says he was caught up into the third heaven.

The "spiritual body" has been spoken of before. This and all that is above it is immortal.

In his work the *True Christian Religion*, No. 103, Swedenborg says: "after death, every man puts off the natural that he had from the mother, and retains the spiritual that he had from the father, together with a kind of *limbus* [translated, "border," "circumambient accretion," and, in German, "Saum"] from the purest things of nature."

The use of this "*limbus*" seems to be that of a cuticle for the integument of the "spiritual body." In his work, *The Divine Love and the Divine Wisdom*, No. 388, the "*limbus*" is spoken of as "some fixed containant for spiritual things; from the purer substances of the world" ("aliquod filum continens spiritualium expurioribus substantus mundi)."

II. THE MIND.

From the statements already made we have seen that the "Mind" occupies the middle region of the human nature. Its seat is in the head (in the brain); but, by extension of its force, as will and thought, it is present in the whole body. "Its abode is within the substances that constitute the gray matter of the cerebrum, and also, in a scattered way, in the white matter, especially in the striated bodies; its abode is also within the substance of the cerebellum and the spinal cord. It is the origin of motion and sensation in the physical body."

	SOUL PROPER.	ANIMA.	SPIRITUS.
INTERNAL MIND.	*Spiritual Will* | *Spiritual Understanding.*	MENS.	
EXTERNAL MIND.	*Natural Will* | *Natural Understanding.*	ANIMUS.	
	SPIRITUAL BODY.		
	Limbus.	CORPUS.	
	MATERIAL BODY.		

The regions of the mind, which correspond to the three degrees of the atmospheres of the spiritual heavens and of nature—the aura, ether, and air, have been spoken of as the "celestial," "spiritual" and "natural" degrees of the "Internal Mind," and as the "rational," "scientific," and "sensual" degrees of the "External Mind." We have above a representation of these six degrees, as the spiritual and natural wills and understandings; the former belonging to the "Internal Mind," and the latter to the "External Mind." These faculties of the minds are successively opened from infancy to old age,—provided, evil and false influences are not permitted to get the upper hand.

Man is born "corporeal," says our Author, and in proportion as the mind is opened from below, he becomes

"rational;" rational as to the affairs of the world; and in proportion as his "rational" degree is *purified*, and as it were drained of the fallacies that flow in from the bodily senses, and the concupiscences that flow in from the allurements of the flesh, in the same proportion it is opened to the inflow of the wisdom from the Divinity, through the "Soul proper," and through the degrees of the "Internal Mind," and he becomes "spiritually rational;" rational as to the affairs of the soul.

Now as man advances from spiritual rationality into "knowledge" (the "spiritual science" of the "natural degree") and from "knowledge" into "intelligence," and from "intelligence" into "wisdom," his mind changes its form; for it is opened more and more, and conjoins itself more nearly with the good and true that is in the spheres nearest the Divine Sun (the heavens), and by this conjunction with the Divnity, and becomes more enamored of the true, and more desirous of the good. Having reached the highest degree of the mind the man has ascended the true Jacob's ladder, and he can, with the mystic that wrote the sixteenth Psalm say: "thou wilt show me *the path of life*; there is fulness of joy in thy presence, there are pleasures at thy right hand for ever."

Such, in general, is the orderly process of development from animality to spirituality; such is the process of development of "those few that live near God." The esoteric teachings of Swedenborg are sublime: divine!

In the "Golden Age" the mind of man was a unity. What he willed, he thought, and what he thought, he spoke. This is ever the case with him that is of the "stature of a man, that is, of an angel." Only a degenerate man can speak contrary to his thought and think contrary to his speech. Hypocrites are experts in these feats.

The "Internal Mind" has two faculties: the "Spiritual Will" and the "Spiritual Understanding": they are distinct from each other, but act in unity. The "Will" was formed to be a receiver and holder of what is good from the Creator's divine love; the "Understanding," to be a receiver and holder of what is true from His divine wisdom. The good and the true are inseparable. The mind that holds the former, holds also the latter. Swedenborg calls this inseparable union of the good and the true, the "heavenly marriage;" and when he speaks of a man and a woman that are united by soul-affinity, that is, united regardless of caste, rank, and wealth, he speaks of them as a union of what is good and true, the man holding the true and the woman, the good.

At this day, the Will and the Understanding of the "Internal Mind," are, as a rule, unopened; that is, inoperative; dormant. It was otherwise in the "Golden Age;" it is, unquestionably, otherwise, at this day, in the case of the unknown few that know and practice the one noble truth of Jesus, or the "four noble truths" of Buddha Gautama.

The development of the "External Mind" (or man) has been hinted at before. It is necessary to say only that the "Natural Will" and the "Natural Understanding" are the receivers and holders of all that comes in through the physical senses; that they incline to the matters of the senses, the things of the world; and that they are disunited. Their ownership of all that comes from below makes them the depositories of countless fallacies; their inclination to the matters of the senses makes them devilish and satanic, evil and false; the devilish dwelling in the Will, and the satanic, in the Understanding; and their disunion makes hypocrisy easy and necessary.

The faculties of the "External Mind" are, therefore, full of the evil and the false. To use Swedenborg's own words, when he speaks of the "civilized" man, the "Western" mind, or man: "for will, he has *lust*, and for understanding, he has *science*." By "*lust*" he means the diabolic force that is behind autocracy and plutocracy, statecraft and priest-craft, sensuality and beastiality. And, when he speaks of "infernal fire," or "hell-fire," he invariably means "lust." "Lust" is the force that is behind all that is low and brutal in human nature. "Lust" is so general that it is not necessary to point to Torquemada for cruelty, to Talleyrand for craftiness, to Shylock for greed, or to Brigham Young for sensuality; for wherever "lust" dwells, there, latent or active, dwell also these vices and crimes. Torquemadas, Talleyrands, Shylocks, and Brigham Youngs may be found in every church, in every political assembly, on every exchange, and in every social coterie. By "*science*," in this instance, Swedenborg means the knowledge sought and possessed by "lustful" men. Knowledge whose object is position, wealth, and power; not the good of the individual heart, not the elevation of the individual mind above gross selfishness, not *use* to Humanity. Who, but an ignoramus, a sophist, or a hypocrite, would say that the end in view of the secular, educational institutions of the "civilized" nations, is the inculcation and practice of the one majestic teaching of Jesus: "love ye one another, even as I have loved you?" And yet, this should be the primary object of a christian education. Swedenborg has much to say about the self-satisfaction, self-congratulation, and self-delusion of the "Christians," founded upon their spectral "religion" and inflated science. Let the "benighted heathen," that trembles at the bare mention of the "high culture" of the "Western mind," visit the great centres of Europe and see how the millions fare in passing through this "beautiful" world, and his respect for this "culture" will probably lessen.

Degeneration of the mind affects not only the spiritual nature of man, but also the physical. Our Author says that the "men of Golden Age did not die, but slept away." That is, they did not die of disease, but of old age. It is otherwise at this day. The reason is given in the following passages:

"The origin of diseases, in a general way, are acts of intemperance, luxury, bodily pleasures, envy, hatred, revenge, lewdness, and the like, which destroy man's inner parts, and drag him into disease, and thus into death."—*Arcana Cœlestia*, No. 5712.

"Evil is the first cause of disease, and it acts in the body by closing the minutest vessels that enter into the texture of the larger; hence the first and inmost obstruction, and vitiation of the blood."—*Ibid*, 5726.

"Every individual disease corresponds to its own evil."—*Ibid*, 8364.

The "lust," the desire of the degenerate mind or man for dominion and gratification of its evil loves, is thus the cause of sorrow and disease. The "Science" of this mind, with its profound sophisms; its use of the tongue and pen of priest and press to pervert the plainest teachings of a Jesus or a Buddha, is the supporter of "lust." Remove "desire," said Buddha Gautama, and you reform Humanity; remove "lust," reechoed Swedenborg.

The various terms used by our Author to describe the operations of the Mind may, for ease of comprehension, be grouped as follows:

THE HUMAN MIND

is made up of

WILL and UNDERSTANDING.

Their changes of state are	Their variations of form are
AFFECTIONS.	THOUGHTS.
The existence and permanence of the Affections and thoughts is	The reproduction of the Affections and the thoughts is
Memory.	*Recollection.*

The consideration of each of these terms will be deferred to some future day.

COLONEL OLCOTT'S HEALINGS.

IT seems that the exhaustion of the President's vital strength by his magnetic cures of the sick in Ceylon and India last season was greater than he suspected when he left for Europe. Though his general health has been as usual excellent, and his constitution appears as able as heretofore to stand the strain of his official work, yet a few attempts that he has made in Europe, by his Guru's permission, to relieve suffering friends of their maladies, warned him that he could not recommence healing with impunity. He writes that he could distinctly notice throughout the course of the spinal ganglia a condition of lassitude and prostration threatening the most serious consequences, unless the nervous system were reinforced

by rest and total abstinence from psycopathy for a long time. "Nothing," says he, "seemed to restore the tone of the spine; it was like an uncoiled spring, without elasticity." But one bright day, when at Ammerland, in Bavaria, on the shore of the lovely Starnberger Sea, the summer Villa of Prof. Gabriel Max, F. T. S., he bethought him of a fact, taught him long ago by his Guru, that nervous power may be regained by one's lying flat on the back, upon the ground beneath a healthy fir, pine, cedar or spruce tree, and putting the soles of the feet up against the trunk, and making oneself negative, or absorptive, to the magnetism of the earth and the tree's *jiva* or aura. Putting this into practice, he derived benefit instantly, and, at each repetition of the experiment, normal vigour began to be felt again in the spinal cord. He now hopes to be all right after a few months; but his Guru has not removed his restriction against the Colonel's making those drains upon his vitality, and it is doubtful if he will be permitted to heal the sick again, for some years to come at all events. Needless to say, no one so regrets this fact as Col. Olcott himself, whose compassion for the sick and suffering is sincere and deep; yet nothing will tempt him to disobey the orders of his beloved and revered Master. Our friends throughout Asia will kindly make a note of the above facts, and "govern themselves accordingly."

THE FOUNDERS IN EUROPE.

Colonel Olcott's Visit to Scotland.

Our "devoted" enemies, the Scotch Missionaries, will, of course, be delighted to hear that the theosophical "Apollyon," our President-Founder, has found his way to the capital of Scotland and obtained a hearing, and a respectful one, moreover, of that Presbyterian community. He was neither mobbed nor even insulted; but a large audience, which included clergymen and college professors, assembled in the Oddfellows Hall on the 17th of July, to hear him discourse upon "Theosophy: What it is, and What it is NOT." His exposition must have been both clear and satisfactory, since a Reverend Doctor, one of the most famous preachers of the city, came and shook hands most cordially with him at the close and, in the hearing of several newspaper reporters and many other persons, assured him of his entire sympathy. "I find," said he, "that your Theosophy is the very essence of my religion. Every Sabbath I preach to my congregation the idea that it is possible for there to be a true brotherhood between man and man, *as* men, irrespective of race or creed. I want you to feel that to whatever country in the whole world you may go, you will carry with you our warm sympathies." Col. Olcott was much delighted with this charming proof of tolerance, so entirely unexpected in such a bigoted place as Edinburgh, the house of John Knox and even the seat of furious religious intolerance. Whether the reverend's kindly influence affected the reporters or not, we can only surmise, but certain it is that neither the *Scotsman* or *Courant* of Edinburgh, nor the *Herald* of Glasgow, had a word of abuse in their reports of the lecture. A number of respectable ladies and gentlemen applied to the President-Founder for information about the Society, and as it was evident that the materials for a working Branch could be got together, he then and there organized one with the title of the "Scottish Theosophical Society." Mr. Robert M. Cameron was chosen President *pro. tem.*, Mr. E. D. Ewen, Corresponding Secretary *pro. tem.*, and other officers were temporarily selected, it being thought advisable to postpone the permanent organization of the Branch until it should be seen what additional members would come in. While in Edinburgh Colonel Olcott visited Holyrood Palace, the Castle, the Antiquarian Museum and other historical places. In the Museum he saw the instruments of torture formerly used by one sect of Christians to compel other Christians to come over to their way of thinking, and "the Scottish Maiden," a rough guillotine which had chopped off the heads of some hundreds of worthy persons who would not listen to reason, nor be made 'orthodox' by the thumbscrews, or red-hot irons, or imprisonment! He also saw implements of torture that had been used upon unhappy "witches," to drive the devil out of them!

Before coming to Edinburgh the President-Founder had made a visit of several days to a warm friend of our Society, a nobleman who is one of our Fellows, and who did everything in his power to make the Colonel's stay at his delightful country-seat pleasant. On the 18th of July, the President went to Manchester to meet Mr. William Oxley, F. T. S., Mr. John Yarker, F. T. S., and Mr. Gallagher, the well-known medical clairvoyant. Mr. Oxley showed him his unique collection of Egyptian curiosities, which embraces some rare Scarabai, and statuettes of Isis and Horus, dating back to a great antiquity.

Brilliant Reception to the Founders in London.

On the 19th Colonel Olcott returned to London, and on the evening of the 21st delivered an address before a large and distinguished audience in Prince's Hall, Piccadilly, the same place where the reception of the London Lodge T. S. to Mr. Sinnett occurred last year. Invitations to this "open meeting" or conversazione were issued by the officers of our London Branch, and so great was the pressure of applications for them that the edition of 500 tickets was speedily exhausted, and others had to be prepared. So large a gathering of eminent men and women never attended a theosophical meeting before. Among those present were their Excellencies the Russian Ambassador, the Chief Secretary to the French Embassy, the Dutch Ambassador, the Roumanian Ambassador, the Russian Consul-General in Egypt, the Under Secretary of State for India, gentlemen from the Colonial Office, the Office of the Chancellor of the Exchequer, the India Office and other departments of Government, a number of British Peers and Peeresses, of foreign nobles, of Members of Parliament, representatives of Science and Literature—among them, Dr. Ginsberg of the British Museum, who exposed the fraud of the Shapira MSS.; Prof. William Crookes, F. T. S.; Mme. Olga de Novikoff, the Russian Authoress whom Mr. Gladstone, in common with all others who know her, so highly respects; Mr. Hargrave Jennings, Author of *The Rosicrucians;* the Rev. H. R. Haweis; Mr. Edmund Gurney; Mr F. W. H. Myers; Prof. H. Sidgwick, of Cambridge University; Mrs. Campbell Praed; Lady Duffus Hardy; Dr. Anna Kingsford and Mr. Edward Maitland, Authors of the Perfect Way; Mrs. Laura C. Holloway and Mrs. Louise Chandler Moulton, the American Authoresses; Mr. M. Mull, ex-Editor of the *Bombay Gazette* and founder of the *Times of India*; Mr. Cholmondeley Pennell; Mr. Oscar Wilde; etc. etc. etc. to the number of some scores. In short, it was in every sense a brilliant audience, representing at once the rank, the culture and the intellect of Europe.

After an hour spent in general conversation, Mr. Finch, President of the London Lodge T. S., called the meeting to order and welcomed the Founders, Mme. Blavatsky and Col. Olcott, in an eloquent address, ending by introducing the latter to the audience. The President-Founder upon coming forward was received with great applause. His remarks we shall be enabled in a later number of this journal to print *verbatim*. They comprised a brief historical review of the origin and progress of the Theosophical Society and of the ideas it represents, together with a statement of what has actually been accomplished to date in each of the three departments of work contemplated in the three declared objects of the Society. The address was applauded both during its delivery and at the close. The next speaker was Babu Mohini M. Chatterji, who explained the relation which India bears to the Theosophical movement, and the reason why Europe

should take an interest in it. Mr. A. P. Sinnett was the last to address the meeting. His theme was the doctrine embodied in the Esoteric Philosophy of the East, and it was expounded with his usual ability and earnestness. Like the other speakers he was cordially applauded. Another half hour's general conversation then ensued and brought to a close one of the pleasantest soirees imaginable. Needless to say our dear Madame Blavatsky was the observed of all observers, and her time was constantly taken up, when the speaking was not going on, with introductions and conversations with the most eminent people in the room. She has excited the admiring wonder of all who have met her at Nice, Paris and London, by her learning, wit, good humour, and graciousness of manner, as well as by her occasional displays of occult power. But it is most painful to see that her vital force is not recuperating; she is very debilitated and soon becomes exhausted. Yet she struggles on with her literary work and tries her best to fulfil her engagements of this description. The rush of visitors to see her is constantly so great that at least half of her day has to be given to them, and by the time they are disposed of she is too worn out to do any work at her desk. If they come out of mere curiosity they might be easily shut out, but they come to talk about Theosophy, and being the cleverest and most influential people in London, she feels it her duty to make the most of the chance to push on the movement which has now so tremendous a start in the West. It is hoped, therefore, that the subscribers to *The Secret Doctrine* will kindly excuse all delays in the appearance of that work, unless Mme. Blavatsky should entirely break down—and that is not probable—it will come out soon.

Two days after the London reception, Colonel Olcott crossed over to the Continent and proceeded to Elberfeld, Germany, where at the house of Herr G. Gebhard, F. T. S., he was to hold a meeting of delegates from different parts of Germany.

M. G.

*OBJECTIVE EFFICACY OF PRAYER.**

It is asserted by some that men possess the faculty of obtaining results over which they have little or no direct personal control, by means of devout and earnest prayer, while others doubt the truth of this assertion. The question regards a matter of fact that has to be determined by observation and not by authority; and it is one that appears to be a very suitable topic for statistical inquiry.

An argument in favour of the efficacy of prayer may be drawn from the general use of it. The greater part of mankind during all historic ages, have been accustomed to pray for temporal advantages. How vain, it may be urged, must be the reasoning, that ventures to oppose this mighty concensus of belief! Not so; the argument proves too much and is consequently suicidal. It either compels us to make the monstrous admission that the prayers of pagans, of fetish-worshippers, and of Tibetans who turn praying-wheels, are recompensed in the same way as those of orthodox believers; or else the concensus proves that it has no better foundation than the very general tendency of man to invest his God with the character of a human despot, who can be swayed by entreaties and mollified by supplications.

The collapse of this argument leaves us solely concerned with the simple statistical question. Are prayers answered or are they not? There are two lines of research, by either of which we may pursue the inquiry. The one that I shall follow promises the most trustworthy results; it is to examine large classes of cases, and to be guided by broad averages. The other, which I have pursued for my own information, but will not employ in these pages, is to deal with isolated and remarkable instances. An author who made use of it would certainly run the risk of being suspected of choosing one-sided examples.

The principles are broad and simple upon which our enquiry into the efficacy of prayer must be established. We must gather cases for statistical comparison, in which the same object is keenly pursued by two classes, similar in their physical but opposite in their spiritual state; the one class being prayerful, the other materialistic. Prudent pious people must be compared with prudent materialistic people, and not with the imprudent nor the vicious. Secondly, we have no regard in this inquiry to the course by which the answer to prayers may be supposed to operate. We simply look to the final result—whether those who pray attain their objects more frequently than those who do not pray, but who live in all other respects under similar conditions. Let us now apply these principles to different cases.

A rapid recovery from disease may be conceived to depend on many causes besides the reparative power of the patient's constitution. A miraculous quelling of the disease may be one of these causes; another is the skill of the physician, or of the nurse; another is the care that the patient takes of himself. In our inquiry whether prayerful people recover more rapidly than others, we need not complicate the question by endeavouring to learn the channel through which the patient's prayer may have reached its fulfilment. It is foreign to our present purpose to ask if there be signs of a miraculous quelling of the disease, or if, through special intervention, the physician has showed unusual wisdom, or the nurse of the patient unusual discretion. We simply look to the main issue—do sick persons who pray, or are prayed for, recover on the average more rapidly than others?

It appears that in all countries and in all creeds, the priests urge the patient to pray for his own recovery, and the patient's friends to aid him with their prayers; but that the doctors make no account whatever of these spiritual agencies, unless the office of priest and medical man be combined in the same individual. The medical works of modern Europe teem with records of individual illnesses and of broad averages of disease, but I have discovered hardly any instance in which a medical man of repute has attributed recovery to the influence of prayer. There is not a single instance, to my knowledge, in which papers read before statistical societies have recognised the agency of prayer either on disease or on anything else. The universal habit of the scientific world to ignore the power of prayer is a very important fact. To fully appreciate 'the eloquence of the silence' of medical men, we must bear in mind the care with which they endeavour to assign a sanatory value to every influence. Had prayers for the sick any notable effect, it is incredible, but that the doctors, who are always on the watch for such things, should have observed it, and added their influence to that of the priests towards obtaining them for every sick man. If they abstain from doing so, it is not because their attention has never been awakened to the possible efficacy of prayer, but, on the contrary, that although they have heard it insisted on from childhood upwards, they are unable to detect its influence. As I revise these lines, it happens that the latest number of the *Journal of the Statistical Society* (Sept. 1882) is lying on my table, which contains an elaborate inquiry into the relative mortality after amputations in large and small hospitals, in the course of which quotations are made from other painstaking investigators on the same subject. There is a column in the memoir headed "Previous state of Health," but there is no allusion to "Devotional Habits," though if there had been, the results would afford a distinct proof of the efficacy of prayer, if it existed to even a minute fraction of the amount that religious teachers exhort us to believe. The medical men thus seem to disregard its agency altogether Most people have some general belief in the objective

* Extracts from *Inquiries into Human Faculty*. By Francis Galton, F. R. S.

efficacy of prayer, but none seem willing to admit its action in those special cases of which they have scientific cognisance.

An inquiry may be made into the longevity of persons whose lives are publicly prayed for, and that of the praying classes generally, for both of which cases statistical facts exist ready at hand. The public prayer for the sovereign of every State, Protestant and Catholic, is and has been in the spirit of our own, "Grant her in health long to live." Now, as a simple matter of fact, has this prayer any efficacy? There is a memoir by Dr. Guy, in the *Journal of the Statistical Society* (Vol. xxii, p. 355) in which he compares the mean age of sovereigns with that of other classes of persons. His results are expressed in the following Table:—

Mean age attained by males of various classes who had survived their thirtieth year, from 1758 to 1843. Deaths by accident or violence are excluded.

			Average.	Eminent men.
Members of Royal Houses	...	97 in number...	64·04	...
Clergy	...	945 " ...	69·49	66·42
Lawyers	...	294 " ...	68·14	66·51
Medical profession	...	244 " ...	67·31	67·07
English aristocracy	...	1,179 " ...	67·31	...
Gentry	...	1,632 " ...	70·22	...
Trade and commerce	...	513 " ...	68·74	...
Officers in the Royal Navy	...	366 " ...	68·40	...
English Literature and Science.		395 " ...	67·55	65·22
Officers in the Army	...	569 " ...	67·07	...
Fine Arts	...	239 " ...	65·96	64·74

The sovereigns are literally the shortest lived of all who have the advantage of affluence. The prayer has therefore no efficacy, unless the very questionable hypothesis be raised, that the conditions of royal life may naturally be yet more fatal, and that their influence is partly, though incompletely, neutralised by the effect of public prayers.

It will be seen that the same table collates the longevity of clergy, lawyers, and medical men. We are justified in considering the clergy to be a far more prayerful class than either of the other two. It is their profession to pray, and they have the practise of offering morning and evening family prayers in addition to their public devotions. A reference to any of the numerous published collections of family prayers will show that they are full of petitions for temporal benefits. We do not, however, find that the clergy are in any way more long-lived in consequence. It is true that the clergy, as a whole, show a life-value of 69·49, as against 68·14 for the lawyers, and 67·31 for the medical men; but the easy country-life and repose of so many of the clergy are obvious sanatory conditions in their favour. This difference is reversed when the comparison is made between distinguished members of the three classes—that is to say, between persons of sufficient note to have had their lives recorded in a biographical dictionary. When we examine this category, the value of life among the clergy, lawyers, and medical men is as 66·42, 66·51, and 67·04, respectively, the clergy being the shortest lived of the three. Hence the prayers of the clergy for protection against the perils and dangers of the night, for security during the day, and for recovery from sickness appear to be futile in result.

In my work on *Hereditary Genius*, and in the chapter "Divines," I have worked out the subject of their general well-being with some minuteness, and with precisely the same result. I showed that the divines are not specially favoured in those worldly matters for which they naturally pray, but rather the contrary, a fact which I ascribed in part to their having, as a class, indifferent constitutional vigour. I gave abundant reason for all this, and do not care to repeat myself; but I should be glad if such of my readers as may be accustomed to statistics, would refer to the chapter I have mentioned. They will find it of use in confirming what I say here. They will believe me the more when I say that I have taken considerable pains to get at the truth in the question raised in this present inquiry, and that, when I was engaged upon it, I worked, so far as my material went, with as much care as I gave to that Chapter on "Divines;" and lastly, I should add that, when writing that chapter, I had all this material by me unused, which justified me in speaking out as decidedly as I did then.

A further inquiry may be made into the duration of life among missionaries. We should lay greater stress upon their mortality than upon that of the clergy, because the laudable object of a missionary's career is rendered almost nugatory by his early death. A man goes, say to a tropical climate, in the prime of manhood, who had the probability of many years of useful life before him at home. He has the certainty of being able to accomplish sterling good as a missionary, if he should live long enough to learn the language and habits of the country. In the interval, he is almost useless. Yet the painful experience of many years shows only too clearly that the missionary is not supernaturally endowed with health. He does not live longer than other people. One missionary after another dies shortly after his arrival. The work that lay almost within the grasp of each of them lingers incompleted.

It must be here repeated, that comparative immunity from disease compels the suspension of no purely material law, if such an expression be permitted. Tropical fever, for example, is due to many subtle causes that are partly under man's control. A single hour's exposure to sun, or wet, or fatigue, or mental agitation will determine an attack. If the action in response to prayer had been directed only on the minds of the missionaries, that action might be as much to the advantage of their health as if a physical miracle had been wrought. They might receive a disinclination to take those courses which would result in mischance, such as the forced march, the wetting, the abstinence from food or the night exposure. We must not dwell upon the circumstances of individual cases, and say, "this was a providential escape," or "that was a salutary chastisement," but we must take the broad average of mortality, and, when we do so, we find that the missionaries do not form a favoured class.

The efficacy of prayer may yet further be tested by inquiry into the proportion of deaths at the time of birth among the children of the praying and the non-praying classes. The solicitude of parents is so powerfully directed towards the safety of their expected offspring, as to leave no room to doubt that pious parents pray fervently for it, especially as death before baptism is considered a most serious evil by many Christians. However, the distribution of still-births appears wholly unaffected by piety. The proportion, for instance, of the still-births published in the *Record* newspaper and in the *Times* was found by me, on an examination of a particular period, to bear an identical relation to the total number of deaths. This inquiry might easily be pursued by those who considered that more ample evidence was required.

When we pray in our Liturgy "that the nobility may be endued with grace, wisdom, and understanding," we pray for that which is clearly incompatible with insanity. Does that frightful scourge spare our nobility? Does it spare very religious people more than others? The answer is an emphatic negative to both of these questions. The nobility, probably from the want of wholesome restraints, felt in humbler walks of life, and very religious people of all denominations, probably in part from their meditations on the terrors of hell, are peculiarly subject to it. Religious madness is very common indeed; I have already referred to this.

As I have already hinted, I do not propose any special inquiry whether the general laws of physical nature are

ever changed in response to prayer; whether, for instance, success has attended the occasional prayers in the Liturgy, when they have been used for rain, for fair weather, for the stilling of the sea in a storm, or for the abatement of a pestilence. The modern feeling of this country is so opposed to a belief in the occasional suspension of the general laws of nature, that most English readers would smile at such an investigation. If we are satisfied that the actions of man are not influenced by prayer, through the subtle influences of his thoughts and will, the only probable form of agency will have been disproved, and no one would care to advance a claim in favour of direct physical interferences. I may, however, add that I have some knowledge of meteorological science, and access to the numerous publications upon it in this and other countries, and that I am unaware of any writer remarking that the distribution of weather has, on any occasion, been modified by national prayer. The subject of the influence of prayer for rain or for fine weather, has never, so far as I know, been alluded to in any meteorological memoir.

Biographies do not show that devotional influences have clustered in any remarkable degree round the youth of those who, whether by their talents or social position, have left a mark upon our English history. Lord Campbell in his Preface to the *Lives of the Chancellors*, says, "There is no office in the history of any nation that has been filled with such a long succession of distinguished and interesting men as the office of Lord Chancellor," and that, "generally speaking, the most eminent men, if not the most virtuous, have been selected to adorn it." His implied disparagement of their piety as a class up to very recent times is fully sustained by an examination of their respective biographies, and by a taunt of Horace Walpole, quoted in the same preface. An equal absence of remarkable devotional tendencies may be observed in the lives of the leaders of the political parties of former generations. The founders of our great families too often owed their advancement to trickery and time-serving courtiership. The belief so frequently expressed in the Psalms, that the descendants of the righteous shall continue, and that those of the wicked shall surely fail, is not fulfilled in the history of our English peerage. Take, for instance, the highest class, that of the ducal houses. The influence of social position in this country has been so enormous that the possession of a dukedom is a power that can hardly be understood without some sort of calculation. There are only about twenty-eight dukes to about nine millions of adult male Englishmen, or less than one duke to each three hundred thousand men, yet the cabinet of fourteen ministers which governs this country, and India too, has commonly contained one duke, often two, and in recent times three. The political privilege inherited with a dukedom in this country is at the lowest estimate many thousand fold above the average birth-right of Englishmen. What was the origin of these ducal families whose influence on the destinies of England and her dependencies is so enormous? Were their founders the eminently devout children of eminently pious parents?

Have they and their ancestors been distinguished among the praying classes? Not so. I give in a footnote a list of their names, which recalls many a deed of patriotism, valour, and skill, many an instance of eminent merit, of the worldly sort, which we Englishmen honour six days out of the seven—many scandals, many a disgrace, but not, on the other hand, a single instance known to me of eminently prayerful qualities. Four at least of the existing ducal houses are unable to claim the title of having been raised into existence through the devout habits of their progenitors, because the families of Buccleuch, Grafton, St. Albans, and Richmond were thus highly ennobled solely on their ground of being descended from Charles II, and four of his mistresses, namely, Lucy Walters, Barbara Villiers, Nell Gwynne, and Louise de Queronaille. The dukedom of Cleveland may almost be reckoned as a fifth instance.

The civil liberty we enjoy in England, and the energy of our race, have given rise to a number of institutions, societies, commercial adventures, political meetings, and combinations of all sorts. Some of these are exclusively clerical, some lay, and others mixed. It is impossible for a person to have taken an active share in social life without having had abundant means of estimating for himself, and of hearing the opinion of others, on the value of a preponderating clerical element in business committees. For my own part, I never heard a favourable one. The procedure of convocation, which, like all exclusively clerical meetings, is opened with prayer, has not inspired the outer world with much respect. The histories of the great councils of the Church are most painful to read. A devout man who believes his thoughts to be inspired, necessarily accredits his prejudices with divine authority. He is therefore little accessible to argument, and is intolerant of those whose opinions differ from his own, especially on first principles. Consequently he is a bad coadjutor in business matters. It is a common week-day opinion of the world that praying people are not practical.

Again, there is a large class of instances where an enterprise on behalf of pious people is executed by the agency of the profane. Do such enterprises prosper beyond the average? For instance, a vessel on a missionary errand is navigated by ordinary seamen. We do not care to ask whether the result of these prayers is to obtain favourable winds, but simply whether they ensue in a propitious voyage, whatever may have been the agencies by which that result was obtained. The success of voyages might be due to many other agencies than the suspension of the physical laws that control the winds and currents; just as we showed that a rapid recovery from illness might be due to other causes than a direct interference with the Cosmic order. It might be put into the captain's heart to navigate in that course, and to perform those acts of seamanship which proved links in a chain that led to eventual success. A very small matter would suffice to make a great difference in the end. A vessel navigated by a man who was a good forecaster of weather, would considerably outstrip another that was deficient in so accomplished a commander, but otherwise similarly equipped. The perfectly instructed navigator would deviate from the usual course by perhaps some mere trifle, first here, than there, in order to bring his vessel within the favouring slants of wind and advantageous currents. A ship commanded by a captain and steered by sailors whose hearts were miraculously acted upon in answer to prayer, would unconsciously as by instinct, or even as it were by mistake, perform these deviations from routine, which would lead to ultimate success.

The missionaries who are the most earnestly prayed for, are usually those who usually sail on routes where there is little traffic, and therefore where there is more opportunity for the effects of secret providential overruling to display themselves than among those who sail in ordinary sea-voyage. In the usual sea-routes a great deal is known of the peculiarities of the seasons, and currents and of the where abouts of hidden dangers of all kinds; the average risk of the ships that traverse them is small, and the insurance is low. But when vessels are bound for ports like those sought by the missionaries the case is different. The risk that attends their voyages is largely increased, and the insurance is porportionately raised. But is the risk equally increased in respect to missionary vessels and to those of traders and slave-dealers? The comparison between the fortune that attends prayerful and non-prayerful people may here be most happily made. The missionaries are eminently among the former category, and the slavedealers and the traders we speak of in the other. Traders in the

unhealthy and barbarous regions to which we refer are notoriously the most godless and reckless (on the broad average) of any of their set. We have, unfortunately, little knowledge of the sea risks of slavers, because the rates of their insurance involve the risk of capture. There is, however, a universal testimony in the parliamentary reports on slavery, to the excellent and skilful manner in which these vessels, are sailed and navigated, which is a *primâ facie* reason for believing their sea risks to be small. As to the relative risks run by ordinary traders and missionary vessels, the insurance offices absolutely ignore the slightest difference between them. They look to the class of the vessel, and to the station to which she is bound, and to nothing else. The notion that a missionary or other pious enterprise carries any immunity from danger has never been entertained by insurance companies.*

To proceed with our inquiry, whether enterprises on behalf of pious people succeed better than others, when they are entrusted to profane hands, we may ask—Is a bank or other commercial undertaking more secure when devout men are among its share holders, or when the funds of pious people, of charities, or of religious bodies are deposited in its keeping, as in the Union Generale, or when its proceedings are opened with prayer, as was the case with the disastrous Royal British Bank? It is impossible to say yes. There are far too many sad experiences on the contrary.

If prayerful habits had influence on temporal success, it is very probable, as I must again repeat, that insurance offices of at least some descriptions, would long ago have discovered and made allowance for it. It would be most unwise, from a business point of view, to allow the devout, supposing their greater longevity even probable, to obtain annuities at the same low rates as the profane. Before insurance offices accept a life, they make confidential inquiries into the antecedents of the applicant, and a schedule has to be filled up. But such a question, or such a heading to a column of the schedule, has never been heard of as, "Does he habitually use family prayers and private devotions?" Insurance offices, so wakeful to sanitary influences, absolutely ignore prayer as one of them. The same is true for insurances of all descriptions, as those connected with fire, ships, lightning, sail, accidental death, and cattle sickness. How is it possible to explain why Quakers, who are most devout and most shrewd men of business, have ignored these considerations, except on the ground that they do not really believe in what they and others freely assert about the efficacy of prayer? It was at one time considered an act of mistrust in an overruling Providence to put lightning-conductors on churches; for it was said that God would surely take care of His own. But Arago's collection of the accidents from lightning showed they were sorely needed; and now lightning-conductors are universal. Other kinds of accidents befall churches, equally with other buildings of the same class, such as architectural flaws, resulting in great expenses for repair, fires, earthquakes, and avalanches.

The cogency of all these arguments is materially increased by the recollection that many items of ancient faith have been successively abandoned by the Christian world to the domain of recognised superstition. It is not two centuries ago, long subsequent to the days of Shakespere and other great men whose opinions still educate our own, that the sovereign of this country was accustomed to lay hands on the sick for their recovery, under the sanction of a regular Church service, which was not omitted from our prayer-book till the time of George II. Witches were unanimously believed in, and were regularly exercised and punished by law, up to the beginning of the last century. Ordeals and duels, most reasonable solutions of complicated difficulties according to the popular theory of religion, were found untrustworthy in practice. The miraculous power of relics and images, still so general in southern Europe, is scouted in England. The importance ascribed to dreams, the barely extinct claims of astrology, and auguries of good or evil luck, and many other well-known products of superstition which are found to exist in every country, have ceased to be believed in by us. This is the natural course of events, just as the waters of Jealousy and the Urim and Thummim of the Mosaic law had become obsolete in the times of the later Jewish kings. The civilized world has already yielded an enormous amount of honest conviction to the inexorable requirements of solid fact; and it seems to me clear that all belief in the efficacy of prayer, in the sense in which I have been considering it, must be yielded also. The evidence I have been able to collect bears wholly and solely in that direction, and in the face of it, the *onus probandi* must henceforth lie on the other side.

* But there is a widespread belief among captains and sailors that if a minister or priest be aboard, there will surely come disaster.—(*Ed.*)

MR. ARTHUR LILLIE'S PAPER ON "INDIAN YOGA."

Little learning is a dangerous thing, drink deep or taste not the Pyrean spring.—(Pope.)

Without the slightest pretensions to a knowledge of the Sanskrit language or its religious and philosophical literature, Mr. Arthur Lillie undertook to enlighten the members of "The Hermetic Society" of London on the mysteries of Indian Yoga. An abstract of his essay or lecture appears in the issue of *Light*, dated 12th July 1884, and discloses a very large number of the most ridiculous blunders in his statements. The lecturer commenced, it would appear, by assuring his hearers that there were no more secrets to be learnt as regards Indian Yoga, as a very large number of Brahmin and Buddhist books were already published. He pointed out that these secrets were, before the introduction of letters, handed "in certain treatise called Upanishads, also Aranyakas (Tree or Forest mysteries)." He had probably in his mind the Druids and the mistletoe in giving this curious interpretation of the word Aranyaka. He then proceeded to state that three causes have brought these secrets to light, viz., (1) the introduction of writing at about the time of Asoka (B. C. 250); (2) the prolonged controversies between the Buddhists and the Brahmins; and (3) the "ransacking" of temple libraries by the English, the French, and the Portuguese.

In reply to this statement, I venture to affirm that the real secrets of Aryan Raja Yoga and ancient Hindu and Buddhist initiation remain as carefully guarded now as they were thousands of years ago. The most important secrets were never committed to writing, and an European Orientalist will search in vain for them in Sanskrit and Pali books. Even if all the Sanskrit manuscripts now remaining in India—and there are thousands yet unrevealed to the European public—were published with translations by the so-called Orientalists, the veil of mystery in which they are shrouded will remain as impenetrable as ever. It is quite true that some secrets are to be found in the published works. But even an army of Western Orientalists will not be able to "ransack" their hidden meaning, though it may be easy enough for English and French soldiers to break open and plunder temple libraries (Indian history shows however that they cared more for temple jewels than for temple libraries). And this hidden meaning was never brought to light in the Buddhist and Brahminical controversies. The combatants never cared for the esoteric doctrine; and no initiates ever took part in such foolish controversies. If, indeed, the real secrets of Indian esoteric philosophy were brought to light in such disputes, there would have been an end of all controversy and a perfect reconciliation between the two hostile religions would have ensued from the revelation. The lecturer then explained the meaning of the word Yoga. It is true Yoga means "conjoining." But it would appear it is the conjoining of "heaven and earth" which, in his opinion, are identical with Aditi and Brahma. This is no doubt a startling revelation to the Hindoos and the Buddhists. Every Yogi will now learn from this lucid exposition that he has been wasting his time and energy in a most foolish attempt. Mr. Lillie

seems to have brought to light some more secrets of Indian Yoga for the instruction of the members of the Hermetic Lodge. These are as follows :—

" Earth or what we call matter" is Aditi.

(*a.*) Aditi is identical with Dharma which is Pragna; *Pragna* therefore is *Earth* !

(*b.*) *Buddhi* mentioned in Sankhya Yoga among the 24 tatwams is the " *intelligence of the Cosmos* !"

(*c.*) " Mahabharata is nothing more than an account of the incarnation of Dharma" in the form of the hero Yudhistara. Dharma is earth as above shown ; therefore Yudhistara is the incarnation of *Earth*, and the sole object of Bharata is to describe this curious incarnation !

(*d.*) The word " *Samgha,*" it would appear, means conjoining !

It will be a mere waste of time to criticize these foolish statements. These are cited here for the purpose of showing how easily a man may acquire in Europe the reputation of being an Orientalist. There is not the remotest prospect of the secret of Indian Yoga being revealed to the Western public if such men as Mr. Lillie come forward now and then to intensify the obscurity which hides them by such expositions. The self-complacent lecturer then went on to inform his hearers that the ritual followed in *Tantric ceremonies* for receiving " Vija mantras," which in reality have nothing to do with Raja Yoga, was the very ritual adopted in the initiations of Yogis. He then described pranayama (this great secret at least he is not the first to reveal,) and the practice followed by a Yogi in conceiving the figure of Vishnu as ordinarily described and then gradually disposing of it " piecemeal." He then summed up his lecture after saying something, which is not reported, about the zodiac. The summary must have left his hearers as wise as ever about the secrets of Indian Yoga, for, if I am allowed to sum up this summary, it amounts to saying that the object of Yoga is, by some means or other, to " conjoin" the world of sense with the world of spirit.

If these are the secrets that Mr. Lillie has learnt about Indian Yoga, there is no justification whatever for the exultant tone with which he seems to have assured his audience that all the secrets of ancient Aryan philosophy had already been learnt. It is not possible to disturb the imperturbable self-complacency of Mr. Lillie's mind, but we hope European students and investigators of Asiatic religions will search for better lights to help them.

AN ADWAITEE.

THE LATE LORD LYTTON AND THE " MASTERS."

THE *World* says that the *Life* of Lytton promises to be very interesting, though it is naturally very Bulwerian. " One of the most curious passages in the biography will be that (yet to come) which relates to Lytton's researches in the occult world, partly described in *Zanoni*, the *Strange Story*, &c. He thoroughly believed in the powers with which he invested Mejnour, and practised the art of divination with a curious, and to me unaccountable, success ; an example of which will be found in this first instalment of the work, Vol. II. pp. 328-9). It appears that in 1860, he cast the horoscope of Disraeli, who was at that time in one of the darkest eclipses of his life. He had enjoyed a brief taste of office, but was doomed to a long exclusion from it—from 1859 to 1866. In 1860, then, Lord Lytton cast his nativity, and declared that the 'figure' surprised him, 'it is so completely opposed to what I myself should have augured, not only from the rest of his career, but from my knowledge of the man.' Among other things he predicted that Disraeli would gain honours 'far beyond the most favourable prospects that could be reasonably anticipated from his past career, his present position, or his personal endowments ;' 'he will leave a higher name than I should say his intellect quite warrants, or than would now be conjectured ;' 'his illnesses will be few and quick, but his last illness may be lingering. He is likely to live to old age, the close of his career much honoured ;' 'he will die, whether in or out of office, in an exceptionally high position, greatly lamented, and surrounded to the end by all the magnificent planetary influences of a propitious Jupiter ;' 'he will bequeath a repute out of all proportion to the opinion now entertained of his intellect even by those who think most highly of it ;' and so on. Who would have believed all this of Disraeli in 1860 ?

"Whatever may be the differences of opinion regarding Disraeli's political views, it cannot be disputed that he predicted long ago with great accuracy the present position of parties and politics. He had himself something of the old Hebrew seer in him, and, unknown to himself *he was made the subject of a very remarkable study by one who is still claimed by the mysterious brotherhood in India as a member of their own body*, although he never avowed his connection with them."

Perhaps he is not the only one who has been " the subject of a remarkable study by the mysterious brotherhood in India." Who knows ?—[*Ed.*]

Answers to Correspondents.

Raj Coomar, Boy F. T. S. (Jamalpur)—Declined with thanks.

Vera.—Although we are personally lovers of poetry, yet we must forbear to print that poem, as we do not desire to appeal to the sentimentality of our readers.

S. D. F. M. (Rivach)—Declined with thanks.

Levi Bing (Paris)—" The Theosophist" not being exclusively devoted to linguistic discussions, the correspondence is too voluminous to print.

Kunja Bechari Ghosh, F. T. S. (Dacca).—Declined with thanks. Too lengthy ; and it is written on both sides.

T. R. Subramania Sastri (Negapatam) and *Sarat Chandra Mukerjee* (Allahabad)—Your questions, being of general interest, will be answered in the *Theosophist.*

TO VARIOUS CORRESPONDENTS.

WE are constantly receiving from subscribers and others, from those who are and who are not Theosophists, voluminous letters, giving details of visions and dreams that they have had, which they admit were not fulfilled and plainly are pointless, and asking us to be good enough to reply giving full explanations of these dreams, their meaning, cause and application. This magazine was not founded with that object ; nor can we, as Theosophists either, undertake to open correspondence for the purpose of reading unfulfilled dreams. If correspondents have interesting visions, or curiously prophetic or useful dreams, they may of course send us the details, leaving to us the liberty of publishing them or not, as we see fit. But we must refuse to spend time, paper and postage in analyzing nocturnal cerebrations which in most cases are the results of over-eating or a fit of indigestion.

Letters to the Editor.

" THE ART OF BEING HAPPY."

FROM a perusal of some of the past Nos. of the *Theosophist*, I have been made acquainted, generally, as to how one may attain to a knowledge of the Great 'Om', or Brahma—the Eternal Essence and All-pervading Principle of the Universe, and how, and by what processes and conditions, one is to realize the state of 'Nirvan' or supreme bliss—the 'Alpha and Omega' of all individual and universal aspirations.

Until we all know much of this, certain secrets of universal happiness,—the sure panacea for the evils, or supposed

evils, of humanity,—which, however, requires great efforts and unflagging attention and action on our part (and even then, I doubt whether the majority of us can attain to this, in our present state).—I think the doctrine of personal responsibility, as directed by a belief in a personal God, will do much good and no harm to mankind.

Any action that is the result of an enlightened and well informed conscience, as a whole, and which is not unduly biassed by any party consideration, or lower propensity, is right, and cannot be wrong.

HARI NARAYAN.

Note.—The belief in a personal god may do some good under certain circumstances, but it may also do a great deal of harm according to the attributes which we give to that personal god. A personal god without personal attributes is unthinkable and illogical; because it is his personal attributes, which constitute him a "personal" god. If we believe that such a god is passionate, revengeful and changeable, if we believe that he favors some and condemns others, that he can be persuaded to forgive our sins and thereby act contrary to the law of justice, such a belief not only impedes our own progress, but is highly pernicious.

The words "right" and "wrong" may be used in the absolute or in the relative sense. Generally speaking it is the intention with which the act is done, that constitutes its right or wrong. If it is in accordance with the law of justice, it cannot be wrong; but we cannot obtain a perfect sense of justice without a corresponding degree of knowledge.—*Ed.*

STRAY THOUGHTS OF AN ASPIRANT.

[EXTRACTS FROM A PRIVATE LETTER.]

I BELIEVE that to man, when his latent powers are developed, belong very unusual powers; and all the evidence points strongly in the direction of the belief that men whose powers have been so developed not only now live in your part of the globe, but that they have never, or for many thousands of years, been absent from the world. This is not a narrow belief, suddenly conceived, since the appearance of *Isis Unveiled*, and the organisation of the T. S., though it may have since then been formulated; but...my mind has been prepared for it, by rather a wide range of reading, by a natural taste for psychology and occult subjects, and by my own mental and psychic experiences. I believe that there is a spirit in man closely wedded to the flesh in the gross and sensual, but which can be set free, and control that which has heretofore held it in bondage. I find this the logical sequence even of our crude physiology of the West, necessitated by analogy, as well as reason. Turning to the writings of the Alchemists, the plays of Shakespeare, the Fairie stories, Fables and Myths of all lands, I find underlying these, the same view as the philosophy of Plato, Pythagorus, Swedenborg, Jacob Boehme, and Schopenhauer, although differing in all these, as to mode and degree of expression, as they saw more or less clearly. Turning to the writings of the Alchemists, the plays of Shakespeare and myths of all lands, I find vague hints of a "Great Work," a "Great Secret," &c., &c.; and so I find that this esotericism is directly related to man's inner and real being. Then to *realise* this fact and *find* this inner being, first through intellectual conception, and then—or rather coincidentally intuitionally—consciously. Or, in other words, to find one's self. This I think is passing the outer veil of *Isis*. As the light from beyond the veil illumines one's nature, we discover the tables of the money changers, *i. e.*, greed, lust, passion, and all unclean things; and charmed with the light and ashamed of our own filth, we begin to cast out the unclean things, and purge the "den of thieves." We feel that we are part of the ONE LIFE, that our joy is the joy of all life, our sorrow a faint echo of the wail of that "Great Orphan," Humanity; and pushing aside our own woes, go about the relief of all who suffer, only to find that our little griefs have largely disappeared. And thus my life has grown and my horizon extended, and the veil has lifted. Peace within, if not what is called happiness or rather a feeling of inner rest, even in the face of outer distraction has begun to dawn. A new light illumines the "Sacred page;" truths are recognised and fit into their niches in the grand *all truth*, agreeing with itself. I have found a *Path* in the wilderness and my feet rest firmly, though as yet I can see but a little way clearly in advance. I see the truth and am *determined* to become the Truth. For help and communion with those who have sometime passed this way, though now far in advance, I should be more grateful than words could tell, though if it comes not, I shall *go on*, for this alone is *real*, this alone is True Life, and all temporary affairs fade into insignificance beside it. One-third of all the ills of life are found to be imaginary, one-third avoidable, and the remainder endurable. As the spirit triumphs over the body—over matter,—time, sense, and passion, we help others by exposing the delusion of imaginary ills by showing them how to avoid the avoidable, or to bear the unavoidable. This gives conscious power and one becomes a helper—a "worker in the Lord's Vineyard." There is "joy in heaven over one sinner that repenteth." Do they not see the need of laborers in the "Vineyard already white for the harvest?" Through what countless ages does nature labor.....to bring man to a knowledge of the Lord, within his own soul. When the Western mind will say "natural and spiritual" in place of "natural and supernatural," and realise that the laws of the spiritual are the laws of the natural,—for both are *One*—then a great step will have been taken. Even so-called science will discover that evolution though true, is but *half the* truth, and involution be discovered to be the other half of the problem, the other side of the equation. Then will Philosophy be revived, not the Philosophy of Plato or Spinoza or Pythagoras, but *the Philosophy* as philosophy also is *one*; and true science is *one*; and both philosophy and science are ONE. I know that in some measure I am helping to bring that day, when the gates shall be lifted up and the King of Zion shall come in. It shall be the business of my life. I am nothing; and whether I "live" or "die" is a matter of small moment, except to the few who depend on the labor of my head and hands. But the Great Work is not a thing of time; it is of the Eternal Nature. Drop my present ego out of existence, and little care I; but so long as I am conscious of the ONE LIFE, that cannot be destroyed, that is my immortality, and I have conquered Death, for "He who has conquered the fear of Death has nothing left to fear." It is something to conquer the fear of death, but far more to *know* in this sense that death is impossible. This, it is, to "find refuge in the Lord" and to "know that my Redeemer liveth." So far as I know my own heart, I am nothing and desire to be nothing, aside from this *One Life*; and to reduce all within me to the rythm and harmony, this is the true *at-one-ment*—the true Nirvana, which Max Müller calls "annihilation." Well, my highest hope is to be *thus* annihilated. To know, is not necessarily to become. To intuitionally recognise truth, to seize it, and assimilate it, become one with it, this is true knowledge. And this "tree of knowledge" grows beside the "River of Life" in Paradise. The Serpent-Wisdom, encompasses the garden, and man wakens from the sleep of the senses, to find the woman by his side, the Divine Sophia. Let him demand her in marriage and hold her in an everlasting embrace. Let the fruit of his loins be the joy of her soul, and the Divine Lord of Humanity be as a garment to cover their former nakedness of which they are now ashamed.

AN AMERICAN F. T. S.

QUESTIONS.

IT is said in a note on page 217 of the *Theosophist* for June 1884, that "a Dhyan Chohan will appear again on this planet as a teacher and guru at the *end* of the *seventh* root-race." Why appear at so *late* a period; will not the races be then about to pass on to the next planet? Will this great being be born like an ordinary man, and be unrecognised by men, as was Jesus and others, *except* by the beauty of life and teachings?

Mention was made in a recent *Theosophist* of the possession of the *seventh sense*. I think it was called, by the Count de St. Germain, and Soeress of Prevost (so far as I remember). Would you kindly state what are the *indications* of the possession of the *seventh sense?*

How may one *know* that one has evolved the sixth sense, and the seventh sense? May not one possess spiritual faculties, be even born with them, as children are born with the five material senses, or gradually evolve, and exercise them daily, without knowing how to *class* them?

VERA, *F. T. S.*

ANSWERS.

Q. (1). The Dhyan Chohan will appear thousands of years before the close of the Manwantara. That being an important and a critical period, his presence is necessary. He will not be born in the ordinary sense of the word; nor will he go about preaching to men as Christ and Buddha.

Q. (2). Clairvoyance and psychometrical power are some of the indications of the 6th sense, while the 7th sense is manifested by a clear perception of the Astral World.

Q. (3). A child may be born with spiritual faculties, and the existence of such faculties will very soon be detected by the display of some extraordinary power in some direction or other.—*Ed.*

KARMA.

In the June number of your valuable Journal I find on page 223 an editorial note in reply to the question of Mr. G. N. Chakrawarti whether animals are subject to the law of Karma. The editorial note in question is neither so lucid nor so satisfactory as a reply to such an important question should be. As far as I could make out the positions taken in the reply seem to be—

(1). The Law of Karma is a moral law (whatever that may be) and has nothing whatever to do with the lower animals.

(2). The Law of Compensation applies in the cases of the lower animals.

In the first place, I should very much like to know the difference between the Law of Karma and the Law of Compensation. To my mind the distinction made in the reply between the two seems to be a distinction without a difference.

In the second place I emphatically deny that the canine race is devoid of the sense of moral responsibility. The feeling of moral responsibility is generated in us through the strong habit of regarding certain courses of conduct as evil.

(1). Because they have been associated with punishment in this life or the next.

(2). Because they have been associated with pain to fellow beings.

(3). Because our ancestors had such associations, and the aversion due to such associations has been inherited by us.

(The feeling of moral responsibility in the highest natures is due principally to the second and third causes.)

Such being the origin of the feeling, (and any other explanation of its origin *musit posit* a miracle) I cannot in the least understand how the dog which hangs down its head in shame when caught red-handed in some nefarious act by its master and humbly crouches to receive the expected lash; or the elephant which feels remorse for killing its keeper and carefully takes up the keeper's child thrown before him in his headlong career; or the ass which quietly walks out of the rut wherein a frog was thrown by cruel urchins,—can be said to have no feeling of moral responsibility. Of course owing to the greater complexity of man's acts and owing to his more extensive knowledge of the good and evil effects of various acts, the sense of moral responsibility is trained for greater acuteness in sympathetic natures among mankind; and even in the case of inferior humanity the idea of social, legal and divine punishments operates very largely to strengthen the feeling. But to deny to other animals the feeling is simply the effect of thinking loosely on great problems.

Of course in the case of *certain* kinds of idiocy and insanity, the feeling cannot arise. But where the idiocy or insanity is such that a mental association capable of influencing conduct can be established between punishment and crime notwithstanding, such idiocy or insanity, moral responsibility clearly arises. In the case of minerals, plants and those inferior animal organisms which cannot co-ordinate nervous impressions, no moral responsibility could arise as there could be no knowledge that certain actions are productive of pain to others. The bull of the Bible mentioned in the editorial note deserved severe punishment, if severe punishment would have cured it at least in part of its vicious propensities.

From the foregoing considerations it is plain that while minerals undergo the effects of their simple Karma of mutual attraction and repulsion in integration or dissolution, intelligent beings at the other end of the scale are obliged to submit to the effects of their complex Karma in happiness or misery in one or many lives.

T. Sadasivier, *F. T. S.*

Note.—The whole of Nature is based on the law of *Compensation*, and it has therefore been stated that it is also active in the animal world. It is the law of cause and effect and must act in all departments of Nature. The law of Compensation and the law of *Karma* are the same thing, namely, the law of cause and effect; but I have choosen to call them by different names to indicate the action of that law *on different planes*. "Compensation" is a term used in mechanics and in physical science; while the word *Karma* is used to signify the action of that law on the *moral plane*, where the action of the law of compensation can be modified by *Will* and by *Reason*, and where personal merit or demerit (judging from the stand-point of moral responsibility) exists.

A piece of iron is attracted by a magnet, without having any choice in the matter. If it is exposed to air and water it may become rusty and cannot prevent it. A plant or a tree may be straight or crooked on account of circumstances over which it has no control. An animal usually follows the instincts of his nature without any merit or demerit for doing so, a child or an idiot may smilingly kick over a lamp which may set a whole city on fire; the cause will have its effect, but the child or the idiot cannot be held responsible for it, because they have not sufficient intelligence to fully control their actions or to judge about the consequences. A person can only be held responsible according to his ability to perceive justice and to distinguish between good and evil. The power to discriminate properly is an attribute of the human mind, and the higher that mind is developed the more it becomes responsible for the effects which it produces.

A cat may kill a mouse and a tiger a man, or an ox gore a man; and to hold them morally responsible for it would be an act of injustice, cruelty and stupidity. Whether or not a dog may have sufficient reason to incur any moral responsibility, is a matter of opinion, and no "emphatic affirmation or denial" will decide the case. Only a dog endowed with human intelligence and speech could decide the question *ex cathedra*; but it is reasonable to suppose, that a dog, although he may have sufficient reason to know what is good or bad for himself or for those to whom he is attached, has no moral responsibility. If a dog dies on the grave of his master, the question is: Did the dog die from selfish grief for having lost his benefactor, or from grief for the misfortune that befell his master, or from an unsatisfied desire to be with his master, to whom he is attached by instinct? If a dog, when caught in some mischief submits to punishment, does he do so, because he knows that he deserves punishment, or because his experience tells him that in such cases punishment is unavoidable and that it is of no use to run away? I think the latter view is more reasonable, because if the dog had sufficient reason to argue about the justice of his punishment, he would also see that the lash is unjust and only serves as a means of revenge.

It is not a question, whether or not there is a distinction between the simple law of Compensation and the more complicated law of Karma; but the question is whether or not it is advisable to make such a distinction, and as it is the object of words to convey correct ideas, I consider it best to employ such terms as will indicate the action of the law of karma on the various planes of life. A similar distinction is usually made in all departments of thought. The law of Attraction and the law of Love are one and the same thing. "Love" usually means attraction on a higher plane. A man usually does not say to his wife: "I am attracted to you," neither is it customary to say: "Opposite poles love each other." Reason and Intuition are the same thing; but Intuition is a higher aspect of it, and therefore we use two different words. If it is intended to use only one word to signify the law of cause and effect, no matter on what planes it acts, then there would have been no necessity to introduce the word "Karma," and we might have been contented to call it the law of Compensation.

If I am requested to answer the previous question: "*Are animals under the operation of the law of Karma* AS APPLIED TO HUMAN BEINGS?" I answer: No. If I am asked: "Are animals under the operation of the law of Compensation?" I say yes. My reasons are, that it would be unjust that animals should incur punishment for acts for which they are not responsible; while the suffering which is entailed upon them necessarily brings with it the corresponding compensation. This is exactly what the note refered to by our correspondent attempted to explain.—*H.*

BIBLE-INTERPRETATION.

In the September number of the *Theosophist* there is a review, headed "The Government and the Buddhists in Ceylon," and signed by F. H., and in this review there is an outrageous calumny against Christ—mind, against Christ, not against his so-called Christ—which no right thinking man should allow to pass unchallenged.

The reviewer, in describing the assault committed by the Roman Catholics of Colombo upon an inoffensive procession of Buddhists, says, "At the ringing of the church bells, the *followers of Jesus* assembled, inspired by the spirit of Torquemada, excited by liquor and by 'religious exhortation' to carry out the instructions of Him who said: 'Think not that I am come to send peace on earth; I come not to send peace but a sword' (Matt. x. 34)."

Who could read these lines without believing that Christ actually instructed his followers to spread his religion or his doctrine by the sword? And yet nothing was farther from the mind of Christ in having uttered the above quoted words; the sword spoken of being a sword *the persecutors of his followers will put to use against those very followers of his.* In fact Christ, in this grand and noble address to his disciples, as recorded in the tenth chapter of Matthew, prepared them for all sorts of calamities and tribulations, death by violence included, they will have to suffer for the sake of the truth they are going to teach. The whole chapter from beginning to end bears witness to this interpretation of mine, and distorted must be the mind of a man, indeed, who, like the reviewer, could turn the sense of the above quotation in the way he did. If this sentence of mine be too hard for F. H., let him remember the words of Christ, "Judge not that ye be not judged; for with what judgment ye judge ye shall be judged, and with what measure ye meet, it shall be measured to you again."

In the name of the many who are, and who are to become Theosophists, while they still mean to retain their highest respect for the memory of Christ, I claim satisfaction from your hands, Mr. Editor, for the mischief perpetrated in the columns of the *Theosophist* and I beg at the same time most respectfully to state that nothing else will satisfy me, but the publication in full, along with this letter, of the tenth chapter of Matthew, in the columns of your valuable journal.

Yours fraternally,

L. SALZER, *F. T. S.*

CALCUTTA, SPENCE HOTEL,
9th September, 1884.

Note.—F. H. fully agrees with our correspondent that the literal interpretation of the passage quoted from Matthew involves an outrageous calumny against the spirit of the said sentence, but it was not the reviewer, who took the quotation literally; but the self-styled followers of Jesus at Colombo who committed the mistake. Of course we do not know what "*Christ*" had on his mind, when he uttered that sentence; we do not even know whether it is true that he ever uttered it; but we know that if the religionists of all classes would learn the esoteric meaning of their sacred books, there would be no repetition of the assault on the Buddhists in Ceylon. We hope that this answer will restore the equanimity of our esteemed correspondent.—*Ed.*

Acknowledgments.

THE THIRD ANNUAL REPORT OF THE SECUNDERABAD ALBERT READING ROOM AND LIBRARY, FOR THE YEARS 1878 TO 1883. The object for which this "Institution was first called into existence" was to supply the want of such an Institution in Secunderabad (Dekkan), to which "young men of the community at large, whose circumstances prevent them from remaining long enough in school to complete their course, might resort for purposes of private study, by which their further improvement in English literature and general knowledge will be effected by mutual conversation, discussion and the reading of the useful works and periodicals, besides being afforded opportunities of listening to valuable lectures, on various subjects calculated to promote the social, moral, and intellectual status of that community." The present report affords an illustration of what perseverance and persistent effort can achieve. Beginning with very little support, the Institution within the last five years has been able to erect a small hall of its own; and has a number of volumes in its library and several of the newspapers and periodicals on its tables. We hope the Institution will receive the further support from the public it asks for, for the completion of its building and for increasing the number of its books, &c. We are glad to notice that some of the members of its General Committee are Fellows of our Society.

NOTES ON INFANT MARRIAGE AND ENFORCED WIDOWHOOD IN INDIA; *by Behramji M. Malabari, 25, Hornby Row, Bombay.* This short paper contains several suggestions whereby, it is hoped, the evils of "Infant Marriage" and "Enforced Widowhood" in India, may be removed. Of course, there are some points in which many will disagree with the author, as he himself anticipates. But all will be agreed in appreciating the high motives and noble sympathy which Mr. Malabari, although a Parsee, evinces in the interests of the Hindus, out of purely humanitarian feelings. We regret that the subjects being of a purely social character are outside of the province of this Journal. But we would ask Mr. Malabari to send copies of his "Notes" for the consideration of various prominent members of our Society in India; and we have no doubt that they will help him as best as they can, in a discussion of these subjects so as to get at some practical good results. We would also suggest to those of our members, who as members of Hindu Society may be engaged in a solution of these difficult and intricate questions, to correspond direct about the same, with Mr. Malabari, the well-known editor of the *Bombay Indian Spectator.*

Reviews.

BRAHMOISM; OR HISTORY OF REFORMED HINDUISM. *By Ram Chandra Bose, M. A., of Lucknow, India:*—

THIS work purposes to give the history of Brahmoism from the time of Raja Ram Mohun Roy, and to show the various phases of thought and creed through which that movement has passed. In doing so, it tries to point out the defects of the different factions of that system, in contradistinction to the dogmas of Christian Theology. Although approving of the tenets of the *Sadharan Brahmo Samaj*, as far as they go, it shows how it falls short of the expectations of the author who is a Christian convert. It is so full of narrow ideas that it is impossible to discuss them at length unless the review is twice as big as the book itself. Most of these, however, have been thoroughly refuted by various able and advanced thinkers; and the wonder is that any educated gentleman could put them forth in such a solemn manner. There is, however, one essential feature in the book; and that is, that it distinctly shows that none of the present three sects of Brahmoism holds entirely to what was preached by Raja Ram Mohun Roy who, if one can judge from the spirit of his writings and utterances, was a *Philosophical* Adwaitee. Of course such high philosophical and such metaphysical discussions are condemned by the author, for the evident reason that they are beyond the four corners of his particular theological and sectarian *ism.*

KESHUB CHUNDER SEN AND THE PEOPLE AMONG WHOM HE LIVED AND WORKED. *By a Hindu. Published by Upendra Krishna Gupta, B. A., Sangbad Prabhakar Press, Calcutta (Price 2 annas):*—

THIS small pamphlet purports to give the life of the late Keshub Chunder Sen, as a social and religious reformer. It is rather a matter of regret that the author should now and then take an entirely pessimistic view of the present situation of the country. The system of education is greatly defective, no doubt, but the current must be recognised as a necessary phase of evolution. Of course, one must be careful to profit by experience and avoid faults for the future, thus assisting the onward natural progress. The *New Dispensation* of K. C. Sen is said to be an attempt at the unification of the divergent religious systems. If he had gone to the *basic philosophy* upon which they all more or less rest, he would undoubtedly have done a great deal of good. As it was, however, he tried to effect a reconciliation where none was possible, namely, in external rites and forms. At any rate, his work in this direction has tended towards one good result; and that is, that he has filled the minds of some men with the idea that there *is* the possibility of a religious union. And if this impulse works itself out *in the right direction*, it must produce beneficial results. One sentence of the author is especially worth reproducing:—"The English physical intellect joined to the old Hindu spiritual intellect would make man greater than ever." The author wisely abstains from mentioning the defects of K. C. Sen. While he was alive, this journal now and then exposed his vagaries with a view to enable him to see his defects as others would see them and thereby increase his utility to his country; but now that he is dead, let us honour his memory by acknowledging his good work, howsoever little it may have been compared to what he might have done if he could but get rid of some of his idiosyncracies.

THE GENERAL READER.—This is a fortnightly Magazine published in Hyderabad, containing choice selections from English, Indian and American papers and periodicals. We have just received the first five numbers. They are printed on very good paper and of the size of the generality of monthly magazines. As well as giving interesting selections of a general literary character, we notice that the projector devotes some space to notes of decisions in the Indian Law Courts. This ought to recommend it to the Indian pleader, as the decisions are evidently selected by a pleader, and are upon points of importance. There is also a selection from the June, 1884, number of *The Theosophist* upon the Power of the Human Will. In the 5th No. there is an article abridged from an American Magazine, upon the Mormons, which Indians would do well to read.

We believe the Editor and projector is a Theosophist, and we sincerely trust that his venture will have, as it really deserves, an encouraging success.

The subscription rates are, per annum Rs. 5, half yearly Rs. 3, and single copy annas four; application to be made to the Manager of the Gladstone Press.

"PSYCHOGRAPHY."

"Psychography," by M. A. (Oxon), second edition, published by the *Psychological Press Association*, London, is a valuable contribution to the literature of "Spiritualism." It deals with one of the objective forms of so-called Psychic or "Spiritual" phenomena, by which writing is performed without the visible aid or contact of a person present in bodily form; and besides describing a number of well authenticated experiments, it discusses the various theories that have been advanced for their explanation.

The theory that such phenomena are always produced by fraud, needs hardly any further discussion; its inadequacy has been demonstrated so often, that any one who now insists upon bringing it forward, only shows a deplorable want of information. The "Spiritualists" however are committing a blunder quite as serious by jumping at the conclusion, that such writing must necessarily be done by a disembodied spirit. The author gives us the following summary of propositions as a result of his investigations.

1. That there exists a force which operates through a special type of human organism, and which is conveniently called *Psychic Force*.

2. That this force is (in certain cases) demonstrably governed by intelligence.

3. That this intelligence is (in certain cases) provably not that of the person or persons through whom the force is evolved.

4. That this force thus governed by an external intelligence, manifests its action in (amongst other methods) the writing of coherent sentences without the intervention of any of the usual methods of writing.

That the force which produces the phenomena comes from the "medium" is evidenced by the frequently observed pulsations and throbs, convulsive shudders, etc., which often agitate the frame of the "medium" before the manifestations begin. Dr. C. Blake furthermore noticed in his seances with H. Slade, "a rythmical pulsation in the table, commencing some time before any other objective manifestation of the force is shown, and gradually increasing until it culminates in precussive sounds, or in movements of the table. The movements will then continue at request without contact of any hands, until the stored-up force is exhausted, when contact again becomes necessary." Very interesting are the accounts given in regard to the action of the supposed "Psychic Force." The Rev. J. Page Hopps took away with him a slate, which in an unaccountable manner *on his way home* became pulverised, and other slates split into fragments. A gentleman forwarded to Mr. Monk a slate, which he had so prepared as to render it impossible that it should be tampered with. He had embedded over the slate a plate of stout glass by means of plaster of Paris, leaving a space of about an inch between the slate and the glass. Into this chamber a fragment of pencil was introduced, and yet a desired word was afterwards written upon the slate in his presence. It was then proposed that an attempt should be made to add a word at the separate dictation of each person present. The slate was put under the table, to obtain the necessary darkness, a heaving, as when the confined steam lifts the lid of a kettle, and in a moment an explosion took place, that scattered the glass in fragments over the carpet. Mr. Colley instantly took up the slate and found the words written in the order in which they had been dictated.

Other interesting experiments are mentioned, especially such as show the absolute necessity of faith (not exercisable during the normal state of existence) for the full development of will power. Conviction of power is the surest road to success; "he who hesitates is lost."

But what is the guiding intelligence that directs the operations of that blind force? M. A. (Oxon) cites explanations given in "Isis Unveiled;" but they do not satisfy him and his doubts are excusable, because he is not familiar with the high source from whence these explanations came. He still hopes for the Messiah that will come and explain and distribute the "forbidden fruit" amongst the scientists of the West. Let them follow his advice: "Try the results you get by the light of reason. Maintain a level head and a clear judgment, do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity and error; and this lies nearer to the surface than that which is wise and good. Never for a moment abandon the use of your reason. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation."

"PROCEEDINGS OF THE SOCIETY FOR PSYCHICAL RESEARCH."

Our present age may without impropriety be called the *age of authority*. Whenever a new book appears, it is not asked: "What does it contain?" but: "Who is the author?" The greatest truths may be offered and be passed by without notice, while even the smallest fragments of truth, if offered by one who has an "established reputation" will be taken up with avidity by the public. It is therefore very gratifying to see, that a body of men whose authority on scientific matters cannot be doubted, have at last resolved to investigate the so long pooh-poohed phenomena of mind. They have conducted their investigations in the most approved scientific manner, so that even the most orthodox and fossil adherents of antidiluvian theories can do no more than shake their heads and wisely keep silent.

The formation of the "Society for Psychical Research" is at last a beginning. Its members are many of the most prominent scientists of the age and others will follow; for there are yet many of the descendants of those who had a good laugh at the antipodes, who almost split their sides about the rotundity of the earth, would not believe in the circulation of the blood, proposed to eat up the first steamer that would cross the channel to Dover, declared meteors to be an impossibility, and so on; but it seems that the day will now arrive, when it will begin to dawn even upon *their* minds, that an occurrence which seems to go against their comprehension of a law of a nature, does not break the law, but simply illustrates the deficiency of their accepted theories.

Henry Sidgwick, Esq., the President of the Society, in his inaugural address alludes to the difficulty with which new ideas are accepted: He says: "Thirty years ago it was thought that want of scientific culture was an adequate explanation of the vulgar belief in mesmerism and table-turning. Then as one man of scientific repute after another came forward with the results of individual investigation, there was quite a ludicrous ingenuity exercised in finding reasons for discrediting his scientific culture. He was said to be an amateur, not a professional, or a specialist without adequate generality of view or training, or a mere discoverer

not acquainted with the strict methods of experimental research, or he was not a *Fellow* of the Royal Society, or if he was, it was by an unfortunate accident. Or again, national distrust came in; it was chiefly in America that these things went on; or as I was told myself in Germany; some years ago, it was only in England, or America, or France, Italy, or Russia, or some half-educated country, but not in the land of *Geist*.

Professor Balfour Stewart, L. L. D., F. R. S., one of the Vice-Presidents, makes the following remarks: "It so happens that there is in science a phenomenon that has been frequently observed, by trustworthy observers, but that until very recently has hardly been accepted at all as anything that could possibly have occurred. I allude to the case of globular lightning, that is to say, a thunderbolt travelling at a slow rate, and afterwards exploding and giving rise to lightning of the ordinary kind, that what occurs is an electric discharge, and that all electric discharges must necessarily take place in a moment of time inappreciably small. Of late years however, some physicists have suggested that this globular lightning, instead of being an ordinary electric discharge, is really a sort of travelling Leyden jar, and I believe one foreign observer has shown in some experiments that something analogous to that on a small scale may be artificially produced. I think I am entitled to say that a change of tone has consequently taken place amongst physicists with regard to the evidence for globular lightning... The fact, that we are able to explain this phenomenon without overthrowing entirely our received views on electricity, has certainly enabled people to accept evidence that they would not have accepted before."

This last sentence sounds like a prophecy of what the *Society for Psychical Research* may expect. As long as a fact can be explained without overthrowing a view sanctioned by received authority, the explanation may have a prospect of being accepted; but the phenomena of *Mind* are clashing against received theories. As long as Mind is believed to be a product of the physical brain, the manifestations of the *One Life* will not be fully explained.

However, the members of the *Society for Psychical Research* have made a great step in advance. They have appointed a number of committees to examine the various psychic phenomena, such as Thought reading, Mesmerism, *Reichenbach's* Od, Apparitions and Haunted Houses, besides a literary Committee; and their library is rapidly increasing in size.

These committees have accumulated a vast amount of valuable material by the very simple method of inviting correspondence and communication of well established facts from all parts of the country. Their reports are highly interesting and instructive and leave the experiments of so-called "muscle reading" which have of late become the craze of the hour entirely in the shade. The most interesting of them are those referring to the transference of pictures formed in the mind and their reproduction by the sensitive. Many drawings accompany the reports, showing how if a picture—say a geometrical figure—was thought of by one of the experimenters, the sensitive would receive its mental impression and either reproduce its correct copy or its caricature. That committee came to the conclusion, "that there does exist a class of phenomena to which the word" thought-reading, or as we prefer to call it, *thought transference*, may be fairly applied; and which consists in the mental perception, by certain individuals at certain times, of a word or other object kept vividly before the mind of another person or persons, without any transmission of impression through the recognized channels of sense. How this *thought-transference* may be mistaken for actual clairvoyance, is shown by the following experiment:

"A mesmerist, well known to us, was requested by a lady to mesmerise her, in order to enable her to visit in spirit certain places of which he himself had no knowledge. He failed to produce this effect; but found that he could lead her to describe places unknown to her but familiar to him. Thus on one occasion he enabled her to describe a particular room which she had never entered, but which she described in perfect conformity with his recollection of it. It then occurred to him to imagine a large open umbrella as lying on a table in the room, whereupon the lady immediately exclaimed: "I see a large open umbrella on the table."

The ghost stories reported are very interesting and present the especial value of being well authenticated and given without exaggeration. Haunted houses, apparitions of the living and of persons at the point of death are discussed and very curious illustrations are given. One of the most interesting of these is a case of a gentleman in Brighton, who, while his wife in London had a severe operation performed on her eyes, and being under the influence of an anæsthetic felt herself no pain, yet her husband felt the effects of that operation in his eyes while he was at Brighton; which would go to show a close sympathy between their physical bodies. Under the head of "Casual Apparitions" some accounts are given of what was evidently the appearance of the *Astral Body*, or the "*Double*" of living persons. The committee report pertinently says that cases like these "cannot well be brought under the head of thought-transference or of exaltation of *support*;"—and we believe that the attempt to explain such apparitions will meet with serious obstacles unless the *sevenfold constitution* of man as taught by the Eastern Adepts is taken into consideration, which we hope, the *Society for Psychical Research* will not regard as an "illegitimate" line of inquiry. We believe that in this way alone will they be able to properly classify, distinguish and explain the various phenomena of conscious and unconscious apparitions, the projections of *astral bodies* of the living and dying with or without any accompanying intelligence, the involuntary magnetic attraction of *Shells* or *Elementaries*, the voluntary appearance of "*Devils*" and *Elementals*, and the reflections of pictures impressed in the *Astral Light*.

Thirty years ago the scientific world enjoyed a hearty laugh at *Reichenbach's* newly discovered *Od-light*, a force known to the ancients and mentioned in Sanscrit literature. His discovery has been perseveringly ignored, and to the "*Society for Psychical Research*," belongs now the honor of bringing it to light again before the scientific eyes of Europe. Their experiments go to confirm the "hallucinations" of *Reichenbach*, and to prove the existence of a "Magnetic Sense." Their experiments in Mesmerism are very interesting, but as yet they contain no new features, such as are not already known to the majority of our readers. The volume closes with an interesting report on the "*Divining Rod*;" and a number of authenticated cases are given in which water was found by such means, while in regard to the finding of mines its use is, to say the least, exceedingly doubtful.

How far the members of the *Society for Psychical Research* will be able to go by following the authorised way of induction, remains to be seen. We have reason to believe that if they wish to do more than simply collect facts, they will soon be at the end of the string, unless they call the deductive method to their aid and submit themselves to the necessary training, by which alone they will be enabled to develope those powers, whose knowledge leads to a true understanding of nature.—*H.*

THE "SUDESA NESAN."*

As far as we have seen, neither the tone of this weekly nor its matter belies its name. It is devoted to the political and religious welfare of India. Wedded to no sectarian or party interests, it is catholic in its views. What many of its contemporaries attack rabidly, the *Sudesa Nesan* only ridicules. The religion and philosophy of the country seem to be almost as dear to its editor as politics itself. Theosophical contributions and translations of extracts from the *Theosophist* appear often.

The paper under review need not be supposed to be a supernumerary. Let our English-knowing minority talk about the progress of science and arts as they much as please, the nineteenth century is a sealed book to the bulk who do not know the language of their rulers. To them, their own district, taluq or town is all the world. They seldom hear even a stale news save what is imparted to them second-hand, often distorted, by some condescending graduate who visits his native place for the Christmas vacation, or by one who

* A Tamil paper published at Negapatam—Annual subscription Rs. 3-8-0. Apply to P. T. Aravamudiengar, Proprietor and Manager.

has heard it from such a graduate. We know that, five years hence, the late eruptions in Java or the Egyptian war will be "news" to thousands. The educated young men turned out in large numbers every year from colleges cannot express their ideas in their mother tongue and therefore become outlanders in their own families. The gap between the two classes is daily growing wider and wider, each despising the ignorance of the other; the one courting materialism, drunkenness and other necessary concomitant vices of modern civilization; the other bigotedly sticking to their dead-letter theologies. Both parties ignore alike the virtues of what they pretended to study. Editors of Vernacular papers should not therefore lose sight of their duty in raising the status of the latter class and bringing them nearer to the former. To effect this object, want of competent Tamil papers is seriously felt. We hope that "Sudesa Nesan" will prove useful in this direction.

One word more. It is not enough if such papers treat of Politics and Religion apart. The two must become blended into one, as true religion and true politics cannot conflict. The ruling motto for one engaged in the politics of Humanity is well expressed in *Maha Bharata*.* We are taught that, for the welfare of a family, the interests of one of its members may be sacrificed; for that of a town a whole family may be ignored; for the sake of a country the privileges of a town ought not to be asserted. So, for the cause of Humanity, the claims of a country may be waived. Very often, the prestiges of the influential few are set up against thousands of the poor. It is high time that this principle should begin to be adopted practically.

"ANIMAL MAGNETISM," OR MESMERISM AND ITS PHENOMENA.

This work, written by *William Gregory, M. D., F. R. S. E.* (Professor of Chemistry at Edinburgh University) is published by the *Psychological Press Association* and will be complete in six parts, which are to appear monthly. The first two numbers are to hand, and state in a concise manner the results which have been obtained and the progress which has been made in the study and practice of Animal Magnetism. The author's motto is: "*Mesmerism is the key-stone of all the occult sciences*," and as the mesmeric phenomena are produced by Will, the truth of the motto will hardly be disputed. The work therefore recommends itself not only to every student of Animal Magnetism, but also to every one interested in the study of occult science. The name of the author is too well known to need any eulogium. It is a very useful work and will undoubtedly have great success.

"A NEW BASIS OF BELIEF IN IMMORTALITY.†"

By John S. Farmer, has appeared in its third edition. The book has been especially recommended by *Canon Wilberforce* at the Church Congress held at Newcastle-on-Tyne. The book is well written and is quite entertaining, and recommends itself especially to such as desire to have the chains by which they are bound to old orthodoxy, elongated a little, so as to allow them more freedom, but who are afraid to break loose from them entirely.

The new basis of belief which it presents is *Modern Spiritualism*; but why this should be called a basis for a belief in *immortality*, is not quite clear. *Spiritualism* goes to prove that when the physical body dies, something still survives. What that something is and how long it survives, what is its destiny, will it die or is it immortal, what are its attributes, how far is it conscious, what is its intelligence, has it perceptive faculties, can it think, or will or reason, etc.—all these questions *Spiritualism* has not yet solved, and as long as these questions are not solved it will form a very shaky basis upon which to rest a belief.

Another serious error we find in the book, is the attempt to explain some of the allegorical fables of the *Bible* by the analogy which certain "spiritual" phenomena present. It is well known in law that he who proves too much damages his case. To attempt to explain the passage where Jacob says he "saw God face to face," by assuming, as the book attempts to do, that God "materialized" himself either with or without a "cabinet" and a "medium," makes a larger demand on the credulity of the reader, than to say that the expression is simply symbolical, and that Jacob meant to say that his highest intuitive perception was so open and exalted, that he could see the absolute truth. Again, when Ezekiel was lifted up to heaven, he left his cloak behind. By his cloak is meant his *physical body*, and that sort of lifting up bears no analogy to the levitation of "mediums" in spiritual seances. If Ezekiel had been lifted up bodily to heaven, he would have done well, to take his cloak along, because it is said that the temperature in the highest strata of the earth's atmosphere is exceedingly cold; not to speak about nose bleeding, asthmatic affections and other inconveniences connected with such a high elevation. However anything that promotes free inquiry is welcome. To be afraid to investigate is one thing, and to investigate and arrive at erroneous results is another. Before the sun rises the dawn appears, and by continued study we come nearer the truth. In this aspect "Spiritualism" may be called a stepping stone from darkness to light. The majority of so called "believers" believe nothing at all. They only pretend to believe; are trying to persuade themselves that they do believe; like a man who tells the same lie very often and finally believes it himself. To such persons Mr. Farmer's book may properly constitute a "new basis" to drive in a nail, on which to hang their belief.

FACTS.*

"FACTS" is an interesting monthly journal devoted to the description of mental and spiritual phenomena. It gives a collection of the most important occurrences in the field of psychology and so-called spiritualism, and fills an important place in that new kind of literature, which belongs to the science of mind. Facts must be collected before conclusions can be drawn, and one fact is often worth more than a dozen theories. If the spiritualists would confine themselves more to a collection and a comparison of facts, instead of attempting to adapt the facts to their pet theories, they would sooner arrive at the truth; but unfortunately the danger for modern "spiritualism" is that it will develope into a creed and leave the troublesome work of an unbiassed investigation for the easier task of clinging to a superstitious belief. We hope that "Facts" will help to avert that fate.

NOTICE.

As the notice in the last number appears to have been misunderstood, it is hereby requested that all orders for the *Theosophist* and for books advertised in that journal should be sent to the Manager of the *Theosophist*, while those for the *Secret Doctrine* should be forwarded to the Manager of that publication. It is only the correspondence and remittances for the Theosophical Society, that should be sent to the officers of the Society.

SPECIAL NOTICE.

As, in consequence of recent events, Madame Blavatsky's early return to India is expected, it has been decided to postpone the issue of the first part of the "SECRET DOCTRINE," so as to ensure an uninterrupted succession of numbers after her arrival.

Subscribers are requested to be lenient and have patience, as Madame Blavatsky, besides being in very bad health, has been overwhelmed in Europe with visits and correspondence which have made great inroads upon her time and exhausting drains upon her strength.

* So, the "utilitarian theory" was not unknown to the ancient Hindus.—*Ed.*

† W. Allen, 4, Ave Maria Lane, London.

* Facts Publishing Company, P. O. Box 3539. Boston, Mass, Price $ 1. per annum.

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

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

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

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

Proper names and foreign words should be written with the greatest care.

☞The Manager calls particular Notice to the fact that all Money-orders must now be sent payable at ADYAR (*not* Madras), P. O. India.

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

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

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

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It is now evident that the THEOSOPHIST offers to advertisers unusual advantages in circulation. We have already subscribers in every part of India, in Ceylon, Burmah, China and on the Persian Gulf. Our paper also goes to Great Britain and Ireland, France, Spain, Holland, Germany, Norway, Hungary, Greece, Russia, Australasia, South Africa, the West Indies, and North and South America. The following very moderate rates have been adopted :—

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The Subscription price at which the THEOSOPHIST is published barely covers cost—the design in establishing the journal having been rather to reach a very wide circle of readers than to make a profit. We cannot afford, therefore, to send specimen copies free, nor to supply libraries, societies, or individuals gratuitously. For the same reason we are obliged to adopt the plan, now universal in America, of requiring subscribers to pay in advance, and of stopping the paper at the end of the term paid for. Many years of practical experience have convinced Western publishers that this system of cash payment is the best and most satisfactory to both parties; and all respectable journals are now conducted on this plan.

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The Supplement to the "Theosophist" or, as it is now called, the "JOURNAL OF THE THEOSOPHICAL SOCIETY," is given free of charge to our Members who are subscribers to the "Theosophist." Members who subscribe only for the Supplement are charged Rs. 2-0-0 *per annum*.

To Subscribers who are not Members of our Society, the charge for the *Supplement only* is Rs. 5; for the "Theosophist" with Supplement, Rs. 13 *per annum*.

☞ Subscribers for the Second Volume (October 1880 to September 1881) pay Rs. 6 only in India; Rs. 7 in Ceylon; Rs. 8 in the Straits Settlements, China, Japan, and Australia; and £ 1 in Africa, Europe and the United States. Vol. I is now entirely out of print; but a second Edition is in press. As soon as it is ready for sale, the fact will be duly announced.

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UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(*Translated from the French.*)

IX.

THE SACRED BOOKS OF SCIENCE.

THE invention of the art of writing is the most remarkable manifestation of human genius, the divine principle in man. At the time of that discovery man ceased to be a brute and human divinity began.

Rudimental geometry preceded the art of writing. Those who exercised their faculty of thinking, traced lines, divided them, put them together, and compared them; Enoch following the Hebrew and Hermes the Egyptian custom, engraved upon pieces or tablets of stone the rudimentary and elementary signs of all sciences, a point, a line, an angle, a triangle, a square, circle and a cross, which seven figures were augmented to nine by compounding them, to represent the numbers and arranged into three times seven, to represent the general ideas of things and to form letters; four of these letters were selected to indicate the segments of a circle and to measure the heavens; a square formed of four times nine and a triangle composed of three times seven, such was the primitive book called the genesis of Enoch.

It may be that the Y-Kin of Kohi is only a Chinese version of this first and primitive book; the letters of the celestial empire are so mixed up, that the people understand them no more and cannot explain the famous trigamies, of which that book treats. However the explanation is simple enough. The trigamies represent the universal equilibrium of all things through the equilibrised alternations of the Active and the Passive, and the result of this mutual action is expressed by the two fundamental principles of occult philosophy: "*That which is below is like that which is above, and harmony is the result of the analogy of opposites.*" The laws of universal equilibrium leave to the free will of man only the possibility to fall, when he attempts to keep erect and render any abnormal intervention of a God impossible. All arbitrary despotism is an absolute assertion of the eternal and unchangeable order, before which is shaking and before which will ever fall into pieces the building of ecclesiastical religion, which has been so often rebuilt.

Next to the "Genesis of Enoch" and the Y-Kin of Kohi we must place the "Siphra Dzeniouta" and the "Sopher Jezirah," which are the dogmatic and fundamental books of the Hebrew Kabala. The "Siphra Dzeniouta" or "book of mystery," forms the key to the "Sohar," of which we will speak further on. The "Sepher Jezirah" gives the explanation and application of the Hebrew numbers and letters in the "Genesis of Enoch," it reveals to us the hieroglyphic value of the sacred letters, arranged in triangles, squares and circles; a unity in the centre, three mothers, seven duads and twelve monads, representing the solo and supreme principle, the active and passive and their harmony, the seven powers of man and nature in connexion with the pricipal planetary signs, and the twelve houses of the sun in the cycle of the Zodiac.

The "Sohar," whose name signifies splendour, is a very voluminous and heightened, but also very veiled explanation of the symbolism of the "Bible." These explanations are the result of an admirable philosophic theogony, contained in the "Siphra Dzeniouta," the fiction of a human figure, clothed with all the attributes of a divine principle, which man can imagine or conceive. This figure is monstrous like the gods of Egypt and India and the Baphomet of the Templars, to indicate at once, that we have to deal with a symbol, and that in reality God cannot be compared with a man; but at some future time God will be worshipped under a living human form. The artificial man of the Sohar indicates that God is yet distinct from man, and that the real man of Christianity will prove to us that the true God will be manifested in man and for man, or in other words, that a divine humanity shall worship a human divinity in the mystery of the Man-God.

The prophecy of Ezekiel illustrates the harmony of the forces and the intelligence which directs them, the problem of the concentric wheels, which has afterwards been called the Aristotelean wheel, the cabalistic sphynx with four heads, of which the man's head is in the centre. The sphynx is five fold, four at the four cardinal points and one in the centre. The human form, which has been chosen to represent God, symbolises the necessary union between God, Man and Nature, the production of effects proportionate to the causes, the equilibrised and perpetual action, the unchangeable wisdom of divine laws, and the vices of the priesthood.

The Apocalypse puts again before us the symbols of Ezekiel, but with a variation. The fictitious man has become real, he has descended from heaven upon the earth; the book of truth, sealed and closed by the seven capital vices, opens gradually under the influence of seven virtues. Seven trumpets sound, seven noises are heard, seven lights become revealed, seven monstrous heads are cut off, representing an apothesis of Man-God and Divine Woman; the old world under the symbol of Babylon the Great is left to perish; agitations, revolutions, final fires appear and the humanity of the future under the symbol of Jerusalem the New, descends in a finished condition from heaven; death and hell are thrown into the pit of oblivion, the good triumphs and the evil is bound with chains.

Almost at the same time, when the Apocalypse made its appearance in the hierarchic world, the wonderful legend of the "Golden Ass" came to light, being a cutting and bloody sarcasm of vulgar Christianity: A man travels in Thessaly, the land of enchantments; he desires to steal the secrets of a female magician, whose servant he seduces, he gets an ointment prepared, by which he expects to be changed into a bird, and he finds himself transformed into an ass. (This is an allusion to baptism and blind belief). To regain his original human form it is necessary that he should eat only roses, (symbols of the true initiation,) but a watchful cudgel protects the rose bushes with great energy against all asinine presumptions, and the poor ass which reasons, falls from the hands of one executioner into that of another, passes from torture to torture, he is several times carried away by thieves, and is in danger of his life, because he is suspected of reasoning. During one of his captivities he overhears the beautiful tale of Psyche, and the great goddess Isis comes herself to assist the poor beast. Psyche is in a dying condition carried to heaven and marries the god of love and at the beautiful sky of ancient divinities unrols itself the panorama of a beautiful theory; a procession of great mysteries; ancient science comes to save a world which has become exhausted by Christian miseries, the ass eats his roses and becomes again a man and a child of light. Apuleius of Madura seems to have been the first one who gave the world the mysteries of Free-Masonry and with it the reaction which this order produced against the barbarous and cruel superstitions of the Middle ages.

Apuleius, who was himself accused of practising magic, ridicules enchanters and necromancers. At his time the world was full of such, Judæa having become enslaved, mixed a profane and corrupted Kabala with the rites of Thessaly; people began to hide away their conjuring books and to sell for fabulous prices pretended "Solomon's keys."

There are still several apocryphal books in existence, which bear that title. The oldest of them always contain a series of seventy-two circles, containing geometrical figures and characters of either Hebrew or magical origin and the 72 circles of the "Schema transphorash." Those 72 circles are the marks of 36 talismans, that is four times nine, and the hieroglyphic signs like straight lines, curved lines, crosses and circles refer to the four letters of the name Jehovah. The talismans were therefore truly Solomon's keys, or small cabalistic keys, said to originate from Solomon, and the text of the books, which has been added to them, is alone only apocalyptic and superstitious; but those keys, whether Solomonic or not, have also existed in Egypt and were used to consult fate. From thence are derived our tarots, whose representants we find in China and India, and which express in modern and very complicated forms the primitive hieroglyphics of the Genesis of Enoch.

There is still another book contemporaneous with the four gospels, and which was written for the purpose of opposing the new belief by ancient science; it is a sort of pagan gospel; pretending to give a history of the life of Apollonius of Tyana. It is a collection of fabulous tales, which all have an allegorical meaning. The mysteries of Magnetism and of the secret fire of nature are therein pointed out; somnambulism, hypnotism, clairvoyance, the great chemical arcanum of terms, all this is given under the form of miracles performed by Apollonius, of his travels to the country of the sages, and of his adventures in India. These are Chaldæn traditions, bringing before as a ma-

gician sometimes masked and at others unmasked; but to give a full exposition of the secret meaning of that book, would require a long and difficult course of instruction.

We now come to speak of the celebrated school of Alexandria, which may be said to represent a mixture of ancient and Christian mysteries. Pythagoras and Plato appear to join hands with the prophets of the new faith, Trismegistus as well as Denys the Areopagite, Porphyry and Plotinus write like Synesius. The atrocious murder of Hypatia, daughter of Theon causes the alliance to be ruptured, and apparently separates for ever the elements which unite them. Trismegistus is repulsed, the Areopagite becomes apocryphal, the key to St. John's revelation is lost, and only the dubious and ambiguous books of Synesius remain.

This great man, at once a poet and philosopher, a bishop and warrior, had accepted the episcopacy only after reserving his entire independency; he was married and did not wish to leave his wife, he was a freethinker and became nevertheless a saint of the Greek church. His hymns show a great poetical genius and profound occult knowledge; we find in them all the elements of the Kabala, and White Magic, the great universal agent, the magnetic attraction between worlds and men, the animated as well as the molecular movements and revolutions of living substance. At this point the official church can follow him no longer, because she is incapable of understanding, and stands hesitatingly still, not knowing whether to approve or to condemn; and only for this reason do we call the works of Synesius dubious and ambiguous, whose treatise of *insomnia* is an admirable collection of the doctrines of occultism and which certainly are neither dubious nor ambiguous for us.

Occult philosophy, having been proscribed and persecuted by the church, has taken refuge in the gnostic sects and in secret societies, where the gold of the ancient sanctuary becomes mixed with impure slags. During all the middle ages the cabalistic books as well as the books of the wizards are burnt and the initiates accused of practising magic.

The books of Paracelsus are wonders of sagacity. Paracelsus was a man of genius, who gave himself the appearance of a charlatan. He and not Mesmer was the discoverer of that magnetism of life, which has been very incorrectly called animal magnetism; he effected cures by the sympathetic force existing between blood and metals, made great use of talismans or magnetised discs; and knew what power certain strange characters would produce over the imagination.

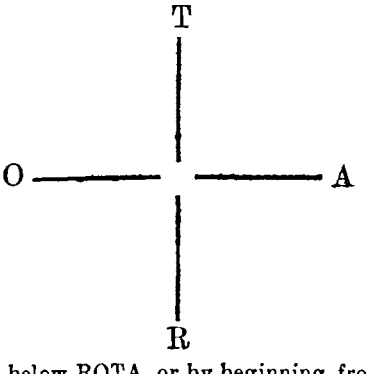
Who has not fought during the restless night of a fever against the grotesque figures, which haunted his brain, who has not felt the sensations in his brain during sickness, as if a thousand engines were at work; lines crossing and recrossing each other, some of which represented pain and others symbolising relief? Baron Dupotet in his researches in magic tells us, that he often experienced the inconceivable power of certain lines traced around the somnambules, he even gives us certain figures traced by his own hand in each of his books, because he did not dare to have them engraved. One of these signs produces, according to his assertions, convulsions in the patient, another one may kill him. The sight of these dangerous characters produces disagreeable sensations and a fatiguing effect even upon people who are not subject to magnetic spasms, and similar signs are to be found in books on witchcraft.

Paracelsus gives in his magic archidoxes a classification of such characters and transferred them upon a number of talismans, which he used to govern the imaginations of his patients. Modern physicians may ridicule the talismans of Paracelsus, but if old Bombastes were able to speak to them again from his tomb, he would undoubtedly tell them in his rather unparliamentary fashion, what he said to the doctors of his times—"There is more science in a single hair of my braid, than there is under all your wigs." Would he be right to say so? No, certainly not; because at our times it is necessary to be more polite.

Agrippa, who was perhaps more learned but less deep than Paracelsus, and who has been brought forward as the great oracle of magicians, did not believe in magic. He drew upon himself by his own imprudence a number of persecutions and his writings were falsified after his death. Those of Trithemas, who was his master, exhibit more knowledge, but are truly hieratical, that is disguised by a threefold veil. In our "Dogma and Ritual of high Magic" we have examined his treatise of second causes; he seems to believe in the influence of the stars over the destinies of empires; but it may be that by "stars" he means other things than the stars on the sky and we must take care not to take his sayings literally.

At that time there were in the world a society of unknown adepts, having nothing in common with the known secret societies, but morally united by a sign of recognition and subject to certain rules. The sign consisted of a rose fastened to a cross; they were believed to possess certain beneficent powers and were generally respected on account of their charity and purity of morals. They were the true brothers of the "Rosy-cross." These Rosicrucians were synthetic characters. They united the science of the Kabala and the hermetic dogmas with a perfect understanding of Christian symbolism, they respected all religions and practised primitive Christianity. The Marquis de Luchet in his book of the Illuminates, says with a show of incredulity, that they were believed to possess a book in which all mysteries were revealed and which they called "Proteus," because its loose leaves could be arranged into an infinite number of combinations, and they called it also the "wheel," because the whole book could be formed into a circle which represented the universe. That book still exists and was well known in the last century to the philosophers of the school of Pashalis Martinez.*

Saint Martin gives us the 22 keys of that book in his work, called "Natural table of the relations which exist between God-Man and Nature." It is referred to by the learned William Postel in his rare book, called "Clavis absconditamis a constitutione mundi." He compares it with the Genesis of Enoch and it bears four letters arranged one at each of the four segments of a circle, forming a cross, so that they can be read by



beginning from below ROTA, or by beginning from above backwards in Hebrew fashion TORA (a name which the Hebrews give to their sacred book) and again by reading it beginning from the top in the usual manner and repeating again the first letter to close the circle form the word TAROT.

BUDDHA IN THE BOUDOIR.†

By an Old Fogey.

I'm fairly puzzled now, old friend,
'Mid Fashion's many mazes;
I see strange follies without end,
And note the latest crazes.
And lo! the newest "fad" of all
That fills the female noddle
Is philosophic talk—I call
The most outrageous twaddle.
For Science now has had its day
Of drawing-room protection;
Girls never quote what *savants* say
Of natural selection.
Time was when protoplasmic lore
Their warmest zeal would kindle;
But now 'tis voted quite a bore,
With Huxley and with Tyndall.
And even Art's forsaken now,
Its jargon waxes fainter,
While pretty critics wonder how
They raved about a painter.
They're weary of exploring slums
And watching slaughtered pigeons,
And all the rage at kettledrums
Is trying new religions.
What time I sat *sub tegmine*
As Virgil tells us *fagi*,
I little dreamt the girls would be
Thus mad about the Magi.
I thought we'd nothing from the East
But bangles and bananas,
But Fashion spreads a mental feast
Of Shastras and Puranas.
When tea comes in the afternoons,
You'll see each verbal fencer
Raise high antagonistic spoons,
With talk of Herbert Spencer.

* See "Magicon" in *The Theosophist*, Vol. V.

† This clever 'skit' which we reproduce from the London *World* of July 2nd, is one of those straws which clearly show us the way in which the wind of London social thought is blowing. Theosophy is now most undoubtedly one of the chief topics of talk in not only British, but European drawing-rooms generally. It is not likely to sink out of sight after 'having its day,' like the several frivolous subjects which have 'been the fashion' from time to time. For, unlike them, this strikes down to the very root of human existence; the others touched only its surface. The Oriental philosophy is the sole panacea for the spiritual sickness that now affects the Western mind. The more they examine it, the more will they find that upon its solid basis of absolute truth alone can they rebuild the structure of religions thought which has been shattered by modern science. How deeply instructive should all this be to educated Asiatics, whose confidence in their ancestral teachings has been unsettled by the pernicious influence of materialistic pessimism!—[*Ed. Theosophist.*]

You hear of "dear old Buddha" then,
Of esoteric preaching,
Of Kant and Stranss and mystic men—
And Schopenhauer's teaching.
And so the conversation swings
'Twixt man and mind and matter;
Next year they'll talk of other things
With just as ceaseless chatter.
The while methinks the mild Hindoo,
In far-off Rajpootana,
Might smile to think how very few
Will ever reach Nirvana.

The World.] H. S. C.

THE MORALITY OF HAPPINESS.

By Thomas Foster.

CARE OF OTHERS AS A DUTY.

While we recognise that our well-being depends so greatly on the well-being of others—their health and bodily capacities, their sense and knowledge, and their moral qualities—that due regard for others is essential to the happiness of self, we see further that each member of the body social gains directly by the possession and exercise of such qualities as lead or enable him to help his fellows. Even mere material success—which does not always mean happiness—is not advanced in the long run by disregard of others. The man of business gains in unnumbered ways by consideration for the rights and interests of his fellow-workers, and loses in as many by selfish disregard for them. Nay, even in the trivial affairs of ordinary life, at home and abroad, the kindly and considerate gain constantly while the careless and indifferent as constantly suffer. It is, however, when we consider happiness as distinguished from mere material success, and the general balance of comfort and enjoyment as distinguished from the effects of individual actions, that we see how much men gain by sympathetic and kindly conduct. We see even first-rate abilities and untiring energy beaten easily in the race of life by the kindliness which makes friends of all around, and leads to opportunities which the hard and ungenial fail to obtain. But when we rightly apprehend the nature of life, and what makes life worth living, we find the chief gain of the kindly, not in these material opportunities, but in the pleasanter ways along which their life's work leads them. Compare two men, towards the evening of life, of whom both perhaps have achieved a fair amount of material success in life, but one of hard, unkindly manners, the other genial and sympathetic, one alone in life's struggle, the other with "troops of friends" from first to last. Who can doubt as he compares the worn and weary look of one with the bright and cheerful aspect of the other, that regard for others counts for something towards the welfare and the happiness of self?

Care for others helps so surely in life's struggle that it would be good policy for the naturally hard man to benefit others for purely selfish motives, and still better policy to cultivate kindliness and consideration as qualities sure to be fruitful of profit. The kindly nature which leads to spontaneous good will towards others, independently of any consideration of gain to self, is even more profitable than cultivated kindliness. Those are lucky who possess such a nature. Yet the will has much to do with the development of kindliness; and many, by sensible reflection and constant watchfulness over the undue promptings of self, have trained themselves to a kindliness and geniality of manner such as they were not naturally gifted with, and this without any direct reference to self-interest, but as a matter of right and justice to their fellows.

Among the good effects of kindly regard for others, we may note the reflected happiness derived from those around. Men vary with their company, and undoubtedly the man of sympathetic temperament whose presence is a pleasure to others, finds others much pleasanter in their relations with him than they would be were he of hard ungenial nature. The wife and children of the kindly man are a constant pleasure to him, where the wife and children of the sour-tempered ungenial husband and father are apt to grow gloomy and quarrelsome. His friends and relatives are kindlier than those of the harsh and selfish. Abroad, he sees few faces which do not reflect something of his own brightness and cheerfulness.

Not only has the hard and ungenial man fewer gratifications, but those which he has he enjoys less than the man who cares for the wants and wishes of others. The one loses the power of enjoyment through his over-anxiety for self-gratification, the other unconsciously pursues—through his kindliness of character—the very course which a wise and thoughtful consideration of the plan best qualified to secure self-gratification would suggest. The one, while caring unduly for himself, is exhausting and satiating his power to care for any form of pleasure, the other while ministering to the enjoyments of others is fostering his own capacity for enjoyment. Here again if one wished to suggest a course of action by which a man who suffered from life-weariness might again know the charm of happiness, one could advise no better course than to minister systematically to the enjoyments of those around. The very tide of life is made fuller thus, even as the tide of thought is made fuller by turning from mere reflection to an interchange of ideas and thoughts with those around. While there is work to be done in the way of increasing others' happiness, no man—not even the most jaded and satiated—need ask himself the sickly question, "Is life worth living?"

But not only does altruism increase the pleasures of life; the exercise of the altruistic qualities is in itself pleasurable. The state of mind when kindly actions are performed affords pleasure. It directly increases happiness, and thus (like other pleasures) enhances physical well-being. It is true that a sympathetic nature suffers where a hard and callous nature would feel no pain. Undue altruism has no doubt its bad effects, nor can it be denied that even such altruistic feelings as are desirable for the social well-being cause, at times, some degrees of suffering; but the exercise of the altruistic qualities is in the main pleasurable, and it cannot be doubted that altruistic emotions give more pleasure than sorrow. When we sorrow for a friend's grief, we experience pain and undergo such depression of the vital functions as always accompanies pain; but in the long run the joy felt in sympathy with the joys of others surpasses the sorrow occasioned by their troubles.

Then, too, it must be remembered that those pleasures which we derive from the arts owe a large part of their value to altruistic emotions. Consider the pleasure given by a painting representing a scene which moves our sympathies, or the delight with which we read some work of fiction in which kindly emotions are dealt with, and it will be seen how large a portion of our asthetic gratifications depend on our sympathy with others. The hard and selfish care little for art and nothing for fiction. What material gains, what sensual gratifications, what power, wealth, or fame, would make up (to us) for the pleasure we derive from the higher emotions? and how largely do these depend on the sympathies by which men are moved to loving care for the well-being of their fellows?—*Knowledge.*

MR. LANE-FOX IN MADURA.

A correspondent writes to us from Madura:—

Mr. St. George Lane-Fox, a member of the London Branch Theosophical Society, and well-known in London circles, came to India in January last, on a visit to the Theosophical head-quarters at Adyar. He arrived at the Madura Railway Station from Dindigul on the night of the 5th instant, where he was received by the President, and some members of the Branch Theosophical Society. From the station he drove to Mr. E. Turner's. The next morning he delivered a public lecture, which lasted for nearly an hour and-a-half, in the hall of Tirmal Naick's palace, to a large and appreciative audience. The subject of the lecture was "Theosophy in its relations to Modern Western Science." After explaining the objects of the Theosophical Society, and the exalted position and character of the Mahatmas, the real founders and promoters of the movement, the learned lecturer forcibly pointed out how all the nations of the East and West were sprung from a common stock; how all the languages, including even Sanskrit, were derived from a common Mother-tongue; how the highest advances in modern Western Science, went only to corroborate the little that has yet been published of the sublime truths of occultism; and how men of high scientific attainments and reputation in England and the Continent, have joined the Theosophical movement, attracted by its high intellectual stand-point. The spirit of earnestness, fairness, and tolerance evinced by the lecturer, was very striking, so much so, that Mr. T. M. Scott, a non-theosophist, stood up at the conclusion of the lecture, evidently under a powerful impulse, and addressed the most thrilling words of sympathy, recommending the Theosophical movement to a surprised audience. At half past four in the afternoon, Mr. Lane-Fox presided at the distribution of prizes to the pupils of the Native High School, where many of those that were present in the morning's lecture, had again assembled. The proceedings commenced with an exhibition of the gymnastic skill of the lads. The Head Master then read his report on the progress of the School during the year 1883-84, in which he alluded to the unwholesome and unfair competition especially of one of the newly started High Schools. Mr. V. Coopoosawmy Iyer, M. A., the Secretary, thereupon read the proceedings of the N. H. S. Committee on the Head Master's report. After distributing the prizes to the pupils, Mr. Lane-Fox addressed the audience at considerable length, pointing out forcibly that on a broad view of the matter, competition in general is not quite an evil, and that it is productive of more good than harm, inasmuch as it tends to evoke all the latent energies of both the teachers and the managers concerned, and thus give them greater self-reliance and the institution greater stability. At about half past 6 in the evening, Mr. Lane-Fox visited the Madura Union Club in response to an invitation that had been given him by the members thereof. The next morning, at about half past ten, a vegetarian dinner, for he is a strict vegetarian, was given to Mr. Lane-Fox

by the Branch Theosophical Society, at the house of its Secretary, Mr. V. *Coopoosawmy* Iyer. The members of the branch had there pleasant and instructive conversation with Mr. Lane-Fox on Theosophical subjects, which lasted till 4 P. M. He left Madura for Tinnevelly by the Mail train on the morning of the 18th instant.—*The Madras Mail, 27th August* 1884.

THEOSOPHY AT TRICHINOPOLY.

A VERY interesting lecture was delivered by Mr. Lane-Fox, F. T. S., on Thursday, the 14th instant, in the local Town Hall.

Mr. S. Krishnama Chari, B. A., Secretary to the Local Theosophical Branch, proposed that Mr. T. Pattabhirama Pillai, F. T. S., (Huzur Sheristadar) be requested to take the Chair, and this being seconded by Mr. P. Subbaiyar, B. A., F. T. S., (Vice-President), the proposition was carried unanimously.

Among others, there were seen Messrs. T. M. Swaminada Aiyar, B. A. (Assistant Collector), N. Swaminada Aiyar and T. Doraiswami Pillai (District Munsiffs), Condaswami Pillai (Tahsildar), L. Krishna Aiyangar (Vice-president, Srirangam Municipal Commission), T. Adinaraina Chettiar, B. A. (Sheristadar), Moonooswami Naidoo, K. Singam Aiyengar, and Vencatase Tawker (Municipal Commissioners).

There was a large gathering, and the lecturer, after a few prefatory observations, said, he was requested to address the audience on the subject of the existence of the Mahatmas and their connection with the Theosophical movement.

He said a great misconception prevailed as to who the Mahatmas were. A Mahatma is more than a phenomena worker. There are many who can produce startling phenomena, and they are at times improperly called *yogis*, but a Mahatma is a far higher being—he is not known to a large majority, because he is not appreciated. Long before Theosophy began to spread its influence in England, the lecturer said, he believed in the existence of these beings, and his hopes and aspirations were confirmed, when he read Mr. Sinnett's *Occult World*. He assured the assembly that he readily accepted what was asserted by the Theosophists about the Mahatmas, as this did not clash with his previous experience. He would only add that Bulwer Lytton, the novelist, was acquainted with the exalted Mahatmas. Bulwer was a student of occultism and had studied the mysteries of Nature. He (the lecturor) observed, "I was satisfied with the genuineness of the Theosophical Society," for, he said, he was an ardent student of modern science and an experimenter of electrical appliances and the Society of Psychical Scientists, composed of earnest enquirers, to which he belonged, has discovered that there are latent potencies in man, which, when developed, may raise him to an exalted being. The existence of the Mahatmas is believed by some, relying on ancient writings, others believed, because they (the Mahatmas) are connected with the Theosophical Society. He, the lecturer, would observe, that many archæologists have made excavations in Mongolia, Burma, Egypt, &c., and their investigations lead one to believe in the existence of these superior beings. The scientific researches prove that there were 7 main root races, and that a million years ago, the 5th race began to evolve, which was developed from the 4th. The 5th race was the parent of the Aryan stock, whose seat of civilization was beyond the Himalayas—the regions of Mongolia and the northern part of Thibet. This 5th race communicated with the other parts of the globe, and were able to navigate the air. The main race began to degenerate. The Hindus form the 1st sub-race of this 5th main race. The lecturer then dwelt at length as to how this highly spiritual class has degenerated; and observed that it rested with the educated classes to find the ways and means to develope the latent faculties of man. It was quite possible that telegraphic communication might be supplanted by thought reading. Man can transcend and become a Mahatma, but the Mahatmas do not show themselves, as they will be blindly defied, but they do continue to interest themselves in the elevation of Humanity.

As for the Theosophical Society, it was a mere manifestation of the desire of the Mahatmas to work for and influence and develope Humanity. This is a mere experiment. They exercise their powers as economically as possible, but they cannot alter your will. They love Humanity, but they are just. That you should be diligent, cautious and throw your energies into the good of others, is their essential advice. The lecturer concluded by remarking that no physical proof of the existence of the Mahatmas was possible, but the intellectual proof was abundant. With a vote of thanks to the Chairman and the lecturer, the proceedings closed at 7 P. M.—*The Hindu* (*Madras*), *20th August* 1884.

SHORT NOTES ON PSYCHOLOGICAL STUDIES.

No. 2.

PSYCHOMETRY (*Concluded.*) BY F. T. S.

IT will be found, upon trial, that out of say every 7 persons, more are sensitive and able to psychometrize, than the investigator at first supposes. And of those sensitives some, or may be but one, will be found to excel all the others in rapidity and clearness of vision.

Experiments should not be confined to placing the objects examined to the forehead. Other parts of the body are sensitive, and other portions also of the forehead than that just above the root of the nose. Many persons get the impressions most accurately and easily through the nerves of the fingers. I knew one psychometer who took impressions from letters merely by holding them in his hands, so that the writing was close to his skin, while another could get nothing from handwriting unless it was pressed to the forehead. Therefore, if a person places an object to the forehead and sees nothing, let the experiment be changed by trying with the hands, and *vice versâ*.

Nor is it necessary to concentrate your imagination upon the object as you hold it to your forehead. Indeed such concentration rather prevents one getting any impression. The true way is to make your mind passive and simply watch what impressions or images float into the field of mental vision. Now, you will get merely a mental impression; then, it will be a picture.

The experimenter then should, the moment the experiment begins, immediately repeat to those who are with him, just what is passing in his mind, no matter whether it seems absurd or not, or evidently due only to associations and his surroundings. This narration of what he is seeing tends to clear away old impressions, and if sensitive, he will in a few minutes begin to see scenes and feel impressions due entirely to the object he is examining. Some persons, the moment they take the object, see just those pictures which are connected with its history; they are good psychometers.

During the experiments quiet should be preserved, because noises and conversation draw off the attention. With beginners sometimes a slight noise throws them entirely out of relation, and breaks up their passivity together with the experiment.

Dr. Buchanan and Mr. Wm. Denton, both found that the number of substances which could affect sensitives, was very large. Sugar, salt, pepper, acids, and other substances of a decided taste, made such a decided impression that each could be recognized and named by many upon whom the experiment was tried. Forty-three, out of one hundred and thirty-six students of the Eclectic Medical College in Cincinnati, Ohio, certified in writing, that when various medicines were enveloped in paper, so as to be unknown to them, distinct effects similar to the ordinary effects of the medicine taken internally, were produced upon them after they had held them in their hands from five to twenty minutes.

Denton found that his sister Mrs. Cridge, was highly impressible. After a few experiments, in which she held in her hand letters just received from persons that she did not know, or being in ignorance of the contents, or writer of the letter, she was able to delineate the character of the writer merely by holding the letter in her hand. At the same time, rather curious to relate, as Denton says, "at times *she saw and described the writers* of the letter she was examining, and their surroundings, telling even at times the color of hair and eyes correctly."

This corroborated Dr. Buchanan, who so long before as 1849, had published reports (see "Journal of Man") of his experiments of a similar character. The Dr. says he took several letters written by persons of strong character. He gave them to a young man who held them in his hands, and reported the mental conceptions that rose in his mind, and also the characters of the writers. His descriptions were exact, not only of the appearance of the persons, whom he did not know, but also of their intellect, character and modes of action. He thoroughly sympathized with their views, and discovered that between two of them there was great antagonism, which affected him very disagreeably.

These things may be explained, in one way, if we remember the remarks of the eminent Sir David Brewster, that "all bodies throw off emanations in greater or less size, and with greater or less velocities; these particles enter more or less into the pores of solid or fluid bodies, sometimes resting on their surface, *and sometimes permeating them altogether*". More lately the Society for Psychical Research of London has confirmed the researches of Baron Reichenbach as to the luminous emanations from crystals, magnets, and other bodies.* These emanations may be the cause of the pictures which are seen by the psychometer.

That psychometry has been re-discovered, as was said in the opening words of this paper seems quite clear after reading how the priestesses in the eighth of the towers of Belus in Babylon, and also at Thebes, and Patara in Lycia used to prophesy by pressing sacred stones (aërolites) to their heads and bosoms.† The sacred betyli (stones) were worshipped in Egypt and Samothrace, and the priests of Cybile wore a small betylos on their bodies. They could not have failed to strike upon psychometry, though of course giving it another name. But setting all conjecture aside, this art has been known and practised from ancient times, in India and Asia. More attention is given to it in the

* Proceedings of Psychical Research Society, Vol. I. (1882—3.)

† Herodotus, B. I, C. 181, "Isis Unveiled," Vol. I, p. 331.

United States at the present time than any other country, and there are many persons there who for a remuneration will delineate character and sometimes tell of the future, merely by holding a lock of your hair, or your writing, or your photograph. Their advertisements are to be found in the various journals devoted to Spiritualism. However we do not bring the subject to the attention of Theosophists as one which should be pursued for a living.

No. 3.

CRYSTAL SEEING AND MAGIC MIRRORS, BY F. T. S.

THE practice of looking into crystals so as to read the future; to find the absent, the lost or stolen; has been in vogue for ages. It prevails in both the East and the West.

For the purpose, many different kinds of crystals are used, both natural, such as quartz crystals, or so-called crystals made of pieces of fine glass, which have been carefully rounded and polished. Or they may be of any shape. Sometimes a square flat one will give good results and again a spherical one will answer. I saw a crystal ball once from Ceylon which when taken in hand by a young man who gazed into it steadily for a few minutes, showed to him in its depths the figure of a fierce Bengal tiger that was rushing at him with glaring eyes and jaws wide open. The picture was so intensely real, that the seer threw down the crystal in affright, trembling from head to foot. In another case the crystal was a natural flat one which was smooth on one side and rough on the other. It was beautifully clear, cool and soothing to the eye. In this many people see clearly figures and emblems of all sorts.

In London, about the time of Lilly the Astrologer, there were many crystal seers, but the most famous of them was one Dr. Dee, who pursued the art for his living and is reported to have been highly gifted. His crystal is said now to be in the possession of some person in Europe.

The first question which naturally arises is, "can every one see images in the crystal?" If the property of showing to the seer a picture or written characters, were inherent in crystals, then any person who might take up one could see within it. But as we find that many may gaze into the clear depths until their eyes run away in tears, without seeing aught but their own reflection, while another person will at once see forms, scenes, and characters, we must conclude that it is not a property inherent in the crystal. We are forced to this conclusion also when we know that there are many ways of producing this result. For instance, a seer will see just as well if he puts in his hand a drop of black ink. And in India there is a well known practice of besmearing the palm of the hand with some kind of black, sticky varnish, from the polished surface of which the gazer sees images and future events reflected.

The subject of crystals is so intimately connected with that of "magic mirrors" that you cannot touch upon the one and leave the other unnoticed. And it brings you also into the realm of the virtues of precious stones. The last have always been regarded as possessing peculiar properties, such as paling or becoming dark upon the approach of danger; or, as was related of Count St. Germain, showing the presence of poison by smashing the goblet instantaneously. It is said that one of the prominent members of the Theosophical Society possesses a certain curious yellow diamond that denotes by its colors the state of health of certain people.

"How then do people see things in crystals and mirrors?" Prof. Reichenbach showed many years ago that natural crystals and magnets give out strong emanations which can be seen in dark rooms by sensitive people. This has been confirmed by committees of scientific men very lately in the researches of the Psychical Research Society of London.* These emanations must affect the seer's brain through the eye. Thus *an* effect is produced of some kind. Or again the constant gazing into the crystal or mirror may bring on in the person a state in which he gets into relation with the astral light, or Akasa, in which all things, past, present and to come, are found. To this last view I am inclined, but do not care to lay down the rule.

Mirrors may be either regularly silvered or made in other ways. A celebrated American medium has an ordinary silvered mirror which is said to have been the property of Bulwer Lytton, and in which she and others can see with success. I have looked in it but could see nothing but my own face.

But those who were successful declared that after a few minutes their faces faded out and the other images came into the field of view.

A good mirror can be made by merely filling a goblet with black ink. Another way is to take the bottom of a glass caraffe or other object which presents a flat surface and a cavity that can be filled with black ink, the orifice to be afterwards sealed up. Or a golden goblet of a round tapering shape can be used, by gazing intently into its shining, circular interior. This was a method used by the Jews and prohibited by their laws.

The experimenter takes the crystal or mirror in his hands, and seating himself, or herself, in an easy posture and a quiet spot, concentrates the gaze upon the crystal or mirror, which should be so held as not to reflect surrounding objects. If at all a seer he will first see small spots, then perhaps clouds, and then objects, apparently inside of that which he looks into. If living beings appear he may direct questions to them and they will answer. Women are usually most sensitive in these cases. The wife of one of our members has seen a great deal in a common glass *magic* mirror made with ink.

It has been sometimes found that a person who is under the mesmeric control of another can be made to see images in crystal or mirror by being magnetized in the head while gazing.

Members may try upon these suggestions and report the experiments to the *Theosophist*.

* See Vol. I, page 230, *et seq.* Proc. of Society for Psychical Research, 1882-3.

Psychological Experiences.

AFTER identifying the Mahatma of my dreams with the Mahatma K. H., whose picture graces the shrine at Adyar Head-quarters (as mentioned in the September number of the *Theosophist*), I resolved to call to my mind the form of the Mahatma, and after a few determined trials I succeeded in impressing my mind with his exact features, not omitting even the Buddhist's gown and bare feet. I willed this often, and each time the features became more and more clearly defined. At one time the Mahatma appeared seated, oftentimes standing, and on a few occasions he appeared standing on an elevated place; and in my efforts to approach him from the low land, in which I then fancied I was, he extended his hand as if to help me in climbing up. All the above were visions in open day time during my hours of prayer, and they were not dreams.

As time rolled on I observed the features of the Mahatma to wear an expression of sorrow, and this I thought was due to my sinful life.

A change, however, came over me soon, and to my extreme regret I perceived that mental clouds intervened between the Mahatma and me, hiding him altogether from my view; and they followed each other in rapid succession. When they were dispersed by an effort of the will, the internal light which enabled me to see the Mahatma with my mind's eye became so intense and displayed such variegated colors, that I was not able to see any thing. On other occasions this same internal light became so unsteady that an effort to see him pained the mind's eye.

I felt very sorry for the above interruption, when one day, while in prayers, I perceived a ray of light of golden hue shine within me, and as I followed it, it grew in intensity, and the golden hue was diffused all over in me. It did not however stop here, and it extended itself to the whole earth, and even went beyond it, lighting up as far as the mind's eye can reach or comprehend. In this light I perceived worlds moving and all sorts of matter and human and other forms moving in this ocean of light. The vision was splendid to behold, and after a lapse of about five minutes the light gradually contracted itself to the original single ray, and in the light which it diffused, I perceived the sublime and glorious form of the Mahatma. I must, however, add here that so long as this ray of light of golden hue was seen by me, neither the clouds, nor the intensely strong light with variegated colors, nor unsteadiness of light, disturbed the vision.

I have no control over this splendid ray of light as it appears when I am unaware, and does not appear when I want it to appear. Its duration is also not fixed nor its intensity either.

I mentioned all this to my esteemed friend Mr. Soobba Row, and he advised me to see well and distinguish what objects I saw in that glorious light, and I did not waste the advice.

One day while at prayers the golden ray of light appeared, and in seeing through it I perceived the figure of the Mahatma; and as I found my mind's eye upon him he receded. I followed him, and steadily he walked over an ascent, and then I perceived that a mountainous country was at hand. He went up mountains and down again, now turning to the right and then to the left, until at last he came upon a broad river and then disappeared. Instinctively I walked alongside of the bank of the river in the hope of finding a ford, and came to its narrowest part. There was a rude bridge of reeds here spanning the river, and trusting myself to the protecting care of the Mahatma, who brought me so far, I made a venture, and before I was aware of my dangerous position, I found myself on the other side. Here was up and down hill work again, and when I perceived that I was much exhausted, a large lake was disclosed to my veiw, the margin of which was graced with clusters of beautiful trees, with a sprinkling of rudely built houses on the shore; and on my nearer approach I perceived they were inhabited.*

* The correspondent could not have described the place more accurately, if he had seen it *physically*. If he had persevered a little and gone further, only a short distance, he might have seen a certain place allowed to be visited only by initiates. Perhaps to prevent his approaching it his course might have been diverted on the way.—*Editor.*

Thirsty and hungry, I ventured into the house nearest to me, and with one voice all the inmates greeted me and made me participate in their meals. After this, they clothed me in a gown and hood of pale yellow color, and after similarly clothing themselves, they took me to the rock temple in "Husthagerry" (described in the September number of the *Theosophist*) where to my surprise and infinite joy I found the Mahatma K. H. seated before the altar on the same low stool as before. We all prostrated before him, and thus ended this interesting vision.

About the latter part of last August I was in prayers as usual when the golden ray of light having appeared the Mahatma stood in it in all his glory. He receded again, and I followed him close, and after traversing the same path over mountains as before, he disappeared at the lake. There were no persons living on the borders of the lake and the houses were all empty. Without knowing the why or the wherefore I tried to reach the rock temple, but I missed my way. After traversing many mountains and dangerous valleys, I came upon a broad tableland and at some distance I perceived a cluster of fine tall trees beneath the shadow of which there stood a neat house facing eastward. Thither I went, and at its entrance I saw Mahatma K. H. seated alone, and my mind told me it was his own house. I mentioned this curious vision to Mr. Damodar K. Mavalankar, and he told me that I must try and see what more I can; and this resolve I at once made.*

Three or four days after this interview, the same vision appeared to me, and facing the house of the Mahatma K. H. there appeared another cluster of trees with a house under, with a distance of about a mile or two between the houses; and there was also a small temple with a circular dome half way between them. This other or second house I learnt by intuition belonged to another Mahatma.†

There was no exchange of words between the Mahatma and myself in any one of the visions.

I am sorry I am not an artist or I would have sent you a sketch of the scenery of the two houses with the picturesque temple half way between the houses.

C. RAMIAH.

MADRAS,
4th September 1884.

BORN MATHEMATICIANS.

THE case of Zerah Colburn, the son of an American peasant, especially remarkable among these, not only for the immediateness and correctness with which he gave the answers to questions resolvable by simple but prolonged computation,—such as the product of two numbers, each consisting of 2, 3, or 4 figures; the exact number of minutes and seconds in a given number of time; the raising of numbers to high powers; or the extraction of the square and cube roots; but, still more, for his power of at once answering questions to which no rules known to mathematicians would apply. It was when the lad was under six years of age, and before he had received any instruction either in writing or in arithmetic, that he surprised his father by repeating the products of several numbers; and then, on various arithmetical questions being proposed to him, by solving them all with facility and correctness. Having been brought over to London in 1812, at the age of 8 years, his powers were tested by several eminent mathematicians; among them Francis Baily, from whose account of him the following examples are selected:—

He raised any number consisting of *one* figure progressively to the *tenth* power; given the results (by actual multiplication, and not by memory) *faster than they could be set down in figures* by the person appointed to record them. He raised the number 8 progressively to the sixteenth power; and in naming the last result, which consisted of 15 figures, he was right in every one. Some numbers consisting of 2 figures he raised as high as the *eighth* power, though he found a difficulty in proceeding when the products became very large. On being asked the *square root* of 106,929, he answered 327, *before the original number could be written down*. He was then required to find the *cube root* of 268,336,125; and with equal facility and promptness he replied 645.

He was asked how many *minutes* there are in 48 years; and before the question could be written down, he replied 25,228,800, and immediately afterwards he gave the correct number of *seconds*.

On being requested to give the *factors* which would produce the number 247,483, he immediately named 941 and 263, which are the *only two* numbers from the multiplication of which it would result. On 171,395 being proposed, he named 5+34,279, 7+24,485, 59+2,905, 83+2,065, 35+4,897, 295+581, and 413+415. He was then asked to give the factors of 36,083, but he immediately replied that it had none, which is really the case, this being a prime number. Other numbers being proposed to him indiscriminately, he always succeeded in giving the correct factors, except in the case of prime numbers, which he generally discovered almost as soon as proposed. The number 4,294,967, 297, which is $2^{32}+1$, having been given to him, he discovered (as Eular had previously done) that it is not the prime number which Fermat had supposed it to be, but that it is the product of the factors 6,700,417+641. The solution of this problem was given after the lapse of some weeks; but the method he took to obtain it clearly showed that he had *not* derived his information from any extraneous source.

When he was asked to multiply together numbers both consisting of more than three figures, he seemed to decompose one or both of them into its factors, and to work with these separately. Thus on being asked to give the square of 4,395, he multiplied 293 by itself, and then twice multiplied the product by 15. And on being asked to tell the square of 999,999, he obtained the correct result, 999,998,000,001, by twice multiplying the square of 37,037 by 27. He then of his own accord multiplied that product by 49; and said that the result (*viz.*, 48,999,902,000,049) was equal to the square of 6,999,993. He afterwards multiplied this product by 49; and observed that the result *viz.*, 2,400,995,198,002,401) was equal to the square of 48,999,951. He was again asked to multiply this product by 25; and in naming the result (*viz.* 60,024,879,950,060,025) he said that it was equal to the square of 244,999,755.

On being interrogated as to the method by which he obtained these results, the boy constantly declared that he did not know *how* the answers came into his mind. In the act of multiplying two numbers together, and in the raising of powers, it was evident (alike from the facts just stated, and from the motion of his lips) that *some* operation was going forward in his mind; yet that operation could not (from the readiness with, which the answers were furnished) have been at all allied to the usual mode of procedure, of which, indeed, he was entirely ignorant, not being able to perform on paper a simple sum in multiplication or division. But in the extraction of roots and in the discovery of factors of large numbers, it did not appear that any operation *could* take place: since he gave answers *immediately* or in *very few seconds*, which according to the ordinary methods, would have required very difficult and laborious calculations; and *prime* numbers cannot be recognized as such by any known rule.—*Carpenter's Mental Physiology.*

Note— The foregoing account shows, that *all* knowledge is not the result of experience or of the development of the mind acquired during *one* life on earth. Even taking "inherited tendencies" into consideration, the phenomenon is inexplicable by modern theories. The Aryan maxim, that all Knowledge is imbedded in *Prajna*, gives the real clue to the mystery.—*Editor.*

THEOSOPHY IN AMERICA.

THE creation of a Board of Control, by a special order of the President-Founder, dated 15th May, was noticed in the July *Theosophist*. Two new members have since been added, as will be seen from the following

SPECIAL ORDERS OF 1884.

ELBERFELD, GERMANY,
17th August, 1884.

The following persons are hereby added to the American "Board of Control" created by Special Order of the 13th of May 1884:—

1. Professor Elliott Cones, M. D., Ph. D., F. T. S., of Washington, D. C.

2. Mr. Mordecai D. Evans, F. T. S., of Philadelphia, *Pa.*

The Secretary of the Board will kindly notify the members accordingly upon receipt of this order.

By the General Council,
H. S. OLCOTT,
President, Theosophical Society.

Attest:
M. CHATTERJI,
Private Secretary.

MR. Evans is a very old fellow of our Society, having joined it almost at the commencement, and has always felt and exhibited a deep interest in its prosperity. He is also a warm personal friend of both the Founders. Philadelphia is the second largest city in the United States, and the seat of one of the oldest and most renowned universities.

In Professor Cones we have secured a very important colleague, one who must be placed in the same group with Mr. William Crookes, F. R. S., Mr. Alfred R. Wallace, F. R. S., Monsieur Camille Flammarion, of the Paris Observatory, Messrs. T. A. Edison and St. George Lane-Fox, the Electrician, and other men of science who are his seniors in the membership of our Society. He is the author of about fifteen works on scientific subjects, five of which have been at different times published by the United States Government at its own cost, as public documents. The

* This is a correct description, as far as it goes, of the house of the MAHATMA.—*Editor.*

† This description corresponds to that of the house of the other MAHATMA, known to Theosophists.—*Editor.*

bare enumeration of the titles of his books and scientific monographs would more than fill a page of the *Theosophist*. He has received the degrees of M. A., M. D., Ph. D; is a member of the National Academy of Sciences, (U. S. A), and many other American learned bodies; Corresponding Member of the Zoological Society of London; Foreign Member of the British Ornithologists' Union; Professor of Anatomy in the National Medical College, U. S. A., and Professor of Biology in the Virginia Agricultural College. For eighteen years he held the commission of Captain and Assistant Surgeon in the United States Army. These few items out of the multitude that might be given about our new colleague are accorded place for the instruction and delectation of those unhappy wiseacres who are continually croaking that the Theosophical Society is a failure—an absolute one in America, its birth-land! and attracts only raw college lads and credulous spinsters! Professor Cones parted from the Founders at Elberfeld, Germany, on the 18th of July, and was to have sailed on the 30th for New York. American Theosophy is looking up and will be heard from anon.

A. T. S.

Elberfeld, 21st July.

Official Reports.

THEOSOPHY IN EUROPE.

The German Theosophical Society.

A meeting of members of the Theosophical Society was held at Elberfeld, in Rhenisch Prussia, on the 27th of July 1884, at 7 o'clock P. M. Delegates attended from Germany, Russia and America, and the President-Founder occupied the chair. Madame Haemmerlé of the Odessa (Russia) branch T. S. acted as Secretary. Madame G. Gebhard, as the oldest German fellow of the Society, was invited to take her place at the right hand of the President-Founder.

The meeting being called to order, a discussion occurred on the present attitude of German thought towards philosophical and religious questions; and it was agreed that the moment was propitious for introducing the Eastern esoteric philossphy to public notice, as best adapted to the intellectual necessities and moral aspirations of the cultured class. It was also the sense of the meeting that the organization into a branch of the scattered members of the Society throughout North and South Germany and Austria was a timely measure. To give practial effect to this opinion, Madame Gebhard moved, Dr. Hübbe-Schleiden of Hamburg seconded, and Professor Elliott Cones of Washington, U. S. A., supported the following resolution: "That a new branch of the Society be now formed, for the purpose of inaugurating and directing the theosophical movement in German speaking countries."

The motion being put to vote, was unanimously carried.

Upon motion of Herr Franz Gebhard, seconded by Herr Rudolf Gebhard, it was resolved: "that the bye-laws of the Parent Society be temporarily adopted," and the following persons were appointed by the Chair a committee to frame bye-laws:—

Dr. Hübbe Schleiden, Frau G. Gebhard, Frau Franz Gebhard, Herren F. and R. Gebhard. Upon motion it was unanimously resolved, that the new branch shall be entitled "Theosophische Societât Germania" (The Germania Theosophical Society), and that the Head-Quarters shall be at No. 12, Platzhoffstrasse, Elberfeld, where all correspondence should be addressed to the Secretary, now to be chosen.

The election of officers being next in order, the following persons were unanimously elected:

President, Herr Dr. Hubbe-Schleiden of Hamburg;

Vice-Presidents, Frau G. Gebhard and (other names to follow by next Mail);

Treasurer, Herr Consul G. Gebhard, C. R., and Councillor of the Parent Society;

Secretary, Herr Franz Gebhard.

Upon motion of Professor Cones the election of Members of Council was deferred until distant German Theosophists could be consulted.

Various suggestions were made and agreed to as to the best works upon theosophical subjects to first translate into the German language. It was also thought best that the members of the Society in North and South Germany, Austria and Hungary, should be requested to organize as quickly as possible local branches of the Parent Society.

There being no further business pressing, the meeting adjourned until the following day, after a general exchange of congratulations over the favorable auspices under which the new German branch begins its useful career.

(Signed) Agathe Haemmerle,
Secretary to the Meeting.

Approved. Let Charter issue.

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

Elberfeld, 24*th July* 1884.

The Branch was convened for further discussion at the Villa Vera of Herr Franz Gebhard, Herr Dr. Hubbe-Schleiden, President elect, in the Chair, and the same Fellows present as on yesterday. The President-Founder delivered an earnest charge to the officers elect and duly installed them in their respective offices. Upon motion Herr Arthur Gebhard, F. T. S., of New York, U. S. A., was appointed representive in America of the Germania T. S., with authority to communicate on its behalf with all branches of the Parent Society in that country, and admit as foreign members of this branch persons of German birth there resident, who may sympathize with and wish to aid by their influence the theosophical movement in the Fatherland. The Secretary was also instructed to notify Herr A. Gebhard of his appointment, and request him to convey the fraternal salutations of this Branch to the Secretary of the Board of Control recently constituted in America by the Rule of the President-Founder, dated at London, the 13th of May 1884.

Upon motion it was resolved that the President, Dr. Hübbe-Schleiden, be empowered to prepare or cause to be prepared all necessary documents in the German language for introducing the Eastern Teaching to the notice of the German public.

Upon motion the President with Herr A. Gebhard were appointed a Special Committee to accompany the President-Founder, Madame Haemmerlé and Professor Cones to Munich to confer with certain persons there in the interests of the work of this Branch.

The meeting then adjourned *sine die*.

Franz Gebhard,
Secy. to the Theosophische Societât Germania.

Attest:
Hübbe-Schleiden,
President.

THE CHINSURAH THEOSOPHICAL SOCIETY.

The first anniversary of the Chinsurah Branch Theosophical Society was celebrated on the 24th May last in the garden house of Babo Koylash Chunder Mookherjee. After the annual report on the proceedings of the Branch during the first year of its existence was read by the Joint Secretary, Baboo Koomud Lall Dey,—Baboo Nundo Lall Paul, Sr., addressed the gentlemen present in an earnest and eloquent speech, explaining the aims and objects of the Theosophical Society.

The President of the Branch, Babu Koylash Chunder Mookherjee, also spoke at great length on the occasion.

Office bearers were then re-elected for the current year, as under:—

Baboo Koylash Chunder Mookherjee, President;
" Nundo Lall Paul, Sr., Vice-President;
" Kully Churn Dutt, Secretary;
" Koomud Lall Dey, Joint Secretary and Treasurer.

Chinsurah, 30*th June* 1884.

Koomud Lall Dey,
Joint Secretary.

THE HIMALAYAN ESOTERIC THEOSOPHICAL SOCIETY.

At a meeting of the Himalayan Esoteric Branch of the Theosophical Society, held on the 29th June, the following officers were elected for the ensuing year:—

Mr. C. P. Hogan, President;
" L. Liotard, Vice-President;

Babu Kumud Chundur Mukherji, Secy. and Treasurer, *(re-elected.)*
Babu Girish Chunder Coondoo, Councillor.

Babu Kumud Chunder Mukherji, who was also Librarian during the preceding year, having expressed a wish to be relieved of a portion of his duties, Mr. Liotard was appointed Librarian in his place.

Chas. Hogan,
Simla, 2*nd July* 1884. *President.*

THE BARABANKI THEOSOPHICAL SOCIETY.

At a special meeting held yesterday, the following members were elected office-holders for the ensuing year:—

Babu Hemnath Mojumdar, President,
,, Brij Mohanlal, Vice-President,
Pandit Brij Mohanlal Shukla, Secretary and Treasurer.

BRIJ MOHANLAL SHUKLA,
Secy. Gyanodaya T. Society.

BARA BANKI, 1*st August* 1884.

THE BANKIPUR THEOSOPHICAL SOCIETY.

BABU Purna Chandra Mukherjee, Secretary, and Babu Bani Nath Banerjee, Joint Secretary, Bankipur Theosophical Society, having left this place for good, Jogesh Chandra Banerjee has been elected Secretary and Babu Haran Chandra Mittra, Joint Secretary in their places.

BANKIPUR, 10*th July* 1884. } JOGESH CHANDRA BANERJEE.

MR. W. Q. JUDGE AT SECUNDERABAD.

MR. W. Q. Judge arrived at Secunderabad on the 29th of July. He delivered the same evening a lecture at the Mahboob College Hall, the subject being "Theosophy and the Destiny of India." After he was formally introduced to the audience by Mr. C Sabapathy Iyer, B. A., B. L., he, in an eloquent manner, addressed the audience, numbering more than 500 persons of all nationalities, castes and creeds, in words to the following effect:—

He stated that he had come all the way from America, to help in the work of the Theosophical Society. He said that, as the organisation of the Society in New York was made under the auspices of the venerable Mahatmas, the Theosophical Society really had its rise in India, or, as he called, "The Land of Mysteries." He gave a short and interesting account of the circumstances under which it was organised, and said he was one of the founders with Madame H. P. Blavatsky and Colonel H. S. Olcott. While describing, in general terms, the continent to which he belonged, and more particularly the country where the Society was first organized, he said that *freedom of thought* was one of the best privileges enjoyed by this place more than any other, perhaps, England excepted—freedom brought about by the people receiving *free education* up to a certain standard, so as to enable them to find employments congenial to their tastes. He impressed upon the minds of the public the fact that *freedom of thought* led men to practise Universal Brotherhood, to some extent, in the same way as persons engaged in trading transactions, cultivate a kind of brotherhood with persons in foreign countries, forgetting the artificial differences imposed by caste, creed and color. He said that the country always known as The Union but now called The United States, is a proof of the possibility of such a union: the Americans being free in mind and in action, each one had his own mode of belief in speculative affairs and consequently, though America is called a Christian country, the Americans having broken the shackles of the theological creed of the country, embraced different faiths. He gave a brief account of the rise and progress of Spiritualism and of the strength of its followers. He went on to say that he himself was one of those who believed in the facts of Spiritualism, or more properly spiritism, and was present at many of the spiritualistic *seances*, and further, that, while he felt convinced of the truth of the astounding phenomena exhibited through the agency of the mediums, he disconnected himself from the institution, finding that there was something more in spiritism, which called for an investigation, and for which purpose he turned to the investigation of truths contained in Aryan literature which, the Theosophical Society recommends every honest truth-seeker to study. Theosophy, he said, is "as old as the hills," but the Theosophical Society was of later growth. He made reference to the existence of Theosophists in England in more remote times and Rosicrucians and Cabalists all over Europe, all practising Universal Brotherhood in the circles to which they severally belonged, and trying to discover the laws of the Universe. He gave the literal meaning of Theosophy as derived from two Greek words *Theos* (God), and *Sophia* (wisdom or knowledge), and he said that since God includes the Universe, the object of the Theosophical Society is to study the laws of the Universe, so that Pantheists, Deists and Theists could easily belong to the Society. One of those laws, he said, is Universal Brotherhood and in illustration of this fact, he pointed out that the laws of the Universe or the laws of Nature being just and unchangeable, the sun shines equally upon the just and the unjust, the selfish and the unselfish, the good and the wicked, the richest and the poorest, and in the same manner, the rain, instead of falling upon any particular person, falls equally upon all men, thus proving that the laws of Nature are impartial, though men, from king down to the beggar, may try their utmost to infringe such laws. On the strength of this, he asserted that the laws of Nature require Universal Brotherhood which the Theosophical Society declares to be its first and chief object.

He went on defining the second object of the Society and explained satisfactorily to the audience how "Modern" science has been found defective in treating questions on *Man, his origin* and *his destiny*, and how well the literature of the East offers a complete solution to those problems—problems which have always engrossed the attention of the intellectual classes in the different parts of the globe and on which speculations have been busy. While rejoicing in the fact that the Westerns have already begun to appreciate the literature, philosophies and sciences of the East, and that the persons who have received the benefit of education in those branches in Eastern schools are actually engaged in translating them for the good of the public, he regretted to find that the translations are not always genuine, and that, for reasons which must appear quite plain to every Indian, the translators themselves could not help their being otherwise, since they did not receive a technical education in the different schools of philosophy and sciences, &c. He maintained that, for a person to translate works on subjects which are foreign to his land, it is necessary that he should, besides receiving a technical education, thoroughly understand the mental action and mode of expression of the people who produced them so that, in translating them, he may not mistake the letter for the spirit, as is the case in the writings of Professor Max Müller and others. These translations, he explained, far from enlightening the readers on matters of doubt, serve only to increase confusion and to influence their minds with a belief that such philosophies are so very vague that they cannot be true. He further pointed out that, in all Eastern literature, each subject has two aspects, the exoteric or superficial, and esoteric or concealed, and that Professor Max Müller and others have tried to give only the exoteric significance of the subjects they had translated, forgetting that the ancients had left their writings in allegories, riddles and parables. He therefore hoped that the Indians knowing that they have the key to unravel the mysteries of their land, will set themselves to work, heart and soul, in the mine of truth without looking for any light from without.

He then formulated the third object of the Society. He commenced by saying that every man has psychical powers latent in him, in the same way as he has physical powers, and that such powers develop in proportion to the training which the several organs receive. He gave numerous illustrations in proof of the existence of these powers and said that *mesmerism* amply testifies to the same.

He said that, while persons who have made mesmerism their special subject of research, are spoken of in very high terms by all men in consequence of the powers which they have cultivated, it is nothing to be wondered at if the Mahatmas are accredited with extraordinary powers—powers which have been acquired after a process of training extending over years which requires patience, perseverance, unselfishness and, above all, a strong will. He, in referring the hearers to the Eastern literature which teems with the works of Mahatmas and Rishis, &c., said, that if they would only cultivate their psychical powers, they could also, in course of time, become Mahatmas themselves, and was glad that the Society's third and last object was to promote enquiry in this direction and thereby to bring about this end.

He next proceeded to the second part of the lecture, *i. e.*, "The Destiny of India." He said that India, in spite of the frequent conquest by various nations, at different periods, had ever remained the same, preserving its literature, religions, laws and customs in their entirety. He referred to the vast amount of intellectual progress made by the Hindus, or rather the Indians, in very remote ages, and to the existing literature, sciences, philosophies, Vedas and Shastras, &c., which characterise such progress. He wished it to be under-

stood that the existing works are only a few of those that had survived the fury of the conquerors and which had been carefully concealed from them at the time, at great sacrifice. He stated, and rightly too, that the mere fact that India, notwithstanding the frequent invasions she had been subjected to, had not changed materially her religions, laws, manners and customs, showed great moral strength and pointed to its destiny, which *always was* to preserve this great mine of truth and to give the West and the world, the system of philosophy, religion and science that it very much needs. He detailed the progress which the Theosophical Society has made since its organisation in almost all the places in India and, in fact, all over the world, with some exceptions, and said that most of the scientific men, far from discountenancing the objects which this movement has undertaken to propagate, have the more willingly joined, convinced as they are of the necessity for the formation of such a Society in the interests of humanity, and of the truths contained in Eastern literature.

The Chairman then said that the Theosophical Society has already done a world of good to India and to all places where its branches existed, and that it is making vigorous efforts to regenerate India in every sense of the word. He quoted some passages from the Vedas and the Upanishads and explained their exoteric and esoteric meanings. In doing so, he pointed out clearly how Hindu works on Theology and Religion have been entirely misunderstood and misrepresented by the Westerns, and how the idea of gods have always been laughed at. In proof of this, he stated that the events recorded in Mahabharatha, Ramayana and several other works have, with the exception of a comparatively few, been mistaken by the people of the West for real facts, not knowing that they were written in allegories and that the several personages therein represented, were so many forces in man which had been at war with the spiritual element in him. He referred to the incorrect translations by the Sanskrit professors of the West, and rejoiced that the Theosophical Society has undertaken to work in right earnest for the revival of Eastern literature, religions and sciences, &c., which have hitherto been entirely neglected by the enlightened Hindus so called. He, in conclusion, said that he perfectly sympathised with the Theosophical movement, knowing that it is for the good of India and of the world, and hoped that all who call themselves Aryans, Hindus or Indians will heartily co-operate in the gigantic work which the Theosophical Society has undertaken to accomplish.

In the evening Mr. Judge made experiments in Psychometry with ostrich eggs and old Indians coins. The attention of the members was next directed to Crystal reading. Mr. A. took a fine Ceylon crystal belonging to Brother P. Iyaloo Naidu, and after gazing at it for about ten minutes, perceived a white cloud and then a large fierce tiger coming out of a jungle. The animal had such a fierce appearance and was so real to Mr. A. that he threw the crystal violently from him, suddenly exclaiming, "a tiger, a tiger." He had forgotten his surroundings and thought he actually saw the tiger. It was with great difficulty that he was persuaded to try again; but though he gazed at it for some-time, he said he couldn't trace the tiger he had seen before, and that the fear which its appearance had occasioned, made him unsteady and unfit to continue the experiment.

On the next evening Mr. Judge delivered another lecture at the Mahaboob College, Secunderabad, at 6 p. m., the subject being "*Is there a soul in man?*" Mr. N. M. Duraisami Pillai, B. A., who presided on the occasion, gave a very able speech by way of preamble and in introducing Mr. Judge to the audience, Mr. Judge began by asking why such a question was needed, and said that although it was universally admitted that man has a soul, and although the burden of proof was not on him to prove it, yet, the address was needed, because many young untrained minds were being led away by the sophistry of persons who had only a superficial knowledge of what the West really believed, to think that there is no soul, supposing themselves thus to be imitators of Western progress. He regretted very much that the young Indians have become the disciples of Mr. Bradlaugh without studying deeply the literature, philosophies and sciences which their own ancestors had bequeathed to their children and without a due investigation of the truths therein contained. Science, he said, is a book of Nature and is ever changing without a firm footing on which to stand. He gave several instances to show how people in all countries were at first slow to believe facts founded on sciences, and how, after lapse of time, the very facts which they once refused to believe, have afterwards been accepted as scientific facts. He also made allusions to the several persecutions which attended the authors of such discoveries. Western science, he stated, is yet on the road to progress and is consequently incomplete, there being several facts which cannot be explained away by science. In illustration of this statement, he said that the exact functions performed by the organ called the *spleen*, have not been fully defined by the faculties in medicine, beyond stating that it is an essential organ in a man's body, He asked whether Western science, in such an infantile state, is in a position to decide, once for all, the question of the existence or non-existence of the soul. Those who denied soul had to prove their position, because there was a vast mass of testimony and belief in it from remote ages and the disbelievers were in the minority.

He defined soul according to Hindu philosophy and esoteric doctrine, and read interesting passages from "the Theosophist" and the "Draper's Conflict between Religion and Science" to illustrate the nature of the soul. He showed a vast and hoary tradition of the soul's existence in all time and places, and also that all the accepted authorities, Greeks, Romans and all else, including Christians, declared in favor of soul. He stated that Plato and Aristotle, the greatest philosophers who really founded Western Philosophy, and Cicero, the greatest orator, believed in soul. He read a passage from "Draper's Conflict between Religion and Science," wherein Al Gazzali, the most learned among the Mahommedans, gives the nature of soul as understood by him and his co-religionists, and then showed that the investigation by means of Spiritualism, Mesmerism, Psychometry and kindred subjects, proved the existence of soul. He said that the science of soul had its own rules and he could not expect to pursue the science by ordinary methods used with material objects.

He referred to the 1st object of the Theosophical Society, and invited all the persons who have the welfare of India at heart, and who wish to redeem India from her present morally degraded condition, to give their best assistance in promoting the same which, though it may appear a very difficult task, he said, can yet be accomplished by united efforts alone. He spoke at length about the Mahatmas, their powers and their modes of communicating to their *chelas*, and said that, he was fully convinced of their existence and had heard several reliable accounts from persons who were the *chelas* of certain Mahatmas.

He concluded his lecture by refuting some malicious and ill-founded charges against the Society which were published and circulated in pamphlets, by some *self-opinionated* and *narrow-minded* atheists and Christians, and showing how the Theosophical movement has been *wilfully* misrepresented, and how utterly ignorant the authors of those publications were of the declared objects of the Society and of the progress which it has, within the last five years, made in India. He said, with great emphasis, that, instead of the Society "going to a smash," as has been *kindly* represented by those *Truth-seekers*, it is growing stronger and stronger every day, forming branches all over the World, and that it is destined to be so *for ever and ever*, no matter whatever the opposition.

The Chairman next addressed the audience and seemed to fully endorse the views of Mr. Judge.

He received from the members of this branch the following Address:—

DEAR BROTHER, MR. JUDGE,—It gives us the greatest pleasure to have to address you this evening, as the time for taking a farewell leave of us, has well nigh arrived.

It is no exaggeration if we say that we have been very much benefited by your advent to this station, and you have awakened in us a desire to further the interests of our Society in every possible way. We sincerely thank you for the most interesting instructions you have given us in Mesmerism and Psychometry, and hope that you will continue to aid us in this way, knowing that our Society is yet in its infant state and the members themselves in a state fit and ready to receive,

In conclusion, we again offer our sincere respects and obligations for the readiness with which you have condescended to pay this place a visit.

C. V. LOGANADA MOODR.,

SECUNDERABAD, 16*th August* 1884. } *Joint Secretary, Theos. Socy., Secunderabad.*

MIDNAPORE THEOSOPHICAL SOCIETY.

THE first anniversary of the Midnapore Theosophical Society was celebrated on the 29th of June 1884 at the local Public Library Hall. Babu Kali Prasanna Mukerjee was in the chair.

An address written for the occasion by our esteemed Brother Dr. Salzer was then read out by Bipin Bihari Dutt. Dr. Salzer's paper was chiefly intended for the nominal members of the Theosophical Society, and the good brother's earnest appeal seems to have made a lasting impression on them.

Babu Hari Charun Kay next read a paper on Theosophy, in which he gave a short history of the Theosopical Society, explained its noble aims, pointed out the enormous amount of good the Society had already done and was still capable of doing for India, and then tried to bring home its claims on the support of all good and earnest lovers of India.

The following office-bearers have been elected for the current year.

Babu Hari Charan Kay, M. A., *President.*

Babu Krishnadhan Mukerji, *Secretary and Treasurer.*

With the permission of our brother Dr. Salzer, his paper, which was read at the anniversary meeting, is annexed hereto for publication in the journal of the Theosophical Society.

KRISHNADHAN MUKERJI,
Secretary, Theosophical Society.

MIDNAPORE, 30*th July* 1884.

THE SECUNDERABAD THEOSOPHICAL SOCIETY.

MR. BEZONJI ADERJI has been elected President for the unexpired term *vice* Mr. M. Ethirajulu Naidu, resigned.

A SANSKRIT SCHOOL AT MELUR.

WE opened a Sanskrit school here on the 17th August 1884 with 7 boys; there are now 15 boys on the Roll. One Subramanien Sastri is the teacher.

C. NARAYANASAWMI AIYER, F. T. S,

MELUR, MADURA DISTRICT, 19*th August*, 1884.

CHARITABLE DISPENSARY IN BOMBAY.

IN view of the practical realization of the philanthropic aims of the Theosophical Institution, the Bombay Branch resolved, on the motion of Brother Tookaram Tatya, to open a charitable dispensary. With his usual philanthropic spirit, Brother Tookaram Tatya has offered to defray a large share of the expenses of the Institution for a term of one year, during which time efforts will be made to raise funds, by way of donations and monthly subscriptions, to secure permanency for the same. The dispensary is, at present, under the managing care of a committee, specially appointed for the purpose, of which the President is Brother Cowasji Merwanji Shroff, Secretary, Mr. Tuljaram Chunilal Khandwala, L. M. & S., who is also the physician in charge of the dispensary, and Brother Tukaram Tatya, the Treasurer. Messrs. Fakirji Ratanji Bonesetter and Chunjibhai N. Patel have been appointed attending physicians. The whole staff is drawn from the ranks of the Fellows of the Theosophical Society. The treatment in the dispensary is conducted on the lines of homœopathy and mesmerism, and not only the poor, but also the rich and well-to-do people apply at the dispensary to receive the magnetic treatment at the hands of Mr. Tukaram Tatya, the best known magnetic in Bombay. Within the last month of July, there were as many as 450 new admissions, many of whom suffering from the most inveterate chronic affections, insanity, hypochondriases, the various manifestations of hysteria, chronic neuralgia, and diseases peculiar to the fair sex, these are the types of cases which we receive in the dispensary for treatment, and the dispensary is open daily (except on Sundays) from 9-30 A. M. to 12 noon. Looking to the past, it appears that a good future is before the dispensary. A poor box is placed on the dispensary door, in which those people whose position in life makes them unwilling receivers of charity treatment put their voluntary contributions, which go to swell the permanent funds of the dispensary; the current expenses being defrayed by brother Tukaram Tatya. Brother Tukaram Tatya may rest assured that his noble conception is already finding its practical realization—a fact, which would well serve to give a further stimulus for other good and equally charitable aims.

BOMBAY, 21*st August* 1884 } TULJARAM CHUNILAL KHANDWALA, *Hony. Secy. T. S. H. C. Dispensary*

Personal Items.

The fifty-sixth birth day of Herr Consul G. Gebhard, F. T. S., was celebrated at Elberfeld, Germany, on the 18th of July, by a joyous company of Theosophists. There were present the Founders, Mme. Blavatsky and Colonel Olcott; Professor E. Cones, of the American Board of Control; Mrs. Holloway, of New York; Babu Mohini M. Chatterji, of India; Countess von Spretil of Munich; Dr. Hübbe Schleiden, of Hamburgh; Frau Gabrie, Max and Fraulein Kitzing, of Munich; Mrs. and Miss Arundale; of the London Lodge; Mr. Bertram Keightley, of the same Mme. A. Haommerlé, of the Odessa Branch; Messrs. Franz and Rudolphe Gebhard and Frau Franz Gebhard, and last, but chiefest of all in every beautiful trait of womanly character, Frau G. Gebhard, wife of the esteemed brother in whose honour the feast was spread. The kindest wishes were expressed in the several speeches of Colonel Olcott, Prof. Cones, and others for the long life and happiness of Mr. Gebhard, his wife and children (of whom all save a married daughter who lives in a distant city, are members of our Society), and the best of feeling prevailed all around. It struck every one present as an augury of the future progress of Theosophy in Germany that so large and cordial a gathering should be possible at the very outset. Strange to say the company without any premeditation, *numbered seventeen* and all Theosophists!

OBITUARY.

ARCOT, 12*th September* 1884.

It is with extreme regret I beg to announce to you that my dear father, M. R. Ry. A. Arroomoga Mudeliar Avergul, one of the Vice Presidents of the "Madras Theosophical Society," died on the 1st instant of heart disease.

A. THANACOTY MUDELIAR.

SPECIAL NOTICE.

As, in consequence of recent events Madame Blavatsky's early return to India is expected, it has been decided to postpone the issue of the first part of the "SECRET DOCTRINE," so as to insure an uninterrupted succession of numbers after her arrival.

Subscribers are requested to be lenient and have patience, as Madame Blavatsky, besides being in very bad health, has been overwhelmed in Europe with visits and correspondence which have made great inroads upon her time and exhausting drains upon her strength.

"THE SECRET DOCTRINE,"

A NEW VERSION OF "ISIS UNVEILED,"

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

BY

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

ASSISTED BY

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

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

PUBLISHER'S NOTICE.

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

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REPORT OF THE EIGHTH ANNIVERSARY

OF THE

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VOL. 6. No. 2. MADRAS, NOVEMBER, 1884. No. 62.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

MANSEL ON THE PROBLEM OF THE INFINITE.

(*Being an extract from the second of his Bampton Lectures.*)

THERE are three terms familiar as household words in the vocabulary of philosophy, which must be taken into account in every system of Metaphysical Theology. To conceive the Deity as He is, we must conceive Him as First Cause, as Absolute, and as Infinite. By the *First Cause*, is meant that which produces all things, and is itself produced of none. By the *Absolute*, is meant that which exists by itself, and having no necessary relation to any other Being. By the *Infinite*, is meant that which is free from all possible limitation—that than which a greater is inconceivable, and which consequently can receive no additional attribute or more of existence, which it had not from all eternity.

The Infinite, as contemplated by this philosophy, cannot be regarded as consisting of a limited number of attributes, each unlimited in its kind. It cannot be conceived, for example, after the analogy of a line infinite in length but not in breadth, or of an intelligent being, possessing some one or more modes of consciousness in an infinite degree, but devoid of others. Even if it be granted, which is not the case, that such a partial infinite may without contradiction be conceived, still it will have a relative infinity only, and be altogether incompatible with the idea of the Absolute. The line limited in breadth is thereby necessarily related to the space that limits it; the intelligence, endowed with a limited number of attributes, coexists with others which are thereby related to it, as cognate or opposite modes of consciousness. The metaphysical representation of the Deity as absolute and infinite, must necessarily, as the profoundest metaphysicians have acknowledged, amount to nothing less than the sum of all reality. "What kind of an Absolute Being is that," says Hegel, "which does not contain in itself all that is actual, even evil included?" We may repudiate the conclusion with indignation, but the reasoning is unassailable.* If the Absolute and Infinite is an object of human conception at all, this and none other is the conception required. That which is conceived as absolute and infinite must be conceived as containing within itself the sum, not only of all actual, but of all possible modes of being. For if any actual mode can be denied of it, it is related to that mode, and limited by it; and if any possible mode can be denied of it, it is capable of being more than it now is, and such a capability is a limitation. Indeed it is obvious that the entire distinction between the possible and actual can have no existence as regards the absolutely infinite; for an unrealized possibility is necessarily a relation and a limit. The scholastic saying, *Deusest actus pures*, ridiculed as it has been by modern critics, is in truth but the expression in technical language, of the almost unanimous voice of philosophy both in earlier and later times.

But these three conceptions, the Cause, the Absolute, the Infinite, all equally indispensable, do they not imply contradiction to each other when viewed in conjunction as attributes of one and the same Being? A cause cannot, as such, be absolute: the absolute cannot as such, be a cause. The cause, as such, exists only in relation to its effect: the cause is a cause of the effect; the effect is an effect of the cause. On the other hand, the conception of the Absolute implies a possible existence out of all relation. We attempt to escape from this apparent contradiction, by introducing the idea of succession in time. The Absolute exists first by itself, and afterwards becomes a Cause. But here we are checked by the third conception, that of the Infinite. How can the Infinite become that which it was not from the first? If Causation is a possible mode of existence, that which exists without causing is not infinite; that which becomes a Cause has passed beyond its former limits. Creation at any particular moment of time being thus inconceivable, the philosopher is reduced to the alternative of Pantheism, which pronounces the effect to be mere appearance, and merges all real existence in the Cause. The validity of this alternative will be examined presently.

Meanwhile, to return for a moment to the supposition of a true causation. Supposing the Absolute to become a cause, it will follow that he operates by means of free will and consciousness. For a necessary cause cannot be considered as absolute and infinite. If necessitated by something beyond itself, it is thereby limited by a superior power; and if necessitated by itself, it has in its own nature a necessary relation to its effect. The act of causation must therefore be voluntary; and volition is only possible in a conscious being. But consciousness again is only conceivable as a relation. There must be a conscious subject, and an object of which he is conscious. The subject is a subject to the object, the object is an object to the subject; and neither can exist by itself as the absolute. This difficulty, again, may be for the moment evaded, by distinguishing between the absolute as related to another, and the absolute as related to itself. The Absolute, it is said, may possibly be conscious, provided it is only conscious of itself. But this alternative is, in ultimate analysis, no less self-destructive than the other. For the object of consciousness, whether a mode of the subject's existence or not,

* Mansel does not show the reason why. We do not endorse all his conclusions. We invite the Pantheists of India to meet these arguments, if they can, that is to say, we prefer to hold over a critical examination of these views, and while we admire the masterly reasoning, we shall show why we object to the inferences.

is either created in and by the act of consciousness, or has an existence independent of it. In the former case, the object depends upon the subject, and the subject alone is the true absolute. In the latter case, the subject depends upon the object, and the object alone is the true absolute. Or if we attempt a third hypothesis, and maintain that each exists independently of the other, we have no absolute at all but a pair of relatives; for co-existence whether in consciousness or not is itself a relation.

The corollary from this reasoning is obvious. Not only is the absolute, as conceived, incapable of a necessary relation to anything else; but it is also incapable of containing, by the constitution of its own nature, an essential relation within itself; as a whole, for instance, composed of parts, or as a substance consisting of attributes, or as a conscious subject in antithesis to an object. For if there is in the absolute any principle of unity, distinct from the mere accumulation of parts or attributes, this principle alone is the true absolute. If, on the other hand, there is no such principle, then there is no absolute at all but only a plurality of relatives. The almost unanimous voice of Philosophy, in pronouncing that the absolute is both one and simple, must be accepted as the voice of reason also, so far as reason has any voice in the matter. But this absolute unity, as indifferent and containing no attributes, can neither be distinguished from the multiplicity of finite beings by any characteristic feature, nor be identified with them in their multiplicity. Thus we are landed in an inextricable dilemma. The absolute cannot be conceived as conscious, neither can it be conceived as unconscious: it cannot be conceived as complex, neither can it be conceived as simple: it cannot be conceived by difference, neither can it be conceived by the absence of difference: it cannot be identified with the universe, neither can it be distinguished from it. The one and the many, regarded as the beginning of existence, are thus alike incomprehensible.

The fundamental conceptions of Rational Theology being thus self-destructive, we may naturally expect to find the same antagonism manifested in their special applications. These naturally inherit the infirmities of the principle from which they spring. If an absolute and infinite consciousness is a conception which contradicts itself, we need not wonder if its several modifications mutually exclude each other. A mental attribute, to be conceived as infinite, must be in actual exercise in every possible object: otherwise it is potential only with regard to those on which it is not exercised, and an unrealized potentiality is a limitation. Hence every infinite mode of consciousness must be regarded as extending over the field of every other, and their common action involves a perpetual antagonism. How, for example, can Infinite Power be able to do all things, and yet Infinite Goodness be unable to do evil? How can Infinite Justice exact the utmost penalty for every sin, and yet Infinite Mercy pardon the sinner? How can Infinite Wisdom know all that is to come, and yet Infinite Freedom be at liberty to do or to forbear? How is the existence of Evil compatible with that of an Infinitely perfect Being, for if he wills it he is not infinitely good, and if he wills it not, his will is thwarted and his sphere of action limited? Here, again, the Pantheist is ready with his solution. There is in reality no such thing as evil: there is no such thing as punishment: there is no real relation between God and man at all. God is all that really exists: He does, by the necessity of his nature, all that is done: all acts are equally necessary and equally divine: all diversity is but a distorted representation of unity: all evil is but a delusive appearance of good. Unfortunately, the Pantheist does not tell us whence all this delusion derives its seeming existence.

Let us, however, suppose for an instant that these difficulties are surmounted, and the existence of the Absolute securely established on the testimony of reason. Still we have not succeeded in reconciling this idea with that of a cause; we have done nothing towards explaining how the absolute can give rise to the relative, the infinite to the finite. If the condition of causal activity is a higher state than that of quiescence, the absolute, whether acting voluntarily or involuntarily, has passed from a condition of comparative imperfection to one of comparative perfection; and therefore was not originally perfect. If the state of activity is an inferior state to that of quiescence, the absolute, in becoming a cause, has lost its original perfection. There remains only the supposition that the two states are equal; and the act of creation, one of complete indifference. But this supposition annihilates the unity of the absolute, or it annihilates itself. If the act of creation is real, and yet indifferent, we must admit the possibility of two conceptions of the absolute, the one as productive, the other as non-productive. If the act is not real, the supposition itself vanishes, and we are thrown once more on the alternative of Pantheism.

Again, how can the Relative be conceived as coming into being? If it is a distinct reality from the absolute, it must be conceived as passing from non-existence into existence. But to conceive an object as non-existent, is again a self-contradiction; for that, which is conceived, exists, as an object of thought, in and by that conception. We may abstain from thinking of an object at all, but if we think of it, we cannot but think of it as existing. It is possible at one time not to think of an object at all, and at another to think of it as already in being; but to think of it in the act of becoming, in the progress from not being into being, is to think that which, in the very thought, annihilates itself. Here, again, the Pantheist's hypothesis seems forced upon us. We can think of creation only as a change in the condition of that which already exists; and thus the creature is conceivable only as a phenomenal mode of the Being of the Creator.

The whole of this web of contradictions (and it might be extended, if necessary, to a far greater length) is woven from one original warp and woof, namely, the impossibility of conceiving the co-existence of the infinite and the finite, and the cognate impossibility of conceiving a first commencement of phenomena, or the absolute giving birth to the relative. The laws of thought appear to admit of no possible escape from the meshes in which thought is entangled, save by destroying one or other of the cords of which they are composed. Pantheism or atheism are thus the alternatives offered to us, according as we prefer to save the infinite by the sacrifice of the finite, or to maintain the finite by denying the existence of the Infinite. Pantheism thus presents itself to all appearance as the only logical conclusion, if we believe in the possibility of a Philosophy of the Infinite. But Pantheism, if it avoids self-contradiction in the course of its reasoning, does so only by an act of suicide at the outset. It escapes from some of the minor incongruities of thought only by the annihilation of thought and thinker alike. It is saved from the necessity of demonstrating its own falsehood, by abolishing the only conditions under which truth and falsehood can be distinguished from each other. The only conception which I can frame of substantive existence at all, as distinguished from the transient accidents which are merely modes of the being of something else, is derived from the immediate knowledge of my own personal unity, amidst the various affections which form the successive modes of my consciousness. The Pantheist tells me that this knowledge is a delusion; that I am no substance, but a mode of the absolute substance, even as my thoughts and passions are modes of me; and that in order to attain to a true philosophy of being, I must begin by denying my own being. And for what purpose is this act of self-destruction needed? In order to preserve inviolate certain philosophic conclusions, which I, the non-existent thinker, have drawn by virtue of my non-existent powers

of thought. But if my personal existence, the great primary fact of all consciousness, is a delusion, what claim have the reasonings of the Pantheist himself to be considered as anything better than a part of the universal falsehood? If I am mistaken in supposing myself to have a substantial existence at all, why is that existence more true when it is presented to me under the particular form of apprehending and accepting the arguments of the pantheistic philosophy? Nay, how do I know that there is any argument at all? For if my consciousness is mistaken in testifying to the act of my own existence, it may surely be no less mistaken in testifying to my apparent apprehension of an apparent reasoning. Nay, the very arguments, which appear to prove the Pantheist's conclusion to be true, may, in reality, for aught I know, prove it to be false. Or rather, no Pantheist, if he is consistent with himself, can admit the existence of a distinction between truth and falsehood at all. For if God alone exists, in whatever way that existence may be explained, He alone is the immediate cause of all that takes place. He thinks all that is thought, He does all that is done. There can be no difference between truth and falsehood, for God is the only thinker; and all thoughts are equally necessary and equally divine. There can be no difference between right and wrong; for God is the only agent, and all acts are equally necessary and equally divine. How error and evil, even in appearance, are possible;—how the finite and relative can appear to exist, even as a delusion,—is a problem which no system of Pantheism has made the slightest approach towards solving.

Pantheism failing us, the last resource of Rationalism is to take refuge in that which with reference to the highest idea of God is speculative Atheism, and to deny that the infinite exists at all. And it must be admitted that so long as we confine ourselves to only one side of the problem, that of the inconceivability of the Infinite, this is the only position logically tenable by those who would make man's power of thought the exact measure of his duty of belief. For the infinite, as inconceivable, is necessarily shown to be non-existent, unless we renounce the claim of reason to supreme authority in matters of faith, by admitting that it is our duty to believe what we are altogether unable to comprehend. But the logical advantage of the atheistic alternative vanishes, as soon as we view the question from the other side, and endeavour positively to represent in thought the sum total of existence as a limited quantity. A limit is itself a relation; and to conceive a limit as such, is virtually to acknowledge a correlative on the other side of it. By a law of thought, the significance of which has not yet perhaps been fully investigated, it is impossible to conceive a finite object of any kind, without conceiving it as one out of many,—as related to other objects, co-existent and antecedent. A first moment of time, a first unit of space, a definite sum of all existence, are thus as inconceivable as the opposite suppositions of an infinity of each. While it is impossible to represent in thought any object, except as finite, it is equally impossible to represent any finite object or any aggregate of finite objects as exhausting the universe of being. Thus the hypothesis which would annihilate the Infinite is itself shattered to pieces against the rock of the Absolute; and we are involved in the self-contradictory assumption of a limited universe, which yet can neither contain a limit in itself, nor be limited by anything beyond itself. For if it contains a limit in itself, it is both limiting and limited, both beyond the limit and within it; and if it is limited by any thing else, it is not the universe.

To sum up briefly this portion of my argument. The conception of the Absolute and Infinite, from whatever side we view it, appears encompassed with contradictions. There is a contradiction in supposing such an object to exist, whether alone or in conjunction with others; and there is a contradiction in supposing it not to exist. There is a contradiction in conceiving it as one; and there is a contradiction in conceiving it as many. There is a contradiction in conceiving it as personal; and there is a contradiction in conceiving it as impersonal. It cannot without contradiction be represented as active; nor, without equal contradiction, be represented as inactive. It cannot be conceived as the sum of all existence; nor yet can it be conceived as a part only of that sum. A contradiction thus thoroughgoing, while it shows the insufficiency of human reason as an *a priori* judge of all truth, yet is not in itself inconsistent with any form of religious belief. For it tells with equal force against all belief and all unbelief, and therefore necessitates the conclusion that belief cannot be determined solely by reason. No conclusion can be drawn from it in favour of universal scepticism; first, because universal scepticism equally destroys itself; and secondly, because the contradictions thus detected belong not to the use of reason in general, but only to its exercise on one particular object of thought. It may teach us that it is our duty, in some instances, to believe that which we cannot conceive but it does not require us to disbelieve any thing which we are capable of conceiving.

WHY TROPICAL MAN IS BLACK.

THERE are few subjects the explanation of which has taxed the ingenuity of man more than the existence of extremes of colour in different sections of the human race. Tradition has attributed the dark race to one of three brothers, the other two being progenitors of the opposite hue, without at the same time offering any solution of the variation from a common stock.

Physiologists have vaguely asserted that a black skin is best suited to a hot climate, but do not attempt to reconcile the fact that a black coat is certainly the least adapted to the same condition. Evolutionists would doubtless say that in those early days when man in the dense forests of the time was fighting his brave struggle of brain against fangs and claws, the dark skin mingling with the shadows of the overhanging foliage gave him a chance of survival; but this reaches the conclusion that the first men were black, and that all white men proceeded out from these.

Yet even if this be so, and if the dark skin served only for concealment, why on the burning table-lands and treeless undulations of central and southern Africa, where there is scarce a bough to shelter him, has man for so many thousand years preserved a colour which has become a standard of all blackness? Surely there must be some other explanation of the fact that man beneath the vertical rays of a tropic sun has persisted in maintaining a hue of skin which would appear to have the effect only of absorbing and accumulating the intense heat of his surroundings. Some reason why the ryot of India can labour in the plains clad only in the scantiest loin cloth, and why the African can limit his full dress to a few inches of monkey-tails.

The rapidly accumulative evidence of the practical utility of every peculiarity, and the proofs that nature, by hoarding up a little of each individual advantage through countless generations, has arrived at the best condition for each environment, compel us to realize the fact that in the tropics darkness of skin contributes to survival.

That this colour will absorb heat more than any other is as true of the skin of a man as of the roof of a house; therefore the anomaly is reached that in the tropics he is fittest who is hottest, so long as heat is regarded as the only factor in the consideration. But that one cannot live by heat alone is as true of the animal kingdom as of the whole vegetable world. Light, the twin stimulant of life, because perceptible to our consciousness by its action on a specialised nerve, has been too much limited in our conceptions of its influence to that duty only.

The gigantic processes of nature by which the great vegetable world, past and present, has been built up, the oxygen of water divorced from its hydrogen in the leaves of plants, and carbonic acid resolved into its constituents, were and are accomplished by the light waves of the sun; and yet in the animal kingdom the action of these waves upon the eye is held to be almost their sole effect.

The craving offshoot of a window plant, the twisted leaves of an indoor flower, are sufficient evidence of the resistless power of light, and the proof of its effect on man are as numerous as those of its action on plants; the mode only of that action is the mystery, and yet if this can be even partially explained, enough may be attained to show why those in whom a portion of the rays of the glaring tropic sun are blocked at the surface are best adapted for survival beneath its vertical beams.

As has been expressed by Prof. Tyndall: "We know that all organic matter is composed of ultimate molecules made up of atoms, and that these constituent atoms can vibrate to and fro millions and millions of times in a second." Nerve is organic matter, and "whether we meet with nerve tissue in a jelly fish, an oyster, an insect, a bird or a man, we have no difficultly in recognising its structural units as everywhere more or less similar. These structural units are miroscopic cells and microscopic fibres, the function of the fibres is that of conducting impressions (represented by molecular movements) to and from the nerve cells, while the function of the cells is that of originating those of the impressions," which are conducted by the fibres outwards.

We can conceive then that the way in which a nerve-fibre conveys to a more central nerve-cell an impression from the surface is by rapid vibration of its component molecules. Such vibrations can be rudely originated by contact, pressure, or such like stimuli, till they give rise to feeling, or, if severe, to pain, but they can be not only impoverished, they can be communicated. The simplest illustration of vibrations being communicated is when a piano is opened and sung into; whereupon the string, whose tension coincides with the uttered note, will take it up and pass it on in sound. If then vibrations were taking place in the immediate vicinity of the sentient extremities of nerves all over the surface, the same would be expected to occur.

The waves of light and heat follow each other at similar rates through the luminiferous ether.

Man lives at the bottom of a measureless ocean of this subtle medium, and is, in common with all else in the universe, permeated by it. "When, therefore, light or radiant heat impinge, like the waves of sound just adverted to, their waves select those atoms whose periods of vibration synchronise with their own periods of recurrence, and to such atoms deliver up their motion. It is thus that light and radiant heat are absorbed." (*Tyndall*).

Is it not from this easily intelligible how heat-waves notify their existence and intensity along the surface fibre to the central nerve cell, and so enable the animal to avoid their action, if excessive, or seek their increase, when deficient? And shall it be said that while the heat-waves are thus received, and responded to, through every instance of existence, their fellow-workers, the waves of light, are practically inert except for the stimulation of the one specialised nerve of the eye?

By going from the complicated and compound to the structureless and simple, the question can be answered in no uncertain way.

In some of his recently published experiments, Engelmann found that many of the protoplasmic and unicellular organisms are affected by light, and when the first animals possessed of organs of special sense, viz., the jelly-fish (Medusæ), are reached, it is found that one particular Medusæ (Tiaropsis polybiademata) always responds to strong luminous stimulation by going into a spasm or cramp (Ramanes).

But there is a still stronger argument in favour of the powerful action of light on the nerves of the skin in the fact that, as Prof. Haeckel says, "the general conclusion has been reached that in man, and in all other animals, the sense organs as a whole arise in essentially the same way, viz., as parts of the external integument, or epidermis." In fact, that nerves which now see could once but feel. That the highly sensitive optic nerves are but nerves of the skin, whose molecules once could vibrate only in consonance with the large ultra-red waves of heat, whereas now their molecules have become attuned to the shorter waves of the visible part of the spectrum.

Surely, then, if any one of the nerve-endings of the skin indiscriminately can be specialised for the recognition of light, whether at the margin of the swimming disk in the jelly-fish, at the point of the ray in the star-fish, on the fringe of the mantle in the shell-fish, or on the back in some species of snail, it must be conceded that in the first instance all surface nerves must feel the influence of that agent by which they are to be hereafter exalted. And this has been reduced to a demonstration by Mr. Darwin in his investigations on earthworms, which, although destitute of eyes, are able to distinguish with much rapidity between light and darkness, and as only the anterior extremity of the animal displays this power, he concludes that the light affects the anterior nerve-cells immediately, or without the intervention of a sense-organ. But a yet more wondrous lesson is to be learned from the steps which Nature takes for the exaltation of a heat-responding nerve into one capable of vibrating in harmony with the shorter waves of light.

The only external agents available are heat and light, and by these, with such local adaptations as are possible, the conversion must be brought about.

Seeking again from the lowest organism the secrets of the highest, it has been found by Engelmann that the simplest creature which responded to luminous stimulation was the protoplasmic *Englena viridis*; moreover, that it would only do so if the light were allowed to fall upon the anterior part of the body. Here there is a pigment spot, but careful experiment showed that this was not the point most sensitive to light, *a colourless and transparent area of protoplasm lying in front of it being found to be so.*

From this, the most rudimentary, through the pigmental bodies round the margin of the swimming disk of medusæ, and the pigmented ocelli at the tips of the rays in star-fish, to the lowest vermes, in which Professor Haeckel finds the *usual cells sensitive to light separated by a layer of pigment cells from the outer expansion of the optic nerve,* we meet with the same arrangement ever progressing upwards, viz., transparency immediately in front of the part to be exalted, and pigment immediately behind it, and are left to infer from the object ultimately attained what is the reason of this primary adaptation.

Nature has made the most of her two factors, by exposing the selected tissue to the continued impinging upon it of the waves of light; while at the same time securing not only the transmission through it of the waves of heat, but their constant accumulation behind it, thereby causing the molecular constituents of the protoplasm to be thrown into the highest rates of vibration possibly obtainable with the means at disposal, and undoubtedly more rapid than those of any protoplasm not so situated; till little by little, by the survival here and there of individuals who had derived some benefit from inherited increase of sensitiveness in the exposed parts, the time arrived when the advantage became permanent in the species, and the foundation was laid in a transparent atom of protoplasm lying in front of a speck of pigment, of those wondrous organs which in æons of ages afterwards were to enable man to look upon the universe and to behold that it was good.

Such is what light and heat in unison have wrought, and is it to be supposed that their action on the surface

nerves is less powerful now than ever? Is it not more reasonable to think that a large number of specialised nerves not being an advantage have not been developed, and that though we are unconscious of the power of light upon our bodies, yet that analogy points to the fact that to it, when combined with heat, we owe the highest exaltation of our keen sense?

Recognising thus the effects of simultaneous light and heat when their influence is concentrated by a local peculiarity on a peculiar part, must it not be evident that in an individual unprotected by hair and unscreened by clothes, living beneath the vertical rays of an equatorial sun, the action of these two forces playing through a transparent skin upon the nerve endings over the entire surface of the body, must be productive of intense, but at the same time disadvantageous, nerve vibrations, and that presumably such individuals as were least subject thereto would be best adapted to the surroundings?

Nature, therefore, having learned in ages past that pigment placed behind a transparent nerve will exalt its vibrations to the highest pitch, now proceeds upon the converse reasoning, and placing the pigment in front of the endangered nerve, reduces its vibrations by so much as the interrupted light would have excited, a quantity which, though apparently trifling, would, when multiplied by the whole area of body-surface, represent a total of nervous action that, if continued, would soon exhaust the individual and degrade the species.

Thus it is that man, though so many generations have come and gone since the days of his weaponless struggles with the beasts of the forest, still retains in its full strength that colour of skin which, while it aided him materially in his early escapes, is now continued because it has a more important office to fulfil in warding off the millions of vibrations a second, which would otherwise be poured in an uninterrupted stream upon his exposed nervous system.

Again, the chemical power of light expressed in degree is, according to Professor Bunsen, in Berlin, on the 21st of June at 12 o'clock, 38°; while at the same place and time on the 21st of December it is but 26°; that is, that the difference in the angle at which light strikes the same spot in December and in June causes its chemical effect to be almost doubled. What then must be its potential difference all the year round in the latitude of London and in that of Sierra Leone?

If, therefore, light be a necessary factor in the development of animal life, and be of sufficient intensity to attain the required end in the northern position of England, it must of necessity be at the equator immensely in excess, all other things being equal of what is needed, and it would be a reasonable expectation that, could unclothed man be traced through the parallels of latitude northwards in distinct tribes that never intermingled with those beyond, the colour of the various sections would lessen in direct proportion to their distance from the equator, modified only by such local conditions as materially influenced the effect of light, or the action of light and heat combined.

And this is forcibly corroborated by the facts put forward in Carpenter's "Physiology," p. 985: "It may be freely admitted that among European colonists settled in hot climates, such changes do not present themselves within a few generations; but in many well-known instances of earlier colonisation they are very clearly manifested." "Thus the wide dispersion of the Jewish nation and their remarkable isolation, maintained by their religious observances from the people among whom they live, render them peculiarly appropriate subjects for such observations, and we accordingly find that the brunette complexion, and dark hair, which are usually regarded as characteristic of that race, are frequently superseded in the Jews of Northern Europe by red or brown hair and fair complexion, while the Jews who settled in India some centuries ago have become as dark as the Hindoos around them."

Finally, there is in a foot-note to the same page an extraordinary physiological demonstration of the truth of the proposition that skin colour is in direct proportion to light-rays, which is as follows:—

"A very curious example of change of colour in a negro has been recorded on unquestionable authority. The subject of it was a negro slave in Kentucky, at forty-five, who was born of black parents, and was himself black until twelve years of age. At that time a portion of the skin an inch wide encircling the cranium just within the edge of the hair gradually changed to white, also the hair occupying that locality, a white spot next appeared near the inner canthus of the left eye, and from this the white colour gradually extended over the face, trunk, and extremities until it covered the entire surface. The complete change from black to white occupied about ten years, and but for his hair, which was crisp and woolly, no one would have supposed at this time that his progenitors had offered any of the characteristics of the negro—his skin presenting the healthy vascular appearance of a fair-complexioned European. When he was about twenty-two years of age, dark copper-coloured or brown spots began to appear on the face and hands, but *these remained limited to the portions of the surface exposed to light.*"

May it not therefore be claimed that there is much foundation for the suggestion that the black skin of the negro is but the smoked glass through which alone his wide spread sentient nerve-endings could be enabled to regard the sun?

NATHANIEL ALCOCK,
Surgeon-Major,
Army Medical Department.

"*Nature.*"

PAUL VARGAS: A MYSTERY.

(*From the English Illustrated Magazine, London*).

DURING the course of my professional career I have met with strange things. The strangest, the most incomprehensible of all, I am about to narrate.

Its effect upon me was such, that, without pausing for investigation or inquiry, I turned and fled from the town—even from the country in which I witnessed it. It was only when I was some thousands of miles away that I recovered from my terror sufficiently to think calmly over what had happened. Then I vowed a self-imposed vow that for many, many years I would mention the matter to no one. My reasons for secrecy were these:—

In the first place I was, as I am now, a doctor. Now I am fairly well-to-do, and have little anxiety about the future. Then I was struggling hard to make a living. Such being the case, I argued that the telling of an incredible, monstrous tale—the truth of which, however, I should be bound to uphold in spite of everything and everybody—would do little towards enhancing my reputation for common sense, or improving my professional prospects.

In the second place I determined to wait, in the hope that, some time or another, matters might be explained to my satisfaction.

So it is that for twenty years I have kept my own counsel. My first reason for silence no longer exists; whilst, as to the second, I have now given up hoping for an elucidation. The one person, who might make things clear, I have never since seen.

Although nearly a third of a man's allotted years has passed, there need be no fear of my magnifying or mystifying anything. The circumstances are still fresh in my mind; moreover, in the fear that memory should play me false, I wrote down, at the time, all that happened—wrote it with a minuteness and technical detail which would be out of place here.

My story concerns a man whom I saw but thrice in my life time; or, I should rather say, saw during three brief periods of my life time. We were medical students together. His name—I do not change it—was Paul Vargas.

He was a tall, dark-haired, pale-faced young man: strikingly handsome in his own peculiar style. His nose was aquiline and well-formed: the broad forehead betokened great intellectual power, and the mouth, chin, and strong square jaw, all spoke of strength of will and

resolution. But had all these features been irregular and unpleasing, the eyes alone would have redeemed the face from plainness. More luminous, eloquent and expressive eyes I have never seen. Their dark beauty was enhanced by a distension of the pupil, seldom met with when the sight is perfect as was Vargas's. They possessed in a remarkable degree the power of reflecting the owner's emotions. Bright as they always were, they sparkled with his mirth, they glittered with his scorn, and when he seemed trying to read the very soul of the man he looked at, their concentrated gaze was such as few could bear with perfect ease.

This is a description of Paul Vargas as I remember him when first we met. I may add that in age he was two years my senior; in intellect a hundred.

Of Vargas's family and antecedents his fellow-students knew nothing. That he was of foreign extraction was clearly shown by his name and general appearance. It was supposed that Jewish blood ran in his veins, but this was pure conjecture; for the young man was as reticent concerning his religious opinions as he was about everything else connected with his private history.

I cannot say he was my friend. Indeed, I believe he had no friends, and I think, may add, no enemies. He was too polite and obliging to make foes; although there was usually a calm air of superiority about all he said and did, which at times rather nettled such an unlicked lot of cubs as most of us were in those days.

Yet, if we were not bosom friends, for some months I saw a great deal of Paul Vargas. He was an indefatigable student, and, as the prescribed course of study was not enough for him, was engaged during his leisure hours on some original and delicate experiments, conducted simply for his own pleasure. Wanting some one to assist him, he was good enough to choose me. Why, I never knew. I flattered myself it was because he thought me cleverer than my fellows; but it may have been that he thought me duller and less likely to anticipate or forestall his discoveries.

Under this arrangement I found myself two or three nights in every week at his rooms. From his lavish expenditure in furniture and scientific apparatus, it was clear that Vargas had means of his own. His surroundings were very different from those with which the ordinary medical student must be contented.

All our fraternity looked upon Paul Vargas as abnormally clever; and when the closer intercourse began between us, I found at first no reason to differ from the general opinion. He seemed to have all the works of medical and surgical authorities at his finger ends. He acquired fresh knowledge without effort. He was an accomplished linguist. Let the book or pamphlet be English, French, or German, he read it with equal ease, and, moreover, had the valuable knack of extracting the gist of the matter, whilst throwing aside any worthless lumber which surrounded it. From my average intellectual station I could but admire and envy his rapid and brilliant flights.

He made my visits to him pleasant ones. Our work over for the evening, it was his custom to keep me for an hour or two smoking and chatting; but our talk was not the confidences between two friends. Indeed, it was little more than scientific gossip, and the occasional airing of certain theories: for Vargas, if silent about himself and his private affairs, at least, expressed his opinions on the world in general openly and freely.

He had resolved to become a specialist. He poured out the vials of his scorn on the ordinary general practitioner—the marvellous being who, with equal confidence, is ready to grapple with fever, gout, consumption, blindness, deafness, broken bones, and all the other ills and accidents which afflict mankind.

"It is absurd!" he said. "As well expect the man, who made the lenses for that microscope, to make the brass work also—as well ask the author of this treatise to print and bind it! I tell you one organ, one bit of the microcosm called man, demands a life's study before the cleverest dare to say he understands it."

Certainly the organ selected by Vargas for his special study was the most complex and unsatisfactory of all—the brain. Any work, new or obsolete, which treated upon it—anything which seemed to demonstrate the connection between mind and body, he examined with intense eagerness. The writings and speculations of the veriest old charlatans were not beneath his notice. The series of experiments we were conducting were to the same end. I need not describe them, but something of their nature may be guessed at, when I say it was long before the time when certain persons endeavoured to persuade the world that scientists were fiends in human shape, who inflicted unheard-of tortures on the lower orders of animals, solely to gratify a lust for cruelty.

We had been engaged on our researches for some weeks—Vargas's researches I should call them, as by this time my conjectures as to what he aimed at had come to an end. I grew tired of groping in the dark; and was making up my mind to tell him he must enlighten me or seek other assistance. Besides, I began to think that, after all, my first estimate of his ability was not quite correct.

He certainly talked at times in the strangest and most erratic way. Some of his speculations and theories were enough, if true, to upset all the recognised canons of science. So wild, indeed, that at times I wondered if, like many others, his genius was allied to madness.

At this time a wave of superstition crossed the country—one of those periodical waves, which, whether called mesmerism, clairvoyance, electro-biology, spiritualism, or thought-reading, rise, culminate, and fall in precisely the same manner.

Paul Vargas, although ridiculing the new craze, read everything that touched upon it, even down to the penny-a-liner's accounts of mysterious occurrences.

"The truth may be found anywhere," he said; "if there is a diamond in the ground, the most ignorant boor may, unwittingly, dig it out."

One night I found him in a strange pre-occupied mood. He did his work mechanically, and I could see that his thoughts kept straying away. We finished earlier than usual, and for a while he sat opposite to me in silence. Then he raised his eyes and asked me a question.

What that question was I have never been able to remember. I have racked my brain again and again, and have never recalled the purport of it. All I know is, it was, from a scientific point of view, so supremely ridiculous that I burst into a peal of laughter.

For a moment Paul Vargas's eyes positively flamed. Feeling that our relations were not friendly enough to excuse the indiscretion on my part, I hastened to apologise. He was himself again directly, and, with his calm superior smiles on his lips, assured me I had done nothing which demanded an apology. He then changed the conversation, and during the remainder of my stay talked as rationally and instructively as the most methodical old lecturer in the schools.

He bade me good-night with his usual politeness, and sent me away glad that my ill-timed mirth had not offended him. Yet the next morning I received a note saying he had decided to discontinue that particular series of researches in which I had given him such invaluable assistance.

I was somewhat nettled at this summary dismissal. Vargas asked me to his rooms no more, and he was not the man to call upon uninvited. So, except in the schools and in the streets, I saw nothing more of him.

It was predicted, by those who should know best, that Paul Vargas would be the scholar of the year. I alone dared to doubt it. In spite of his great talents and capacity for work, I fancied there was that in his nature which would defeat those high hopes. There was something wrong—something eccentric about him. In plain

English, I believed, if not mad now, Vargas would end his days in a mad-house.

However, he never went up for his last examination. He had a surprise in store for us. Just before the final trial in which he was to reap such laurels he vanished. He went without a word of warning—went bag and baggage. He left no debts behind him. He defrauded no one. He simply, without giving a reason for his departure, went away and left no trace behind him. Sometime afterwards it was reported that he had come into a large fortune. This explanation of his conduct was a plausible one, and was generally accepted as correct.

After the nine days' wonder had died away, I, like others, ceased to think about the missing man. The years went by, I passed my examination creditably, and was very proud and hopeful when duly authorised to place M. D. after my name.

I have narrated how I first met Paul Vargas. I had no expectation of again seeing him, nor any great wish to do so. But we met a second time. It was in this wise.

When I took my medical degree I was far from being the staid, sober man I now am. Having a little money of my own, I resolved to see something of the world before I settled down. I was not rich enough to be quite idle, so I began by making one or two voyages as doctor to an emigrant ship. I soon grew tired of this occupation, and being in England, but not yet cured of roving, I cast about for something professional to take me abroad. I had not long to wait. Cholera was raging in the East. A fund had been raised to send out a few English doctors: I tendered my services which were accepted.

At Constantinople I was detained several days waiting instructions. One day, whilst idly strolling through the streets, I came face to face with Paul Vargas.

Although he wore the fez and was in appearance more Turkish than English, I knew him at once and accosted him by his name. Surprised as he looked at my salutation, he had evidently no wish to deny his identity. As soon as he recognised me, he greeted me cordially, and, having learnt what brought me to Constantinople, insisted that I should pay him a visit. I willingly consented to do so. I was most curious to ascertain why he had thrown up the profession so suddenly. The day being still young, I started then and there with him for his home.

Naturally, almost my first question was why he left us so mysteriously.

"I had my reasons," he said.

"They must have been powerful ones."

He turned his dark eyes full upon me.

"They were," he said. "I grew sick of the life. After all, what did it mean? Work, work, work, only to find out how little one really knew or ever could know by study. Why, in one half-hour I learned more by pure chance than any one else has yet dreamed of."

I questioned him as to the meaning of his arrogant assertion, but he evaded me with all his old adroitness; then we reached his house, and I forgot all save admiration.

His house was just outside the city. House! it might be called a small palace. Here he lived in true Oriental luxury. Judging from the profusion which surrounded him, and from the lavish scale on which his establishment was conducted, I felt sure that the report of his having inherited a fortune was quite correct. All that money could buy, all that an intellectual Sybarite could desire, seemed to be his. Books, paintings, statuary, costly furniture, rich tapestries, the choicest dishes, and the rarest wines. Only a man in the enjoyment of a princely income could live in such style and splendour.

He led me from room to room, until he opened the door of one more beautifully garnished than any of the others. A girl was sitting at the window. As we entered, she sprang forward with a cry of joy, and threw her arms round Vargas.

He returned her passionate embrace; kissed her, whispered some words of love in a strange, musical language, then gently disengaging himself, said—

"Myrrha, welcome an old friend of mine, an Englishman."

She turned towards me. Her beauty absolutely dazzled me. She was tall and majestic, coil upon coil of jet black hair crowned her well-poised queenly head. Her cheek had the clear brown tinge of the south. Her eyes were glorious. Never before had I seen such a splendid creature. The perfection of her form, the look of splendid health and glowing vitality, would have been enough to make her an object of the greatest interest to any one of my own profession.

The bright colours of her rich dress well became her. Although in years she was but a girl, the gold and jewels which covered her hands, arms and neck, seemed quite in keeping with her beauty. As I looked at her, I felt that Paul Vargas's earthly paradise ought to be complete.

She came forward with unembarrassed grace, smiled a bright smile, and giving me her hand, bade me welcome in English, correct enough, although tempered by a slight foreign accent.

After a little while Vargas suggested that I should walk round the gardens with him. As we left the room, the look which passed between him and the girl was quite enough to show the complete love they bore one another.

"Your wife, I suppose?" I said, when we were alone. "She is very beautiful."

"My love, my life, my very soul!" he exclaimed passionately. "But not my wife in your sense of the word."

I said no more, feeling the subject was a delicate one to handle. Who Myrrha was, or why she should live, unmarried, with him was none of my business.

I had not been long in his society before I discovered that Paul Vargas was, in some ways, much changed—I may say improved. He seemed altogether a better sort of fellow than the man I had known of old. No less polite, but more natural. His invariably charming manners were enhanced by the addition of something like friendliness. In an hour's time I felt that I had made more progress with him than I had in the whole of our previous intercourse. I attributed this change to the power of love, for, wife or no wife, it was plain that the man loved his beautiful companion with all the force of his strong nature.

Yet it shocked me to discover that all the old ambition was dead. I mourned that such a highly-gifted man could at his age withdraw completely from the battlefield, and seem only to strive to make life as soft and sensuous as it might be possible for wealth to make it. I spoke once or twice to this effect, but the darkness of his brow and the shortness of his answers told me I trod on forbidden ground. For his own sake I hoped that the day would come when he would weary of his voluptuous existence and long for the bracing tonics of hard work and the struggle for success.

I was detained in Constantinople three days longer. Vargas pressed me to take up my abode with him. It was not worth while to do this, as at any moment I might be ordered away. But I spent several hours of each day with him. He was always glad to see me. Perhaps the sweetness of his seclusion was already beginning to pall upon him, and the occasional sight of a common-place work-a-day face was a welcome one.

The route came at last. I bade my friend good-bye, and sighed as I thought how grimly the scenes of death and misery to which I was about to pass would contrast with the Elysium I was quitting. Vargas accompanied me to the steamer by which the first part of the journey was to be made.

"Do you mean to live here all your life?" I asked.

"No, I shall grow weary of it—very soon, I expect."

"And then?"

"Then I shall sell everything and try another land."

"You must be rich to live as you do."

"I was rich. I had sixty thousand pounds—but in the last year or two I have spent two-thirds of my fortune."

"Two-thirds of your capital! What folly!"

He shrugged his shoulders, and smiled that old superior smile. Then a deep gloom settled on his handsome face.

"I have plenty left—plenty to last my time," he said.

"What nonsense do you talk! What do you mean by your time?"

He leaned towards me, placed his hand on my arm, and looked at me with an expression in his eyes which thrilled me.

"I mean this," he said, slowly. "I could, if I chose, tell you the exact day—if not the exact hour at which I shall die. You see how I live, so can understand that if I have money to last my time, that time is short."

"My dear fellow!" I exclaimed, "have you any complaint—any secret malady?"

"None—I am hale and sound as you. Nevertheless I shall die as I have said."

His absolute conviction impressed me more than I cared to show. "A man must die of something specific," I said. "If you can predict your illness, can you not take steps to prolong your life?"

"Prolong my life!" he echoed as one in a dream. "Yes, I can prolong my life—but I will not."

I could only conclude that Paul Vargas meditated self-destruction.

"Why should you not care to live?" I urged.

"Care to live?" he cried bitterly. "Man, I revel in life! I have youth, strength, love—fame I could have if I wished for it. Yet it is because I may have fewer temptations to prolong my life that I am squandering my wealth—that I let ambition beckon in vain—that, when the moment draws near, I shall forsake the woman I love."

It was as I guessed years ago, Paul Vargas was mad!

He sank into moody silence, broken only when the moment of my departure came. Then he roused himself, shook hands with me and bade me good speed.

"We shall meet again some day," I said cheerfully.

His dark eyes gleamed with all the old scorn they were wont to express when any one, whose words were not worth listening to, opposed him in argument.

"We shall meet no more," he said, curtly and coldly, turning away and retracing his steps.

He was wrong. We met again!

I worked through the cholera: saw many awful sights: gained much experience and a certain amount of praise. On my way home I inquired for Vargas, and found he had disposed of his house and its entire contents, departing, no one knew whither.

Two years went by: I was still unsettled: still holding roving commissions. I blush to say that I had been attacked by the gold fever, and in my haste to grow rich had lost, in mining, nearly all I possessed. I cured myself before the disease grew chronic, but ashamed to return all but penniless to England, I sojourned for a while in one of those mushroom towns of America—towns which spring up almost in a night, wherever there is a chance of making money.

I rather liked the life. It was rough but full of interest. The town held several thousand inhabitants, so there was plenty of work for me and another doctor. If our patients were in luck, we were well paid for our services; if, as was usually the case, they were out of luck, we received nothing and were not so foolish as to expect more. Still, taking one with another, I found the healing art paid me much better than mining. My studies of human nature were certainly extended at New Durham. I met with all sorts of characters, from the educated gentleman who had come out to win wealth by the sweat of his brow down to the lowest ruffian who lived by plundering his own kind; and my experiences were such that when I did return to England I was competent to write as an authority on the proper treatment of gunshot wounds.

One evening I met the other doctor. We were the best of friends. As our community was at present constituted, there was no occasion for professional rivalry. Our hands were always full of work. Indeed, if we manœuvred at all against each other, it was with the view of shunting off a troublesome patient.

"I wish you'd look in at Webber's when you pass," said Dr. Jones. "There's a patient of mine there. He's going to die, but for the life of me I can't tell what ails him."

I promised to call and give my opinion on the case.

Webber's was a mixture of drinking bar, gambling hell, and lodging house. Its patrons were not of the most select class, and the scuffles and rows that went on there made the house a disgrace even to New Durham. By this time I was too well known to fear insult even in the lowest den of infamy, so I entered boldly and asked to be conducted to Dr. Jones's patient.

A blowsy, sodden-faced, vicious-looking woman led me upstairs and turned the handle of a door.

"He ought to be dead by now," she said. "If the doctor can't cure him, or he don't die in two days, out he bundles."

I walked into the room, taking no notice of the brutal threat. There, on a wretched apology for a bed—with a look of heart-rending despair in his large dark eyes, lay Paul Vargas!

I thought I must be dreaming. The man I had seen little more than two years ago, lapped in absurd luxury—spending money like water to gratify every taste, every desire—now lying in this wretched den, and if Jones's view of the case was correct, dying like a dog! I shuddered with horror and hastened to his side.

He knew me. He was conscious. I could tell that much by the light which leapt into his eyes as I approached.

"Vargas, my poor fellow," I said; "what does this mean?"

As I spoke I remembered how he had predicted his own death. He must have remembered it too, for although he made no reply, and lay still as a log, there was a look in his eyes which might express the satisfaction felt by a successful prophet, when one who has laughed at his forecast is bound, at last, to realise its correctness.

I addressed him again and again. Not a word did he answer; so at last I was compelled to think that his power of speech was gone. Then I went to work to thoroughly inspect him and ascertain the nature of his complaint.

I sounded him, tested every organ, examined every limb; but like my colleague was utterly unable to find the cause of his illness. Of course I laboured under the great disadvantage of being unable to get a word of description of his pains from the patient himself. I satisfied myself that he had absolutely lost the power of moving his limbs. This utter helplessness made me fancy the spine might be broken, but it was not so. Paralysis suggested itself, but the obviously clear state of the mind as shown by those eloquent eyes was sufficient to send this idea to the background. At last I gave up fairly baffled. I could give no name to his ailment—could fix no seat for it. His bodily weakness was great; but weakness must be caused by something. What was that something? So far as my knowledge went there was no specific disease; yet I was as certain as Dr. Jones that Paul Vargas, if not dying, was about to die.

And underneath us was the din of drunken men and unsexed women. Ribaldry and blasphemy, oaths and shrieks, laughter and shouts, rose and penetrated the frail planks which bounded the small, dirty room in which the sufferer lay. At all cost he must be moved to more comfortable quarters.

I went downstairs and questioned the Webbers as to how he came there. All they knew was that late one night the man entered the house and asked for a bed. He was accommodated with one, and for two days no one troubled about him. Then some one looked him up and found him in his present deplorable state. One of the inmates, who had a grain of kindness left, fetched Dr. Jones. That was all they knew of the affair.

I managed to secure the assistance of four strong and almost sober men. I paid what reckoning was due at Webber's, then set about removing the poor fellow. He was carried carefully downstairs, laid on an extemporised stretcher, and borne to my house, which, fortunately, was only a few hundred yards away. During the transit he was perfectly conscious, but he spoke no word, nor, by any act of his own, moved hand or foot. I saw him safely installed in my own bed, and having satisfied myself that no immediate evil was likely to result from the removal, went out to look for some one to nurse him.

I was obliged to seek extraneous aid, as my household consisted of an old negro who came of a morning to cook my breakfast and tidy up the place. Except for this I was my own servant.

Decent women in a place like New Durham are few and far between, but at last I found one to whom I thought I might venture to entrust my patient, and who, for a handsome consideration, consented to act as sick-nurse. I took her back with me and instructed her to do what seemed to me best for the poor fellow. She was to give him, as often as he would take them, brandy and water and some nourishing spoon meat.

Vargas was now lying with his eyes shut. Except that he undoubtedly breathed, he might be dead. I watched him for more than an hour, yet found his state a greater puzzle than ever. So utterly at sea I was that I dared not prescribe for him, fearing I might do more harm than good.

It was growing late. I had a long hard day before me on the morrow. I had to ride many miles, and doubted whether I could get back the same day. Yet, late as it was, I did not retire to rest before I had thoroughly examined the clothes and other personal matters which I had brought from Webber's with the sick man. I hoped to come across the name of some friend to whom I could write and make his state known. Money or articles of value I had little expectation of finding—such things would soon disappear from the person of any one who lay dying at Webber's!

The only scrap of writing I met with was a letter in a woman's hand. It was short, and although every word showed passionate love, it ended in a manner which told me that a separation had taken place.

"You may leave me," it ran; "you may hide yourself in the farthest corner of the world: yet when the moment, you know of, comes and you need me, I shall find you. Till then, farewell."

On the fly leaf was pencilled, in Vargas's peculiar handwriting, "If I can find the strength of will to leave her, my beloved, surely I can die in secret and in silence."

There was no envelope, no date, no address, no signature to the letter. All it showed me was that Paul Vargas still clung to his morbid prophecy—that he had made up his mind he was to die, and, it may be, had been driven into his present state by his strange monomania. The mystery was—why should he leave the woman he loved and come here to die alone and uncared for? It was, of course, just possible that in some way he had learnt that I was in New Durham, and when illness overtook him, was making his way to me.

This could only be explained by the man himself, and he was without power of speech.

After giving the nurse strict instructions to call me if her charge's condition showed any change, I went to the bed I had rigged up in my sitting room, and in a minute was fast asleep. After I had slept for about three hours, a knocking at my door aroused me. I opened it and found the nurse standing outside. Her bonnet and cloak were on, and by the light of the lamp she carried with a tremulous hand I saw that her face was ghastly pale, but nevertheless, wearing a defiant, injured look.

"What is the matter?" I asked.

"I'm going home," she said, sullenly.

"Going home! Nonsense! Go back to the sick room. Is the man worse?"

"I wouldn't go back for a hundred pounds—I'm going home."

Thinking some sudden whim had seized her, I expostulated, commanded, and entreated. She was inflexible. Then I insisted upon knowing the meaning of such extraordinary conduct. For a while she refused to give me any explanation. At last, she said she had been frightened to death. It was the man's eyes, she added, with a shiver. He had opened them and stared at her. The moment I heard this I ran to his room, fearing the worst. I found nothing to excite alarm; Vargas was quiet, apparently sleeping. So I returned to the stupid woman, rated her soundly and bade her go back and resume her duties.

Not she! Horses would not drag her into that room again—money would not bribe her to re-enter it. The man had looked at her with those fearful eyes of his, until she felt that in another moment she must go mad or die. Why did she not move out of the range of his vision? She had done so; but it was all the same, she knew he was still looking at her—he was looking at her even now—she would never get away from that look until she was out of the house.

By this time the foolish creature was trembling like a leaf; and, moreover, had worked herself up to a pitch bordering on hysteria. Even if I could have convinced her of her folly, she would have been useless for nursing purposes, so I told her to get out of the house as soon as she liked; then, sulkily drawing on my clothes, went to spend the rest of the night by Vargas's bed.

His pulse still beat with feeble regularity. He seemed in want of nothing; so I placed a low chair near the bed and sat down. As I sat there, my head was just on a level with his pillow. I watched the pale still face for some time, then I fell into a doze. I woke, looked once more at Vargas, then again closed my eyes, and this time really slept; feeling sure that the slightest movement of his head on the pillow would arouse me, I did not struggle against drowsiness.

Presently I began to dream—a dream so incoherent that I can give no clear description of it. Something or some one was trying to overpower me, whether mentally or physically I cannot say. I was resisting to the best of my ability, the final struggle for mastery was just imminent, when, of course, I awoke to find Paul Vargas's luminous eyes, with strangely dilated pupils, gazing fully into mine. The whole strength of his mind, his very soul, seemed to be thrown into that fixed gaze.

I seemed to shrivel up and grow small beneath it. Those dark, masterful eyes held me spell-bound; fascinated me; deprived me of volition or power of motion; fettered me; forbade me even to blink an eyelid. With a strong steady stroke they pierced me through and through, and I felt they meant to subjugate my mind even as they had already subjugated my body, and as their gaze grew more and more intense, I knew that in another moment I must be their slave!

With this thought my own thoughts faded. For a while all seemed dim, misty, and inexplicable, but even through the mist I see those two points glowing with dark sustained fire. I can resist no longer, I am conquered, my will has quitted me and is another's!

Then thought came quickly enough. I am ill—dying in a strange place. There is one I love. She is miles and miles away; but not too far to reach me in time. A burning desire to write to her comes over me. I must and will write before it is too late! Yet I curse myself for the wish as in some dim way I know that some fearful thing must happen if she finds me alive.

Then all consciousness leaves me, except that I have the impression I am out of doors and can feel the night air on my brow. Suddenly I come to myself. I am standing, bareheaded, close to the post-office, with a kind of idea in my bewildered brain that I have just posted a letter. I feel battered and shaken, large beads of perspiration are on my forehead. In a dead way I walk back to my house, the door of which I find left wide open—an act of trustfulness scarcely due to New Durham. I enter, throw myself into a chair, and shudder at what has taken place.

No—not at what has taken place, but at what might have taken place. For I know that Paul Vargas, although speechless and more helpless than an infant, has by the exercise of some strange weird mental power, so influenced me that I have identified myself with him, and done as he would have done. His unspoken commands may have worked no evil, but I shudder as I feel sure that had he ordered me, whilst in that mesmeric state, to murder my best friend, I should have done so.

It was only when annoyance and anger succeeded fear, I found myself able to return to him. I felt much mortified that I, in the full vigour of manhood, had been conquered and enslaved by the act of a stronger will than my own. I went back to the sick-room, and found Vargas lying with closed eyes. I laid my hand on his shoulder, bent down to his ear and said:—

"When you recover I will have a full explanation of the jugglery you have practised upon me."

I resumed my seat, fearing his strange power no longer. Now that I knew he wielded it I was armed against it. I flattered myself that, only by attacking me unawares, could he influence me in so mysterious a manner. When next he opened his eyes I did not shun them. I might well have done so—their expression was one of anguish and horror—the expression one might imagine would lurk in the eyes of a conscience-stricken man to whom had just come the knowledge that he had committed some awful crime. Every now and then they turned to me in wild beseeching terror, but they bore no trace of that strange mesmeric power.

Paul Vargas, if he was to die, seemed doomed to die a lingering death. For some ten days longer he lay in that curious state—his symptoms, or rather absence of symptoms, driving Jones and myself to our wits' end. We tried all we could think of without beneficial results. Every day he grew a little weaker—every day his pulse was rather feebler, than on the preceding day. Such stimulant and nutriment as I could force down his throat seemed to do no good. Slowly—very slowly—his life was ebbing away, but so surely that I was fain to come to the sad conclusion that in spite of all our efforts he would slip through our fingers. By this time he had grown frightfully emaciated, and although I am convinced he suffered little or no bodily pain, the look of anguish in his staring dark eyes was positively painful to encounter.

I had obtained the services of another nurse, and was thankful to find that, to her, the dying man was not an object of dread; although, after my own experiences, I could not blame her predecessor.

Hour after hour, day after day, Paul Vargas lay, unable to move or speak; yet, I felt sure, in full possession of his mental faculties. Several times I noticed, when the door was opened, a look of dread come into his eyes. He breathed freer when he saw that the new-comer was the nurse or myself. This puzzled me, for if, as I suspected, he had willed that I should write a letter and send it to the proper place, his look should have been one of hope and expectancy, instead of its displaying unmistakable signs of fear.

Although Vargas often gave me the impression that he was trying to subject me again to that strange influence, it was only once more that he attained anything like success. One day, grown bold at finding I had as yet avoided a repetition of my thraldom, and, perhaps egged on by curiosity, I met his strange fixed gaze half-way and defied him to conquer me. In a moment or two I found I had miscalculated my powers, and—although I blush to say it—I felt that in another second I must yield to him, and as before, do all he wished. At that critical moment the nurse entered the room and spoke to me. Her voice and presence broke the spell. Thank God, it was so! Vargas was sending an impulse into my mind—urging me in some way which I knew would be irresistible—to perform, not some harmless task, but to go to my medicine chest and fetch a dose of laudanum heavy enough to send him to sleep for ever. And I say, without hesitation, that had the woman not entered the room at that very moment, I should have been forced to do the man's bidding.

Yet I had no wish to cut his few last days short! If I had given him that poison it would have been suicide, not murder!

Although he had predicted his own death, why was Paul Vargas so anxious to die, that he had endeavoured to make me kill him? Unless their tortures are unbearable, few dying persons seek to precipitate matters; and this one, I am sure, suffered little or no pain. His death was lingering and tedious, but not painful.

After this fresh attempt to coerce me, I was almost afraid to leave him alone with the nurse. I even took the precaution of being present when Dr. Jones, out of professional curiosity, paid him an occasional visit.

The tension on my nerves grew unbearable. I prayed fervently for the man's recovery, or, if recovery was out of the question, for his death. At last the time came when the latter seemed to be drawing very very near—so near that Jones, whose interest in the case was unabated, said, as he left me in the evening—

"He will die to-night or before to-morrow is over. I believe he has only kept himself alive the last few days by sheer force of will and determination not to die."

I assented gloomily, wished my colleague good-night, and went to rest.

Next morning, just after breakfast, I heard a rap at my door. I opened it and found myself face to face with a woman. She was tall, and even the long black coat she wore did not hide the grace and symmetry of her figure. A thick veil covered her face. Thinking she had come for advice I begged her to enter the house.

I led her to my sitting-room. She raised her veil and looked at me. I knew her in a moment. She was the lovely girl who had shared with Vargas that luxurious Eastern paradise—the girl whom he called Myrrha.

She looked pale and weary, but still very beautiful. Her sombre attire could not diminish her charms. My one thought, as I gazed at her, was, how any man, of his own free will, could tear himself from such a creature? Yet, for some unknown reason, Paul Vargas had done so.

It was clear that I was entirely forgotten. No start of recognition showed that my face was anything but that of a stranger. I did not wonder at this. I was much changed; bronzed and bearded; was, in fact, as rough looking a customer as many of my own patients.

For a moment she seemed unable to speak. Her eyes looked at mine as though they would anticipate what I had to tell her. Her lips trembled, but no words came from them.

At last she spoke. "There is a gentleman here—dying."

"Yes," I replied. "Mr. Vargas is here."

"Am I in time?—is he still alive?"

"He is very, very ill, but still alive."

A wretch reprieved on the scaffold could not have displayed more delight than did Myrrha when she heard my words. A look of indescribable joy flashed into her face. She clasped her hands in passionate thankfulness and tears of rapture filled her eyes. Poor girl, she had little enough to rejoice at! She was in time—in time for what? To see her lover die. That was all!

"Take me to him at once," she said, moving towards the door.

I suggested a little rest and refreshment first. She declined both, peremptorily.

"Not a moment must be wasted. I have travelled night and day since I received his letter. Quick, take me to him, or it may be too late!"

I asked her to follow me. She threw off her long cloak, and I saw that her dress beneath it was plain black. No ribbon, jewel, or ornament, broke its sable lines. With a look of ineffable joy on her face she followed me to Vargas's room.

"Let me go first and prepare him," I said.

"No," she replied, sternly. "Let me pass."

She laid her hand on the door, opened it, and preceded me into the room.

Paul Vargas's eyes were turned—as, indeed, they had for the last few days been mostly turned—towards the door; yet the look which leapt into them was not one of joy and welcome. It was a look of woe—of supreme agony. A convulsive shudder ran across his face, and I expected his next breath would be the last.

Why should the advent of his beautiful visitor so affect him? Had he treated this woman so evilly, that he dreaded lest she came to his death-bed to heap reproaches on his head? Yet, he himself had summoned her—brought her from afar—by the letter which he had willed me to write.

Injured or not, Myrrha came to console, not reproach. My doubts on this point were at once set at rest. With a cry of passionate grief she threw herself on her knees beside the bed: clasped the poor wasted hand in hers, and covered it with tears and kisses. In a strange tongue—one unknown to me—she spoke words which I knew were words of fervent love. The musical voice, the thrilling accent, the gestures she used, were interpreters sufficient to make me understand that she was rejoicing that death had spared her lover long enough for her to see him once more.

A soft look, a look that echoed her own, came over the sufferer's face—a look of infinite tenderness and deathless love. But it was transient. His eyes grew more stern. I fancied they tried to drive her away; then, as she heeded not his commands, they besought and appealed to her. In vain—the strange girl laughed joyfully as a bride who welcomes her bridegroom. She kissed her lover again and again. Then, with a weary sigh, Paul Vargas closed his eyes—never, I thought, to reopen them. I went to his side.

He was not dead; but he bore infallible signs of approaching dissolution. Practically, it was of little moment whether he died now or in an hour's time. Nothing could save him. Still, the wish one always feels to prolong the faintest flicker of life prompted me to speak to Myrrha.

"The excitement will kill him," I whispered.

She sprang to her feet as if stung. She threw me a glance so full of horror that I started. Then, bending over Vargas, she satisfied herself that he still breathed.

"Go," she whispered, fiercely. "Leave me alone with my love. Take that woman with you."

I hesitated. I wanted to see the end. But I could not dispute the sacred claims of love and grief, or help sympathising with the girl in her desire to be alone with the dying man. My duties were ended. I had done all I could; but death in his present mysterious garb had conquered me. The man must die. How could he die better than in the arms of the woman he loved?

I motioned to the nurse to leave the room. I followed her through the door; then turned to take my last look at Paul Vargas.

He was lying apparently unconscious. Myrrha had thrown herself on the bed by his side. His poor pale face was drawn close to her full red lips. Her bosom beat against his. Her arms were wreathed around him, holding him to her. The contrast between life and death—between the rich, strong glowing life of the young girl, and that of the man now ebbed away to its last few sands, was startling. I closed the door reverently. My eyes filled with tears and I sighed for the sorrow which was about to fall on the devoted, passionate creature. How would she bear it! Then I went about my duties, knowing that when I returned home, I should have a patient the less.

I rode some miles into the country, to see a miner who had met with an accident which would most likely prove fatal. Just as I reached his cabin my horse fell suddenly lame. I led him the rest of the way and, having done all I could for the injured man, started to return home. There was nothing for it but to leave my horse to be fetched the next day, and walk back to New Durham.

I strode on as briskly as the nature of the track would allow. As I trudged along I thought of Myrrha and Paul Vargas, and wondered if by any chance I should find him alive on my return. I was so pre-occupied with these thoughts that, not until I was close to him, did I notice a man lying on the side of the track.

At first I thought it was one of the common sights of the neighbourhood; a man dead-drunk, but as I stood over him I found, for a wonder, it was not so. The man's back was towards me; his face was buried in the herbage; but I could hear him sobbing as if his heart was about to burst. As he lay there, he threw his arms out with wild gestures of despair—he dug his fingers into the ground and tore at it as one racked by unbearable torture. He was evidently a prey to some fearful bodily or mental distress. Whichever it might be, I could not pass without proffering my assistance.

His agitation was so great that he had no idea of my proximity. I spoke, but my words fell unheeded. Sob after sob burst forth from him.

I stooped and placed my hand on his arm. "My poor fellow," I said, "what is the matter?"

At my touch he sprang to his feet. God of Heaven! Shall I ever forget that moment! Before me stood Paul Vargas, well and strong, as when we parted some years ago in Constantinople!

What saved me from fainting I cannot tell. The man stood there before me—the very man I had left an hour or two ago at his last gasp! He stood there and cast a shadow. He did not fade away or disappear as a vision or hallucination should do. There was life and strength in every limb. His face was pale, but it was with the pallor of grief; for, even now the tears were running from his eyes, and he was wringing his hands in agony.

Speak! I could not have fashioned a word. My tongue clave to my palate. My lips were parched and dry. All I could do was to stare at him, with chattering teeth, bristling hair and ice-cold blood.

He came to my side. He grasped my arm. He was still flesh and blood. Even in that supreme moment his strong convulsive clutch told me that. He spoke. His voice was as the voice of a living man—yet as the voice of one from whom all joy of life has departed.

"Go home," he said. "Go home and learn how the strongest may tremble at death—at what a cost he will buy life—how the selfish desire to live can conquer love. You asked me once if I could not prolong life.

You are answered. You brought her to me—you yielded then, but not the second time when I would have undone the deed. Go home, before I kill you."

Something in his whole bearing struck me with deadly terror—a natural human terror. I turned and fled for my life, until my limbs refused to bear me farther. Then I sank on the ground and, I believe, lost consciousness.

When I recovered I made the best of my way home, telling myself as I walked along that overwork and want of sleep were acting on me. I had dreamed an absurd horrible dream. Nevertheless I trembled in every limb as I opened the door of the room in which I had left Paul Vargas, dying in the arms of the woman who loved him.

Death had been there during my absence. I knew the meaning of that long shapeless form stretched out on the bed, covered by the white sheet. Yet I trembled more and more. The words I had heard in my supposed dream came to me clear and distinct. It was some time before I could summon courage enough to move the covering from the dead face. I did so at last and I believe shrieked aloud.

Lying there in her black funeral dress, her fair hands crossed on her breast, her waxen face still bearing a smile, lay the girl whom I knew only by the name of Myrrha—dead!

HUGH CONWAY.

THE ATMA BODH, OF SRIMAT SANKARACHARYA.

(Translated from the Sanscrit by B. P. Narasimmiah, F. T. S.)

THE plan adopted in the following translation is, that the marginal numbers shall denote the respective numbers of the slokams in the original, and that the rendering shall be as literal and verbatim as possible.

1. The work called ATHMA BODHA, which is desired by religious observers, and by sinless and dispassionate seekers after *Moksham*, will now be written.

2. *Question* :—Of so many ways to Moksham, why should knowledge, or wisdom, or *Gnyanam* alone be the chief ?

Answer :—That relationship which exists between the fuel, &c., and the fire itself, in the culinary process, exists also between *Tapas, &c.*, which are the several means of attaining *Moksham, i. e., Nirvana* and *Gnyanam* itself. As fire is the most important of all the materials necessary for cooking, so *Gnyanam* is the most important of all the means for attaining Moksham.

3. *Ques* :—*Karma, i. e.*, ritual, has got wonderful power. While a small portion of such *Karma* can wash off all *Agnyanam* or darkness, how is *Gnyanam* necessary ?

Ans :—Since *Agnyanam* and *Karma* are not hostile to each other, the latter cannot destroy the former, *e. g.*, as dirt cannot wash off dirt, so no amount of such *Karma* or ritualistic observances can dispel that (spiritual) darkness—*Agnyanam*. But *Gnyanam* or Light (spiritual) alone, which is self-shining, can remove *Agnyanam* as the Sun drives off his opponent Darkness.

4. *Ques* :—How is it possible to attribute *Kevalatwam, i. e.*, Oneness, to *Atma* which appears as different in different individuals ?

Ans :—The sun is far away from the clouds, and is larger than the largest of them all. Still each patch of a cloud, screening the sun from us, gives him a distorted and a special aspect. This distortion and difference in appearance is due, not to the sun who is all-shining and has a uniform existence, but to the nature of such clouds. And no sooner the clouds vanish than the orb of light is seen to be one and the same. This analogy holds good in the case of *Atma* peeping out through so many loop-holes of bodies. When the cloud-like *Agnyanam* or spiritual darkness disappears, that one *Atma* shines everywhere.

5. *Ques* :—How can *Atma* have the quality of oneness, *i. e.*, non-duality, inasmuch as he has the knowledge of actions, which knowledge establishes *Dwaitam* or Duality ?

Ans :—The knowledge of things in their true light (*Vastu-tatwa-gnyanam*), liberating *Jiva* from the fetters of ignorance, renders it pure, and dies away with that fetter-like ignorance, just as the particles of the water-purifying seed sink down with the sediment which they separate from the impure water in the process of purifying the same.

6. *Ques* :—How can one consistently deny the reality of this worldly life, this material existence, this *samsáram*, while we are enjoying it ?

Ans :—Just as a dream, which seems to us to be a reality while we are dreaming, is not so after waking, so the world of pride—*Ahankára-prapancham*—which is *samsáram*, to one who is blinded by love and hatred, appears to be all real or substantial so long as that one is involved in it, or enamoured of it ; but no longer so after the acquisition of true knowledge or *Gnyanam*.

7. So long as the All-supporting *Adwayam*—non-dual—Brahma is not recognized, so long this world is believed in as a reality as mistakeably as one who discovers the real silver in the brightness of a pearl-shell.

8. As the water bubbles rise, exist, and burst in an ocean, so the worlds appear, exist, and disappear in *Upadané Paramésware* or *Material-cause-like Paramés-wara* or God.

9. Although the ornaments are of different shapes, yet they do not differ from gold in their quality ; similarly the creatures, though of diverse forms, are not different from the Creator—the all-pervading, omnipresent, *Sachchidánanda-swarûpa Atma*.

10. The Ruler of mind and all other senses, the all-pervading *Paramátma*, under the cloaks of *Sthula, Sûkshma*, and *Kárana Sariras*, seems divided. This divided appearance ceases with the destruction of such cloaks. This is like the bits of the Akasas of different vessels, or finite spaces, becoming commingled with the universal Akasa, or Infinite Space, when such vessels are destroyed.

11. As to the water itself, which is naturally white and sweet, the qualities of bitterness, yellowness, &c., resulting from its contact with different soils, are attributed ; so, to *Atma* who is *Sachchidánanda* and who is casteless, nameless, and professionless, are assigned some caste, name, and profession, only through the *Upádhis*—or causes or under the colour—of *Sthula, Sûkshma*, and *Kárana Sariras*.

(To be continued.)

PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM.

VII.—INTUITION.

Faith and Discrimination.

"Without Faith there is no excellence in this world."—

SIR BULWER LYTTON.

Every human being has the germ of certain occult powers in himself. In the majority of mankind they are latent and undeveloped. To develope them and bring them into activity man has to pass successively through three stages : *Study, Understanding* and *Work*, or as *Eliphas Levi* has it : *Theory, Realisation* and *Adaptation*. Study may lead to comprehension and understanding ; if it does not, it will have not the desired result and true realisation will be impossible. Knowledge without work adapted to the object in view will be a dead letter; but work, guided by knowledge and strengthened by frequent Experience and Practice, developes will and establishes permanent Power.

The greatest enemies of Power are *Doubt* and *Fear* ; its great assistant is *Faith*. Our daily occupations, such

as walking and moving our limbs, are only successfully performed, because we have full and unwavering faith in our ability to perform them. There are occasionally cases met with, in which the Will is paralysed through doubt, and the patient is unable to walk, simply because he has not sufficient confidence in his power to do so, while, on the other hand, an indomitable will, strengthened by full faith in success, will accomplish marvellous deeds. The orator or the physician, who has no confidence in his own ability, will make many blunders, and if his clients or patients share his doubts, his usefulness will be seriously impaired, where even the ignorant fanatic or quack may succeed, because his faith communicates itself to the others and the conditions become more favourable to success.

Faith, therefore, even without perfect knowledge, may be more useful than knowledge without faith and consequently without action. Strong faith, even if resting upon an erroneous conception, may act powerfully in producing results. The "spiritual medium," who is fully convinced that his "spirits" can produce manifestations, does not doubt their ability to do so "if conditions are good" and the "spirits" are willing; but if he attempts to produce these manifestations through his own will-power, the efficacy of which he doubts, he will generally fail unless he has recourse to fraud. The only true efficacy of prayer and ceremonies consists in the establishment or strengthening of faith. Faith produces an exalted state of the imagination which banishes pain, cures disease, leads to heroism, and transforms hell into heaven.

Sir Bulwer Lytton says: "The victims of the ghostly ones are those that would aspire and can only fear." Fear and Doubt are the hell-born daughters of Ignorance that drag man down to perdition, while Faith is the white-robed angel that lends him her wings and endows him with power. "Samsayatma Vinasyati" (The Doubter perishes) said Krishna to Arjuna, his favourite disciple. There are two other enemies of success; their names are *Forgetfulness* and *Neglect*. The soul, that not fully realises the object it desires to accomplish, will often grow weary unless rendered strong by a continuous effort. Faith like Will and Imagination needs constant practice. The more an idea is cultivated, the more will it be realised, and to assist in its cultivation and realisation is the object of the various signs, symbols and words that are used in religious ceremonies and other performances of Magic.

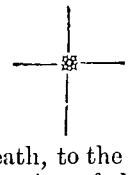
A sign like a letter or a word is useless, unless it conveys a meaning and unless that meaning is realised by him who uses the sign. The more the difficulty encountered in comprehending the meaning of the symbols and allegories, letters and signs, and the more the study required to understand them correctly, the more will the efforts used for that purpose strengthen the will and assist to realise the idea. The poetry of *Shakespeare* or *Schiller*, the eloquence of *Demosthenes* or the logic of *Plato* will have no effect on him who listens to them without understanding their language, and the most potent magical signs are useless drawings to him who cannot realise what they mean; while to him who is versed in occult science, a simple geometrical figure, even a line or a point, conveys a vast meaning.

Let us for instance examine the *Pentagramm* or the five-pointed star. Superstitious and credulous people believed once that at the sight of this sign wicked demons would fly away in terror, that it would protect houses against the sorcerer and the witch. The sign is found almost everywhere, on dry goods boxes as trade-marks, on whiskey shops and houses of vice as ornaments, and the State of Texas has adopted it for its seal. Ununderstood it is nothing but an ordinary geometrical figure, and still through its use—if used with wisdom—man becomes a god.



It represents (amongst other things) the Microcosmos of Man and his power over the forces of Nature. The four lower triangles represent the four elementary forces of Nature with their correlations and interrelations, the dangers which threaten him from the physical and astral planes, and the temptations to which he is exposed through the senses. But all these triangles are interrelated with the triangle at the top, the seat of Wisdom and Intelligence, upon which they all act and which acts upon them all and can govern them by its will. By the right use of that sign, that is, by governing the lower instincts through wisdom, man gains mastery over the forces of nature. We must take care, that the figure is well drawn and leaves no open place; that means we must constantly have *all* our passions under control, because if one single pet-desire is permitted to enter the temple unguided, the harmony of the whole will be disturbed, but by drawing up all the elements of the lower triangles into the higher ones, and making them subservient to it, equilibrium will be established, power and immortality will be the result. The circle of triangles will then form into a square, the symbol of perfection, and man's destiny will be fulfilled.

To him who has knowledge, a single sign may express more than can be expressed in imperfect language. To the "Christian" the sign of the *Cross* represents an instru-



ment of torture and death, to the Occultist it represents the two dominant energies of Nature, Attraction and Repulsion, Matter and Spirit, the male and the female principles; and the point of intersection of the two lines, the Centre of Wisdom, the *Rose of the Cross*, the Central Sun of the Universe. He who has that sign, that means he who has wisdom [the central point] and knows how to guide the opposing forces of nature, will be victorious. *In Hoc Signo Vinces*, does not mean that in order to be successful in life we must hang on our clothes the sign of a cross, but that we must understand the meaning of the sign, and know how to employ it.

One of the most important signs, whose realisation gives power, is that of the double interlaced triangle, surrounded by a snake who bites his tail.



He who has thoroughly comprehended that sign knows the laws of evolution and involution; the laws of the descent of spirit into matter and the reascension of matter to spirit. He knows the never-ending cycles of eternity with its days and its nights. Six points are seen in the star, but the seventh in the centre cannot be seen. From this invisible centre, the great spiritual sun radiates its forces, forming a circle whose periphery is without limits and beyond comprehension, evolving systems of worlds and reabsorbing them into its bosom.

A sign represents an idea, and helps us to realise that idea; but no sign can be efficacious, unless it is properly applied. An old proverb says: "The road to hell is paved with good intentions." An intention is useless as long as it is not put into action. To *will* effectively

is to act. Active will, guided by wisdom, is represented in cabalistic language as the *Word*. "In the beginning was the word," means that *Wisdom* manifesting itself through *Power* came into *Activity* and called the universe into existence. A word or a language is an expression of thought, and to be perfect it must give perfect expression to the thought it is intended to express. In our present state of civilisation words are used for the purpose of concealing our thoughts, or to convey a false impression, and as the words are false, so are the acts which follow; words without wisdom and acts without justice. To give perfect expression to an idea is *Magic*; to act upon the imagination so as to create a false impression, is witchcraft, deception and lie, provided it is done for the purpose of gaining personal advantages through deception.* Such witchcraft is practised every day and in almost every station of life, from the orator in the pulpit who wheedles his audience into a belief that he possesses the keys of heaven and hell, down to the merchant who cheats with his goods. Such practices are publicly denounced and silently followed, and as the intellectual development of the race advances and its morality lags behind, these practices will be followed by others, that will finally end in Black Magic and bring destruction upon the nation.† Such has been the fate of former civilisations, and we can trace the action of that law at the present day.

As the power of good increases, so increases the power of evil, for neither good nor evil have any absolute existence by themselves. They are only relative terms and either exists only in relation to the other. It is therefore often extremely difficult to distinguish good from evil, and the first power which it is necessary for the student of occultism to acquire, is the power of proper *Discrimination*. If the primitive equilibrium had never been disturbed, there would be no life, if the poles of the magnet neutralise each other, there is no magnetism; if love and hate are equal, indifference is the result.

In the planes of relativity excess in any direction is bad; in the *absolute* there can be no excess, because it is infinite in itself. There can be no excess in *absolute* Justice, Wisdom or Truth, but on the lower planes all things must be weighed in the scales by the power of discrimination.

If we are able to discriminate properly and to appreciate everything according to its true value, we are then in possession of true occult power. If we wish to produce a mechanical or chemical effect, we must know how to discriminate between the forces of Nature. If you wish to control a man, you must study him and identify yourself with his feelings and yet remain mentally and spiritually above him. If you want to control a spirit, you must enter into the sphere of his prevailing thought, then rise morally above him, and you will attract him and drag him wherever you like.

Only an intelligent and well balanced mind can discriminate properly and be able to distinguish between the real and its ever-changing forms, and only such a mind is fit to dive into the hidden mysteries of Nature and Mind, to have his inner sight opened, and greater powers conferred upon him by the process of *Initiation*. He who has reached that stage need not search for an *Adept* to instruct him; the Adept will be attracted to him, and become his instructor, in the same manner as a man may be attracted by the beauty of an animal or of a flower.

He, who ascends to the top of a high mountain, need not inquire for somebody to bring him pure air. Pure air surrounds him there on all sides. The realm of wisdom is not limited by space, and he whose mind is receptive will not suffer from want of divine influx, to feed his inspiration. Inspiration presupposes Aspiration and *the best way to aspire is to act*.

The power to discriminate properly, or, in other words, to perceive the truth clearly and without doubt, is called *Intuition*. It is the highest degree of Intellection and is the result of practice and growth either in a previous birth or in the present existence. It is itself the highest *Reason*, and can therefore not be opposed to the results at which we arrive by reasoning, provided we reason on the highest plane of unselfish thought. On the lower planes our personal interests may clash with the dictates of our intuition, and by a continued disregard for the voice of Intuition and *Conscience* the perception of the spirit becomes clouded and the higher Intuitions are lost.

The school in which the occultist graduates has many classes, each class representing a life. The days of vacation may arrive before the lesson is learned, and what has been learned may be forgotten during the time of vacation; but still the impression remains and a thing once learned is easily learned again. This accounts for the different talents with which men are endowed, and for their propensities for good or for evil. No effort is lost, every cause creates a corresponding effect, no favors are granted, no vicarious atonement takes place. Blind and deaf is the law of justice, dealing out to every one according to his merits or demerits; but he who has no selfish desire for reward and no cowardly fear of punishment, but who dares to act rightly because he cannot act wrong, identifies himself with the law and in the equilibrium of the law will he find his *Power*.

A. B.

A WONDERFUL CURE OF SERPENT-BITE.

(From the Maharatta, Poona.)

"*Horatio*—Oh! day and night, but this is wondrous strange!

Hamlet—And therefore as a stranger give it welcome. There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

I am a Joint Subordinate Judge here at Rahimutpur which is a Taluka station about 15 miles from Sattara. On Tuesday last, 16th September, 1884, I witnessed a spectacle which has filled me with astonishment and which mightily strengthened my belief in the mysterious ways of Nature. My residence here is just opposite to the Court house. There is a fine Dharamsala to the left of my house, where a Mahar woman called Sarja was brought in the evening and was announced as having been bit by a serpent. She was surrounded by her Mahar relations who were in a fright. The Mahar woman who was pregnant and who was more than 30 years old was bitten by a large serpent in her own hovel which is in the Maharwada or the place where the Mahars live. She was doing some domestic work in the house and while yet there was left some daylight outside the house, inside it was dark and she began to light the lamp.

In the corner was lying at ease a large serpent that coiled itself round her right leg, the toe of which was bitten by the animal. Well, when she was brought to the Dharamsala, some of the villagers assembled there—and I too, actuated by an intense feeling of curiosity, went to see the spectacle. Two Mantrees, or persons who are well versed in the art of curing the serpent-bite by charging water with the potency of some Magic words which they chant, were present on the spot. I personally knew both of them before this time. One is a clerk in the Sub-Judge's Court and is a pious Brahmin by caste. His name is Vishnu R. Dandekar. The other is

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* A Parliamentary decree was passed and registered under King Louis XV: "Whoever by means of red or white paint, perfumes, essences, artificial teeth, false hair, cotton wool, iron corsets, hoops, shoes with high heels, or false hips, shall seek to entice into the bonds of marriage any male subject of his Majesty, shall be prosecuted for witchcraft and declared incapable of matrimony."

† It may be said that under the above definition all sleight of hand performers might be considered wizards. This is, however, not the case; for although such performances deceive the senses and are produced for the purpose of gain, still they take place with the consent of the audience, who know that they are to be deceived, and the essential element of fraud is wanting. If the audience at public seances insults the "mediums," it is because they believe themselves victims of fraud. Sleight of hand performers are not usually subject to such attacks.

also a Brahmin and a resident of this village. He is reputed to be a most powerful Mantree or magician, who calls the serpent's self and compels it to speak through the instrumentality of the person bitten. From all the surrounding villages, persons bitten by serpents are brought to him, and if the patient exhibits the least marks of life, it is said, he never fails in his cure. This man's name is Balkoba Gizre. There was present also a kunbee, a third Mantree, a tall bold Patell, who is known in the village as Ganu Naikavde. The patient, Sarja, was firmly tied by cords to one of the pillars of the Dharamsala by her relatives. She had no consciousness whatever. Her eyes were open and she wildly looked into the air. Gradually she opened her mouth and began to move about or flourish her tongue, presenting a very horrid appearance. Then she began to throw out foam. These were the symptoms—so far as I could see from a short distance. Of course I am not a doctor by profession. Nor had I ever before seen a person bitten by a venomous serpent. But the people, who were present there and who had seen several cases of Serpent-bite, said that but for the Mantrees, she would have died within an hour or two. I will now describe in detail the process of the Mantrees. Although there were three Mantrees present, they elected one of them to disenchant the patient. That was the clerk in my court—Mr. V. R. Dandekar. A few branches of Kadu (bitter) Limb tree were ordered for and a large pot filled with stream water was also procured. On the branches of the tree, the large Tambia (brass pot) with water in it was placed. The clerk began to mesmerise or enchant the water and soon after commenced to throw it with force by the palm of his hand against the bare face of the woman, who was tied down, who was completely unconscious and whose tongue and eyes were rolling about and whose mouth was foaming. Within about 15 minutes she began to move about her head to and fro and shortly after began to grumble. The second Mantree, who was simply squatting by the side of Mr. Dandekar, said in a high tone, "Speak you out. Who are you? Aha! perhaps you are the Málee." With a horrid smile, staring eyes, the woman nodded but said nothing. Soon she said, upon Balkoba's asking her if the Málee wanted bread and Methee vegetable; "I am not Málee, I am serpent." The Mantrees said, "Nag or Sap?" (Cobra or other serpent). She said, "Sap" (serpent). "Why did you bite her?"—said the Mantrees. "I bit her because I wanted to take her away as a prey that I liked." After a good deal of trouble and manipulation and threats, &c., the woman said—"I am a Mahar, my name is Sabha Mahar, I am a father-in-law of this woman. I did good to my sons. But they never gave me any thing. My elder son married twice and in all there were four marriages in the house, but no 'Nivada' or gift of food was made to me. I wished to come to the loins of this woman. I wished that my name should be given to my grand-son. But they did not do so." The serpent said he would not go as he liked the pregnant woman to be his prey or victim. The words were: "Potee-seela konee Sodatai?" "Will any wise person leave or let go such a fine prey as a pregnant woman?" Although the Mantrees, of whom Mr. Dandekar who was actually operating upon and Mr. Balkoba who was advising him, repeatedly told her or rather the serpent who was speaking in her, to leave her, the serpent was obstinate and repeatedly said that he was extremely unwilling to let go such a prey and he had made his mind to take her away, that is, "to kill her." "What is the good to you if you take her away?"—said the Mantrees. The serpent said: "I will get a name: they all will say the serpent took away a pregnant woman: so I will get fame." The Mantrees said: "You shall not get the prey, you shall not take it away. Ask for some other gift, such as food to eat and you will get it". The serpent said it did not want any. "Where are you?"—said the Mantrees. "I am sitting under the Kangee (a large Bambu or thatch basket to store corn in)", said the serpent. In fact, this scene was going on for about two hours. I had my watch with me. When I went to the Dharamsala, which is only next door to my house, it was about half past 7 P. M. And when the cure was actually completed, it was 10 minutes past 10. But let me proceed. Mr. Dandekar at last could not exert sufficient power over the serpent so as to compel it to leave her. But, by the bye, I forgot to state one important circumstance, and that was the serpent actually told which toe and which leg it was that was bitten and after some expostulation the serpent was persuaded to lick back the poison. Again and again the serpent promised to leave her and go away and actually commenced to lie down and move on like a creeping thing in a pretence of leaving. The surrounding people thought now the serpent would leave her; but again it came and the woman waved about her palm on the ground in the fashion of a moving serpent. At last the third kunbee Mantree came forward, brought another large vessel filled with stream water and began to mesmerise or influence it by breathing on it. In the meantime, the Mantree ordered the woman to be taken aside and deprived of her greenish Lugda (cloth or lower garment) and put on a white cloth—which they did. The woman was again brought to the pillar and tied down, three or four of her relatives holding her tightly. The Mantree commenced with a considerable force to throw the enchanted water against her face which was muffled in a portion of the white cloth. The serpent felt stifled or suffocated, as the woman breathed heavily, and at last left the woman. Seeing that she fell down, the Patell Mantree asked her relatives to call her by her name. Thereupon one of the nearest relatives of the woman, who was by her side and who was holding her, called her out by her name "Sarja get up;" the woman answered the call and slowly got up and regaining consciousness said to the man, "Why are you here?" To the surprize of all present she was completely cured and free to stand. Some Limb leaves were given her by the Patell Mantree to eat, and when she was asked "How do you taste?"—she said "Bitter!" "There it is," said the Mantree; "you can take her away, but before you take her away, let her drink some water from the Tambia." She drank the water and she was soon taken away to her house, walking on her own legs. Dear Editor, all this I saw with my own eyes. So far as my wits could imagine, I could not possibly detect any humbug or imposture. I have read and heard and seen a great deal about the Theosophists as I was in Bombay then when Colonel Olcott and Madame Blavatsky first landed in India and for many years afterwards.

I had myself very little faith in mesmerism, occultism and *Mantrism*. But I must frankly confess—during the last week here at Rahimutpoor I saw three instances of what I call "*Mantrism*" and in the three instances there was scarcely any ground for suspicion. The one principal instance has already been described above with details. Of the two other instances one was a similar cure effected by means of water enchanted by Balkoba Gizre. Mr. P. V. Gupte is the permanent Subordinate Judge of this place. He has kept a tonga. About 8 days ago, one of his ponies was bitten by a cobra while the pony was in the stable. It was in the afternoon Mr. Gupte was in the court doing his work. When he got the information that his pony was bitten by a serpent he went home and requested his friends to go to Balkoba Gizre and fetch him. Mr. Balkoba simply prepared the water and sent it to be given to the pony. The symptoms were—the snout of the pony was enormously swollen, it would not eat any thing and was thoroughly inactive. By administering the water to the pony as directed by Mr. Balkoba, the Mantree, within about two days the pony became better and is now doing well. On Saturday last, the 14th September 1884, my cook was bit by a scorpion. The cook is a young man of tall stature and very strong. So for a while he patiently suffered the pain. When I heard it (it was 7 or 8 o'clock in the night) I went down to see how the cook was doing. I sent for Mr. Dandekar, who came after a short time, and asked for some Ash (Rakh). He chanted the mantra—or muttered some words and threw the ash on the part affected, and, to my great surprize, within about twenty minutes, the part affected by the poison became less and less so and at last the pain was confined to the toe of his right leg, which was in fact the part bitten by the scorpion. The pain was removed. That night my cook slept soundly. I have simply stated the facts to you as I saw them and leave your readers to believe or disbelieve them. These Mantrees are the doctors of the villagers. In these villages, there are no dispensaries—no doctors. Men live and die entirely at the mercy of the Mantrees and the so-called quacks. But when in the civilized towns serpent-bitten patients have no hopes whatever and doctors quietly bend down their heads and sit idle, the Mantrees, if the patient only has some life left in him, boldly commence their attacks on the poison. It is a pity there is not as much sympathy for the cause of *Mantrism*, on the part of those

who can promote the cause of science, because instances such as those I have seen are not brought to their notice. These Mantrees are generally men of no education. And consequently it is so difficult to induce them to show their wonderful skill to the world. They do their performances, no doubt, in the midst of a crowd of villagers, but if they are asked, for instance, to go to Bombay and submit themselves to be tested before a Committee of learned doctors, it will require a deal of trouble to persuade them to do so. However that may be, it is quite certain that the learned and the Government do not do their best to unravel these secrets. The Mantrees are not mere humbug and imposture; I already believe it and I hope to be more and more convinced of the fact in course of time.

GOVIND WASUDEV KANITKAR,
Joint Subordinate Judge,
Rahimutpur.

21*st Sept.* 1884.

We testify to the facts described in the above letter by Mr. G. W. Kanitkar, as we both were present on the occasion in question when the Mahar woman "Sarja" was bitten by a serpent and was cured by the Mantrees of our village.

GOPAL BABAJI PARANJPE,
English Pleader in the Sub-Judge Court.
TUKARAM SUYAJI LELEY,
21*st Sept.* 1884. *Super. Vernacular School.*

Note.—Was the woman bitten by a *poisonous* snake, or was she in a fit of hysterics?

THE BORDER LAND BETWEEN MATTER AND SPIRIT.

(By a Hindoo.)

MATTER is a term, the definition of which is so well known that it need not be defined here anew. All that is *not* matter, nor a *condition* of matter, nor a *force* which cannot be conceived separately from matter, but at the same time the *existence of which is undisputed*, we call *spirit*. *Time* and *space*, we exclude from the above definition, because they are mere *voids* which we limitedly appropriate for certain purposes. The above definition of *spirit* is, we are aware, very imperfect and unscientific. By the very nature of the subject it *must* be so. Until, however, a more correct and scientific one could be framed, that definition will answer all purposes we have before us.

That there is *existence* and yet not *matter* we all know and admit. Some of these existences are manifest to our external senses. Others are known from their effects. There is no *material* difference between a living man and one recently dead. But yet what a great difference! What is the factor, which by being present in the one and absent in the other makes the difference? You think, calculate, judge and feel in your waking moments. There is a disorderly caricature of these in your dreams. What a vast difference between the two? What is the factor that makes the difference? It does not come under the definition of *matter*. Yet it is not independent of matter. If independent, a man shot or strangled should not die. A man who in dream ineffectually belabours his adversary should not pant and perspire.

The moon is known to influence tides in the sea. Why should this be? Every day every point on earth faces the moon—its dark or bright surface. Why should the bright surface act on tides, and that in proportion to its brightness? It is *not* the *light*, for solar light is much stronger, and the moon's light is only a reflection of the solar light which does not itself affect tides. What is it then? It is notorious that certain bodily ailments—asthma particularly—exhibit paroxysms when the moon is full or new. It is a fact that the blossoms of the mango tree drop off largely during the "last quarter," when the moon rises between midnight and daybreak. What connection is there between the moon and bodily ailments, or between the moon and mango flowers? No material link is conceivable. Yet matter is affected by *something*. Rats desert a house about to fall, and certain species of leech show great commotion when a storm is impending. In neither case man sees immediate sign of the approaching event. How is this to be accounted for?

Light and sound stand on the verge of the material world. What is light? It is not matter in itself, but it becomes perceptible when it touches matter. Also it must emanate from matter. The theory of light is that it is the effect of waves produced by luminous or light-producing matter on ether which is said to fill all space. What is this *ether* again? The chemist calls certain gaseous or liquid substances by the name of *ether*. *That* is, however, *matter* which can be tested. The ether of the Light-theorists is quite another thing. It cannot be matter for various reasons. *Impenetrability* is one of fundamental laws of matter. If ether and atmospheric air are both matter they cannot co-exist—each manifesting its qualities distinctively. But light and air do co-exist, independently of one another so far as their main characteristics go. Air causes refraction—glass too causes refraction. The very fact of air and glass and other *matter* allowing light to *pass through*, only bending the rays more or less, would show that one or the other is not matter. A ray of light does not pass through a pane of glass on the same principle that a jet of water passes through a cloth or filter. In the latter case it is a subtler matter passing through a less compact one. So is the passing of air and gases through liquids. But a ray of light which easily passes through a disc of thick plate glass is intercepted by a disc of thin metal or wood or pasteboard. Yet, the fact of refraction would show that there is *something* material in light or light-conveying ether. What is it then?

Again, light analyses itself into *colors*. That is, when light falls on a body, a portion of its component parts is absorbed by that body, and the rest is reflected. The reflected portion is its *color*. What is this absorption—Chemical? Mechanical? Neither. The body is the same in quality and quantity both in a dark room and in light. It neither undergoes a chemical change nor changes in weight and dimensions by being brought from a dark room to light. But there are instances in which light *does* chemically affect matter. Photography for instance. Thus, light displays *some* properties of matter and trangresses other laws of matter.

Speaking of reflection and color, is it not queer that two substances of the same chemical constitution should absorb entirely different parts of light? Think of diamond and charcoal—both carbon. The leaves of a plant—say, geranium—are of the same chemical composition as its blossoms. Yet, the leaves reflect green rays, while the flowers reflect pink, scarlet, yellow, &c.

Light is a positive existence. Is it matter? If we accept it as matter we must greatly remodel the present theory of matter. But can we say that light is *not* matter? That too is very hard.

Let us turn to *sound*. Sound is produced by air in motion. But it is not *all* motion of air that produces sound. A strong gust of wind, *in itself*, has hardly any marked sound. It whistles, it rustles, it howls and it moans according to the nature of the trees it passes, but those sounds are *not* the effect of the *main* motion of the air. Sound is produced by the *vibratory* or *tremulous* motion of the air. When a hurricane produces hardly any definite sound, the cracking of one of your knuckles gives a sharp and well defined sound. A close room keeps out a hurricane, but it only partially intercepts *sound*.

These vibratory and sound-producing air waves are of *infinite* variety. The *directions* in which they vary are two—quantity, and quality or *pitch*. From the tick of a lady's watch to the mighty thunder you find the range of *quantity*. From the first bass key in an organ or harmonium to the last treble key, you find the range of *pitch*. Quantity or loudness of sound is determined by the vigor and volume of vibration. *Pitch* depends upon the shortness or length of vibration. The greater the tension of a wire or other sound-producing matter the shorter is the vibratory wave. So also, tension being the same, the shorter the length, the higher is the pitch.

The reader is presumed to know something of the *Gamut* whether in Hindu or European music. What can be more remarkable than that the fundamental note, after gradual intermediate variations (six according to the musical scales of all nations) should re-exhibit itself as its *octaves*? That the identity between the fundamental note and its octaves is not a conventional or fanciful one is abundantly evident enough from their extreme harmony. Stronger proof exists, not only to show the identity but symphonic activity. Most readers know the Hindu musical instrument *Tambûr*. It is a mere accompaniment to other instruments or vocal music. It has one brass and three steel wires raised on bridges at either end. The movable bridge on the larger or "pot" end is flat—about an inch in breadth and well polished. The wires, when struck, slightly rub against this surface. To increase the continuity of the vibration small cotton or silk

threads are introduced between each wire and the bridge at such points as would raise the wire so as to just touch the edge of the bridge while vibrating but not while at rest. The first or brass wire is tuned C. The second steel wire is tuned G. The third and fourth steel wires are alike tuned C C *octave*.

Now, ordinarily when one wire is struck, it is only that wire that vibrates. But in the above instrument, provided it is a well made one, when *one* of the C C *octaves* is struck and immediately stopped with your finger, *the other* continues to vibrate feebly and emit a feeble note. This does occur only if the two wires are tuned to *exactly* the same pitch. Otherwise the fellow wire is perfectly mute. Again, the bass C, when struck and stopped, vibrates the octave C C if they are tuned to its *exact* octave, but not otherwise. The reverse also may be produced. Is it not extraordinary that a sound wave should move, when near enough, inert matter prepared to emit one exactly like itself or exactly its octave higher or lower, and be inoperative otherwise?

The reflection of a sound wave is called *Echo*. This occurs under certain conditions of substance and surface resisting the original sounds. Under certain conditions *all* sounds are reflected or echoed, but under others only sounds of *certain pitch* are reflected. Is not this extraordinary?

When we pass on from light and sound to *Electricity*, its mysterious intermediateness between matter and spirit is even more striking. Electricity, whether frictional, thermal, voltaic or magnetic, is, in principle, the same. The wonders which have been achieved through its agency need hardly be recounted. It not only conveys, instantaneously over thousands of miles, to one end motion of identical kind induced at the other, as in the case of the telegraph, but reproduces, at a more limited distance, the finest sound waves as in the case of the telephone. Why certain substances should produce but not convey electricity, why others should transmit but not produce it, is, in itself, a wonder.

Why should a magnet attract iron, and that so powerfully as to overcome even terrestrial gravitation? Magnet is *chemically* not very different from iron itself. What is it then that makes one piece of iron so immensely powerful over another? When a magnetic needle is freely suspended, why should one end invariably point to the north and the other to the south? It may be said that the earth itself is magnetic and smaller magnets correspond to its magnetic polarity. That will only shift the question one step further. Why should the earth possess this polarity?

To all such questions it will be urged, we are aware, that the province of *science* recognises only the careful and comprehensive collection of facts and phenomena, the collation, comparison and analysis of those facts and phenomena, the elimination of false analogies and false conclusions, and the evolution of certain unerring laws and principles from well ascertained facts. As for pushing the *reason why*, science has always recognised and submitted itself to a Statute of Limitation. Perfectly so. It is only contended that because a Statute of Limitation, imposed by nature or Nature's Author, bars the researches of science, sciences should not dogmatically deny the existence of what it cannot ascertain and solve.

Hitherto we have been speaking of things universally acknowledged and seen as affecting matter. Having followed us so far, the reader is requested to do so further. In doing so, further indulgence is requested not to turn away from facts which have not received the stamp of science.

Take a child to a mixed company of strangers. From one of them the child turns away with instinctive horror. Another it looks on with suspicion. Another it is indifferent to. To another it gives a stealthy glance of pleasure. With another it smiles, prattles and fondles freely. What is it that creates these varieties of impression upon the infantile mind. Is it matter? A grown up man may, after close examination and long experience, find differences of inner character. But any two strangers are also the same to him at first sight. Indeed in the case of a grown up man there is the excuse that from previous experience of the association of attractive or repulsive features with attractive or repulsive characters he makes ready inferences. A child has no such experience to fall back upon. Is it matter? No. At the same time we cannot say that it is *not* matter for it is the contour and expression of the faces of the different strangers that creates the different impressions in the child.

Mr. Herbet Spencer in a recent article in the *Contemporary Review* relates an anecdote in the way of illustration to a certain political dictum of his. He once saw a child looking unconcernedly at a hideous mask when it was on the table or in its parent's hand, but no sooner was it worn on that parent's face than the child screamed and bolted off. Why should this be so?

We have read of orators and actors who had kindled anger, sorrow and other passions, unboundedly in the hearts of the audience, and of others whose efforts have fallen flat, though the cause in each case was equally good. What is this power of mind upon mind?

The bending of the ends of slender creepers and tendrils from one direction to another by sheer mental force is an ordinary practice among Indian Magicians. This is done in a manner which excludes all chances of trickery.

Our readers must be familiar with snake-charmers. They must have seen how the reptiles listen with absorbed attention to their piping and are completely at their command. The writer of this has known a very extraordinary North India Jogi belonging to this class but far above the ordinary run. He would *summon* snakes from the unlikeliest places—not only from trees and groves and bushes but from the roof, ceiling, casements, cornices and cellars of inhabited houses, from rice fields, from sluices and drains, from holes on the face of laterite cliffs and from the retiring wave of the sea itself. One day the writer of this was walking with him in an avenue of old Banyan trees, knarled and exhibiting holes in their huge trunks and roots. The snake-charmer never knew previously that we would both walk that way that day. As we passed each tree, he was asked whether it contained a snake and he continued to reply in the negative, till suddenly he said "yes" when one of the trees was pointed out to him. He was asked to prove it. That day being a religious fast he refused to summon and catch the snake but poked the hole with the little switch he had with him, and instantly there issued the clear hiss of the deadly cobra! How did he know it? Let us suppose that he had previously deposited the snake in the hole. Why should the snake remain there to abide his orders? This man was sent up to a sceptical European friend for trial; and he summoned and caught three snakes from places pointed out by that European friend.

The powers of mesmerism are too fully acknowledged, especially in America, to be summarily denied. Ancient India knew its counterpart. The Tántrikas and Mántrikas make certain mysterious passes with their hands over the body they mean to influence. The most orthodox Vaidik performs the Nyása pass over his own body before performing Japam of any Sukta or Kavacha.

Astrology, so much scouted by moderns, has still its hold upon mankind, and belief in it may often be seen in the most unexpected quarters. A European friend told us the other day that some years ago he was going to a timber depôt in the heart of forests and situated on an islet formed by two branches of a large river. It was perfectly dry weather and the streams were quite dry. Happening to meet an astrologer on the way, he was warned that three days hence there would be heavy rain and a terrible flood in the river. There was not a speck of rain-cloud in the sky; and poohpoohing the prediction he went on to the timber depôt. The result was, rain came in torrents on the predicted day, the river was inundated, shutting out all passage and washing away much valuable timber, and compelled him to live most miserably in an improvised log-hut on the most elevated part of the islet for several days. *He*, for one, professes belief in *astrology*, however much *astrologers* may be impostors in many cases. We have known instances in which the date of child-birth and the sex of the child have been foretold with perfect correctness.

A certain Collector of a certain district in the Madras Presidency had a family of several daughters but not a single son. Having had, in the course of his official life, to associate with Native gentlemen of all shades of faith, he was advised by several natives to take sea-baths at Rámesvaram to get a son! Of course, he derided the proposal, but thinking that a sea-bath could do no harm he did bathe at Dhavamkoti. *And he had a son shortly after!*

From time to time Mr. Pogson, our Government Astronomer, has placed before the public his observations of sun spots and other manifestations of the solar photosphere, and given his predictions founded thereon of cyclones and droughts. As it must be in all such cases, some of these predictions have been borne out by events and others falsified. But, of course, when the Government Astronomer predicts

rain it is charged to science. When your Kuppuswami Josyar predicts rain from the position of planets and so forth it is imposture!

The writer of this has often actually received a letter or telegram soon after the idea of the coming in of one had occurred. Is not this mysterious telegraphy far more wonderful than the electric telegraph? He has on two occasions had what is called "second sight," both fatal to the men so seen. The first occurred more than 12 years ago. There was a servant of his family whom he used to see very often during his boyhood, but only very occasionally latterly. One day he saw the man distinctly on the road as he was taking his morning drive. That very day or the next he heard that the man was dead, but on enquiring where and when he died he was told that he died in his village (40 miles distant) where he had been confined to bed for about a month! The second occurred only last year. A certain man of some respectability took leave of him to go to his village (some 22 miles off) whither he had to proceed by boat. The next morning he saw him distinctly at a particular place where he used to be every day. He thought the man did not go although he took leave of him. On the morning following that day he heard that the poor man left town on the very day he took leave of him, his boat capsized in the way and he found a watery grave. There is not a shadow of doubt of his having seen the two men as described. What is the cause of this?

The May number of the *Fortnightly Review* contains a paper on the "Personal Recollections" of the late Prince Leopold by Frederic Myers. The writer repeats a story told to him by the Prince.

"It was at Cannes, he said, in boyhood; he was standing on the beach, awake and in day light, when suddenly the beach at Cannes became the beach at Osborne, and every well-known detail was re-produced with exactness, even to the presence of two labourers, a father and son, whom he had sometimes seen on the rocks of the English shore. The scene, he said, was not dreamlike, but real; but even as he stepped forward to accost the labourers it melted away."

Again; the foot note at the conclusion of the article runs thus:

"'The last time I saw him to speak to,' writes a friend from Cannes, March 30, 'being two days before he died, he *would* talk to me about death, and, said he would like a military funeral, and, in fact, I had great difficulty in getting him off this melancholy subject. Finally, I asked, 'Why, Sir, do you talk in this morose manner,' as he was about to answer he was called away, and said, 'I will tell you later.' I never saw him to speak to again, but he finished his answer to me to another lady, and said, 'For two nights now Princess Alice has appeared to me in my dreams, and says she is quite happy, and that she wants me to come and join her: that is what makes me so thoughtful.'"

Dreams certainly have a well traceable physical origin. Indigestion, feverishness, irritation of the kidneys, over-exertion of the brains and other causes produce dreams. In fact, in the great majority of cases some such physical cause is absolutely necessary to produce the *dreaming condition*. But there their functions end. Most dreams are kaleidescopic groupings and disintegrations of thoughts and perceptions which the dreamer owned at one time or other of his life. They fade away almost the next instant after they bud out. But there are dreams which one sometimes can never forget during the rest of his life owing to the depth and vividness of the impression. *These* are surely not the involuntary efflorescence of brain activity under physical causes. They are psychical and not physical.

The Theosophists have given us records of their experiences. It is hard to believe that men of honor, enlightenment and liberal education like Colonel Olcott, Mr. Sinnett and Mr. Hume would stoop to utter falsehoods. Even supposing that in their enthusiasm they have been led to overestimate man's control over occult powers and occult phenomena, and granting that their assertions of such control should be accepted with reservation, we are, by no reason, justified in denying the very existence of those powers and phenomena. The oldest of physical sciences recognise phenomena, as we have already observed, which they fully perceive but cannot explain and reduce to exactitude. In the case of those there is the major and determined part, and there is the minor undetermined part. The *ratio* between these two parts must considerably vary according to the nature of the subject. Lord Macaulay has somewhere observed that Physiology is a science, but Phrenology is charlatanry. On calm thought the true meaning of this will be found to be that in Physiology the determined is the major portion and the undetermined the minor portion, but in Phrenology it is *vice versa*.

The facts which we have stated in this paper, and many more which we might have enumerated, if space permitted, must convince any unprejudiced person that there is a world of existence of which we have only glimpses to the extent that it influences, or is influenced by, *matter* under our observation and known to us. To use a geological term, there is going on a most gradual disintegration of this mysterious,—let us call—*spiritual* world, and a transition of the unknown to the known, just as particles of quartz, felspar, hornblende, mica and various minerals and metallic ores which ages ago formed the hard masses of mountains, may be found in the beds of rivulets of populated and cultivated plains. It would be as unreasonable to deny the existence of those mountain masses either from the paltriness or the unknown qualities of these particles as to deny the existence of a world unknown to us, because we cannot correctly understand and explain the facts and phenomena lying in the border land between matter and spirit or, in other words, between the known and the unknown.

The greatest discovery, since that of the universal gravitation by Newton, is that of organic evolution and natural selection by Darwin. What a flood of light has it thrown upon Cosmogony! Creation, in relation to that void which we call time, has been retrojected to infinity. Geology had done this before Darwin, so far as *inorganic* nature was summoned to give evidence. Darwin has added wonderful corroboration drawn from organic nature. He has shown that the highest developed mammals, including man, have been evolved during countless ages from the simplest protoplasm. Sir William Denison, one of our former Governors, in a controversial pamphlet, gave leave to Mr. Darwin to seek his remote ancestor in the wilds of Central Africa, and thought that that was a capital hit. But Sir William need not have summoned the Gorilla to his aid. The simplest larvæ of insects would have furnished the type of ancestry not only of himself and Mr. Darwin but of the whole animal kingdom!

The real difficulty in the theory of evolution and natural selection is that of accounting for the *spiritual* development hand in hand with the *material* one. The development of matter itself is easy to understand. But the matter *alone* is not the universe. If Darwin, Huxley and others have been reviled as atheists, it is partly their own fault, inasmuch as they have treated *spiritual* evolution as *ultra vires*. How much would an acknowledgment on their part of spiritual evolution have harmonised the theory of the economy of the universe and reconciled science with religion!

So far as *matter* is concerned, the distinction of *organic* and *inorganic* is simply one of *condition*. What is *organic* matter to-day, may become *inorganic* matter to-morrow. What is the factor which *is* found in *organic* and *not* found in *inorganic* matter? *That* is what we make ourselves bold to call *spirit*. Hence, the evolution of organic nature *must* be *dual* and *concurrent*.

Material and spiritual. Just as *material* evolution has gone on from the simple monad to the highly elaborate human body, *spiritual* evolution has gone on from the *life* or *energy* (or whatever makes it *organic*) to the human soul itself. But while *matter*, unconnected with *spirit*, is incapable of evolution, *spirit*, unconnected with matter not only not sinks into inertness, but from all that is known to us, becomes all the more active. That there are existences, not *material* in themselves but observable as influencing matter, has been clearly shown. Some of these existences are perceptible to our external senses so far as they affect matter; and to a certain extent science has evolved the laws of their operation. Other existences there are, which are not cognisable by our external senses but are equally beyond doubt. Science can do little about them, though it has pretended to do much in the negative way of cavilling! There are others which, even to our internal senses, are not uniformly manifest but take their own good time for manifestation. There is no reason whatever to deny *still other* existences, *entirely* unknown to us. Thus, there is a *world* of spiritual existence as surely as there is a world of material existence—the one intimately connected with the other.

Natural or material evolution is said to be effected by the parent's leaving in the germ all the development attained by itself with power to develop further. Now, as regards

spiritual evolution it will be objected that we are at a loss to conceive the relation of parent and germ in *spirit*. Let us remember that in what is called natural or material evolution it is not simple inert matter that develops, for we don't see any development in *inorganic* matter. It is matter *acted upon by spirit* that is capable of evolution. However, though matter is dependent upon spirit for evolution, spirit is not dependent on matter. In other words, although we ordinarily perceive only the *co-evolution* of matter and spirit, we have no right whatever to deny purely spiritual evolution.

It is here that the theory alike of the Hindu and Buddhist religions beautifully fits in. That theory recognises the existence of *Linga Deha* or atomic and non-material *body* or sheath of pure spirit. This body is not relinquished when the connection between spirit and matter ceases. It retains the spiritual germ of past and future development. It is even like the real picture formed by the lens of a camera but not received on a solid material surface. *It exists*, but is not perceptible to material senses, until it manifests itself again when it vivifies matter. Such combinations and separations between spirit and matter occur *ad infinitum*—*spiritual* evolution going on both in its free and combined states and *material* evolution going on only when in its combined or organic state. The law of *selection*, too, perfectly harmonizes with the evolution of *spirit in Linga Deha*—it always preferring for the next manifestation such combination of matter as is in evolutionary continuity with its *previous* combination.

If it is possible to conceive spiritual existences which are sometimes latent and at other times manifest in their combinations with matter, it is possible also to conceive other spiritual existences which never directly combine with matter, but nevertheless have their influence upon matter. Thus, it is conceivable that there are beings, having their Linga Dehas but no *material* bodies, superior to all organic beings, and exercising their influence on the seen world. It is conceivable, in short, that there is a mighty world of existence around us, both near and afar.

We maintain that *all creation*, material and spiritual, proceeded from One Source, which has no beginning and which has no end. All *matter* came to existence from Its Will. All *spirit is Itself*, under varying conditions of Linga Deha. When *spirit* frees itself from its Linga Deha bond, it becomes *one with its Great Original*.

How man has to work towards this, what knowledge he has of the spiritual world, what influence it is possible for him to obtain over it, are questions which we cannot enter into here.

We know that what we have ventured to assert in this paper will naturally be fiercely assailed. However, our aim is not to do justice. We only wish to set the public a-thinking on *the most important subject* which we ought to think upon.—(*People's Magazine.*)

CIVILIZATION AND MORALITY COMPATIBLE WITH INFIDELITY.

By an American F. T. S.

Many misguided Christians are in the habit of asserting that "Infidelity" and "Immorality" are merely synonymous terms. In fact, even in America, not forty years ago, an avowed infidel was always looked upon with mistrust, although as a matter of fact he was invariably of as good, and frequently of better, morals than those who mistrusted him. It was the fate of poor Thomas Paine to be hounded in that way. But times and men have changed since then, so that it is now admitted that an infidel may be as good a man as a Christian. For all that, however, bigotted Christians still exist in some number, who regard infidels with suspicion, and who seem to suppose that morality and progress can only be secured under the Christian dispensation. They forget that great empires existed, flourished, were moral, and enacted laws under the beneficent effect of which we even now live, and yet they were not Christian, nor had the smallest idea of Christianity.

In order to illustrate this in our own time, I wish to refer your readers to an example to be found in the United States, in the Western State called Minnesota.

Here in 1854, some Germans from the city of Chicago founded a city in a very pleasant valley and called it "New Ulm." A few years later, the Turner Societies of Chicago, Cincinnati and other large cities, whose members are what Christians call godless, sent out searchers for a new city, and hit upon New Ulm. They bought a controlling interest in it and there set up their "infidel" form of government. They throve, although they had some bad experiences as had other towns. But the President of the town said the other day that in fifteen years he had not seen a street fight, while such things—and worse—are of daily common occurrence in our *god-fearing* cities. And now they are prosperous, happy and tolerant, for Christians may and do live there. They had an awful tornado once which did much damage, and some Christians called it a warning; but the Ulmites said that if God was a benificent ruler he would not thus afflict his creatures. So the argument seemed to cut both ways.

The case of Utah—the Mormon territory, unchristian and polygamous—may also be taken into account. It is a territory where there is a better average of honesty than in other states, and its prosperity is proverbial.

We must, therefore, conclude that a belief in Christianity is not absolutely essential for the securing of morality, peace, progress and happiness.

St. Louis, *August* 16, 1884.

THE FOUNDERS IN EUROPE.

[From *The Graphic* of August 16th, 1884: editorial.]

WHAT IS THEOSOPHY?

For some time past an impression, more or less vague, has been abroad that a new and strange propaganda is being carried on in London. For three years or more, the Anglo-Indian press has excitedly discussed certain remarkable phenomena, said to have been produced in Simla and elsewhere by Madame Helene P. Blavatsky, a Russian lady naturalised in the United States. The excitement spread to London. Casual references to the Theosophical Society and its leaders, mostly of a derisive or contemptuous kind, have been made in the Press; excited talk about it has been heard at æsthetic teas and intellectual luncheons. More than once lectures have been delivered in London by one of the Theosophical leaders. Finally the large gathering at Prince's Hall, in July, held in honour of Madame Blavatsky herself and of Colonel Olcott, though unreported in the Press, brought the matter prominently before intellectual London.

What is it then, that the Theosophical Society has to teach? Nothing more nor less than a new view of science, man and the universe,—a new philosophy, a new religion.* It would be a long story to tell in all its details; but the outline may be stated in a few words.

The whole discovery is due in the first instance to Madame Blavatsky. This remarkable woman is at present on a visit to London. An observer would guess her age at sixty-five or more, and no one could fail to notice the unusual power revealed in her face. For forty years past Madame Blavatsky has devoted herself to "occult" studies, and she at last became aware (in what precise manner has not yet appeared) of the existence, in a remote part of Thibet, of a secret association or Brotherhood, endowed with extraordinary knowledge, and possessing what appear to be miraculous powers over the forces of nature. To Thibet Madame Blavatsky journeyed. Seven long years she remained with the Brothers, and undergoing a training of extraordinary severity; and at the end of that period she returned to the world, not indeed a fully trained adept, but an initiate, possessing powers of an altogether abnormal kind. Acting under the guidance of the Brothers in the Himalayas, Madame Blavatsky visited America, and there, (in conjunction with Colonel Olcott, whose spiritual apprenticeship was then set on foot) founded the Theosophical Society, whose aims are to promote the universal brotherhood of mankind, to foster the study of Aryan literature, and to explore

* New to the West; old to the East as time.—*Ed. Theos.*

the latent psychological powers of man. Madame Blavatsky and Colonel Olcott subsequently returned to India to establish the Society among the natives there. In India, Madame Blavatsky made the acquaintance of Mr. A. P. Sinnett, the gentleman who has written most on the theosophical movement. After distinguished work as a journalist in England, Mr. Sinnett had gone to India to assume the editorship of the *Pioneer* at Allahabad, and it was under his roof (in the year 1880) that Madame Blavatsky produced those remarkable series of phenomena which set all India talking, and which Mr. Sinnett has recorded in "The Occult World." These phenomena were neither more nor less than a series of what, for want of a more precise name, the ordinary mind must class as "miracles." Flowers fell from blank ceilings; letters were instantaneously transported through the air from Madame Blavatsky at Simla to the Brothers in Thibet, and answers were at once returned; cups and saucers lacking at picnics were at once "created" by Madame Blavatsky; a lady's brooch long lost was restored under the most remarkable circumstances; a piece was invisibly broken off from a plaster cast in Madame Blavatsky's house at Bombay, and was conveyed through the air to Mr. Sinnett, then at Allahabad. Nor were these miracles performed only in the presence of Madame Blavatsky, for Mr. Sinnett was himself admitted to the privilege of psychological telegraphy, and he received by this means many letters from a Brother, or Mahatma, named Koot Hoomi. All this, and much more, with the evidence for each phenomenon, with many of Mahatma Koot Hoomi's letters, may be read by the curious in Mr. Sinnett's "Occult World." Mr. Sinnett returned to London, a branch of the Theosophical Society (now numbering some hundred persons) has been founded here, and Madame Blavatsky, Colonel Olcott and Mr. Mohini Mohan Chatterjee (a pupil of the Mahatmas) are now in London. Such are the chief external facts of the Theosophical movement up to the present time, as stated by believers.

Speaking at the Prince's Hall meeting, last week, Colonel Olcott strongly protested against the idea that the Theosophical Society was to be regarded as an institution for "Miracle-mongering." This feature of the movement, indeed, has for long been studiously kept in the back-ground by the leaders, though it is not unnaturally that which is most talked about. Abnormal powers over nature are possessed by no one save the Mahatmas themselves and their initiates. These have been merely occasionally displayed as evidences for the truth of the vast body of knowledge concerning nature, man, and the universe, which the Brothers have acquired during centuries of seclusion and contemplation—knowledge which has hitherto been kept profoundly secret, but glimpses of which the Brothers have now granted to Mr. Sinnett for transmission to the world. "Esoteric Buddhism" is the name of the book in which Mr. Sinnett expounds so much of the learning of the Brothers as they are at present willing to reveal. It is a book of much more importance than the "Occult World." The two do not, indeed, stand upon the same plane, for whereas the "Occult World" is to a great extent a narrative of events, "Esoteric Buddhism" is an exposition of a complete and very original view of man and the universe. Many features in it will not be unfamiliar to the student who has examined Buddhism through the ordinary authorities; others are strikingly new. Whatever may be thought of the genuineness of the sanctions on which the teaching claims to rest (and on this point the present writer offers no opinion), there can hardly be two opinions as to the value of the book as a contribution to religious, and, we are tempted to say, scientific literature. It presents a complete theory of evolution for the soul of man, corresponding to the scheme of evolution in physical nature.

Such, stated in barest outline, are the history and aims of the Theosophical Society. It is among the strangest of the strange "movements" of these perplexed times. In India, where the ground is well prepared for the reception of such seed as the Theosophists have to scatter, the Society flourishes. Here it has been received in Society with considerable interest and in some cases with respectful sympathy; but in the press it has been scarcely noticed. Sceptics of course question the whole thing: the existence of the Brothers, the value of the teachings, the sincerity, and even the morality of its European professors.

THEOSOPHY.

WHAT THE FRENCH THINK OF US.

(*Translated from "La Nouvelle Revue."*)

I.—THEOSOPHY OR DIVINE WISDOM.

THIS is certainly a grand title, which may not please the Deists at all and about which Atheists will perhaps laugh. A great deal of talk is going on in Paris in regard to this new doctrine, and people are whispering to each other about it with an air of mystery and exaltation, as if a new discovery had been made concerning the spirits of Allan Kardec, or the flying tables of Mr. Home.

That which created the most sensation in regard to this new philosophic society, was that its presiding genius is a distinguished lady, *Lady Caithness, Duchesse of Pomar,* and still more sensation was created by the appearance of a Russian stranger, *Madame Blavatsky,* arriving from the interior of India, bringing with her a great deal of enthusiasm and many mysterious Buddhistic doctrines.

The *Theosophical Society* was founded under the auspices of Indian sages, called Mahatmas or Adepts, persons living in the mountain recesses of Tibet. Eight years ago this Society was established in America by Madame Blavatsky, the author of *Isis Unveiled,* and by Colonel Olcott, an American officer, who distinguished himself by services rendered to his country in the Northern Army during the War of Secession.

But before we proceed further, it will be necessary to quote the essential fundamental articles of the rules of the Theosophical Society. They are as follows:—

1. There is a Society instituted in Paris under the following name: "*Société Théosophique d'Orient et d'Occident.*"

2. This Society adopts the programme of the Theosophical Society at Madras (India), which is contained in the following paragraphs:—

First.—To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed or colour.

Second.—To promote the study of Aryan and other Eastern literature, religions and sciences, and vindicate its importance.

Third.—To investigate the hidden mysteries of Nature and the psychical powers latent in man.

The Society appeals for support to all who truly love their fellow-men and desire the eradication of those hateful barriers created by race, creed or colour, that have so long and so sadly impeded human progress; to all scholars, all sincere lovers of TRUTH, *wheresoever it may be found,* and all philosophers alike in the East and in the West; to all who love India and would see a revival of her ancient glories, intellectual or spiritual; and, lastly, to all who long for glimpses of higher and better things, than the mere pleasures and interests of a worldly life, and are prepared to make the sacrifices by which alone such knowledge can be attained.

The Society represents no particular religious creed, interferes with no man's caste, is entirely unsectarian, and includes professors of all faiths. It only claims from each member that toleration of the beliefs of others which he desires each and all of his brother-members to exhibit in regard to his own faith. It includes members who take a merely philanthropical or intellectual interest in its aspirations, as well as those who, believing that Oriental Philosophy embodies truths worthy of a life's devotion, seek, through its instrumentality, access to those innermost recesses of ancient culture to which such devotion affords the only passport.

As far as the first and the second paragraphs are concerned, it is by no means astonishing to hear the theory of Universal Brotherhood once more brought forward. But if race and color are of little importance in the human family and do not prevent a friendly feeling and sympathy between individuals, is it not extravagant to

dream, that a brotherhood may be established without distinction of belief?

Do you suppose for a moment, that the Mohammedans are inclined to look upon the Christians as brothers?—upon the Christians whom they call Christian *dogs*? Do you think that a devout Catholic can truly sympathise with a Buddhist, or that an ecstatic Dominican monk will treat an Atheist like an erring child? Let us not forget that religions always were and still are one of the greatest causes of dissensions in the world. It is absolutely necessary to rise above all creeds and dogmas, to realise the superior principle of human fraternity. This is exactly what Free-Masonry has done. The very name of God has been effaced from the temples of the French lodges, and a passing misunderstanding has thereby been caused between them and those which keep up the the Scottish Rite, and which obstinately refuse to dismiss the "grand architect of the universe."

The theosophic brotherhood, presupposing the existence of a great deal of latent good will in humanity, proposes to unite all souls, without asking them to renounce the doctrines of Mohammed or of any other Church, and to do this without a belligerent spirit seems to be a difficult problem. I shall call to witness Madame Blavatsky herself. In 1879 she went to preach in India with Col. Olcott "the glory of the ancient religions," and to warn the Singalese, the Hindus and Parsis, against having a new creed substituted for the ancient teachings of the Vedas, Tripitakas or Zend-Avesta.

These *missionaries* (in a sense opposite to our habitual interpretation of the term) intended to oppose violently the dissemination of Protestant or Catholic doctrines, which shows that they did not have sufficient confidence in the so-called disciples of Christ, to teach peace and fraternity. Freemasonry, based upon an independent moral, and upon the principle of inherent justice, does, as we all know, not recruit her followers amongst ardent Catholics; their teachings are rather paganistic or, to express it better, positivistic, and everything that alludes to theogony or religious myths, seems to them an obstacle to the spirit of charity and unity, which they constantly proclaim.

And yet, although the Freemasons with their commonality of opinions are supposed to furnish material for a union of all, peace has not yet conquered all hearts, because it is difficult and troublesome to organise the sympathising groups into one. Love and friendship in the abstract sense is difficult for mortals to attain.

In fact, we know that after the war of 1870 there was an open rupture between the Alsacian and the French sages on one side, and the German sages on the other. The German Freemasonry sacrificed the principles of her old national pride. She might have said with the poet:

Video meliora proboque
Deteriora sequor.

They seemed to think—contrary to the Masonic teachings—that conquests are superior to fraternity, force superior to justice.

The problem of humanity proved to be too difficult for Masonry to solve. Will the Theosophists succeed better? In the name of what superior principle will they succeed to suppress amongst nations those divergencies, founded upon religious questions, upon belligerent appetites and upon conflicts of material interests?

Girardin, who was a great sceptic, expected to see universal brotherhood and peace to result from the extension of rail roads, from the multiplicity of facilities of international exchange, from the ties formed between peoples by the common interest of all. Perhaps he was right. He was a great financier and speculator, he knew that the majority of men are guided by their immediate instincts and by the profound interest they have in personal conservation, and that altruism on account of the very greatness of its moral can only be understood and comprehended and practised by superior minds, and that it will therefore be restricted to a very limited number. It is possible that, in spite of the force of the ideal and in spite of the power of justice rail-roads will hasten the advent of an era of fraternity, and that steam engines will prove to be stronger than ideas in demolishing the *despicable barriers between nations*, of which the Theosophists speak with a very just indignation.

In regard to the second paragraph, relative to the study of the literature, religions and sciences of the East, the field is very large and forms a sufficient basis for several separate societies. India, the cradle of humanity, contains evidently the germs of the Greek mythologies, in the same manner as the moral philosophy of Buddha has inspired the religion of Christ. We cannot follow Mr. Jacolliot in his anti-scientific vagaries, when he pretends to have discovered an Indian Jesus Christ, more ancient than the Catholic saviour; but it is beyond doubt that we find in Buddhism a rare example of religious toleration preached several centuries before the Christian era. What is more evangelic than the maxims of the great king Asoka:—"We must never blame others for their belief. We shall then not wrong anybody. Under certain circumstances we should even honor a belief which we do not share. By acting in this manner we strengthen our own belief and are useful to others." We may now understand the enthusiasm of Col. Olcott, who sees a great future for *Buddhism* as being the religion "which conforms most with nature and with the law." He even makes the teachings of Buddha's moral philosophy accessible to all by the publication of his *Buddhist Catechism, according to the Canon of the Southern Church, approved and recommended for use in Buddhist schools by H. Sumangala, High Priest of the Sripada (Adam's Peak) and Galle, and Principal of the Widyodaya Parivena (Buddhist College.)*

Pompous as this title may appear to our French sceptics, the work is nevertheless interesting and written in a remarkably simple style. We first observe that it speaks of the *Southern Church*. In fact, two great schools exist in Buddhism, that of the North, whose centre is Tibet, and that of the South, whose focus is Ceylon. The difference between the two schools consists in their different solutions of the question, of what remains of man after the last particle of the physical body has been dissolved. The doctrines of the Southern church approach our *Materialism*, those of the *Northern* church have some resemblance to our *Spiritualism*. The latter admits that individuality still continues to exist in *Nirvana*, but both systems agree: 1, that we all are the artisans of our misery or of our happiness according to our bad or good actions (*Karma* is the term, which designates the general result of these actions); 2, that we are subject to successive reincarnations, to a certain kind of evolution of the soul, whose law is regulated by our merits or demerits; and 3, that there is no extra-cosmic Deity to govern men and things, and that therefore the most efficacious prayer is a good action.

In regard to *Nirvana* we must well remember that this term does not signify extinction or annihilation, as the philosophers of the nineteenth century have believed. Nirvana is that peaceful and serene state of the spirit, in which it enters after having freed itself from the bonds of matter by successive incarnations and trials. As far as shape or figure is concerned, we will then be annihilated; but we live as spirits, and spirit alone is not an illusion (Maya). After Nirvana is attained, man is not born again, he exists in the world of the highest truth, he attains a kind of divine unfolding, a state of continuous beatitude, where no desire exists, the reward for his fights and his troubles.

The Buddhsim of the South is therefore a high school of moral philosophy. Buddha is not looked upon as a god, and if it is asked: "Do the Buddhists not bow before the statues of Buddha, before his relics and before the monuments which contain those relics?"—it is

answered in the Catechism: "Yes, but not in the spirit of an idolator." The pagan looks upon such images as the visible representations of God or of invisible Gods; but the idolator thinks that the idol contains in its substance a portion of that divinity which is everywhere present. The Buddhists honor the statue of Buddha and other objects in memory of a man, who was the greatest, the best and the wisest, and the most charitable one that ever lived. Buddha furthermore recommends not to believe in any revelation, except in that of one's own conscience, and he appears to us on the whole as the highest incarnation of independent moral.

But if we accept Buddha's teachings in regard to non-revelation, how can we accept without reserve certain special teachings of the adepts of Tibet, of those who have directly inspired the Theosophical movement, and who may give us yet more information about the secret doctrine and draw away the veil that hides their mysterious science? Occultism, the mysterious part of Theosophy, has been to a certain extent divulged by the permission of the adepts through their *Chelas* or disciples. Lady Caithness gives us a curious summary of those revelations. What strikes us most in them, is their character of *à priori* affirmation. There are no hypotheses, no conjectures in their doctrines, they simply affirm; and they seem to have great reason to keep secret the method by which they arrive at their conclusions. I cannot exactly see upon what experiences their conclusions are based.

There is for instance the division of the seven principles which according to them belong to the human constitution. 1. *The Physical body.* 2. *Vitality.* 3. *The Astral body (Perisprit)* 4. *Animal Soul.* 5. *Human Soul.* 6. *Spiritual Soul.* 7. *Spirit.* Death, they say, affects only the first three principles, which are equally possessed by men and by animals. The fifth (or the human soul) is yet very little developed in our present race, the sixth (the spiritual soul) exists only in germ as far as the majority of people are concerned, and the seventh (Atma) is the divine spark or spirit.

As a philosophical conception, this analysis of man's constitution is certainly grand; but how can we obtain proof that it is true? The same may be said about the theory of our planetary chain or the evolution of man through the different planets. We are told that there is a system of worlds through which the human monad has to pass before it can arrive at perfection, and this passage constitutes the evolution of man. As far as the terrestrial development of humanity is concerned, it is divided into seven circles or seven periods, each of which corresponds to a degree on the road to perfection. We have not yet arrived at the sixth circle; the seventh will introduce us into a divine existence. The fifth period, according to the Adepts, began over a million of years ago, and is not yet near its end. The number seven plays a great part in this philosophic dream; we know that the ancients regarded it as a sacred number. They did not know more than seven planets, the *Bible* speaks of the seven candlesticks, and in the majority of cosmogonic or magic conceptions, this number is very important. But however perfect and mysterious the number seven may be, I cannot see where the proof of the seven circles of the planetary chain or of the seven elements that compose man, is based.

I must confess the same inability of comprehension in regard to the doctrine of the *Dhyan Chohans* or planetary spirits; which—so say the Adepts—are the guardians of the planets. They are working in harmony with the principle of evolution and yet they are not omnipotent; they can for instance not hinder us to do an evil act, which will cause us suffering according to the law of Karma. However great my respect may be for these doctrines, which are undoubtedly very ancient, whatever charm may possess these successive incarnations, leading us towards a supreme ideal, I cannot without reserve consent to believe in this sublime theory of cosmic evolution. I have therefore submitted the following questions to one of these *Chelas* or disciples of the Adepts, who is at present in Paris:—

Q. If you accept the doctrine of planetary spirits, you must be a Spiritualist and you believe in revelation?

Answer. The *Dhyan Chohans* are not spirits in the sense which the *Spiritualists* attach to that term. The views of the *Occultists* and those of the *Spiritualists* differ widely on this particular point.

Q. 2. A new-born child has no knowledge. Only little by little and by education does it acquire the power to discriminate between good and evil. How can such a child reincarnate in an individuality, and at what period of its evolution?

Answer. This is a subject which cannot be answered in a few words. Occultism admits that the new-born body can only poorly express the real man who inhabits it. The potentialities are there, but they are latent.

Q. 3. If my consciousness dies with me, provided the sum of my vices exceeds that of my virtues, if I have to expiate, by suffering, the evil acts committed, is it just that in a new incarnation I should be punished without having a consciousness of my previous personality, without any remembrance of my previous faults and my crimes?

Answer. The question you ask refers to human justice alone, which is not at all perfect. In exercising human justice, the offender is informed why he is punished; because it is necessary that he should gain confidence in the tribunal of human justice. But in the universe there is no punisher [a person charged with duty of punishing people]; we only know the law of causality or compensation, which, if applied to moral conduct, is called the law of Karma. The *Ego* itself being an incarnation of that law, there can be no injustice.

I confess that these answers have not entirely satisfied my mind, and my principal objection to the Theosophists is, that they do not prove their assertions. So far we do not know more about planetary spirits and reincarnations than we know about the man in the moon. It is absolutely impossible for the public or for scientists at present to accept new theories without having them proved by experiment.

(*To be continued.*)

Answers to Correspondents.

GAINDAN LALL, F. T. S. (*Meerut.*) The "specifics for snake-bites and hydrophobia," are hardly practicable.

Reviews.

THE DIVINE PYMANDER
OF
Hermes Mercurius Trismegistus, in XVII Books.
Translated out of the original Arabic by the learned Divine DOCTOR EVERARD. *Republished by* ROBT. H. FRYAR, 8, *Northumberland Place, Bath.*

No more welcome book could have been sent for our review than the seventeen books of *Hermes*, and to do it justice, in the pages of the *Theosophist*, it would be necessary to reprint it from beginning to end, but we must content ourselves by giving description of their contents and their origin.

The Greeks applied the name and term of *Hermes Trismegistus* to the Egyptian *That*. He was believed to be the origin of everything formed or produced by the human mind; the inventor of all arts and sciences and the contriver of the hieroglyphics. He was called by the Egyptians *Tat, Taut, That,* the counsellor and friend of *Osiris,* and was left by *Osiris* to assist *Isis* with his counsels in the government of the country, when *Osiris* embarked in the design of regenerating the earth. *Jamblichus* attributes to *Hermes* 1,100 books, and *Seleucus*

reckons not less than 20,000 of his works before the period of *Menes*. *Eusebius* saw but forty-two of these "in his time." That portion of the writings ascribed to *Hermes Trismegistus*, which is best known, and which is most beyond dispute, forms the greater part of the translation before us.

The above mentioned myths alone are sufficient to prove that *Hermes* was not—as has been supposed by certain scientists— a man who lived 2,000 years before the Christian era, a real personage and inventor of alchemy. Neither was he the "*Joseph* of the Bible" or the "*Enoch* of *Canaan*." *Buddha* in Egypt was called *Hermes Trismegistus*. According to the *Secret Doctrine* a *Buddha* visits the earth at the beginning of each of the seven races of the great planetary period, to impress the first truths of philosophy on a sufficient number of receptive minds. The first *Buddha* of the series, of which *Gautama Buddha* is the fourth, was therefore a Divine Being in human form, a planetary spirit, and this explanation may give us a clue as to who was *Hermes Trismegistus*.

In a treatise attributed to *Albertus Magnus*, we are told that the tomb of *Hermes* was discovered by *Alexander the Great* in a cave near *Hebron*.

In this was found a slab of emerald, and upon which were inscribed in Phœnician characters the precepts of the great master. The inscription consisted of thirteen sentences, as follows:—

1. I speak not of fictitious things, but of that which is certain and most true.
2. What is below, is like that which is above, and what is above is like that which is below: to accomplish the miracle of one thing.
3. And as all things were produced by the one word of one Being, so all things were produced from this one thing by adaptation.
4. Its father is the sun, its mother the moon, the mind carries it in its belly, its nurse is the earth.
5. It is the father of all perfection throughout the world.
6. The power is vigorous if it be changed into earth.
7. Separate the earth from the fire, the subtle from the gross, acting prudently and with judgment.
8. Ascend with the greatest sagacity from the earth to heaven, and then again *descend* to the earth, and *unite together the powers of things superior and things inferior*. Thus you will obtain the *glory* of the *whole world*, and obscurity will fly away from you.
9. This has more fortitude than fortitude itself, because it conquers every subtle thing, and can penetrate every solid.
10. Thus was the world formed.
11. Hence proceed wonders which are here established.
12. Therefore I am called *Hermes Trismegistus*, having three parts of the philosophy of the whole world.
13. That which I had to say concerning the operation of the sun is completed.

This inscription is frequently alluded to in alchemical literature, and there have not been wanting men of extraordinary capacity, who have labored long to prove its authenticity, to interpret it, and to show that it is a marvellous revelation, full of sublime secrets and full of importance to mankind.

To tell our readers that the seventeen books of *Hermes* are full of Divine Wisdom, would be like informing them that the ocean contains water. We can therefore not do better than to open the book at random and cite a few sentences of what we find. Accordingly on page 102 we find:

"Truth is the most perfect Virtue and the highest Good itself, not troubled by Matter, not encompassed by Body, naked, clear, unchangeable, venerable, unalterable Good. But the things that are here, are visible, incapable of Good, corruptible, possible, dissolveable, changeable, continually altered, and made of another. The things therefore that are not true to themselves, how can they be true? For everything that is altered, is a lie, not abiding in what it is, but being changed it shows us always other and other appearances."

"As far forth as man is a man, he is not true; for that which is true, hath of itself alone its constitution, and remains and abides according to itself, such as it is. But man consists of many things and doth not abide of himself, but is turned and changed, age after age, Idea after Idea or form after form, and this while he is yet in the Tabernacle."

The seventeen books are printed in one neat volume on excellent paper, embellished with a colored title page, and a fine engraving as frontispiece and elegant headpieces. If the edition is exhausted, we hope it will be reprinted again.

At the end of the work is added the following notice:

TO WHOM IT MAY CONCERN.

Students of Occult Literature, searchers after truth and Theosophists, who may have been disappointed in their expectations of Sublime Wisdom being freely dispensed by *Hindoo Mahatmas*, are cordially invited to send in their names to the Editor of this work, who, if found suitable, can be admitted, after a short probationary term, as Members of an Occult Brotherhood, who do not boast of their knowledge or attainments, but teach freely and without reserve to all they find worthy to receive.

N.B.—All communications should be addressed "*Theosi*," C. O. ROBERT H. FRYAR; Bath.

This will be "News" to our fellows of the Theosophical Society; and any one, who now believes that his qualifications have not been duly appreciated by the Himalayan Mahatmas, may find a way to redress. But we will leave them to follow their own intuitions.

UNIVERSAL ATTRACTION AND ITS RELATION TO THE CHEMICAL ELEMENTS: *A key to a consistent Philosophy*, by W. H. SHARP: (*E. & S. Livingstone, Publishers, Edinburgh*).

This is a courageous little work. It is a protest, in the region of physical science, against the universal application of the Newtonian Law of Gravitation. It is the aim of the writer to show that the Newtonian Law is inapplicable in the present stage of advancement of physical science, and to find a law applicable to all cases. He says:—"The physical sciences all purchase their order at the terrible cost of assuming elementary disorder as regards the atoms which Nature gives them to work with," and also "gravitation being measured by *mass*, mass measured by weight, and weight dependent upon first knowing the values of mass and gravitation, we presently argue of them in a circle, so far as the law of gravitation itself is concerned." The work tries to show the falsity of the doctrine that "*mass* always varies directly as *weight*." The investigation evinces great earnestness. It shows that inductive methods alone will not give a consistent philosophy, nor will they satisfy the higher faculties which deal with essences and Being. Referring to Newton, the writer concludes as follows:—"I hold fast to that which is true, reject that which is not, but remember that the history of science shows that nothing has been more detrimental to its progress, nothing more destructive to its highest interests, and therefore more prejudicial to the welfare of humanity than the servile worship of names and the attempt to drag *as all-sufficient* into the present and perpetuate into the future the authorities of a dead though venerable past." The author's chief argument is drawn from the fact, as he states it, that we find among chemical substances the law of gravitation not applying to the phenomena, compelling the use of another called "affinity."

While we do not agree with Mr. Sharp's mode of argument, and must confess that his style is most confusing, and often really obscure, we yet fully concur with his view that the law of gravitation is inadequate and incomplete. This is not the first time it has been attacked. Gen. Pleasonton, in America, some years ago, in his book on the influence of the Blue Ray, calls Newton's centripetal and centrifugal forces and law of gravitation, "fallacies." And in *Isis Unveiled*, at p. 271, Vol. I, it

has been already asserted that there is no gravitation in the Newtonian sense, but only magnetic attraction and repulsion, and that it is by their magnetism that the planets of the solar system have their motion regulated in their respective orbits by the still more powerful magnetism of the sun and not by their weight or gravitation.

In the present work the author says: "You will ask, if you admit the fallacy underlying Newton's law, * * how has it fitted so well hitherto the phenomena of nature?—I reply: because it has so happened that a product of matter and force simulated mass in most cases, and when this was not the case, and gravitation did not fit nature, why, nature was just made to fit nature."

MADAME BLAVATSKY AND HER SLANDERERS.

The *Christian College Magazine*, after finding itself in a pretty mess of its own creation, thus tries to hood-wink the Theosophists:—"It is neither with Theosophy nor with the Theosophists that we have any quarrel even now. We fully recognize the right of the Theosophical Society to cultivate its chosen field. We recognize that something like what it proposes with regard to the ancient literature and religions of India is an absolute necessity at the present time... In bringing forward, as we have done, proofs that Madame Blavatsky's Mahatmas are a myth and her phenomena but feats of jugglery, we claim to be doing a greater service to earnest and thoughtful Theosophists than to any one else." Whence this sudden love for us (stubborn Heathens), ye reverend Preachers of an infallible Gospel? Why waste your energy, and your silver, for us, who never invited your opinion?

Let us examine the Christian evidence consisting of 15 letters* supposed to have been written by Madame Blavatsky to the Coulombs.

A perusal of the first letter shows that Madame Blavatsky is speaking of genuine phenomena. Writing from *Upper India* she says that "she saw the cigarette at 3 in the morning" on the Prince of Wales' statue at *Bombay*. How did she see except by her clairvoyant power? She says that she would *drop* again a cigarette at Bombay—from a distance, of course, of several hundred miles. To make this letter look suspicious, a note on a fly leaf and some words on a separate slip of paper, are brought forward by the Coulombs, and the missionaries say the writing on the slip is "undoubtedly in Madame Blavatsky's hand." It seems as if the missionaries themselves had doubt regarding this handwriting which is made to fit in with the letter in a clumsy manner.

The second letter is made to show that Mr. Padsha and Mr. Damodar, two ardent Theosophists, who cared very little for phenomena, whose devotion to the cause, and whose friendship for, and adherence to, Madame Blavatsky had been proved beyond doubt under trying circumstances, were subsequently deceived by Madame Blavatsky from Upper India. Mr. Padshah, in a long letter to the *Pioneer*, has sufficiently well exposed the Coulombs, and asserted that the genuine communications, that he got in the unmistakable handwriting of one of the Mahatmas, were received by him under circumstances which point out the spuriousness of the alleged letter.

The third alleged communication is said to form the fag-end of a long letter written by Madame Blavatsky from Poona. Two-thirds of the letter is said to be in French. Then comes a long English para. which ends in the following words: "Many things to say, but no time or room." All at once, after this, come the following words of a new and highly suspicious para.:—

"Now, dear, let us change the program." What need of writing about any "programme" or change of programmes when it was a well understood thing between the confederates that tricks of various sorts were to be resorted to as occasion arose? Mark, again, that Madame Blavatsky is made to dictate a telegram, with instructions to send it in the name of "Ramlinga Deb," and yet she is made to write as follows:—"Will you go up to the Shrine, and ask K. H. (or Christofolo) to send me a telegram... worded thus:" If K. H. was well known to the confederates to be a myth, why should Madame Blavatsky write to the woman Coulomb to go to the Shrine to ask K. H. and explain that name by putting a parenthesis with the word "Christofolo" in it. Here there is an attempt to prove too much, and that attempt fails ridiculously. The facts regarding the telegram are again quite against the purport of the letter, which is conveniently placed at the extreme end of a long letter, different in style and purport from the spurious para.

The fourth letter is a little scrip written in French with four suspicious words in English inserted in the middle.

In the fifth Madame Blavatsky is made to speak of the Maharaja of Lahore, a person who does not exist, and the woman Coulomb is given instructions to hide H. P. B.'s hair in the old tower of Sion or in some place in Bombay. The letter is so highly ridiculous, that only a mind, brimful of blind prejudice, could suppose it genuine. It is again a fact to be noted that Madame Blavatsky never showed any phenomena with respect to her hair.

The sixth letter is made to look suspicious by a long missionary commentary, but contains next to nothing.

Neither the 2nd, 4th, 5th or 6th letters bear the name of a place or date or even the day of the week, and the same is the case with the 7th, which is also undeniably a forgery. Mr. Srenivasa Rao, to whom it refers, knows the facts regarding his phenomena so well, that he clearly showed his friends how this letter could never have been written by Madame Blavatsky.

The 8th and 9th letters are made to refer to Mr. Raghunath Rao. They do not bear any date or the day of the week. Here again the circumstances completely upset the letters and show that the Coulombs stole the Sanskrit letter of the Mahatma. The Missionaries and the Coulombs foolishly attempt in this case to make the public believe that Madame Blavatsky wrote a letter in Sanskrit, of which language she knows not a word.

In the 10th letter again Col. Olcott is represented as a dupe, and shown as not having been allowed to examine the Shrine, when it is a well known fact that he examined the Shrine several times. The 10th letter is a puerile attempt to abuse the Theosophists residing at Headquarters.

The 11th letter, with reference to General Morgan, has not only been pronounced a forgery by that gentleman and three others who inspected the original, but there is the woman Coulomb's own letter at Adyar written by her to Madame Blavatsky at Ootacamund, on the very day the saucer phenomenon occurred, which she has minutely described as genuine.

The 12th letter does not at all refer to any trick: it is a most ungentlemanly and mean attempt on the part of the missionaries to mention the names of two high officials with regard to a private conversation with Madame Blavatsky, so as to set the former against the latter. The letter, even if genuine, cannot prove the other letters genuine, as the gullible padres try to show.

The 13th letter speaks of Christofolo as having been killed by the woman Coulomb, who says that Christofolo was an arrangement of mask, bladders and muslin. This letter bears no date, so we don't know when the poor woman killed her own fancy.

The 14th and 15th letters are very vague and refer to Christofolo in a haze of mist which made the woman sick, and induced her to go to the padres for holy consolation and help.

Such is the missionary fable, in support of which the reverend gentlemen have, in their October number, published a second batch of letters that cut the ground from under their own feet. Like Mr. Funky, the junior counsel in Pickwick's case, they have adduced evidence which goes to help the case of their opponent rather than their own. Madame Blavatsky, when she heard from the Madras Theosophists regarding the strange behaviour of the Coulombs, wrote to them from Paris a long letter on the 1st of April last. Let us quote a few sentences from this letter, which the missionaries, unfortunately for themselves, have given to the public:—"Is it then because I have really said and repeated to you before Olcott and the others, that you both, being Theosophists and friends, had a right to spend the money of the Society for your dress and necessary expenses that you are saying to them (Hartmann and others) that M. Coulomb has constructed secret trap-doors, &c... How can I believe that Madame Coulomb will so dishonor her husband and herself. .....You (M. Coulomb) are too honest a man, too proud to do such a thing...You (Mme. Coulomb) are truly sick.

* Published in the September number of the *Madras Christian College Magazine*.

You must be so to do so foolishly as you are doing. Understand *then that you* cannot at this hour of day injure any one. That it is too late. That similar phenomena, and more marvellous still (letters from Mahatma Koot Hoomi and from our Master) have happened when I was a thousand leagues away. That Mr. Hume at Simlá, Colonel Strange in Cashmir, Sinnett in London, Queensbury in New York, and Gilbert in Australia, have received the same day and the same hour a circular letter in the writing of the Mahatma when all were alone in their rooms. Where then were the *trap-doors* constructed by M. Coulomb? Find one out really and it will reflect at most on you the principal actors and on poor me. People who have seen the Mahatma before them in Australia and London as at the Adyar, who have received from him letters in his handwriting in reply to their letters written two hours before, *will not believe you.* Nor could they believe you....I will spend myself for that cause which you hate so much. And who then has been the *fraud* when (I being 1,000 leagues away) Harreesingji has a reply to his letter which he had put into the Shrine, and Shrinivas Rao also, as they have written to me from Adyar. Is it you who have written in the hand-writing of the Mahatma, and you also have taken advantage of a trap-door? All the evil proved will be that you have never wished to believe that there were *true* Mahatmas behind the curtain. That you do not believe the phenomena real, and that is why you see tricks in every thing. If you compromise me before Lane-Fox or Hartmann and others—ah well, I shall not return to the Adyar but will remain here or in London, where I will prove by phenomena more marvellous still that they are true and that our Mahatmas *exist, for there is one here at Paris* and there *will be also in London.* And when I shall have proved this, where will the trap-doors be then? Who will make them?"

Is this language of the trickster and impostor that the missionaries, in their simplicity, want to make out Madame Blavatsky to be? This lady, when for the first time she heard good many things regarding the vile behaviour of the Coulombs, thought that the woman Coulomb—weak, hysterical and mediumistic as she is—had gone wrong in her head, and therefore wrote to her and her husband a long letter so as to bring her to her senses. The pacific tone of this letter is a sin in the eyes of the obtuse, and that fact is made much of. But such thoughtless persons forget that in this letter Madame Blavatsky distinctly asserts that the Mahatmas (of whose existence she is represented—in one of the spurious letters—as making a joke) exist, and she could prove their existence, that she could show marvellous phenomena even in strange lands, and that she challenges the dastardly pair to find out a real trap-door.

The missionaries have unwittingly proved the innocence of Madame Blavatsky.

As long as the real character of the Coulombs had not been found out, some charitable Theosophists were willing to give them handsome sums to help them. When, however, their hostility to the Society was exposed at Head-quarters, the offers were withdrawn; the dastardly pair then said they could show how Madame Blavatsky played tricks, and M. Coulomb pointed to the half-finished slides placed by him in three or four places, but when he was asked to work them he could scarcely do so, and, above all, completely failed to show what connection these slides had with the Shrine. The pair were asked to give some further proof of Madame Blavatsky's deceit, but they had not the letters ready then and therefore could bring forward nothing.

In proof of the genuineness of the alleged letters, the missionaries say that the Coulombs gave them the letters once for all, and that when they were asked to give illustrative documents of the Simla cup phenomenon, the Coulombs said they had none, that, had these people been forgers, they would have produced other letters as well. The Coulombs, it seems, had more sense than the missionaries, who wanted them to produce letters regarding phenomena in which the Coulombs in Bombay could not by the remotest probability be expected by any one to take a part. Plausible facts in a few instances within their knowledge were perverted by them; and the handwriting of Madame Blavatsky was imitated it seems by a process about which a criminal, sentenced not very long ago by the Bombay High Court, could enlighten the missionaries. A few letters were got up and taken from place to place. No one would buy them till at last the *Christian College Magazine* people were induced to take them up for the sum of Rs. 150. That was a paltry sum for the Coulombs, but as there was no better market for their wares they had to accept that pittance. Why should they bother themselves more with a stingy pay-master. Regarding the Simla cup they had given a hint in connection with the Adyar saucer, and that ought to satisfy a not over-generous missionary.

The "discoveries" of the missionaries, far from being able to prove that the Mahatmas are a myth and Madame Blavatsky's phenomena mere jugglery, have, on the contrary, shown that the Mahatmas exist, and that Madame Blavatsky is able to show most wondrous phenomena. Several Theosophists have seen phenomena during Madame Blavatsky's absence and have had the most convincing proofs of the existence of the Mahatmas.

POONA, *October* 1884. N. D. K.... *F. T. S.*

THE BOMBAY THEOSOPHICAL SOCIETY.

TO COLONEL H. S. OLCOTT, *President-Founder of the Theosophical Society.*

DEAR SIR AND BROTHER,—We, the undersigned members of the Bombay Branch of the Theosophical Society, beg to express, in connection with the recent scandalous publications in the *Christian College Magazine*, affecting the reputation of our most esteemed and respected Madame Blavatsky, our firm conviction that the allegations of fraud brought against her are pure fabrications of the Coulombs whose action has excited our strongest contempt. These publications, along with all the adverse but ill-judged criticisms, passed by several of the Anglo-Indian papers, have only served to strengthen our conviction in her honourable motives and to increase our sympathies for, and to draw us closer to, the venerable lady, towards whom our devotion continues unflinching, and our faith in her perfect sincerity and honesty has not, in the slightest degree, been shaken by these calumnious writings. If ever any doubt arose in the minds of any of us, we beg to assure you that it has been completely removed by the explanations and refutations which have been boldly put forward by various individuals and most effectively by the clear and thorough exposition of the real facts rendered by Dr. Hartmann in his pamphlet entitled "Report of Observations made during a nine months' stay at the Head-quarters of the Theosophical Society." To all these writers we take this opportunity of tendering our sincerest thanks.

Our admiration and love for Madame Blavatsky do not rest on her ability to perform phenomena, nor has she ever shown the least desire to minister in this way to the idle curiosity of individuals. On the contrary, every candidate is informed at his initiation that the Society does not profess to perform miracles but to teach a philosophy which is as sublime as it is absolutely true, and, through its means, to advance the regeneration of mankind.

Our love for Madame Blavatsky is based on her lofty and noble character, on her varied accomplishments, and on her self-sacrificing devotion to the cause of truth.

The nervous anxiety and convulsive haste, with which the shameless proceedings have been pushed through by the Missionaries of the Christian College, the avoidance on their part of the very precautions which every rational critic would consider himself bound, in such cases, to adopt before giving such blind credence to the tale of two self-condemned wretches, the unmanliness of their attack made during the absence of their strictures from India, all these indicate the narrowness of their resources and their helplessness against the powerful enemy whom, failing to vanquish by better means, they have foolishly supposed they could crush down once for all by frail and crumbling instruments which they have mistaken for destructive weapons and have thus exposed their true position of a drowning man catching at straws.....

Yours fraternally,
PHEROZESHAW RUSTOMJI,
FAKIRJI R. BONESETTER, L. M. AND S.,
MARTANDROW BABAJEE NAGNATH,
BAL NILAJI PITALE,
TOOKARAM TATYA,
POORNO CHANDRA MOOKERJI,
NAGINDAS BAKTIDAS SAKAI,
U. L. JUAN DE SILVA,
RUSTOMJI MANCHERJI MOBEDJINA,
JANARDAN DAMODAR KOLHATKAR,
RUSTAMJI ARDESHIR MASTER (and other).

BOMBAY,
17th *October* 1884.

MR. GRIBBLE'S PAMPHLET.

MR. J. D. B. GRIBBLE has just issued a "Report of an Examination into the Blavatsky Correspondence." Mr. Gribble claims to be an expert, and I cannot follow him through all his dexterous and intricate vermiculations by which he tries to convince himself that the alleged letters have been written by Madame Blavatsky. I will therefore only refer to what he says in regard to the letter in which my one hand-writing is forged. He says that the difference between that hand-writing and my own is so striking, that either the person who wrote this letter had never seen my hand-writing or had no opportunities of copying it, or else the person writing intended that the receiver should at once detect the forgery.

I have shown the said letter to a good many people (non-experts) who were acquainted with my hand-writing, and they all mistook that hand-writing at first sight as that of mine own.

Mr. Gribble further states that Col. Olcott, when he saw the endorsement on the back of the letter, "assumed it to have been made by the 'Master' and then sent the letter to Dr. Hartmann, who at once recognised the hand-writing of the endorsement to be not of the 'Master' but of a Mahatma, with whose writing he was acquainted."

This is a distinction without a difference, because the Mahatma and Col. Olcott's "Master" are one and the same person, as every Theosophist knows.

F. HARTMANN, F. T. S

Notice.

Subscribers to the *Theosophist* who may prefer the Magazine sent them under a plain wrapper, will kindly notify the Manager at once. The address of the paper is printed on the cover for convenience of settling accounts with the Post Office; but if any subscribers are so circumstanced that this causes them inconvenience, plain wrappers will be substituted in their cases.

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SPECIAL NOTICE TO CORRESPONDENTS.

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

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

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

(*IV.*) *All correspondence to be written on one side of the paper only, leaving clear spaces between lines and a wide margin. Proper names and foreign words should be written with the greatest care.*

☞ The Manager calls particular Notice to the fact that all Money-orders must now be sent payable at ADYAR (*not* Madras), P. O. India.

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

SPECIAL NOTICES.

It is now evident that the THEOSOPHIST offers to advertisers unusual advantages in circulation. We have already subscribers in every part of India, in Ceylon, Burmah, China and on the Persian Gulf. Our paper also goes to Great Britain and Ireland, France, Spain, Holland, Germany, Norway, Hungary, Greece, Russia, Australasia, South Africa, the West Indies, and North and South America. The following very moderate rates have been adopted :—

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To Subscribers who are not Members of our Society, the charge for the *Supplement only* is Rs. 5; for the "Theosophist" with Supplement, Rs. 13 *per annum*.

☞ Subscribers for the Second Volume (October 1880 to September 1881) pay Rs. 6 only in India; Rs. 7 in Ceylon; Rs. 8 in the Straits Settlements, China, Japan, and Australia; and £ 1 in Africa, Europe and the United States. Vol. I is now entirely out of print; but a second Edition is in press. As soon as it is ready for sale, the fact will be duly announced.

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UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

X.

Magnetic Irregularities and Crimes against Nature.

MAN ought to direct and correct nature, but he must never violate her laws. If man, by combating nature, attempts to become God in opposition to God, he falls lower than the brute and deserves to be called a demon.

Men's vices and consequently their misfortunes are caused by their want of magnetic equilibrium, because without wishing it, they become subject to attractions or repulsions of such a violent nature, that they are unable to regulate them according to the laws of justice. Such men become slaves and love their servitude, they are drunk with a deadly wine and love the poison that kills them; they are in love with death and will not suffer anything to separate them from their cold and terrible bride. They will have what they crave. They wish to perish and perish they will; and their destiny, produced by natural laws, will change in no way the calmness of eternal order.

Man is exactly worth as much as he makes himself worth. To nature his body is not worth more than that of a fly, only it causes somewhat more infection when it decomposes. Certain believers think that an eternal intelligence, which rules the infinite universe with its suns and worlds, pays attention to their stupidities, and gets extremely offended by their foolishness; as if Divinity could be insulted by the infirmities of a crank or by the filthiness of a dog. A man without reason and equilibrium is below the animal; because he cannot like animals depend upon his instinct for guidance and advice. Do those people think that God is offended when they sneeze, or that a divine providence keeps a book to register the names of hysterical patients? Why should a great painter blush when he looks at the imperfect sketches he made in his youth? His reputation will not suffer through them. But what human glory can ever produce such a vanity as is exhibited by those pretended saints, when they boast of their faults having been noticed by God. "My God, I humiliate myself before you, but how can I get rid of my mountain of sins? Can you ever forgive me for having put my will into opposition to yours? I would be doomed to despair, if not the blood of a God had been shed for my sake, etc." This is what they call humility. Look at that abortion that bends its back, so that God may not think it too big. Look at that pigmy, that has mixed his spittle with a little dust and thinks he has created a mountain, big enough to endanger Jupiter. Look at that insect that believes that nothing less can buy it than the blood of a God. After his stupid and arrogant confessions and prayers he lies down and dies satisfied and contented with himself and smiling beforehand at the angels who are certainly on the way to receive him.

The *Bible* says: "Cease to do evil and begin to do good; and if the filth of your sins were as red as scarlet, you shall become white as snow." This is common sense and reason in all its simplicity; but it is too simple for dunces, it is too natural and does not sufficiently flatter their vanity.

If one departs from the law of nature and reason, he can only go with folly and crime, even if he is supported by faith. *Auto-da-fé* means "act of faith" and the holy inquisition was always most indisputably orthodox. She did not allow any doubts, and yet what is faith without doubt? If science were not able to doubt anything, we would not need to believe, we would *know*. Faith is a sentimental reason of hope in doubt, and it is perfectly reasonable to doubt things which are unknown, and which are not even known to exist. What strength to a belief can be furnished by the supposed authority of these good people who like ourselves simply believe without being convinced? "Do you know whether such and such a thing is true?" "I believe it." This answer means:—"I know nothing about it, but I am willing to suppose it to be true." There is nothing so absurd, that it may not be supposed by the ignorant to be true, and may not therefore become an article of faith. The folly of madmen consists in not realising the incongruity of their fancies; they are to them articles of faith; those who do evil believe to be doing good, or at least to accomplish something which will bring them something good. A man habituated to follow nature is less liable to err, than one who has been taught to defy her. Pretended virtues and crimes against nature are born under the same roof and go hand in hand. The *Jordan* is a sacred river which flows at last in the lake of Sodoma.

To make faith in dogmas reasonable, it is necessary that science and reason should approve of the motives which induce that belief. He that believes anything unreasonable is an idiot, and if he insists on believing it, a fool.

Such is the character of the ancient dogmas, whose spirit is now hidden under the already worn out veil of Christianism. Indiscreet science is lifting the veil on all sides and tears out pieces. According to her, it is time to destroy that veil and to substitute for it the veil of Isis, the eternal but transparent veil of Nature.

But whatever efforts may be made, they will not tear the veil of the sanctuary, they will only destroy themselves, when the earth begins to tremble, when the sun grows dark and when strange voices will be heard amongst the groanings of the mer: "The great Pan is dead."

The death of Jesus, as told by the evangelists, presents something terrible. His last words seem to be an expression of doubt and deep despair. Then a terrible cry and nothing more. His head sinks and he expires. Did he perhaps see the new world that was about to be born and did that sight fill him with horror?

It is said that Voltaire died after terrible convulsions; but his last regret was that he had not yet finished the work he was preparing for the dictionary of the Academy. "My friends"—he said to his faithful ones, a short time before he expired—"I recommend to you to..." He stopped; they bent their heads to listen to his last recommendation. "I recommend to you"—said he at last,—"the twenty-five letters of the alphabet"—and he died. There are some, who find his death ridiculous. We will not tell them that we find it sublime, because such persons could not understand us. Yes. The letters of the Alphabet; this is something which is truly important for the world, something durable, something which will help to save humanity.

The Hebrew Kabalists say that through letters God has created everything and that through them miracles of all kinds can be wrought. This however we must understand *with a grain of salt* as the hermetic philosophers say.

Rousseau says that the death of Jesus was the death of a God. We do not know in what manner gods die, who are said to be immortal, but it is certain that Voltaire died as a sage and Rousseau died like a poor beggar. The children of Voltaire in the French Revolution were Mirabeau and the Girondines; those of Rousseau were hypocrites, the "virtuous" Robespierre and "philanthropical" Marat. Voltaire was a man of genius, Rousseau an imitator. Voltaire was an apostle of civilisation, Rousseau a fanatical lover of nature.

Irreligion and fanaticism are two crimes against nature. Humanity is religiously inclined, but inhuman sectarians are fanatical, and society being forced to contend with religious systems opposed to nature, the greatest longing of humanity must remain unsatisfied.

We now understand, why the slow suicide of the cloister, forced celibacy, abnegation of reason, hate against love, are crimes against nature; that priestly confession, which sacrifices the modesty of young girls to the lecherous curiosity of a young clergyman filled with impure temptations, is a most revolting immorality; that the traffic with sacred things is an abomination.

We understand this, and as the church alone refuses to understand it, we can no longer go with the church.

The age of intelligence and justice is coming slowly but surely. Its advent is retarded by the want of equilibrium in human organisations. Perfect man is not yet born, and perfect man alone will be fully responsible. Man has the power to choose between those things that attract him. His attraction becomes deadly if it drags him along the current of passions.

The card-table attracts the gambler, liquor and opium are powerful despots, heartless women destroy the youthful fire; it is necessary to learn in time how to avoid the whirlpools and to battle against currents, if we desire to pilot ourselves safely through the stormy waters of life.

Passions are only magnetic intoxications. If we dream while awake, we can have visions and evoke phantoms; but the difficulty is to send them away if we do not desire them. If they are called too often, they become our masters.

There are individuals who seem to radiate dreams. Their presence makes one dizzy and their hallucinations are catching. They are commonly called *Mediums* and are suffering from magnetic irregularities.

Mr. St. GEORGE LANE-FOX IN CEYLON.

(From the Philosophic Inquirer, Madras).

A large number of Theosophists and Buddhists gathered at the wharf to receive Mr. Fox on the 21st ultimo when he was expected, but the crowd dispersed at sunset on learning that the steamer had not arrived.

Two days after, the 'S. S. Ellora' brought the distinguished visitor to the Colombo Roads about 3 P.M., when the officers of the Theosophical Society went on board and accompanied him to the Jetty where he was greeted as a brother by the other members of the Society, and as a friend by the Buddhists who gathered at the wharf to welcome him. Mr. Fox then drove down to the Head-Quarters of the Society at Maliban street, where till a late hour, visitors of all denominations began to pour in to have a glimpse of a jewel of the Theosophical Society.

The next day after his arrival, he paid a private visit, in the morning, to his cousin Sir Arthur Gordon, with whom he had a long conversation, especially on the grandeur and sublimity of Theosophy. In the afternoon he was the guest of His Excellency at dinner, and on the following morning, Mr. Fox accompanied Sir Arthur to the Mountain Capital where they spent a day in "sight seeing" and returned to Colombo in time to make preparations for his departure to Europe.

During Mr. Fox's short stay in Colombo, it was arranged by him to deliver a lecture at the "Floral Hall," but as time did not permit him to do so, the hope of those, who were eager to hear him, was frustrated, and I trust that those who had the honor of having formed his acquaintance had really enjoyed the lively conversation in which Mr. Fox took a leading part.

We wish our good brother a "bon voyage" and trust he will impress the truth of Theosophy on English minds.

P. De. A.

Cinnamon Gardens,
September 4th, 1884.

SHORT NOTES ON PSYCHOLOGICAL STUDIES.

Thought Transference, or Mind Reading.

By W. Q. J.

A writer in the *Saturday Review*, in 1882, said:—"We had thought we had heard the last of thought reading." It seems, however, that he was mistaken, albeit he was then expressing the current scientific opinion, as more definitely expressed by the senior physician of Westminster Hospital, who said he was amazed that any one with the slightest pretensions to scientific knowledge would have the hardihood to put forth any evidence in favor of thought reading.* The cycle moves on however, and dogmatic scientists are powerless to arrest it or to prevent its bringing to light what have been called "exploded fallacies." There are many ways of transferring thought and of reading minds. The clairvoyant can see and thus read your thoughts; but we cannot all be clairvoyants. The adept can read any one's thought, and with ease transfer what thought he desires to another brain; but "the adept is the effloresence of his age." The mesmeriser can transfer a thought to his subject's mind, but just now we are not treating of mesmerism.

In 1882, Professor Barrett, of the Royal College of Science for Ireland, and others, presented to the Psychical Research Society, a report on this subject, from which we quote—"Is there or is there not any existing or attainable evidence, that can stand fair physiological criticism, to support a belief that a vivid impression or a distinct idea in one mind can be communicated to another mind, without the intervening help of the recognised organs of perception? And if such evidence be found, is the impression derived from a rare or partially developed and hitherto unrecognised sensory organ, or has the mental percept been evoked directly without any antecedent sense-percept?"† There is plenty of such evidence as Professor Barrett calls for. Thought reading and transference are as old as man. Even little children have a game in which one goes out of a room so that the others may select a word of which they are to think intently. The absent one returns, stands among the others, all of whom in silence are thinking hard of say, "trees." In a few minutes the experimenter suddenly thinks of *trees* and shouts it out. This is thought transference. The investigation of this subject may be made interesting. The researches of the Psychical Research Society are of great interest, and were pursued by the scientific men, who formed its committees, with pleasure as well as ardour. In 1875, one Dr. Corey made experiments in America, which were thus described in the *Detroit Medical Review*:—"Bringing himself into direct "physical contact with some person, Mr. Corey was enabled to "discover objects which that person had secreted, and to select "from a multitude of objects the one upon which the willer was "intent. He usually placed the other person's hand upon his "forehead."

The person who is to make the experiment ought to sit down quietly. Another person, who sits in front, takes hold of the hands of the first, looks intently into the eyes and concentrates his thoughts upon an object or a place or a person: such as, upon "dog," "the palace," "the temple," a geological strata, a flower, or what not. In a few minutes then he asks the sitter, "what flower do I think of, or what place, or what person here, or what ornament or thing in this room, or what King of England or what geological strata," and so on. It will be found that in the majority of cases the answers will be correct, without fraud and without collusion.

Any company of persons can verify this, and if some of our members pursue this line of inquiry, which was not above the minds of some of the greatest scientific lights of England, reports of the experiments furnished to the Theosophist will be of great interest and value.

Another way is to blindfold the subject. Then take his hand, and draw yourself upon a piece of paper a simple figure or a face, no matter what. The subject then repeats with a pencil that which comes before his mind. Many experiments of this character have been made with great success, in some instances it was seen that the subject *reversed* the picture, or turned it topsy turvy.

Another mode is for the subject to remain seated and blindfolded while one of the party goes outside and draws a simple figure on a piece of paper, concentrating his mind upon it for a few minutes so as to get a vivid picture of it before his mental eye. Then he returns and concentrates himself upon the sitter who takes up pencil and paper and reproduces what he sees mentally. This is all done without contact. Many curious and startlingly accurate results may be obtained.

In making these drawings, it is best to use a soft pencil, drawing the lines very coarsely or boldly, so that you may produce upon your own mind a very strong impression of the form. In this way your thought, which is actually dyuamic, will the more easily affect the sitter.

A third and easiest mode I will mention is, to sit quietly with some one who is to think steadily, while you rapidly relate what you find passing through your brain. It can be done either with or without contact. Contact with the other person of course will make it easier, but you will be surprised to find how often you report *exactly* what the other person is thinking of.

In drawing pictures, or setting down words to be guessed, it will be found much easier to concentrate the mind if a piece of paper or a black board be used as a back ground before which is placed the object to be guessed, as the contrast between the two causes a sharper image to be conveyed by the eye to the brain.

* July No. *Nineteenth Century*, 1882.

† Proceedings of Psychical Research Society, 1882, p. 13.

THE TAE OF THE FAITHISTS.

This is the beginning of a community, but unlike anything that has been tried before in any part of the world. It is to be built up with children, and for the purpose of raising them. The following clause taken from their Charter of Incorporation, issued by the State of New York, is somewhat explanatory: viz., "The object of our Association is to gather in, and care for, foundlings and orphans, and other unprotected infants, and to found them in a colony or colonies on western lands, where we shall procure a tract of sufficient size, to prohibit the sale and use of intoxicating liquors, and where the children may be educated and raised out of sight of drunkenness and profanity, so common in our large cities."

But benevolence is not all that is aimed at. The children are to be taught all kinds of occupations, mechanical, agricultural, etc., etc., educating them on the kindergarten plan, until they arrive at maturity. And even here the work is not to stop, but homes are to be provided for them within the colonies, where they may live as long as life lasts if they so choose. The inquirer would suggest that it would require an immense sum of money to carry out this enterprise successfully. But such is not the case. Each colony is to be self-supporting; raising, growing and manufacturing everything within itself that may be required. To accomplish this, a new government (fraternal) is laid down, and it is different from either monarchy or republic, and on a higher plane. A new religion is back of all this, and yet not a new religion, in fact, but the putting into practice of religion founded upon the Commandments, revealed in all the religions of the world. The Faithists are a religious people, but they worship no Lord nor Saviour, but only Jehovih, the Creator.

Their rites and ceremonies are more imposing than any that have ever been practised, *and yet they are given only as a matter of education and discipline.* Angel communion is also taught, with instructions as to the condition of the spirits of the dead. But in no case do the Faithists place themselves under the guidance of the spirits. They weigh mortal and spiritual knowledge, and take only what can be fully proved.

These communities are never to exceed 3,000 inhabitants each, and all things are to be held in common. To this the children are to be trained from their infancy up, and to assist one another, understanding that all things belong to Jehovih, given into our trust.

The name of this organization is "THE TAE," and it is composed of an Outer and Inner Council.

Any of the homes or Colonies will constitute an Inner Council, but there is to be only one Outer Council. Its members and lodges are to be in all our large cities. Each of the Inner Councils will control its own home or colony. Their wants, requirements, capacities, etc., will be made known to the Outer Council.

The members of The Tae, either of the Outer or Inner Council, draw no pay or stipend for their services. All the members that go into these homes or colonies, if accepted, will be provided with food and clothes, and a home during their natural lives, but receive no pay for their labours.

Neither can they be accepted until they give in all their earthly possessions and isolate themselves from the customs, usages, and vanities of the world. It is only a few months since The Tae was started. A call for volunteers has been responded to from nearly all parts of the United States. A gathering-in home was begun the 1st of May, 1884, near Pearl River, Rockland Co., N. Y., and a sufficient number of volunteers have gathered in and consecrated their lives and fortunes to the work to insure success.

The rites and religious ceremonies were not only interesting and instructive, but of the most imposing kind imaginable.

DISCIPLINE.

The Faithists are vegetarians, using neither fish, flesh nor animal product, save honey; either celibacy or monogamic marriage, nothing else. Work is divided into groups, with a teacher or chief to each, and these change weekly or monthly, so that all members take turns as chiefs. These chiefs are absolute for the time being. And over these is a C'chief, also absolute for his term. But all members of the Inner Council take turns as C'chief also. They are a happy people.

The temple of worship is opened awhile in the morning at sunrise, but in subdued light, for all who choose to come in and pray, quietly, and then to pass out. Sabbath service embraces imposing ceremonies, processions, prayers, responses, lecture or sermon, and music.

One evening each week is devoted to lessons; one to education in rites and ceremonies, as practised in all religions, and sometimes in regalia; one to music, one to prayer, one to dancing and etiquette, but even this is opened with prayer, though music is practised nearly every evening.

Liberty is preserved. No criticising, fault-finding or complaining against one another is practised within the home.

They have no constitution and bye-laws.

For further information the reader is referred to OAHSPE, the New Bible. All communications should be addressed to

DR. H. S. TANNER,
Secretary of the Inner Council.

Camp Hored, Pearl River, Rockland Co., N. Y.
August 1st, 1884.

A FEW REMARKS SUGGESTED BY THE ARTICLE "THE COLLAPSE OF KOOT HOOMI."

The Padres.

WE pity the poor Padres of the Christian College. Miserable indeed is their plight when they are compelled to resort to these doubtful means to overcome their opponents. The Padres never meet the Theosophist's lecture on the open platform and defend their sectarian views orally or in writing. They denounce them as atheists and political humbugs behind their backs, where they have no fear of being contradicted.

These letters have been published in the name of public morality. If this is the Padres' standard of public morality, then public morality becomes polluted when its name is uttered by the mouths of the Padres. In her name they have violated sacred rights. In her name they have become willing dupes of a woman who has lost her ballast in the reverses of fortune, the vile instruments for the perpetration of a greedy woman's revenge.

The Occult Room.

There was only one large room upstairs when the Society purchased the Adyar House. To one end of this room was attached a bed-room with a partition between it and the sitting room. From the bed-room, a door led to a verandah. This doorway was shut up and the verandah was converted into a room called the Occult Room.

In closing up the doorway a hollow space was allowed to be left in the middle that the weight of the new addition upon the beam of the ceiling might be as little as possible. I have seen both sides of this wall, both when it was being built and when it was finished. I have seen it also when it was papered.

Originally it had no sliding panels at the back or front. When I saw it again a few days after the expulsion of the Coulombs, I found in various parts of the wall in the rooms upstairs small panels recently constructed in places where there were none before. I know every part of this room, having been in it by day and slept in it by night during our stay in Madras. The mischief workers were evidently disturbed in the middle of their work.

The Shrine.

The shrine is a movable cupboard hung on the recently closed up wall of the Occult room. This portion of the wall is left still intact.

The shrine is something like a psychological telegraph office. It is connected by a current of akas with the Asram of the Mahatmas. Whatever is put into it will at once be known to them. But it should be distinctly understood that this is not the only means of communication; nor, if the shrine were removed to-day, will all communications be stopped. The shrine is simply a matter of convenience.

The Coulombs.

Out of respect for Mme. Blavatsky, the Coulombs were treated kindly by all of us. Mme. Coulomb's numerous peccadilloes were freely forgiven. She was considered an irresponsible medium, the willing instrument of any strong-willed person that circumstances may throw in her way. Last December when I gave Mme. Blavatsky a curiosity in the shape of a petrified plant that we came across in a cave in one of our rambles in the Papannassum Hills, Mme. Coulomb examined it and pretended to see clairvoyantly heaps of gold coins treasured up near the place in the cave where we got the article. We all then had fine jokes on her say. But when a few days later she took us aside and seriously insisted on her being taken to the spot and asked for a loan to make the necessary preparations for a journey, we plainly told her we would have nothing to do with her treasures or her journey.

The Mahatmas.

It is too late in the day for the Padres to deny the existence of the Mahatmas. There are several Englishmen of the Civil Service, who have had correspondence with them when Mme. Blavatsky was far away and knew nothing of the matter, not to speak of scores of other gentlemen, European and native. I too can claim the honor of having had an interview with one of them in his physical body outside the precincts of a lamasery near Sikkim on the road leading to it from Darjeeling. The interview took place at eleven in the forenoon and lasted for about two hours. I have seen him and several of his pupils in the astral body on many occasions. Many of our friends who happened to be with us at the time have seen them like ourselves. Mme. Blavatsky is now in Europe, Colonel Olcott too is there. Our communication with the Mahatmas still continues uninterrupted. If Madame Blavatsky can do this, why then, verily she is a Mahatma.

Phenomena.

At this day, only those, who have had neither the time nor the inclination to search into psychical laws, join with the theologists and raise a feeble cry against the existence of such powers. The only question is whether such powers are brought into play in particular occurrences. The best witnesses to prove such things are those who have seen them and not the Padres who deliberately keep away, attributing them all to the machinations of their friend, the Devil. The Padres say that all phenomena have been produced by trickery by Madame Blavatsky with the aid of the Coulombs. I shall mention two instances, out of several, that have come under my personal experience. An American gentleman of a well known firm, who is not in any way connected with the Society, wrote a letter to me asking certain questions in Aryan philosophy. On opening it as soon as the postman gave it to me at my place in Tinnevelly we found that the answers to the *more intricate* questions were already entered opposite each of them, under the well-known initials of my revered Guru. The letter is still with me and Madame Bla-

vatsky to this day knows nothing of it. One day in my place at Tinnevelly, a learned Pandit of the Shaktaya sect was speaking to us in flowing terms of the advantages of the Shaktaya ceremonials over all others in the development of psychical powers. I noted down in his presence the salient points of his argument on paper, put it into an envelope, addressed it to my Guru, and placed it in my box. This happened in the evening. The next morning I saw on my table, along with other papers, the same cover unopened but with my address written over the previous superscription. I opened it and found written between the lines of the original letter a crushing answer to all the false logic of the Pandit, with quotations in Sanskrit from the Upanishads neatly written in the Devanagari characters. Madame Blavatsky was in Madras then and to this day she is ignorant of this letter or its reply. Scores of letters of this kind received by us from our Venerated Master, when we were far away from Madame Blavatsky or Colonel Olcott, are in our possession. Many of our friends have seen several of them. Some of them contain Tamil quotations written in neat characters.

If the Padres say we and several others, who had the same experience, are labouring under some hallucination, we may as well retort that the definition of that word will have to be considerably altered. They cannot under any circumstances, hallucinate away the letters in our possession. If they question our veracity, not only can we produce better credentials, but we are in a position to challenge the public to catch us misrepresenting one fact for the hundred facts about which the Padres have been caught fibbing deliberately.

The Padres mislead the public when they assert that the Society is founded on phenomena. No phenomenon is shown for its own sake. The Masters belong to a higher plane of existence and they get hold of the easiest method in their plane for communication with their pupils and others.

Conclusion.

Dr. Hunter, the Director-General of Statistics, says that the proportion of jail going population in Bengal as compared with England for an equal area and population is one-third for the male and one seventeenth for the female. He does not say how much of the Bengal crimes are traceable to the influx of evangelical civilization. The Padres have done many a crime in the name of Evangelical morality. They have torn by wiles husbands from wives, children from parents. Their Karma now overtakes them and impels them to do questionable actions like the present publications which will ultimately result in their going home bag and baggage, leaving the heathen Hindu to the simple, unsophisticated, sublime morality of his sage forefathers, the authors of the Upanishads.

MADURA. S. RAMASWAMIER.

THEOSOPHY AND CHRISTIANITY.

EVERY student of history knows that when Christianity was in the ascendant in Europe, persecution, torture, murder, imprisonment, and burning of heretics—unbelievers in the Bible—were the chief glories of Christendom. One need but open the pages of the history of the Middle Ages, to know how under the name of the Inquisition, millions of human lives were put to the rack and faggot, imprisoned, burned, and murdered to appease the wrath of the all-merciful God of the Bible. One need but read the history of our ruling country, especially the reigns of Mary and Elizabeth, to know how in the name of the *very god* of the Bible, the Catholic and Protestant Christians exchanged massacres. Facts are abundant in the famous books of Buckle, Draper, and Lecky, and even in the history of the Christian Mosheim, to show that the Christians were ever buried in darkness, guilty of manifold crimes even in those ages when the influence of the teachings of Christ had not quite faded away; that they revelled in luxury, licentiousness, and what not; and to crown all, they gloried in putting every possible barrier to intellectual and moral progress. Read the lives of Galileo, Bruno, Vanini, Campanella, Voltaire, Paine, Diderot, Hypatia, D'Holbach, David Hume, Volney, Bradlaugh, Holyoake, Besant, Bennett and Foote—the unbelievers—who spurned at the inhuman Christian creed. Has Christianity ceased to do the glorious deeds enumerated above? Has it given up those barbarous measures meted out to Freethinkers up to the end of the past century? No! The prime object of Christian teachers and preachers, in every land they tread, is to choke the intellectual freedom of the land; to persecute the freethinking pioneers of the land; to print ingenious falsehoods against them, to slander them and impeach their honesty, and accuse them of insincerity in their several professions. We do not and cannot wonder if the Protestant Christians strive their best, perhaps in good faith, to excel in calumny, their good master Luther, who out of true Christian spirit called the great Greek philosopher Aristotle, "*truly a devil, a horrid calumniator, a wicked sycophant, a prince of darkness, a real Apollyon, a beast, a most horrid impostor on mankind, one in whom there is scarcely any philosophy, a public and professed liar, a goat, a complete epicure, this twice execrable Aristotle.*" This undying tribute was paid to Aristotle because, according to Macaulay, "he was the great fashioner of the intellectual chaos; he changed its darkness into light, and its discord into order." Need we wonder therefore that Christians should after Luther's fashion persist in calling non-christians all names they please? Christians have tried their worst in England; enough of persecutions have they counted in the names of the Free-thought leaders of that land; but they could not intellectually and morally succeed in winning over their lost sheep; they could not establish the claims of their beloved creed on true foundations; they could not gain a single freethought leader to their flock by reason, argument, and true conviction; they could not, with all the united power of the Bishops of the land, stem the torrent of infidelity that is raging in every creek and corner of civilized Europe. Despairing in their failure, they have fallen upon the two famous Founders of the Theosophical Society. Dreading the remarkable influence of their teachings over the minds of the rising generation of our country-men, they have begun to traduce their character, and to pronounce that the whole Society is based upon mere fraud and sham. They have not however had the manliness to meet the male founder of the Society—Colonel Olcott—upon a public platform and show the superiority of their creed to Theosophy. More than five years have passed, since the arrival of the founders in India; not a single Christian missionary has up to date in India—so far as we are aware—dared to debate with the President-Founder on the relative merits and claims of Christianity and Theosophy. They have, however, to give vent to their rancour, found a mouthpiece in the *Christian College Magazine*..... We beg permission on behalf of public morality to review, in good faith, the Editorial in the current issue of the 'Magazine,' that has appeared under the curious heading—"*The Collapse of Koot Hoomi.*"

The editorial above referred to has caused no doubt some sensation among intelligent Indian circles,...but the thinking portion of the Hindu public, and such of the Hindus, as are already acquainted with the ways and manners of the Christian Missionaries and their modes of conversion, are not so easily, as the Editor imagined, to be led astray by the interpretations put by a Christian journalist upon letters and documents alleged to have been in Madame Blavatsky's own hand-writing, and found out of "strange recklessness" on Madame Blavatsky's part, in possession of the very irresponsible persons, the Coulombs. The Editor in substantiation of the very peculiar, not to say questionable, title of the Editorial observes:—

> In these latter days, the Mahatmas have spoken again through their chosen vessel Madame Blavatsky and with such power and authority that their words have not been in vain. From end to end of India the fame of Koot Hoomi has been spread, and the marvels done in his name have had all the effects of miraculous seals upon the utterances of his agent. One by one, *Indian Sceptics* have bowed their heads before the Mahatmas, and a distinguished Indian Journalist—Mr. Sinnett, *rather a noted man in unbelieving circles*, has humbled himself to be the inspired *redacteur* of Koot Hoomi's Cosmogony.
>
> The italics are ours.

What of that? The Indian sceptics are sceptics still in so far as Theism is concerned; but they have not the bigotry and stupidity to ignore that there are mysterious things which need exploration; they have not denied in virtue of philosophy proper, that there are higher powers attainable by man, and that persons of higher intelligences and psychic powers do exist. The belief in the existence of Mahatmas is rather native in the cultured Indian mind; the Indian philosophy teaches the same grand truth. But it matters not and it concerns very little with Theosophy, if the bigots among sceptics do not believe in the existence of Mahatmas, for the truth of occultism rests upon its own merit. The Editor adds that "it is not to Madame Blavatsky's skilful and persuasive words but to the evidence of his senses that Mr

Sinnett ascribes his conversion." Now this kind of accusation is evidently questioning the sincerity of Mr. Sinnett, who, in the Editor's own words, was 'rather a noted man in unbelieving circles.' We leave however Mr. Sinnett to speak for himself, and turn to the Editor's sneering observations founded upon the fidelity of the Christian Coulombs. The whole and the only conclusion, which the Editor makes and very ingeniously indeed teaches the public to draw from his Editorial and the number of letters imputed to Madame Blavatsky, is simply that Madame Blavatsky had been producing fraudulent phenomena with the help of the honorable Coulombs. The Editor however, relieving Colonel Olcott from this accusation, has had the goodness to remark that "just in proportion as the Colonel gains his esteem for his honesty, does he lose in his reputation as a man of sense." Why, upon an unfounded charge which the Editor was made to believe that the Colonel was shut out from the shrine! Do not the intelligent think that Colonel Olcott has evidently more sense in believing in the existence of the Mahatmas, and in the higher intelligences of man than the Christian Editor who believes that Baalam's Donkey spoke inspired? Now the sole conclusion, whatever it may be, which is to be drawn from the publication of the letters above referred to, is as regards their *genuineness* and nothing else. Whether they *are genuine*, or as genuine as the Gospels themselves, or whether any interpolations were made in them by somebody to throw dirt at Madame Blavatsky, are points which could be decided by Madame Blavatsky alone. But the public can arrive at one safe conclusion in the meanwhile, that Madame Blavatsky could not have been a person to live by, and gain fame upon fraudulent means, considering the character of the Coulombs, which is fully and exhaustively set forth in Dr. F. Hartmann's "Report of Observations made at the Head Quarters of the Theosophical Society." Those, who have had the fortune to be acquaintances of both Madame Blavatsky and Colonel Olcott, would not scruple to pronounce that the former is more candid and open in her avowal of opinions than the latter; and those, who have patiently read the chapter on the Theosophical Society in Mr. Sinnett's *Occult World*, could have learned in full the noble life and career of the Founders of the Theosophical Society, and that, at the sacrifice of their own interests, they have come out to India, and have been working in this land for the cause of Truth, for the bettering of humanity, for the regeneration of India, and the world at large. The disproof of the genuineness of the documents published in the *Christian College Magazine*, being left entirely to the discretion of Madame Blavatsky, we have to consider, seriously too, the character of the Coulombs,.....We could not, one whit, charge Madame Blavatsky with the least fraudulent intent, having seen personally the clever but clumsy imitation of Dr. Hartmann's handwriting which has been already pronounced in the *Madras Mail* by the Doctor to be a "forgery." When one letter of Dr. Hartmann's had been so boldly pronounced a forgery, the unprejudiced public have a fair inference to draw in the matter of Madame Blavatsky's letters. How Madame Coulomb was misrepresenting the objects of the Theosophical Society; how she was charging the Society as inimical to true religion; how she was telling that the phenomena occurring at the Head Quarters of the Society were frauds and works of the devil, notwithstanding her own declaration that the phenomena were true and genuine, made in her letter dated Adyar, 13th August 1883, and published in Dr. Hartmann's report; how she was attempting to extort money from rich members of the Society; how she was lying and backbiting, were proved by affidavits from respectable persons before a General Council of the Society on the 13th May last....But as the proverb goes 'repentance comes too late;' and it remains to be seen whether the Christian Editor deceived himself by the 'skillful and persuasive' words of Madame Coulomb or that he is firm in his conviction that the documents are genuine.... Be that as it may. Now as regards the back doors, trap doors, and sliding panels near the shrine, which the Editor made so much of, as having been the mediums for productions of 'occult phenomena' at the shrine, we have a word to say. It was last Sunday that we, accompanied by our own brother and a respectable friend of ours, called at the Head Quarters of the Theosophical Society, with an honest intent of satisfying ourselves as to the existence or non-existence of the above machinery. After a short conversation with Dr. Hartmann, Mr. Judge and others, we expressed our desire to see the Shrine, and were taken up there. To our great surprise and to our admiration too, we saw the clever and ingenious contrivances of Mr. Coulomb—left in an unfinished state—which were *not* in existence up to the last day. Madame Blavatsky was at Adyar, we knew; and we came unanimously to the one and only conclusion, that the contrivances were made by Mr. Coulomb himself during Madame Blavatsky's absence from Madras, to serve the plot. Whatever opinion the public may form from this account of ours, we have had our say in the matter; and we beg to conclude with a word, that even if Madame Blavatsky's veracity can be questioned, the calumnies and slanders of the Theosophical Society's enemies cannot affect its progress in the least, its objects being good.—*Philosophic Inquirer, Madras.*

MISSIONARY "COLLAPSE."

It is a matter of no small surprise and regret to well disposed members of the Theosophical Society that an outside public, least informed with reference to its internal working, should so credulously yield themselves to every bubble of alleged fraud set afloat by inveterate enemies of the movement. But the members generally are able to judge the merits of the case from a better stand-point.

2. The lines on which the Parent Society is working have nothing whatever to do with witnessing or promoting occult phenomena in the world. That work moreover is carried on independently of the founders. The members also are not interested in magic or conjuring tricks, but are better employed in the study and investigation of all ancient philosophies lost to the sight of modern learning. A lively interest has thereby been thoroughly roused to look into Aryan and other literature, religions and sciences, find out the excellencies in them, vindicate their importance, and uphold the truth.

3. With these objects in view and with a view to divide the labour, branches of the Theosophical Society have been everywhere formed, which are working independently, but holding together as one Society for the interchange of knowledge.

4. Designing enemies need not flatter themselves with the hope that their petty schemes of destruction can possibly affect this Society or interrupt the good work going on, for it would be absolutely absurd to suppose that the stability of the Society depends upon the genuineness or otherwise of petty phenomena which can be easily imitated or surpassed by the lowest of native jugglers.

5. Outside foes do not know what is learned within the Society. Truths as old as the hills are absolutely repulsive and distasteful to their minds because to them they are new; for what could be more distasteful to a Materialist than the assertion of the existence of invisible spiritual worlds, or to the bigoted Christian than the fact that a miracle is but the "natural result" of "exceptional causes," and that mesmerism plays a large part in the production of the phenomena superstitiously called "miracles?"

6. The instructions received at the hands of the Theosophical Society are full from beginning to end with positive information, altogether new to the European mind, and both interesting and consistent with reason. "In short," says a learned and impartial critic, "we have a cosmogony embracing all things and all questions of heaven, earth, and intermediate states of existence, mundance and extra-mundane. Mr. Sinnett has done this in excellent style and nothing can be more lucid or well arranged." But Mr. Sinnett does not arrogate to himself the authorship of this cosmogony but ascribes it to the Mahatmas, the truth of which I have had opportunities of personally judging while filling the Office of Secretary of the Eclectic, when the founders of the Theosophical Society were far away, and the Coulombs never heard of.

7. The manifestations of psychic, and occult, mesmeric, clairvoyant and other forces, possessed by certain Yogis of India and sometimes by Western spiritualists—have been sufficiently proved and tried under test conditions, based on the evidence of reliable men of intelligence, learning, and integrity, to defy all the arguments of bigoted and unintelligent scepticism. To the mind of a careful thinker, the evidence is sufficiently conclusive to enable intelligent men to honestly conclude that fraud and collusion are not necessary to the production of occult phenomena; therefore

every well informed Theosophist and all students of mesmerism and occultism generally have good reason to doubt the genuineness of the charges brought against a lady we know to be most learned in this department of science. Nor would a trick, if played by any one in any part of the world, affect the occult sciences or the knowledge possessed concerning them.

8. In conclusion, I should say, without fear of contradiction, that no right thinking Theosophist, who has had the pleasure of Madame Blavatsky's acquaintance and the opportunities of personally judging her character, will surrender his own good judgment into the hands of expelled members of the Society, or those of her bitterest enemies.

SIMLA, *5th October* 1884. W. D. TILDEN, F. T. S.

ONE MORE WITNESS.

THEOSOPHY.

IN regard to the charge made in the *Christian College Magazine* for September 1884 against Madame Blavatsky that occult phenomena, produced at Adyar (Madras), India, are fraudulent ones, done by means of a back-door, attached to the shrine at that place, permit me to make the following observations.

I make bold to make them as I am personally acquainted with the lady, whose character was traduced in that journal, and I am very familiar with the place which has been a subject of much slanderous misrepresentations.

The facts relating to this matter, so far as I know them, are these:—I have known the shrine at Adyar since February 1883. But it was in September 1883 that I had actually an opportunity of closely examining the structure of the shrine, so as to see whether the trickery, now pretended to be exposed, had ever any existence. I may say that I entered the room containing the shrine with the mind of an out-and-out sceptic, indeed, all this time, I may say I was an unbeliever, though I had constantly met the Founders of the Theosophical Society, and read much of their writing. What struck me about the doings of the Theosophists was, "What necessity is there for these modern Theosophists to perform their phenomena in a particular locality, and that in a shrine, while our ancient sages did all we have known in open places." I was soon quieted by an invitation on the part of Madame Blavatsky to inspect the shrine, and satisfy myself about it.

I shall now give a brief description of the shrine and its situation in order that the outside public may see whether it is possible that the enlightened members of the Society could have been subjected to the trickery that the Coulombs now boast of exposing.

Madame Blavatsky had her sleeping apartment in the hall upstairs in the Adyar premises. There is a door-way leading from this hall to a room where the shrine is suspended, the shrine itself (a cup-board as they call it) being on the wall about four feet above the ground. I opened the doors of this shrine, and found in it some photos and a silver cup and a few other things. I clearly examined every portion of this shrine from within, topping with my hands every part of it, and nowhere could I find room for suspicion. Not satisfied with this, I examined the outside of the shrine, the front and the sides, and the top; and they stood the test. For fear of disarranging the things, I did not move the shrine about, but what was more satisfactory, I examined the back portion of the wall on which rested the shrine (which was inside the hall containing Madame Blavatsky's sleeping apartment) and found that there could not be the slightest room for suspicion in any direction, so far as the matter of the structure of the shrine is concerned.

After this Madame Blavatsky had the kindness to ask if any of us (we were then about five there) had any letter to send to Mahatmas. One of us immediately produced a letter; I took up the cup from the shrine, having carefully examined it, and the gentleman dropped the letter into it. I placed the cup with the letter in the shrine, and closed it, as desired by the above lady. Two or three minutes after, Madame Blavatsky, who was standing about two yards off from the shrine, said she felt an answer came, and on opening the shrine we found a letter addressed to the sender, containing four pages with not less than 20 lines on each, which would occupy any mortal writer, simply to copy it in, not less than half an hour. It must be remembered that there must have been time for one to read the letter, and then to prepare an answer which may take up another 15 minutes. But all this took place in the course of two or three minutes.

I shall now give an account of the so-called trap-door. I found this trap-door in an incomplete state for the first time in June 1884, a few months after the departure of the Founders. It is so small a door that a thin spare boy of 10 or 12 years could hardly enter through it. It is intended to be understood the phenomenal letters were ushered into the shrine through this passage, but any one seeing the passage for himself, would be convinced of the impossibility of the thing being done.

I must, therefore, take this occasion to represent what I know of these matters to allow Truth to triumph; and I feel it specially necessary, now that every one of us should speak out his experience of the Theosophists and their doings, that they may furnish, however lightly it may be, answers to the attacks of the Coulombs upon the conduct of persons too far away to justify themselves.

T. C. RAJAMIENGAR.

MADRAS, 22*nd September* 1884.—(*Indian Mirror*, Oct. 1.)

Official Reports.

GERMAN THEOSOPHICAL SOCIETY.

SECOND MEETING.

A SECOND meeting of the Branch Society convened at Ambach, Starnberger See in Bavaria, on the 9th of August last, the following persons were duly received into membership: Baron and Baroness *du Prel*, Professor *Gabriel Max*, Frau Emma Max, Miss Kitzing, Count and Countess von *Spreti*, and Captain Franzy Nobern, all of Munich, and Mr. Ernst von Weber, of Dresden.

The *President-Founder* then addressed the meeting at some length upon the present situation of intellectual affairs in Germany, and expressed very warmly his pleasure in being able to enrol as members two men so illustrious in their respective departments of literature and art as Baron du Prel the philosopher and Professor Gabriel Max the painter. He said that a cause, supported by such minds as were already won over to Theosophy in Germany, must be a success. We were at the very infancy of a movement now, which he hoped and believed would after a few years extend throughout not only the whole area of German thought but also of that of all the civilized world.

Upon motion of Dr. *Hübbe Schleiden*, the Branch then voted for officers; and *Baron du Prel*, being elected unanimously First Vice-President, accepted the office and was by the President-Founder declared duly installed.

Upon further motion, the executive officers were authorized to select members to form a *council* who should have the power to add to their number as circumstances might require it.

The session of the Society was then adjourned *sine die*

HUBBE-SCHLEIDEN,
President of T. S. G.

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

GERMAN THEOSOPHICAL SOCIETY.

THE following despatch was received at Adyar (Madras) on the 2nd of October:—

German Branch resolves that no evidence against Madame Blavatsky affects our belief in the Mahatmas; it being entirely independent of her.

Yet she has our full confidence. We despise Coulombs' *slanders*.

ELBERFELD, GERMANY, *October* 2, 1884. } GEBHARD, *Secretary*.

LONDON LODGE THEOSOPHICAL SOCIETY.

THE following telegram was received at Adyar (Madras) on the morning of the 4th of October from the President of the London Lodge of the Theosophical Society:—

The Council of the London Lodge assure the Parent Society of their loyal support, under the unscrupulous attack on Madame Blavatsky; of their belief in her integrity; and of gratitude for her services in the cause of Theosophy.

LONDON, ENGLAND, *3rd October*, 1884. } FINCH, *President*.

THE MADRAS THEOSOPHICAL SOCIETY.

Extract from Minutes of Proceedings of the Madras Branch of the Theosophical Society, held on the 4th October 1884, *at Royapettah, in the premises of the Society.*

ON motion of P. Sreenivasa Row, it was unanimously

Resolved, that the Madras Branch expresses hereby its confidence in Madame Blavatsky, notwithstanding the attack

recently made upon her; and the Secretary is directed to communicate the same to her and to the Head-Quarters of the Theosophical Society.

P. SREENIVASA ROW, *Secretary.* T. SUBBA ROW, *President.*

TODABETTA BRANCH THEOSOPHICAL SOCIETY (OOTACAMUND).

AT a Meeting of the Todabetta Theosophical Society, at Ootacamund, on the 5th of October 1884, it was resolved that this Branch, notwithstanding the slanders of the *Christian College Magazine*, has full confidence in Madame Blavatsky and desires that she may be informed of the same.

This Branch also desires to record its full belief in the MAHATMAS notwithstanding the so-called disclosures brought forward by the expelled Coulombs.

(Signed) H. R. MORGAN, *President.*

(True Extract.)
T. GOPAUL SINGH, *Asst. Secretary.*

HIMALAYAN ESOTERIC THEOSOPHICAL SOCIETY.

(EXTRACT.)

THE members have read with deep regret the vile insinuations, and the scurrilous defamatory articles that have appeared in many of the leading journals of the day, which are openly hostile to the cause of Theosophy. They recognise in this persecution the operation of occult laws which obtain alike in every department of nature, and they have no doubt that under the action of the self same laws, the eternal truths of Theosophy will be established on a firmer basis when the mist of calumny shall have yielded to the light of justice.

Though they entertain no fears as to the future of Theosophy, the members take this opportunity of offering their heartfelt sympathy to the Founders of the Theosophical Society and to Madame Blavatsky in particular, for the annoyance to which they have been subjected by the vile machinations of their avowed opponents; but they feel confident that the law of *Karma* will assert itself, and that the Founders will come off victorious from this ordeal. Thoughtful minds, they are sure, will not be deterred by such incidents from the pursuit of truths which the Masters are now, for the first time in the history of the world, prepared to impart through the instrumentality of the Theosophical Society.

KUMUD CHANDRA MUKERJEE,
SIMLA, *the 9th Oct.* 1884. *Honorary Secretary.*

THE BHRIGU KSHETRA THEOSOPHICAL SOCIETY (JUBBULPORE).

Telegram.

OUR confidence in Madame Blavatsky cannot be shaken by the foolish attacks of the Coulombs and their crew. Mahatmas and Occultism are no novelty with us, and we look upon missionary impositions with contempt.

AVINASH CHANDRA ROSE,
JUBBULPORE, *Oct.* 19, 1884. *Secretary, Bhrigu Kshetra Theosophical Society.*

PROCEEDINGS OF THE VELLORE THEOSOPHICAL SOCIETY.

I. WE fully believe in the existence of the Mahatmas.

II. We likewise believe in the phenomena-producing powers of Occultists.

III. From the testimony borne by men of high respectability in respect to the various phenomena produced by Madame Blavatsky, we have feelings of great veneration for her, and believe in her possessing such occult powers; but now that the genuineness of some such phenomena is called into question, all that we can say on the subject is what can be concluded from a perusal of the papers concerning it, namely, that the evidence against their genuineness is utterly unreliable, being that of admittedly dishonorable persons, while the evidence on the other side is that of highly respectable men.

IV. We consider that the honor of our Society demands an authoritative refutation of the charges brought by the Missionaries against our respected Founder's character.

V. We earnestly beseech such legal steps being taken as may be found necessary.

A. MAHADEVA AIYAR, *Corresponding Secretary.*

VELLORE, *17th October* 1884.

PROCEEDINGS OF THE MADURA BRANCH THEOSOPHICAL SOCIETY.

I. THE members of the Madura Theosophical Society strongly disapprove of the recent publication, by the Editor of the *Christian College Magazine*, of letters of the private character they purport to be.

II. They think that an unfair advantage, to say the least, has been taken by the said Editor of Mme. Blavatsky's absence in Europe to publish the said letters.

III. The said letters, even if genuine, will not affect the cause of Theosophy, whose main object is to pursue truth and to expose all manner of sham and humbug.

IV. The Hindu's faith in Mahatmas rests essentially on the immemorial tradition and philosophy of his remote ancestors, and not merely on Mme. Blavatsky's phenomena.

V. The utterances of the *Christian College Magazine*, and the other papers that echoed its sentiments, betray, in the opinion of the Branch, both a sad want of logic and an ignorance of the high standpoint of Theosophy, its aims and ends.

VI. The publication of the said letters is not warranted by sufficient grounds of public good or morality.

VII. Such publication is referable to that misguided and often mischievous piety that has unfortunately been so frequently evinced by the Christian Missionaries in India.

MADURA, *7th October* 1884. V. COOPOOSWAMY IYER, *Secretary M. T. S.*

THE CHITTORE THEOSOPHICAL SOCIETY.

"RESOLVED, that our regard and esteem for Madame "Blavatsky are not in the least shaken by the Coulombs' "slanders, and that our expression of sympathy be com- "municated to the Founders. Resolved also, that our faith "in Theosophy will never be shaken, as it rests wholly on the "rock of Truth."

Mr. N. Streenivasa Chariar, F. T. S., was elected Vice-President of our Branch.

A. RAJU, *Asst. Secretary.*

CHITTORE, *October* 12, 1884.

GOOTY SANSKRIT SCHOOL AND THEOSOPHICAL SOCIETY.

WE feel glad to be able to say that in addition to Rupees 100 promised by M. R. Ry. T. Ramachandara Row Garu, B. A., B. L., F. T. S., District Munsif, Gooty, and President of Gooty Sanskrit School, M. R. Ry. P. Kesava Pillai Avergal, Vice-President of Gooty Theosophical Society, and M. R. Ry. A. Nunjundappa Garu, B. A., B. L., District Court Pleader and a sympathiser of the Society, promised last week to donate, each, Rupees 100 to the Sanskrit School.

We seize this opportunity to declare publicly that the members of the Theosophical Society, and non-members here, are carefully studying both sides of the present Theosophical controversy created by the piously devoted Christian Missionaries; that we assure you of our loyal adherence to Madame Blavatsky and to Theosophy, of our confidence in her veracity and uprightness and ability and intelligence, and of our full conviction that the Coulombs maliciously and rapaciously found some mischief for the idly-busy Missionaries to do—for which they are ere long sure to suffer by that Irretrievable Law of Justice.

B. P. NARASIMMIAH, B. A.,
Secretary of Gooty T. S. and a Member of the Executive Committee of the Gooty Sanskrit School.

GOOTY, *11th October* 1884.

AT a meeting of the Gooty Branch Theosophical Society held this Sunday, 12th October 1884, the following Resolution was carried unanimously.

The Gooty Branch resolves to record that the recent attack on Madame Blavatsky, by the interested persons, has not shaken their confidence in her or in the stability of Theosophic truth.

J. STREENIVASA ROW, *President.*

12th October 1884.

THE SECUNDERABAD THEOSOPHICAL SOCIETY.

Proposed by Bro. K. Vijiarungum Naidu and seconded by Bro. I. M. Ragoonayakulu Naidu, and carried unanimously: that this Branch sincerely sympathises with the Founders of the Theosophical Society for the unjust and cruel treatment they have just received at the hands of the enemie of the Theosophical movement, and begs to assure them that our faith and trust in them and the Society in general have not, in any way, been shaken by the *dastardly attacks made behind their backs* in the current number of the *Christian Colleye Magazine*; but that, on the contrary, Dr. Hartmann's pamphlet has, in our opinion, exposed the Coulombs and their confederates in their true colors, thereby dispelling all doubts, which a perusal of the article in the said Magazine and the hasty and one-sided views of some of the journalists thereon, had temporarily conjured up in the minds of some of our members.

BEZONJI ADERJI,
President.

C. V. LOGANADEN,
Joint Secretary.
SECUNDERABAD, 30*th September* 1884.

THE DURBHANGA THEOSOPHICAL SOCIETY.

THE members of our Branch have read with the greatest concern the recent so-called exposures of Madame Blavatsky and the collapse of Kuth Humi, and I have been ordered to communicate to you that their belief in the Mahatmas and faith in Madame Blavatsky have not been shaken in the least.

KALIPADA BANDYOPADHYAY.
Secy., Durbhanga Theosophical Society.

DURBHANGA,
12*th October* 1884.

PROCEEDINGS OF THE POONA BRANCH OF THE THEOSOPHICAL SOCIETY.

POONA, 21*st September*, 1884.

To

COL. H. S. OLCOTT,
President-Founder of the
Theosophical Society.

DEAR SIR AND BROTHER,

The *Christian College Magazine*, a sectarian journal of Madras, has, in its last number (published on the 11th instant), printed an article entitled the "Collapse of Koot Hoomi," and given in it several letters alleged to have been written by Madame Blavatsky to the Coulombs, who want to make out that they were her sole confederates in showing spurious phenomena; yourself and all the rest being dupes, and having been cleverly deceived, all along, for the last nine years.

To those who have carefully read the *alleged* letters, and who know something about the Founders and the affairs of the Theosophical Society, the absurdity of the concocted letters is quite apparent. Dr. F. Hartmann in his "Report of Observations made during a nine months' stay at the Head Quarters of the Theosophical Society," has prominently brought out several facts, as to how the Coulombs came to be expelled, how the plot that they were maturing was exploded, and how in chagrin and revenge, they have put forward suspicious letters, which the missionaries of the "Christian College Magazine" have been credulous enough to suppose to be genuine.

Dr. Hartmann deserves the thanks of our Society, for so ably and successfully drawing up a statement of facts, which cannot fail to show, to every impartial inquirer, the utter improbability of the allegations made by some of the missionaries and the Coulombs to ruin the reputation of one of the respected Founders of our Society.

Two of us know full well all the particulars of Madame Blavatsky's last visit to Poona; and the absurd letter that is made to hang upon a telegram, that was received by her at the time, simply deserves contempt. Madame Blavatsky never attempted even to place the telegram before any one at the time, much less tried to create any impression upon any one thereby.

It is well known to many Theosophists, as well as to some outsiders, that several persons have received letters in a mysterious way, principally from two of the adepts. One of these writes with red ink in a rough and rugged way, the other with blue pencil, in a beautiful and remarkable hand. Both hand-writings are peculiar and unmistakable. According to the alleged letters of the Coulombs, Madame Blavatsky is supposed to write the red ink and blue pencil letters herself, but what would the doubters say if it were proved to them that letters in these same hand-writings have phenomenally been received by several, inside and outside the "Shrine," even when yourself and Madame Blavatsky have been in Europe and even since the Coulombs have been expelled? Note again that Madame Blavatsky is supposed to have written, in Sanskrit, a letter as an answer, in anticipation to a Sanskrit letter that was to have been placed at the Shrine!

Now all of us are aware that Madame Blavatsky knows nothing of Sanskrit and cannot write the language, nor form the letters. We know that one of our Bombay members received in December last phenomenally a letter addressed to him written in the Mahrathi language, in the *Modi* characters. Are we to believe therefore that Madame Blavatsky knows Mahrathi and could write in *Modi*, when she knows nothing of either?

We shall content ourselves by noting but one instance—of which neither yourself nor Madame Blavatsky are aware—which will satisfactorily show that letters have mysteriously been answered,—in the absence of both of you—in the very same blue pencil handwriting that is falsely attributed to Madame Blavatsky.

Mr. Nawtamram Ootamram Trivedi (a member of our Branch Society, now at Surat) went to the Head-Quarters at Madras simply to see a few friends. He asked brother Damodar to show him the "Shrine," but Damodar did not at that time accede to his request. After a night's rest, it occurred to him to note down a few questions, and he wrote them ont on a sheet of white foolscap which was simply folded to the size of a fourth part of a sheet. He wanted Mr. Damodar to get these questions answered, but Mr. Damodar did not take any notice of them. At about noon he sat at a table with Mr. Damodar opposite to him, and his letter, placed upon the table, with only his questions and nothing else written on the paper. In a few minutes the paper disappeared, and, after a short while, a letter, placed in an envelope and addressed to Mr. Trivedi, was found lying on the floor. On opening the envelope, the foolscap sheet with the questions was found written over in several places in blue pencil in the excellent handwriting of Mahatma K. H. and signed with his initials. That paper is now before us.

Yourself and Madame Blavatsky left Bombay for Europe on the 21st of February last. The phenomenon mentioned above happened on or about the 20th of March last, by which time you were in Paris. The spurious letters of the Coulombs insinuate that Madame Blavatsky used to guess beforehand what an inquirer would ask and used to prepare answers accordingly, and get them cleverly placed in the "Shrine," through the Coulombs. But how about this letter of Mr. Trivedi, which was answered when Madame Blavatsky was in Paris, and the answers were written, not on a separate piece of paper, but on the question paper itself, and close to each of the questions of Trivedi?

We would fain call the attention of all Theosophists and impartial enquirers to this fact and also to the authentic letter of Mme. Coulomb (published in Dr. Hartmann's pamphlet) written by her on the very day, on which General Morgan saw at Adyar the saucer phenomenon. That letter shows that Mme. Coulomb was herself immensely surprised at seeing the phenomenon, while in one of the spurious letters it is insinuated that she and her husband were instructed to show a false phenomenon to General Morgan by trickery.

We need not say more. We have carefully examined the purport of the alleged letters along with several facts within our knowledge, and we are thoroughly well satisfied that the alleged letters are not genuine. To put it in the mildest form, we might say that the missionaries of the "Christian College Magazine" have been very indiscreet in publishing such suspicious letters behind the back of a highly respected lady, about whom they knew next to nothing.

We are extremely sorry to see this good, open-hearted and perfectly honorable lady maligned, during her absence from this country, for which she along with yourself has so unselfishly been working; giving up everything to promote the moral, intellectual and spiritual welfare of the inhabitants thereof. The cowardly attempt to misrepresent her

character to the public, cannot however harm her except causing a little annoyance at the ungratefulness of the persons, whom she had treated so kindly, and who sealed their own fate through their own misdeeds.

You will therefore on behalf of us (the undersigned members of the Poona Branch of the Theosophical Society) be so good as to convey to Madame Blavatsky the assurance of our unalterable respect, gratitude, and love for her irreproachable and high character and the truly unselfish and great work that she is trying to do for the welfare of this country. You will also inform her that we look with a feeling of contempt—engendered by the conviction of her innocence—upon the imbecile attempt to injure her character.

Yours fraternally,

(Signed)

N. D. Khandalvala, B.A., L.L.B.
A. D. Ezekiel,
Laxman N. Joshi,
Cowasji Dossabhoy Davar,
Rajana Lingu,
P. Pallenji,
Manakji Kaikheshru,
Dhondo Balkrishna Sahasrabuddhe,
Balaji Babaji Gadbole,
Pandurang Janardan Puranik,
Ballaji Khanderav Adhav,
Gangaram Bhau,
Ganesh Krishna Garde, L. M. & S.,
Raghunath Ramchandra Gokhle,
(Sardar) Chintamanrao Vishvanath Natu,

And others.

(True Copy.)

N. D. Khandalvala,
Prest., Poona Branch Theosophical Society.

THE HYDERABAD THEOSOPHICAL SOCIETY.

To Colonel H. S. Olcott.

President-Founder, Theosophical Society.

Dear Sir and Brother,—It is with feelings of very great regret that we have read the most unwarrantable slanderous article in the *Christian College Magazine* of last month conducted by Reverends: we have put before you as an humble mark of firm belief and unshaken fidelity in you as a President and Founder of the undefeasible and uncontroverted Theosophical Society—such false allegations and misstatements may affect the ignorant, the partial and the prejudiced, but we as brethren of the Society and the rest of the Societies who are thoroughly informed of the real truth and benefit that has risen and will ever rise more and more as time passes on, are not in the least affected by such foolish, ignorant and biassed assertions; on the contrary we firmly believe and are convinced that such antagonistic proceedings will spring up like bubbles only to burst, and will affect the masses and give them opportunities of enquiring into the Truths of Theosophy, which will become the means of spreading true knowledge of them and assist the cause that your goodself and Madame Blavatsky have so nobly and charitably undertaken; therefore we, as members, with the firm belief in the truths we have learned, heartily sympathize with the arduous labours of yourself and Madame Blavatsky and express the same. We further beg to add that the Coulombs, together with the publishers of and writers in the *Christian College Magazine*, through their prejudiced ignorance, lay so much stress on the occurrence of the phenomena—which is the secondary effect of the actual knowledge of the occult science, although the public, not being cognizant of the truths, may not be in a position to believe, notwithstanding that the impartial seekers of the Truth throughout the world have investigated the science for their own satisfaction, and will continue to do so with increased energy and numbers, as time passes. Therefore our humble request to yourself and Madame Blavatsky, and to all good and philanthrophic associates in the cause, is to continue your labour with redoubled force and energy, increasing the brotherhood of man and spreading the knowledge and general Fatherhood of God.

With best wishes,

We beg to subscribe ourselves,

Yours fraternally,

Darabjee,
W. W. R. Nemesis,
R. B. Viccaji,
Mansah Ali,
Bhimaji Rowjee,
P. Runganayaklu Naidoo,
Walaetally,
Hunmunt Rao,
G. Rughoonath,
[And others.]

10th October 1884.

THE KATHIAWAR THEOSOPHICAL SOCIETY.

At a meeting held here of the members of the Kathiawar Branch of the Theosophical Society, the following propositions were laid before them and unanimously carried:—

1. That the scurrilous attempts made now in some quarters to vilify the character and integrity of the Founders of the Society, especially that of the esteemed Corresponding Secretary Madame Blavatsky, has in no way affected the confidence they have in her as a lady of eminent talents, integrity and honesty.
2. That her devotion to the cause of the Society continues and shall continue to be an object of profound admiration and respect to the members.
3. That the infamous attitude towards her of her enemies and the ingratitude of their imbecile accomplices, the Coulombs, deserve, the members think, the severest condemnation at the hands of all right-thinking men, whether Theosophists or non-Theosophists.
4. That their confidence in the existence of the Adept Brothers, the Mahatmas, is in no way shaken by the publication of the alleged letters, and that they fully endorse, from the internal evidence itself, the theory of Dr. Hartmann that some of Madame Blavatsky's letters have been copied out with interpolations that are meant to throw discredit on the high character and truthfulness of that esteemed Lady and to shake belief in the Mahatmas.
5. That some of the members, notably Rawal Shri Harisingji Rupsingji, know Madame Coulomb well; and the various subterfuges, before she was expelled from the Society, she employed for the purposes of "black mailing" were well known to them before the publication of the articles in the *Christian College Magazine*, so much so that the publication of the spurious letters has not taken the members of this Branch by surprise.
6. That letters from Guru Deva K. H. have been mysteriously received by Rawal Shri Hurreesinghjee in the presence of, as well as in the absence of, Madame Blavatsky; and the members confidently believe that there was no fraud or trick on the part of that lady.
7. That the members cannot let this opportunity pass without recording their hearty thanks to Dr. Hartmann for the able manner in which he is repelling the attacks of the enemies of the Society in the absence of the Founders; and that a copy of these propositions be sent to the Head-Quarters for record by the Secretary.

(Signed) Harisingji Rupsingji.
Vice-President, Kathiawar Branch Theosophical Society.
Bhaunagar, *17th October* 1884.

(True copy)

J. N. Unvala,
Secretary, Kathiawar Branch.

TINNEVELLY THEOSOPHICAL SOCIETY.

Resolved,

I. That this Branch is too firm in their belief in the existence of the Mahatmas, irrespective of any phenomena that may have taken place in the Adyar Shrine, to be shaken by the malicious slanders of evil disposed persons;

II. That this Branch is of opinion that the *Christian College Magazine* has not succeeded in disproving the truth of any one of the phenomena that occurred at Adyar, not to mention the numerous ones which were seen elsewhere and under totally different circumstances;

III. That this Branch deeply regrets the attack made on Madame Blavatsky by the *Christian College Magazine*, which has for its basis the ungrounded and slanderous statements of the expelled Coloumbs;

IV. That this Branch believes in the integrity and unsullied character of Madame Blavatsky and sincerely sympathises with her for the cruel treatment she has received at the hands of the enemies of this most useful movement—the Theosophical Society;

V. And that this Branch further hopes that the rude attack made on truth will in time strengthen and enable it to spread its roots firmer and deeper.

T. Vedadrisadasa Moodeliar,
President.

Tinnevelly, *20th October* 1884.

S. Ramaghandra Sastri,
Asst. Secretary.

AYODHYA THEOSOPHICAL SOCIETY.

Unanimously resolved that—

This Branch has read with due and merited contempt and disregard certain slanderous writings, published under the auspices of the Madras Missionaries, against Madame Blavatsky and the Theosophical movement.

This Branch believes with unswerving faith in the existence of our Revered Masters, as well as the unimpeachable character, disinterested motives and kindly disposition of Madame Blavatsky. It also believes in the sincerity, benevolent and philanthrophic motives of the President-Founder Colonel Olcott.

It further looks upon the alleged correspondence between the Coulombs and Madame Blavatsky, published by the *Christian College Magazine*, as spurious and false, inasmuch as the contents thereof are inconsistent and the composition unlike that of the author of "Isis".

It communicates its grateful and heartfelt thanks to Dr. Hartmann for his prompt and crushing reply to the allegations of these "enemies of man."

In conclusion it assures the President-Founder, Madame Blavatsky and all concerned that this Branch has confidence in the Founders and Promoters of Theosophy, and records and attests these few lines in testimony therof.

(Signed.) CHANDRA MOHAN MUKERJI.
(„) RUSIK LAL BANERJI.
(„) JOKHOO RAM.
(„) KANHYA LAL SUKHYA.
(„) LAL GOPAL MUKERJI.
(„) BIPIN BIHARI DUTT, B. L.
(„) BIPIN BIHARI BANERJI, M. A.
(And others).

(True copy.)

BIPIN B. BANERJI,
Secretary
Ayodhya Theosophical Society.

FYZABAD, *the 16th October* 1884.

BELLARY THEOSOPHICAL SOCIETY.

AS, owing to pressure of public business, Mr. C. E. Ranganadha Mudlyar has resigned the Secretaryship of the Branch, Mr. V. Soobroya Mudlyar has been elected Secretary instead.

VELLORE THEOSOPHICAL SOCIETY.

At a meeting of our Society held last month, Mr. A. Mahadeva Aiyar was elected the Corresponding Secretary and Mr. V. Subrahmanya Sastriar the Vice-President.

A Sanskrit School was started by this Branch Society for the benefit of the members of the Society and other gentlemen in the town.

A. NARAINSAWMY,
President.

11th October 1884.

A THEOSOPHICAL VAIDIK HOSPITAL.

IN the Vaidik Hospital opened at Lucknow by the *Satya Marga Theosophical Society*, the total number of patients, treated during the month of August 1884, was 623, of whom 499 were Hindus, 118 Mahomedans, and 6 Christians.

LUCKNOW, *11th October* 1884. } JWALA PRASADA SANKHADHAR, *Secy., Satya Marga Theo. Socy.*

THE ADHI BHOUTIC BHRATRI THEOSOPHICAL SOCIETY (BERHAMPORE).

AT a meeting of the Adhi Bhoutic Bhratri Theosophical Society, Berhampore, on the 18th instant, in the Grant Hall at 7 P. M., the following resolutions were unanimously passed.

That the Mahatmas exist, is a tangible fact, and a matter of knowledge. No argument, no criticism, no slandering, no wicked wiles, however ingenious, can undo the conviction. Every sincere worker in the field of Theosophy is watched, protected, tried and aided in his thoughts and actions by them. The belief of our Branch, therefore, in the Mahatmas, is founded upon the rock of truth and cannot be shaken by any agitation or sensation created by the bigoted sectarian Padrees.

2. That although much has been said in vile revengeful spirit against Madame H. P. Blavatsky, whose highly unselfish and magnanimous labours of love are too conspicuous to need any mention, and although all that could be made use of to injure her character in the estimation of the public was not left untried by the enemies of Theosophy, yet we hold as every right-minded dispassionate man would, that to conclude her to be an imposter in her back upon the sole testimony of two notorious traitors, and to put implicit faith upon their so called "terrible disclosures" as Gospel revelations, is really shameful to such as profess themselves to be Christians. We had ample opportunity of knowing Madame Blavatsky and better than any outsiders, and we confidently assert that she is far above the mark hinted at by her unscrupulous revilers. She is the object of our highest regard and she enjoys now, as heretofore, our full confidence. We would esteem it a great favour if you will kindly communicate to her our views; and it is matter of no less rejoicing for us to learn that amidst all the howl and cry that has been raised against her she holds her peace undisturbed.

DINA NATH GANGOOLY,
President Pro. tem.

THE KRISHNA THEOSOPHICAL SOCIETY, (GUNTUR.)

THE so-called exposure of the occult phenomena and the silly manner in which the reckless editor of the *Madras Christian College Magazine* attempts to sully the irreproachable character of Madame Blavatsky, demands that every branch of the Theosophical Society should express its serious denunciation of the scurrilous slanders. The missionary editor has woefully miscalculated the nature, the aims and the solid foundation of Theosophy, as well as the sterling worth, the exalted character and the unimpeachable integrity of Madame Blavatsky, else he had not made such a desperate on-set on honorable names. His sectarian zeal to overthrow a formidable and unconquerable foe seems to have sadly blinded his judgment. We personally know Madame Blavatsky through the President of our Branch who attended the meeting convened for the purpose of expelling the Coulombs, we have come to know something of the character of the Coulombs. Several of us have witnessed phenomena while Coulombs were far away. We have seen writings of the Mahatmas occultly impressed in the body of letters during their transmission by post. One cannot fail to see from the various Theosophical publications that, in numerous cases, long communications, elaborate discussions on subjects of philosophy and science, letters of an entirely private character referring to one's own private experiences in life known only to the individual concerned, have been received from the Mahatmas in the different parts of the country written in different languages, while Madame Blavatsky and the Coulombs were a thousand miles away. To say that all this was done by Madame Blavatsky is to declare that she is omniscient and omnipresent. To suppose that thousands of men of all shades and creeds all the world over, scientists and philosophers, men of rare ability and intellect of the highest order have become Theosophists and believers in the existence of the Mahatmas, on the mere strength of a few conjuring tricks and jugglery feats performed in some corner of an Adyar or a Simla, is simply insane to say the least of it. The very moment that we went through the article in the *Christian Magazine*, the impression forced itself upon us that the letters published therein alleged to be Madame Blavatsky's could hardly be anything but forgery. It is impossible they could be otherwise. That this is the opinion not only of all the Theosophists but also of every impartial right-thinking man, is the sincere conviction of the Krishna Branch.

M. SINGARAVELU,
President.

J. PURNAYYA,
Secretary.

PROCEEDINGS OF THE RAPHYR HARMONY THEOSOPHICAL SOCIETY (BEAULEAH.)

Resolved:

"That the charges, brought against Madame Blavatsky and others connected with the Theosophical Society, have not shaken our belief."

SREESH CHUNDER KAY,
Secretary.

THE GHAZIPUR THEOSOPHICAL SOCIETY.

I AM directed by the members of the Ghazipur Branch Theosophical Society to inform you that we do not believe the imputations made by Madame Coulomb as published in the *Christian College Magazine* and quoted by other journals. Our confidence in Madame Blavatsky and our belief in the Mahatmas has not at all been shaken by the spurious articles and letters published in various journals to "blow up" the above. I beg also to inform you that there are many respectable gentlemen here who are not Theosophists, and who joined in the general laughter when the slanders first appeared, now feel convinced that the slanderous publications were made purely out of spite,—thanks to the pamphlet of Dr. Hartmann. We feel confident that this agitation will ultimately result in the good of the Theosophical movement.

GHAZIPUR, *The 18th October* 1884. } KEDAR NATH CHATTERJI.

"THE SECRET DOCTRINE,"

A NEW VERSION OF "ISIS UNVEILED,"

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

BY

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

ASSISTED BY

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

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

PUBLISHER'S NOTICE.

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

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Report of Observations made during a Nine Months' Stay at the Head-Quarters of the Theosophical Society at Adyar (Madras) India; by F. Hartmann, M. D., F. T. S. (An American uddhist). Price fiv e annas per copy, inclusive of *Indian* postage.

REPORT OF THE EIGHTH ANNIVERSARY

OF THE

THEOSOPHICAL SOCIETY.

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

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PEOPLE FROM THE OTHER WORLD.

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THE THEOSOPHIST

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

VOL. 6. No. 3. MADRAS, DECEMBER, 1884. No. 63.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

A NEW YEAR AND NEW ERA.

ON the sixteenth day of last month the Theosophical Society completed the ninth year of its existence, and entered a new and important era. Founded on the 17th November 1875, at New York, its career has been, though chequered—sometimes stormy—on the whole a highly successful one. Within this brief period it has expanded to many countries, conquered a foothold among many peoples; won the devoted loyalty of a large number of intellectual persons; formed a literature of its own; revived interest in the ancient philosophies; and created a taste for higher psychological research. Operating on lines exclusively traced by itself, it has, especially, aroused among the Asiatic descendants of the Fathers of Sanskrit learning, a new and deep appreciation of their ancestral literature, and influenced them to reopen the ancient schools, long closed, print and circulate ancient works, and re-examine the claims of Aryan Philosophy. By tracing the underlying basis of all faiths and the necessary identity of science and religion as components of a sole and universal Absolute Truth, the Society has given this enquiring age a neutral ground upon which men of all groups and all minds may stand for co-operative research.

The above are undeniable facts—facts demonstrable upon evidence outside and independent of the statements of any prejudiced witnesses. As such, they vindicate the judgment of those who founded the Society under the conviction that it was a necessity of the times. But we have seen only the beginning of this movement. What is sure to come will be vastly greater than what has been seen during these first nine years. A great idea like an inert huge physical mass is long in acquiring momentum, but when once in motion its force is cumulative, like that of a body descending an inclined plane. Theosophy had, first, to be tested by known methods, like every other unfamiliar idea, and has been and is now, more than ever, going through this phase. The Materialists have tried to put it down, and failed: failed because, as a philosophy, it stands the severest scrutiny of those who insist upon the rejection of all hypotheses not resting upon experimental research. Its natural enemies are, of course, the sectarian theologians, who would monopolise the Absolute Truth and "coin it into drachmas." They have also failed to stem the movement or shake the Society, though they have employed every crafty resource and begrudged neither money nor trouble. At this very time of writing we are encountering, at Madras, the most desperate resistance ever yet offered to our work by the Missionaries, who have sent to every corner of the earth a tissue of slanderous assaults upon the character of the Editor of this magazine. This plot will be as fruitless as its predecessors, and its malicious authors will be driven to some other desperate scheme to keep up for awhile their selfish, intolerant and unphilanthropic organisation. Theosophy and Sectarianism are at opposite poles: the one contemplates the evolution of mankind through the spiritual development of the individual; the other, the aggrandisement of a faction by the subjugation of the world to dogma. Our century, which is righting the wrongs of past ages, will settle this also, and antiquity will have its hour of vindication hastened by the labours of our Society.

The present attack upon the ancient philosophies takes the form of an incidental denial of the possibility of any psychic phenomena, hence of any truth in what is known as Occult Science. This is the mistake of fatuity. There never was a time when such a great body of fresh proof of the dignity and serious importance of this branch of scientific inquiry was offered. The Spiritualists have been collecting such evidence in mass for more than thirty years; the Mesmerists have been at it a full century; it is forty-four years since Professor Buchanan discovered the psychometric faculty; and, finally, the Society for Psychical Research alone has, within the past two years, gathered together and sifted some three or four thousand cases showing the reality of trans-corporeal psychic action. It has, for one thing, proved scientifically and through men of high rank in science, the transfer of thought as a dynamic action from brain upon brain. As for there being a place in nature for men like the Mahatmas—which the poor conspirators of Madras would have us believe but confections of bladders, muslin and masks—either it must be so or the theory of evolution must be abandoned and science must revert to that of miracle. The signs of the times point, most unmistakably, to the gradual spread of Theosophy over the whole world, and the consequent rectification of modern ideas as to both Science and Religion. This is the future that we are enabled to contemplate, and before the momentum of the movement exhausts itself, those who survive its originators—upon the lower and external plane—may be in a position to compare it, as a sociological evolution, with that other which dates from the gigantic and audacious labour of Luther and his contemporaries. Certainly the inherent power of the idea represented in the Theosophical movement could not be better shown than in the constant growth of our Society despite the limited experience of the two Founders. A weak cause must have succumbed to either one of a dozen crises through which we have safely passed.

The ninth year, just completed, has been one of fruitful trial. It has always been the wish of Col. Olcott—one expressed in many public addresses—that so far and rapidly as possible a plan of government should be perfected which would place the Society beyond the possibility of extinction upon the death of the Founders. This was his main idea in purchasing the Adyar property as

a permanent home and head-quarters for the Society. When he left India in February last for Europe, he provided against all accidents by forming the Board of Control and giving it supreme charge of the Society's affairs during his absence. In like manner, Mme. Blavatsky temporarily entrusted the editorial management of the *Theosophist* to other hands and has written little or nothing for its columns since. As it happened, the period of this interregnum has been stormy and trying in an exceptional degree, and, since both the Society and magazine have weathered this gale, the important fact has been demonstrated that the deaths of one or even both the Founders would not of necessity break up the Theosophical movement, however it might suffer from the deprivation of their enthusiastic and devoted services. This discovery has rejoiced the President more than any one else, and is cause for mutual congratulation among all our members. At the same time it must not be denied that Col. Olcott's return to Head-quarters on the fifteenth of November relieved his colleagues of an enormous strain of responsibility, since they all felt that he was better able than any of them to save the situation and burst through the toils that our enemies have been weaving about us. This seems to be also the idea of the entire body of Theosophists throughout India, for telegrams and letters of welcome have been pouring in upon him from every part of the country, and at Bombay, on the 12th, and at Madras, on the 15th of November, he was publicly greeted by monster meetings at Framji Cowasji and Patcheappa Halls. On both these occasions every allusion he made to the public services of Mme. Blavatsky and her unswerving and unselfish loyalty to Indian interests, was cheered [to the echo! It now but remains for her to answer her accusers and show up the conspirators, and, as she is expected at Head-quarters early in the present month, this will not be long delayed. This done, our Society will pass into the new epoch which dates from its tenth year, with the brightest and most encouraging prospects for a long career of dignified usefulness.

OCCULTISM IN MODERN LITERATURE.

PART II.

BY MIAD HOYO-RA KORA-HON.

As JOHN Inglesant's master told him, "Do not talk of these things, but keep them in your heart; hear what all men say, but follow no man: there is nothing in the world of any value but the Divine Light,—follow it!" No more suitable quotation could be found with which to finish my remarks upon Mr. Shorthouse's book, and to head a new chapter for the *Theosophist*.

In obedience to a request of our respected Chief, I have enlarged the scope of these jottings, and I hope my readers will accordingly pardon my reverting to a period by some decades anterior to the time of Lord Lytton, whom I mentioned before, as practically the first writer of modern fiction to present occult science in the light of a reality. Lord Lytton's own works I propose to discuss on a future occasion.

In the review of a recent work of fiction, the reviewer asserted "That the Scotch have an almost equal inclination for the canny and the uncanny" (be it known to my native readers that the latter word stands for supernatural). This I look upon as a compliment, as I consider the writer to admit thereby that my countrymen's minds are less materialistic than those of his own. Be this as it may, it has been a matter of frequent remark that sceptical as most Scotchmen are, in ordinary matters, there lurks somewhere deep in their minds a vein of quaint belief in "wraiths," and second sight, not to mention other occult phenomena of a less common description. This no doubt is engendered by the vast amount of legendary lore that is scattered through the language and literature. Our nurses tell us about the "Brownies," and fairies; our national poets have embalmed for us the stories of all manner of occult doings in their undying verses, which are the common property of both peasant and peer; and within a few months I have seen more than one long newspaper article gravely deploring that the popular belief in witchcraft is by no means extinct. These too were actually referring to instances occurring at the present day, under their reporters' very eyes.

The following sentence from one of them will be found interesting from its gauging, in a manner, the present belief of the Rural (Highland) population, on the subject. "While many believe that witchcraft is still as prevalent as ever, there are others who believe that, though it did undoubtedly exist at one time, there is no such thing now, and that witches are extinct. Others there are who believe that though not nearly so prevalent as formerly, a veritable witch is still occasionally to be met with in the flesh." (*Glasgow Herald, July* 23).

In one of these articles, it is said that Cervantes, by his famous book, destroyed chivalry; and, by idealising witchcraft in such characters as "Norna" in "The Pirate" and in his "Meg" of the south of Scotland, Sir Walter Scott helped to clear the popular mind of serious belief in figures best fitted for fiction.

By glancing at a few of Sir Walter's books, we will see how well his idealisations are adapted at once to decide "superstition," and recall to the minds of his readers the old adage which says "there is no smoke without fire!" The novels in which he has most made use of his extensive knowledge of folk-lore to illustrate occultism from his point of belief,—viz., either as wilful deception, or self-delusion,—are the Pirate, Gyy Mannering, the Antiquary, A Legend of Montrose, The Monastery, and The Abbot. In his idealisations of "Norna of the Fitful Head" and "Meg Merrilees," we find characters bearing some resemblance to one another. In the case of the first, Norna believes herself to have obtained command over the elements by invoking a Frodd, (earth elemental) and learning from him the Norse Runes (Mantras) necessary for that purpose.

It is noteworthy that the author gives the following particulars of her family and personal pretensions. "If the natives of Thule admitted that one class of magicians performed their feats by their alliance with Satan, they devoutly believed that others dealt with spirits of a different and less odious class. . . . . Among those who were supposed to be in league with disembodied spirits, this Norna, descended from, and representative of, a family which had long pretended to such gifts, was so eminent that the name assigned to her, which signifies one of those fatal sisters who weave the web of human fate, (Valkyri) had been conferred in honor of her supernatural powers . . . . . In those times the doubt only occurred whether her supposed powers were acquired by lawful means. In our days it would have been questioned whether she was an impostor, or whether her imagination was so deeply impressed with the mysteries of the supposed art, that she might be in some degree a believer in her own pretensions to supernatural knowledge. Certain it is, that she performed her part with such undoubting confidence, and such striking dignity of look and action, and evinced at the same time such strength of language and energy of purpose, that it would have been difficult for the greatest sceptic to have doubted the reality of her enthusiasm, though he might smile at the pretensions to which it gave rise."

Now, it may be questioned, if Sir Walter Scott never believed in the existence of the "supernatural," how did he come so near the truth in investing the natives of Thule with the belief in *lawful*, and *unlawful*, means of obtaining magic powers? And, what coincidence was it that led him to give, to this character, two such real requisites for the attainment and exercise of them, as, hereditary bias towards the occult; and "undoubting confidence" in the power of, as well as passionate vehemence, and "energy of purpose" in declaiming her Runes? True! he portrays her as half mad woman, and half impostor; but is it the half-mad, impostor, or the Reim 'Reunar,' with her majestic and commanding form, chanting in a tone of dauntless enthusiasm her evocation to the

'Stern eagle of the far North-west;

that most impresses the mind of the reader? If Sir Walter Scott's description does not delineate in Norna a member of a class that has truly existed, then the intuition of the many artists, who have adopted her as the very type of the wind compelling enchantress, have been curiously at fault.

Sir Walter seems to have been quite cognisant of the belief that exists in the North—particularly in Iceland—that there is a system of Runes (spells) which, if pronounced in a

particular way, is supposed to have the power to evoke and dismiss spirits, &c. &c. There is great probability that the British Druids had also a system allied to this, and I do not think I go far astray in suggesting that, were some of the Runes to be recovered in their integrity, they would be found identical,—not, perhaps, in the *meaning* of the words, but,—in the rise and fall of pronunciation (which causes vibration in the Akásh), as the Sánskrit mantrás devoted to the same purposes.

In the second case "Meg Merrilees," in 'Guy Mannering' was a gypsey woman who pretended to the very common art among her people, of palmistry, helped by clairvoyance. Col. Mannering himself is represented in his youth—as a dabbler in astrology, and at least one of his predictions turns out correct. Meg Merrilees, though consorting with smugglers and thieves, has a no less potent belief in her powers than Norna in hers, of commanding the elements. But, practising them as she does, for gain, they are in a great measure subordinated to her other phases of character, as a half-crazy, drunken, and wholly disreputable gypsey. Hence, the strongest suspicion is thrown upon her, and the small power, she claims, is purposely presented in a very doubtful light; but all this failed to make her power ridiculous with *all* the personages in the book, and no reader has ever found in it a single efficient argument against the existence of such powers or arts.

In the preface to 'The Pirate,' Sir Walter Scott refers to an old Scottish belief, which apparently has a close connection with a certain Indian ceremony still in daily practice. This belief was that, in the case of a betrothed lover killed, the survivor, in order to prevent *post mortem* visits from the deceased, "in the event of her bestowing on any living suitor, the faith which she had plighted to the dead," had to touch the hand of the corpse, and formally resume the truth-plight she had bestowed. The same belief in the possibility of lovers, or "plighted" persons, paying visits after death, appears to exist in other parts of Europe. The Hungarian belief in the "Willis," is a case in point. The "Willis" are the *reliquæ* of brides who die on their wedding day, before the consummation of mariage; and they are credited not only with the habit of visiting their bereaved husbands occasionally, but also of dancing in bands in certain places on moonlight nights. Something similar exists in some parts of Germany, and the poem, "The Bride of Corinth," is said to be founded on the story of a case in which such visits took place. The cause of such events is palpable enough, and the possibility of their occurrence has been abundantly proved by what happened at certain spiritualist seances referred to in a former number of this journal. It may be noticed in confirmation of M. D'Assier's theory, that these beliefs or superstitions, without exception, refer to sudden or violent deaths, and it is by no means unlikely that the majority of the persons so visited were mediumistic. In the opinion of the writer it is only in cases similar to these, that the *reliquæ* of deceased persons *can truly* materialize, that is to say, by means of the residue of their own unexpended vitality, sometimes (generally) aided by that of medium, but, without that assistance from elementals which is such a powerful factor in most of the few seance-room appearances, not attributable to the astral form of the medium.

In the "Bride of Lammermoor," Chap. 23, Sir Walter Scott has described the appearance of a Lingasarira,—not the 'astral form' projected by adepts and others, but the third principle,—and has even given the real cause of its appearance, in a manner which an occultist, describing an actual occurrence of the sort, could not but admire. Here, there is no suggestion of imposture or even self-delusion.

The Master of Ravenswood is riding home through the Park, when suddenly his horse snorts, rears, and refuses to proceed; then he perceives a figure, which he believes to be that of Lucy Ashton (his betrothed) seated on the grass; this figure he dismounts and addresses. He then finds it to be that of an old and blind female retainer of his house. "The singularity of her dress, which rather resembled a shroud than the garment of a living woman—the appearance of her person, larger, as it struck him, than it usually seemed to be—above all, the strange circumstance of a blind, infirm, and decrepit person being found at a distance from her habitation (considerable, if her infirmities be taken into account) combined to impress him with a feeling of wonder approaching to fear. As he approached, she arose from her seat, held her shrivelled hand up as if to prevent his coming more near, and her withered lips moved fast, although no sound issued from them. Ravenswood stopped, and as, after a moment's pause, he again advanced towards her, Alice, or her apparition, moved or glided backwards towards the thicket, still keeping her face towards him. The house-room hid the form from his sight, and yielding to the strong and terrific impression that the being he had seen was not of this world, the Master of Ravenswood stood rooted to the ground, whereon he had stood when he caught his last view of her. At length summoning up his courage, he advanced to the spot on which the figure had seemed to be seated; but neither was there pressure of the grass, nor any other circumstance, to induce him to believe that what he had seen was real and substantial."

.....The Master of Ravenswood walked back,.....and he found his horse sweating, and terrified as if experiencing that agony of fear, with which the presence of a supernatural being is supposed to agitate the brute creation. The master mounted and rode slowly forward, soothing his horse from time to time, while the animal seemed internally to shrink and shudder, as if expecting some new object of fear at the opening of every glade. The rider, after a moment's consideration, resolved to investigate the matter further. "Can my eyes have deceived me," he said, "and deceived me for such a space of time?—or are this woman's infirmities but feigned in order to excite compassion?—and even then her motion resembled not that of a living person."...

...He went to the hut of the old woman and there found her still warm corpse; from a little girl, her servant, he learned "that upon the first attack of the mortal agony the deceased had sent a peasant to the castle to beseech an interview of the Master of Ravenswood, and had expressed the utmost impatience for his return.....Meantime, her anxiety of mind seemed to increase with the agony of her body; and to use the phrase of her only attendant, 'she prayed powerfully that she might see her master's son once more and renew her warning.' She died just as the clock in the distant village tolled one; and Ravenswood remembered with internal shuddering that he had heard the chime sound through the wood just before he had seen what he was now much disposed to consider as the spectre of the deceased."

In this instance the Linga Sarira or 'wraith,' as it is called in Scotland, is presented without the qualification that the person seeing it is either a habitual impostor, or one labouring under a self-delusion. And surely if the incident was given with the intention of holding up to scorn the "superstitious" idea of all such occurrences, the fact that the true cause of the appearance,—viz., the woman's vehement desire to see her master, at the moment of death,—as given, goes to assist the opposite conclusion in the mind of the reader.

The graphic description of the effects of the apparition on the horse, which, as is not uncommon, saw it first, instead of making the event more incredible, on the contrary only further attracts the mind to the possibility of such appearances rendering themselves objectively visible.

While on this subject, I wish to draw the attention of that praiseworthy body, the Psychical Research Association, to the fact that both horses and dogs appear in their normal state to be frequently capable of perceiving things in the 'astral light,' while it may be, that their owners, if present, do not notice anything unusual. Probably their committee on "Haunted Houses," have heard of more than one case in which similar incidents occur, and it is to be hoped that they will be found worthy of investigation. If not thought presumptuous, the writer thinks the suggestion of a mode of testing this may not be unacceptable. Perhaps the readiest way would be for a party to take dogs with them when they visit some place known to be haunted, and to notice how they were affected. But a more scientific manner would be for a select party, composed partly of some members of their committee on "Mesmerism," to appoint one of their number, (who should be a strong mesmerist,) to draw a charcoal, or chalk, mark upon the floor (after the fashion of M. Du Potet) willing at the same time this mark to represent the form of a tiger or some wild beast, and then introduce some dogs into the house, when the effect might be seen. The writer has had more than one experience with horses, but although convincing to himself, they might scarcely be so to the P. R. A., and in any case, they are rather beyond the scope of these articles.

Turning again to Sir Walter Scott, we find in his 'Legend of Montrose,' an illustration of the National Taiserugh, or second sight; a hereditary development of a phase of con-

scious clairvoyance. Here Sir Walter pourtrays a fact in psychology as one of the many hallucinations of a Highlander, suffering from mental aberration. But he also shows that the belief in this power was almost universal in the Highlands, and that its possessors were regarded with no small degree of reverence. In the "Bride of Lammermoor," a woman possessed of this power is made to foretell the early death of a young lady, because she appeared to the eyes of the seer with a shroud up to her neck—it apparently being the rule in some places to see "*fey*" people (those about to die) more or less enveloped in a shroud, according to the time they had to live. Another instance of this is to be found in "Waverly."

When we understand by the word "shroud," a particular disposition in color and shape, of the personal magnetic *aura*, the phenomenon,—at least for an occultist, is not difficult to comprehend.

In the "Legend of Montrose," there is mentioned a tragedy, which caused the chatelaine of the castle of the Macaulays for a time to go out of her mind; and the young Highlander in the story, who is credited with the power of second sight, was her son, born while she was in that condition. It is a curious comment on Sir Walter Scott's supposed powers of superstition-exploding, to be told to-day, that the ruins of the castle described under that name are still haunted by the ghost of the unfortunate lady!

In "The Antiquary" is given a most excellent word-picture of a Dutch or German charlatan, who professes to be an adept of ceremonial magic, and to have the power to find treasure, &c., by the "divining rod." This person, on whom the author bestowed the appropriate name of Dousterswivel, is by no means the least successful of his idealisations, and in the scene where he and his patron, having drawn the magic circle, proceed to evoke some spirits, his profound terror at the thought that his incantations have really had effect, is in its way inimitable.

This is perhaps the only instance in Sir Walter's works where the supposed possessor of occult power exercises it for gain, knowing it all the while to be false. Yet, it is remarkable, that even this charlatan thoroughly believes in magic; and that he performs his incantations purposely in a garbled way, lest, by chance, real consequences should ensure.

In 'The Monastery,' and 'The Abbot,' a totally different phase of the occult is dealt with; and there is no attempt to exhibit the appearance of the "White Maid of Avenel" as an imposture, but rather as, a thing, like a family ghost, to be proud of. Here the true attitude of Sir Walter Scott's mind—saturated as it was with the purest essence of the Romantic National Legends, which, thanks to his loving pen, have come down to us clothed in no meagre garb,—towards things occult, may perhaps be best comprehended. Although practically not believing in the existence of occult powers, the poetic vein, which was so strong within him, led him to see what a strong constituent part of Scottish Legend they are, and this, in all probability, was the cause of the introduction of such incidents so fequently in his prose and poetical works. No one who has read his works can fail to see that it was more in the delineation of such figures as the storm commanding Norna, and the no less poetical,—though even more imaginative, and mystical,—White Maid of Avenel, than in holding up for public inspection, and derision, the buffoonery of Dousterswivel—that his prolific pen was best pleased.

Not that the great Father of Romance was less at home in describing the armour clad knights and other striking historical figures, than in picturing the smuggler, the gypsey, and many other characters that belong to times much nearer our own. But, his best sympathies seem to have gone back to that time, whence any picture of the steel, or Tartan clad, warrior, seems incomplete, without that of the hooded monk, the highland seer, or the weird magician.

In "The Monastery" we find a family guardian spirit introduced; and, not one, that, like the Irish Banshee, by its appearance, or voice, presages misfortune; or the Bodach glass, who heralded the deaths of the MacIvors in 'Waverly'; but one that more resembles that 'Lakshmi,' the tutelary genius of the Royal Family, we read of, in the third story of the Vetal Panchvisi, whose very existence was bound up in that of the family. It does not seem, however, that Sir Walter on this occasion incorporated a pre-existent legend into his romance, but rather invented to suit his purpose a graceful creature, owning, apparently in almost equal proportions, the nature of the Rosicrucian Sylphides, and Salamanders, and the Scottish Shiannan Uske (water-fairies). She was supposed to inhabit a little spring near a holy tree where she allowed herself to be seen by many people; and where she was,—strange to say,—to be evoked at mid-day, by bowing thrice to the tree and well, and repeating some simple verses, when she would appear and speak, or even produce material articles.

At times she was not above showing that she was related to the tricky water elves, as, for example, her nearly frightening to death the unfortunate sub-prior and Sacristan, of the monastery, and at the same time bespoiling them of the "Black-book." Usually she contented herself with answering questions proposed to her, but, on one occasion, she 'took charge' of Halbert Glendinning, who had evoked her; and carried him bodily underground in a very mysterious way. There she amused herself by letting that young gentleman at once display his courage, and burn his fingers, in rescuing the abovementioned precious 'black-book' from a fire that was unable to consume it, and over which she seemed to have unlimited power.

Unfortunately this lively and beautiful being does not afford us anything more instructive than an insight into the fact that, while Sir Walter Scott on the one hand 'helped to clear the popular mind of serious belief in figures best fitted for fiction,' on the other, he was in no way averse to creating new figures of a like sort to amuse his readers. At the risk of being considered disloyal to his memory, I am compelled to state that the 'superstitions' he has incorporated in his works from older sources are much more suggestive to an occultist, than his inventions, however graceful and poetical.

One fine example of this may be found in his 'Lay of the last Minstrel.' In that beautiful poem the dread magician, whose tomb was rifled by Sir William of Deloraine, was the celebrated Michael Scott, whose occult renown is so often referred to in Scottish Story. Again in his ballad of 'Thomas the Rymer', he tells part of the story of a man, who, perhaps even more than the Merlin of ancient English fame, seems to have approximated to the character of an adept in the theosophical sense of the word,—and I hope at no distant time to see in these pages a contribution which will elucidate, as far as known, some particulars of the real histories of those two celebrated old world Occultists.

ERRATA IN PART I.

Page 258, Col. 2, line 33, for 'Clayoméne,' read Clazoméné.

PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM.

VII.

THE REAL AND THE UNREAL.

"Allah! Bi—' mi—' blah!"
"There is no god but God."—KORAN.

EVERYWHERE in the broad expanse of the universe we see an almost infinite variety of forms, belonging to different kingdoms and exhibiting a variety of appearances. The substance of which those forms are composed may—for aught we know—essentially consist of the same material, as the basis of their constitution, although its qualities, such as density, weight, chemical action, etc., may differ. We do not see the substance itself, we only distinguish the forms by the peculiarities of their attributes which come to the cognisance of our senses and by which we distinguish one form from another, and for purposes of distinction and reference give it a name. If we, for instance, look at a tree, we have no scientific *proof* that the thing we see is a tree, and if we had never seen a tree before, we would not know what it is; but having seen similar things before, which were called trees, our intuition tells us that what we see before us must be a tree and can be nothing else. Whatever may find expression in one form or another is called a thing, and a thing may change its form and yet the substance remain the same. Water may be frozen into solid ice or be transformed by heat into vapour, its substance

assumes different attributes, but remains essentially the same, even after it has ceased to be visible to the human eye. Its attributes may disappear and it may still exist as an idea. A material thing is only the symbol or representation of an idea, we may give it a name, but the thing itself remains forever hidden behind the veil. We may by a well-known experiment arrange conditions so as to make a thing perceptible alternately by one sense or another without changing its form, but that which constitutes the thing itself cannot be perceived nor imagined. If we could separate a simple substance from its attributes and endow it with others at will, then one body could be transformed into another as for instance base metals be transformed into gold.

To illustrate, let us look at a stick. It is made out of wood, but that is not essential, because wood is not stick, it might be made out of something else and still be a stick. We do not perceive the stick itself, we only see its attributes, its extension and color and density, we feel its weight and we hear it sound if we strike it. Each of these attributes or all of them may be changed and yet it may remain a stick for all that; because that, which constitutes it a stick, is an idea. Let us burn up the stick, and its substance and form will have changed. As a stick it exists no more in the physical plane, but the idea of a stick is not lost, the stick still exists as an idea, although it has as such no definite form. Let us now endow that formless idea with new attributes and clothe the new-born idea with matter, and we will have transformed our ideal stick into anything we choose to make. To do this on the physical plane requires the power of an Adept. But on the intellectual plane it is different. We daily transform our desires, our aspirations and tastes by the omnipotent power of will, and thereby make of man—even on the physical plane—a different being.

Nobody ever saw a real man; we only perceive the qualities which he possesses. Man cannot see himself, he speaks of *his* body, *his* soul and *his* spirit, it is the combination of the three which constitutes what we consider a *Man*, it is this which gives him his character; the real *ego*, the embodiment of the *Absolute* is a formless idea for which we have no conception. As a formless idea and yet an individual unit he enters the world of matter, evolutes a new personality, obtains new experience and knowledge, passes through the pleasures and vicissitudes of life, and through the valley of death he enters again that realm where in the course of ages his form will cease to exist, and when his hour strikes his essence reappears upon the scene. His form and personality change, his real ego remains the same and yet not the same, because during life it acquires new attributes and changes its characteristics.

What can this real *ego* be, which is said to be the only reality, unless it is *The Absolute* itself, obtaining relative consciousness by coming into contact with matter? Is any man certain of his own existence? All the proof we have of it is in our consciousness, in the feeling of a realisation of an existence. But one moment of consciousness differs from that of another moment according to the change which takes place in the conditions which hourly surround us and according to the impressions which we receive. We are craving for change; to remain always the same would be torture. If it were possible that two or more persons were born and educated under exactly the same conditions, receiving at all times identical impressions, they would have all the same thoughts, the same feelings, their consciousness would be the same and they would collectively form only one person.

Under whatever form life may exist, its existence is only relative. Good and evil are relative terms, because what may be good for one may be bad for another. The word *existence* itself is a relative term, because it implies a state opposed to non-existence. Truth is a relative term, because what may be true in one sense may be false in another. To distinguish between the true and the false our senses cannot be trusted. We see the sun rise in the East, see him travel along the sky during the day and disappear again in the West; but every child now-a-days knows that this apparent movement is only an illusion, caused by the turning of the earth. At night we see the "fixed" stars above our head, they look insignificant, compared with the wide expanse of the earth and ocean, and yet we know that they are blazing suns, in comparison with which our mother Earth is only a speck of dust. Nothing seems to be more quiet and tranquil than the solid ground under our feet, and yet the earth, whereon we live, whirls with tremendous velocity through space; the mountains seem to be everlasting, but continents sink beneath the waters of the ocean and rise again over its surface. Tides seem to rise and sink, but the discovery seems to be near, that it is the harmonious heavings of the bosom of our mother Earth, which produces the illusion. A stream of light seems to flow from the sun to our planet, and yet between the sun and the earth's surface is darkness, because no meteoric dust is there to cause reflection; while again we are surrounded by an ocean of light of a higher order, which appears to us darkness, because the nerves of our bodies are not yet sufficiently developed to react under the influence of the *Astral-light*.

The image reflected in the mirror seems a reality to the unreasoning mind, the voice of the echo may be mistaken for the voice of a man; the elemental forces of nature may be loaded unconsciously with the products of our own thoughts and we may listen to their echo as being the voices of spirits of the departed; we may dream while awake.

If we turn from the world of forms to the ideas of relative space and time, we perceive the same difficulty in acknowledging their reality. We find that their qualities change according to our standard of measurement, and according to our mode of perception. To an animalcula in a drop of water that drop may appear as an ocean, and to an insect living on a leaf that leaf may constitute a world. If during our sleep the whole visible world would shrink to the size of a walnut or be expanded to a thousandfold its present dimensions, on waking we would perceive no change, provided that change would have affected everything, including ourselves, in proportion. A child has no conception of space and tries to grasp the moon with its hands, and a person, who has been born blind and is afterwards made to see, cannot judge distances correctly. Our thoughts know of no intervening space when they travel from one part of the globe to another in an almost imperceptible moment of time. Our conceptions of space are based upon experience and memory, acquired in our present condition. If we were moving among entirely different conditions, our experience and consequently our conceptions would be entirely different. Professor Zöllner called the physical plane three-dimensional space; the mental plane would represent the fourth dimension, spiritual aspirations the fifth and still higher, until we arrive at a plane where relative space ceases to be, but where principles are nevertheless material in a metaphysical sense of the term.

As our conception of space is only relative, so is our conception of time. It is not time itself but its measure of which we are conscious, and time is nothing unless in connection with our association of ideas. The human mind can only receive a small number of impressions per second; if we would only receive one impression per hour, our life would seem exceedingly short, and if we were able to receive for instance each single undulation of a yellow ray of light, whose vibrations number 509 billions per second, a single day in our life would appear to us an eternity. To a prisoner in a dungeon who has no occupation, time may seem extremely long, while for him, who is actively engaged, it passes quick. During sleep we have no conception of time; but a sleepless

night passed in suffering seems very long. During a few seconds of time we may dream to pass through experiences which would require a number of years in the regular course of events, while in the unconscious state time does not exist for us. A man, while speaking, received a sudden injury on the brain by a weight that fell on his head. The accident interrupted the sentence he was uttering and made him unconscious. Weeks afterwards, when in consequence of a surgical operation he recovered his consciousness, he continued the sentence where it was interrupted. A spiritual entity in *Devachan or Swarga* receives no impressions, and has no conception of time while it revels in the products of its own imagination, which are to the dreamer not less real than our day-dreams to us, and the impression collected by his senses during life unrol themselves so to say, creating new suggestions and new combinations and varieties until the force is exhausted. Persons fully in the subjective state receive no impression from the objective world. If they are only partially in that state, for instance during an uneasy slumber, the sensations carried to the half conscious brain produce caricatures and distortion of ideas, and in the same manner we may, while we are half awake, behold caricatures from the spiritual world.

Everything is either a reality or a delusion according to the stand-point from which we look at it. The words real and unreal are only relative terms, and what may seem to be real in one state of existence, appears unreal in another. That which we realise is real. If my imagination is powerful enough to make me firmly believe in the presence of an angel, then that angel will be there for all my practical purposes, no matter how unreal it may be to another. If your imagination is strong enough to create for you a paradise in a wilderness, then that paradise will have *for you* an objective existence. A lunatic, imagining himself to be a king, may be not less happy than a genuine king and besides have less trouble than he would have if he were a genuine king, and he who is afraid of the devil is really haunted by him. There is however an immense difference between the morbid fancies of a lunatic and the enduring products of the creative power of the imagination of an artist or a magician. In the case of the lunatic the imagination is merely *passive*, he mistakes the meaning of the symbols by which he is surrounded for want of power of discrimination, his senses betray him and his judgment is insufficient to make him see the imposture; but the man of genius exercises an *active* creative power, he selects what he wants and his imagination calls it into existence which is to him real. Looked at in this light, the creations of an active imagination are surely more real than the delusive impressions which we receive from external objects through the senses, and no man can be said to be perfectly sane as long as he looks upon the delusions of the senses as absolute realities.

Matter and form, space and time, such as we know them, are only existing relatively to our mental perception. Form in the absolute is a word without meaning, and matter and space in the absolute are non-existent for us, because we cannot conceive them. If some philosophers speak of *The Unknowable Absolute*, this term can have only a relative meaning and implies that the Absolute is unknowable to us in our present condition. Nothing is unknowable to him who has reached a state in which he is able to know; but spiritual verities cannot be grasped by the mere intellect; to know them requires a certain degree of spiritual perfection. To conceive correctly or know, three factors are necessary: *Knowledge, the Knower* and *the Known*. If they exist on entirely different planes, they cannot assimilate and there will be no result. Absolute Knowledge means perfection, and to obtain it man must become perfect,—*Eritis Deus*. Imperfect man cannot know *The Absolute*, he can only witness its manifestations.

The Absolute, independent of relations and conditions, is said to be the original cause of all phenomena. If we perceive the manifestations of wisdom, justice, order, harmony, unity, &c., we may conclude that it must be itself absolute wisdom, justice and unity. It must be only one, there can be no other, although its aspects may differ. Whatever exists can be only a mode of its manifestation.

An attempt to intellectually grasp *The Absolute* or to describe it, is equivalent to an attempt to describe a thing without attributes. Describing a thing means to give an account of its qualities, and a thing which has no qualities can neither be imagined nor described, because to describe it we must invest it with attributes and it then ceases to be *The Absolute* and becomes *relative*. Therefore all theological discussions about the nature of God (who is The Absolute) are useless; because God has no nature, but Nature is His manifestation. To deny God is to deny existence, because all existence is only a manifestation of God. To declare a belief in God is to declare a belief in something of which we in our present state of evolution can have no intellectual conception, and is therefore an intellectual absurdity. God can only be spiritually known, and the squabble about Deists and Atheists is a mere fight about words without any definite meaning. Every man is himself a manifestation of God, and as each man's character differs from that of another, so each man's idea of God differs from that of another, and each one has a god (an ideal) of his own. We speak of God as "He," because He is the ever-active creative energy—the male principle—which manifests itself through Nature.

The Kabalists say that everything that exists is God and there is nothing which is not God. They only allude to The Absolute when they speak of *Keter* (the crown); because the representation of a crown refers to the existence of a king to whom it belongs. According to occult science this universal principle or the *One Life* has different modes of manifestation. It may be compared to a horse-shoe magnet, whose two poles represent two different modes of manifestation, the male and the female activity. The Cosmos may therefore be regarded as the manifestation of one principle, whose lowest is Matter and whose highest is Spirit, but no sharp line can be drawn which divides the two, and between the two poles live the innumerable gradations of latent or active life in the seen and the unseen worlds. Therefore it is said that everything that appears to exist independent of the *One Life* is an illusion and the *One Life* is the only absolute reality.

To him who does not believe in the existence of God, God does not exist and His existence cannot be demonstrated. To him who feels the presence of God, God exists and it is useless to deny His existence to him who knows God. The materialist cannot conceive that which to him has no existence, but the religious enthusiast whose soul is filled with high aspirations and holy emotions, perceives God with his spiritual sense, no matter to what church the worshipper may belong or by what name he may call the Infinite; and no amount of reasoning from the lower intellectual plane will dispute away that which to him is a fact and an eternal reality; because he can realise it and identify himself with it and to deny God would be denying himself.

The caricatures of gods set up by the various churches as the only true God, are only the creations of an imperfect imagination. As every man has a god of his own, which is a symbol of the sum of his aspirations, so every church has its peculiar god, which is an outgrowth or a product of evolution of the ideal necessities of that collective body of men, called a church. They are all true gods *to them*, because they answer their needs, and as their requirements change, so are their gods changing. As long as men are imperfect, their gods will be imperfect, as man becomes perfect, his god will become perfect, and when all men shall be perfect, they will all have

the same perfect God, the same highest spiritual ideal, and the same universal reality, recognised alike by science and by religion; because there can be only one absolute truth, whose realisation is Wisdom.

A. B.

THEOSOPHY IN THE PULPIT.

(By Edmond W. Wade, f. t. s.)

The writer of the interesting article in the August number of the *Theosophist*, entitled "Occultism in Modern Literature," draws attention to the increasing tendency of writers of fiction in the present day to make use of occultism as a means by which they may, with more certainty, fix the interest of their readers. But whilst interest in the occult is undoubtedly spreading in one direction, in another, a wave is as certainly rising which will, in process of time, obliterate the old landmarks of orthodox theology, and completely transform that, which; up to the present time, has been a waste of thistles into a flowering Eden. The manner in which the fundamental truths of Theosophy are silently, though surely, permeating the theological thought of the present age, cannot but attract the attention of those who feel the importance of making some effort to awaken the portion of humanity now lying lulled to sleep under the lethargic influence of a system which is altogether destructive of effort towards self-emancipation.

It is therefore a very significant sign of the times, when a minister of a creed, which has hitherto inculcated the belief in the utter depravity of the human heart and the hopelessness of salvation except through a vicarious atonement, boldly teaches a purely theosophical doctrine such as "Never can you have a more heavenly form of humanity than you have, unless that more heavenly form be evolved from within you." The above quotation is extracted from a sermon by the Revd. Jno. Pulsford, published in the *Christian World* of September 11th, 1884, and to justify the belief in the progress of theological thought, it may not be out of place to give a few passages from the same sermon. "What are all loveliest forms, compared with the warm, living, loving, speaking human face? Is it flesh? Yes; but it is the Shadow of the only begotten manifold, son-daughter, 'Image of God.' It is well that the precious, and altogether lovely children of the Eternal, should dwell for a time in the weakness of the flesh, that they may be grounded ni humility, and come forth from the flesh all the lovelier and stronger for their endless years. The Divine race, the offspring of God, who show themselves successively here in the frail and bewitching flesh, will show themselves hereafter in much more bewitching forms. Humanity has endless unfoldings, involutions and evolutions, because it is God in manifestation, God, in the Family of God.

"If the Divine Nature of which we are partakers has gone under, if flesh has come to the front, and beclouded, stifled, buried your essential, everlasting humanity, nevertheless, every teacher sent from God is required to cheer and assure you that it can be quickened anew, again come to the front, and give evidence of its noble origin and destiny. By mingling so deeply with the flesh, and with the *anima mundi*,—the animal spirit of the world,—man loses the knowledge of the Divineness of his Nature. But by blending again his spirit with the Father of his spirit, after the example of Christ, he awakes once more to the consciousness of himself, as a real son and heir of Eternal God.

"The animal-human is very obstructive to the Divine-human; but the obstructions can be overcome, till at length, like a thick cloud, it disappears, and the Divine-human, the true Son, rises to inherit for ever the kingdom which the Father prepared for him before flesh and time began. Permit me to speak from knowledge and experience. The man of flesh in me, who once thought himself very real, is becoming unreal, 'a shadow that declineth;' and the Diviner man, that slept so deeply in me, that was as if dead in me, is risen from the dead, and, shaking himself free from the chains and vapours of the flesh, is looking forth into the clear of the endless life.

"And now I must congratulate you on your susceptibility of being transmuted, changed, into *incorruptible nature*. Your present visionary frame is flesh, but the seed of God is in you, waiting to be evolved. All that is asked on your part is your cooperation with God, in its unfoldment, and upbuilding into an incorruptible eternal creature. You all know that there are in you very wonderful powers. What thoughts, what fears, what hopes, what forecasts and imaginations occupy your most silent hours! The human breast is an arch built over unutterable powers. When you see nothing, hear nothing, speak nothing, when you are wholly inactive, marvellous activities are stirring in the depth of you. It is hard for you at such times to escape God's influence. His spirit, as literally speaks and breathes within you, as the spring breath penetrates sown seed; and nothing but your own cold unwillingness can hinder you from being new born. Never can you have a more heavenly form of humanity than you now have, unless that more heavenly form be evolved from within you.

"Think of Christ's immortal Humanity as representing what is forming *in you*. Then all the sad and saddest things of mortal existence, will fulfil a very valuable service, in helping you to transfer your thoughts and affections from yourflesh-begotten to your Word-begotten, and incorruptible humanity. Flesh, and all things coveted by the flesh, are but phantoms; we shall soon make that discovery; but our deeper nature, and the home and kindred of our deeper nature, and God the Source and the Scope of our life, are realities, eternal realities."

These extracts are typical of the whole discourse and do not suffer in their isolation; for there is nothing in the context which would modify the teaching which is so apparent in them.

Whether the preacher is fully conscious of the deep truths underlying his teaching, it is difficult to say, but it is sufficient to know that any one, within the charmed circle of the Christian Church, can be found to utter such truths without being ostracised by those listening to him

THE EVIL EYE.

(Translated from the "Psychische Studien.")

Dr. Mordtmann in Pera, one of the cities which compose Constantinople, gives an account taken from the *Sana'a*, the official gazette of Yemen. He says: There are many sorcerers and witches in Yemen, who do some extraordinary things. There are some old women who are called Buda's, whose exterior is very repulsive and of whom a single look is sometimes sufficient to kill a person. These Budas are to be found especially in the districts of Abu-Arish, Loheia, Zeydie, Babel and Zebid. Only a short time ago a Buda in Zebid stood in front of a shop and kept looking intensely at the merchant. The poor man laid down and died in a few minutes and the Buda ran away. The inhabitants however caught her after a while, punished her severely, and prohibited her from re-entering the town.

During the last year, Abd el Vedud, a merchant of Loheia and a member of the municipal council, was celebrating the marriage of his daughter. A Buda had secreted herself in the Harem and began to stare at the bride, who, in the midst of her relatives and friends, there and then dropped down and died. The Buda confessed to have killed her by her look from a motive of spite and revenge. The Buda escaped.

Sheik Aissi Nassír Effendi in Loheia was attending to the marriage of his daughter with the son of Seid Tzzedin. The harem was filled with invited guests and everybody was gay. But suddenly a Buda, whose presence had not been noticed before, directed her poisonous

look upon the daughter of Nassir Effendi. The victim as if struck by lightning fell down and exclaiming "Vae ébi!" expired. The guests were horror-stricken and fled.

Recently a Buda came into the house of a custom-house officer, Mahmud Effendi, and began to stare at his daughter, who immediately became sick. The mother of the girl, seeing what was happening, called for help and caused her female-slaves to beat the old woman mercilessly. The Buda begged for mercy, promising to restore the daughter to health. She was then released and began to blow upon the young lady and to pray over her. A soldier with a drawn sword stood by, ready to kill the witch if her prayer should have no effect. But all was in vain; the poor girl died, and the old woman was permitted to escape.

NOTE.—Several more similar instances are given, but the above is sufficient to illustrate the action of the *Evil Eye*. Sceptics will be ready to attribute the cause of such deaths to the action of superstition and fear, but the fact that certain persons have the power to kill small animals and even birds during their flight in the air, by a concentration of their murderous will, directed by the look, proves that the *Evil Eye* is something more than a fable.—*Transl.*

STUDIES IN SWEDENBORG.

By H. C. VETTERLING, M. D.

III.—THE CHURCHES.

IN the writings of the Jews we are taught that the descendants of a few persons, there mentioned, are the especial favorites of the Almighty, and that all others are "dogs," placed beyond the pale of His notice. In the writings of the Christians we are taught that the Almighty disdains all that do not believe in the sacrifice of His Son, Jesus Christ; that "Jews," "Turks," and "Heathens" are the "children of perdition." But in the writings of Swedenborg we find more rational, more Jesus-like, teachings: among all men, savage and civilized, in all ages, under all zones, and on all habitable globes in the vast expanse of the Heavens, there are members of the *Divine Church*, the Creator's Church, speakers of truth, doers of good, lovers of the Divine. Nevertheless, there have been communities of men on this planet, that have held principles and done works different from those held and done by the masses, that have by internal and external means served as the heart and lungs of the Universal Body of Humanity, and have stood in closer communion with God than the masses. It is these communities or "Churches," as described by Swedenborg, that I purpose to outline. To this end let us interpret a portion of the second chapter of the Chief Magician Daniel's Book:

"Thou, O king, sawest, and, behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay and brake them to pieces.....and the stone became a great mountain and filled the whole earth."

This image represents the five general churches or religions that have existed on our Planet. In his spiritual writings Swedenborg does not tell when and how man came into existence, but leaves his reader to speculate for himself: to think that the Almighty created man in an instant, or by degrees; or that He literally formed him of the dust and breathed the breath of life into his nostrils; or that He, through countless ages, developed him from protoplasm to a "missing link," ready for the reception of a human Ego. One thing is certain, Swedenborg does not, as the majority of his readers vainly imagine, teach that man's first state was one of perfect morality and spirituality, and that, through sin he became immoral and unspiritual. But he teaches that, on the part of many there was, in principle, an ascent, a rest, and a descent. For in the *True Christian Religion* No. 39, we read: "the most ancient people in the Golden Age, *such as had any religion*, worshipped one God." By "such as had any religion," he means such as had elevated themselves out of the natural state into which they were born, and had become the "children of light," beholders of the "face of the Father in the heavens," the Divine Sun radiating from the Ineffable One. These constituted the

MOST ANCIENT CHURCH.

The golden head of the image, seen in the dream of the Babylonian king, represents this Church and its quality. The head, the highest part of the body, represents the highest mental state attainable, the "celestial" state. Gold, the most precious metal, represents the good of this state; good that is the result of entire liberation from the dominion of the senses; good void of selfishness.

The characteristics of the members of the most ancient Church were "perception," "internal respiration," "external, tacit respiration," "tacit speech," and "speech of expression."

"*Perception*," says Swedenborg, "is a sensation derived from the Lord (the Almighty) alone, and has relation to the good and the true."—*Arcana Cœlestia*, 104.

"*Perception* consists in seeing that a truth is true, and that a good is good; also that an evil is evil, and a falsity is false."—*Ibid*, 7680.

These statements may be paraphrased thus: *Perception* is a faculty that enables man, without instruction through the senses, to perceive instantaneously the nature and quality of any supernatural matter presented.

The reader must be painfully aware that this faculty is wanting at this day, except with the ARAHATS, and with a few that have arrived at Christhood. For this seems to be the faculty referred to in the following words: "The ARAHAT penetrates to the root of whatsoever subject his mind is applied to, without following the slow process of reasoning."—*Buddhist Catechism*, page 53.

As Swedenborg does not go into details, it is difficult to understand how the "internal respiration" and the "tacit speech" were produced. I give the following quotations and leave speculation for the reader:

"*Internal respiration* proceeded from the navel toward the heart and through the lips without making any sound. It did not enter the tympanum of the person communicated with, through the external ear, but through the Eustachian tube."—*A. C.* 1118.

"Having only internal respiration, they did not speak by means of words, but by ideas, which they expressed by changes of face and countenance, especially by changes of the lips."—*Ibid*, 1118.

"The first mode of speaking of man on every Planet has been by means of the face and lips."—*Ibid*, 8249.

"This mode of expression far exceeds in power the language of words."—*Ibid*, 607.

"The *tacit speech* was perceived by the person addressed, in his inner man," *Ibid*, 1119.

"Internal speech prevailed so long as men remained sincere and upright, but, when self-love prevailed, the language of words began, the face was gradually changed, the interiors became contracted, and the exteriors were prepared to dissimulate."—*Ibid*, 8250.

Instruction in matters of a supernatural character was not communicated through the senses, but was impressed upon the mind from within, by the angels, and by Him that "dwelleth in light inaccessible." "The law was written on their hearts;" it was impressed upon the will, and hence upon the understanding. The reverse holds good with undeveloped and degenerate men; for these learn through the senses, develop an understanding, and by this control the will. The will and the understanding, with their derivative affections and thoughts, were a unit in this Church, and the inmost life shone out through the outmost. The relative importance of the inner and outer parts of man, at that day and at this, may be made clear by the following diagrammatic scheme:

In the Golden Age.	In the Iron-Clay Age.
1. WILL	3. *Will.*
2. UNDERSTANDING.	2. UNDERSTANDING.
3. *Senses.*	1. SENSES.

The members of the Most Ancient Church had opened intercourse with the departed, the angels. Devils and Satans did not yet exist, for man had not yet become abandoned. Veneration was paid only to him that excelled in good and in truth. Their worship was performed in tents and tabernacles. Their manner of living was unlike what we civilized (!) folk are wont to regard a sign of culture, of high moral excellence. They lived in tribes and families, not in empires and kingdoms. As an effect they were free from the thousand-and-one artificial wants that keep civilized man busy to sup-

ply. "They never ate the flesh of any beast or bird, but only grain, especially wheat, fruits, herbs, milk, and butter. To slaughter animals and to eat their flesh was considered villainous (*nefas*) and like the nature of wild beasts (*simile ferarum*), they took only service and employment out of them. But in course of time, when man began to be fierce as a wild beast, nay fiercer (*similiter ferox, esse ac fera, imo ferocior*), he then began for the first time to slaughter animals, and to eat their flesh."—*Ibid*, 1002.

As a result of their humanized life, their love of the good and the true, their inhalation of pure air, and their ingestion of clean food, they did not die from disease, but old age.

"If man had lived a good life, he would have been without disease, and he would have become an infant again, a wise infant, in his old age; and he could have passed into heaven, and have put on an angelic body, without suffering."—*Ibid*, 5726.

(It is well to mention that by the word "heaven," our Author means a subjective state, not the "heaven" of the pseudo-Christians). The members of the Most Ancient Church enjoyed "delightful dreams and visions," which were the sources from which they and their descendants drew their representations of paradisiacal scenes and objects.

In the Jewish Scriptures the different branches of this church are described under the symbols of Adam, Seth and Enos. The elevation of mind, the purity of heart, and perfection of life in the Golden Age, are correspondentially described by the life of Adam and Eve in the garden of Eden. It was the morning of time and the members of the "Adamic Church" were the "sons of the East."

In course of time they developed in themselves the belief that the Almighty created life and transcribed it into man; that He transfused and transcribed himself into man, who then became like Him. It was the senses, the serpent, that insidiously instilled this belief. And in the degree the senses became dominant, did the internal faculties become sluggish and dorment. This process of deterioration led to the extinction of "perception," "internal respiration," and "tacit speech," and finally to the "miraculous" separation of the Will and the Understanding, which made it possible to will one thing and to think and to speak another. It should not, however, be thought that this deterioration of the mind held pace with all; for with some there was, so to say, a halt, with others, a heedless rush. The "hells" (subjective states of evil and suffering) were now created, not, indeed, by the Almighty, as the pseudo-Christians would have it, but by the idolaters of the senses themselves. The "hells," the negations of the good and the true, are the congregations of the latter. From this it is evident that Swedenborg teaches that "good spirits," "angels," "evil spirits" "devils" and "Satans," are not pre-human creations, but post-human, the departed good and bad.

The members of the most Ancient Church that did not precipitate themselves into a state of utter negation of a Supreme Good and True survived the "Flood" of evil and falsity that passed over the Church, and constituted the

ANCIENT CHURCH.

The various branches of this Church are in the Jewish Scriptures called Noah, Shem, Ham, and Japhet. The salvation of Noah, his family, and the animals in the Ark, represents the preservation of a few good out of the "Flood" and the establishment of a new Church. This new Church was represented by the breast and arms of silver of the image.

Silver represents the quality of the good and the true of the Ancient Church, which was "spiritual." The good and true of the preceding Church was higher, "celestial." In the Adamic Church they were governed by a regenerate will; in the Noatic, by a *conscience* formed in and through an enlightened understanding. The enlightenment of the understanding took place, not as in the Adamic Church from within, from the will, but from without, from a written revelation, in the understanding. This revelation is mentioned in the Jewish Scriptures, as the *Wars of Jehovah* and the *Declarations*, Numbers xxi., and must, if we judge from the following statement of Swedenborg, have been much unlike any known at this day:

"The most ancient style of writing was representative; in which things were represented by persons, and where expressions were used, by which quite different things were understood. The profane writers in those times composed their histories thus; and even the things of civil and moral life were thus treated, so that nothing that was written was altogether such as it appeared in the letter, and that something quite different was understood by their words. Yea, they even presented all affections whatever in the forms of gods and goddesses that were afterwards divinely worshipped by the heathens.....This mode of writing was derived from the members of the Most Ancient Church, who represented to themselves heavenly and divine things by the visible things of the earth and in the world, and they thus filled their minds and souls with delights and felicities in beholding the objects of the universe, especially such as were beautiful in form and order."—*Arcana Cœlestia*, 1756. See also, Thoms Taylor's *Eleusinian and Bacchic Mysteries*, p. 83.

What became of this written revelation of the Ancient Church? Swedenborg's answer, published in 1771, is interesting, especially to those that believe in the existence of a "Wisdom Religion."

"Concerning that ancient Word that had been in Asia before the Israelitish Word, it is permitted to relate this news, that it is still reserved there, among the people that live in Great Tartary."—*True Christian Religion*, 279. See also, *Abbé Huc's Travels in Thibet*. The Ancient Church was versed in the "Science of Sciences," the "Science of Correspondences." By "correspondence" is meant the relation that exists between internal things and external, or between spiritual things and natural.

"The ancients that were versed in the Science of Correspondences made for themselves images that corresponded to heavenly realities, and were delighted with them, because they signified such things as were of heaven and the Church; and therefore they put them not only in their temples, but also in their houses; not for the sake of worshipping them, but of calling to mind the heavenly realities signified."—*Ibid*, 207.

Swedenborg says the Egyptians were above all the other Eastern nations skilled in the Science of Correspondences and Representations, and points to their temples and hieroglyphics for confirmation. It is safe to say that the archaic buildings of India, Egypt, Mexico, Peru, Yucatan and other countries, now in ruins or buried beneath a tropical vegetation, are the results of a knowledge of these sciences. It was the object of these sciences to represent the affairs of the super-sensual world in the sensual, and to worship them therein. Thus they worshipped what true men will worship: eternal verities and realities, not "imps and limbs of Satan" on tyrannic thrones, or before blood-stained altars. Our hero-worship with its menial slaver and our bibliadolatry with its hypocritic reverence were unknown in this Church.

The Ancient Church, like its predecessor, had its "morning, noon, evening, and night." "By the morning" is signified the rise of the Science of correspondences and Representations, by the "noon" the perfection of them, by the "evening," the gradual loss of them, and by the "night," the worship of the objects that served to represent. "Since the representative rites of the Ancient Church, which were correspondences, in process of time began to be turned into things idolatrous, and also into things magical, then that science, by the providence of the Lord, was gradually lost."—*T. C. R.* 204.

On the decline of the Noatic Church, a new Church, or kind of exoteric worship, was established in Syria by Eber. This system was permitted to be established, because the Ancient Church had declined to idolatry and magic. It consisted in exoteric worship in high places and groves; it had priesthood, offered sacrifices, &c. It was called the Second Ancient Church, and the Third that succeeded it was the beginning of the

JEWISH CHURCH,

represented by the belly and thighs of brass of the image. Brass represents "natural" good, the good that results from blind obedience.

The departure of the family of Abram from Ur of the Chaldees, and the death of Terah, denotes the end of the idolatrous Second Ancient Church, and the beginning of the Jewish Church by exoteric instruction. This Church, however, was of small significance until the time of the Jewish-Egyptian Initiate, Moses, whom Jehovah commanded to liberate the children of Israel from the Egyptian bondage, that a Church might be established among them.

The most Ancient Church was established through the Will, the Ancient through the understanding, and the Jewish through the senses. The last was, therefore, an Exter

nal Church. Signs and wonders or prodigies were the means used to establish it, and to maintain it. When these failed, the Church failed. Swedenborg proves the ineffectualness of "miracles," and the want of rationality of "miracle"-hunters. Let us hear him: "it cannot be denied that miracles induce a belief, and strongly persuade that that is true which is said and taught by him that performs them; and that this at first so occupies the external of man's thought, as in a manner to fascinate and enchain it: but the man is hereby deprived of his two faculties, rationality and liberty, by which he is enabled to act in freedom according to reason. .....Faith induced by mirales is not faith, but persuasion; for there is nothing rational in it; still less anything spiritual, it being merely external without any internal principle. ..... The wicked may be driven into faith, and even into worship and piety, by miracles, but only for a short time; for their evils being shut in, the lusts thereof and the delights thence, continually act against the external of their worship and piety; and in order that these evils may escape confinement they think about the miracle, and at length call it a delusion or an artifice, or an operation of nature, and so return into their evils."—*Divine Providence*, 129-133.

This is precisely what happened with the Israelites. While the effect of the wonders done by Moses and Aaron lasted, they worshipped Jehovah, but when it ceased they returned to the worship of the Eyptian idols. It is ever so with the irrational man: "Show us spirits:" "give us a message from the other World:" "let a MAHATMA appear, and we will believe!" The readers of the *Theosophist* are, I believe, familiar with these asseverations and with the mental plight of the phenomena-hunters. In the days of His incarnation Jesus rebuked them: "if they hear not Moses and the Prophets, neither will they believe if one rose from the dead." The saying, "history repeats itself," is not without foundation.

Although the worship of the Jewish Church was of an idolatrous nature, they had communication with the angels and Jehovah by it. What was required of them was a scrupulous observance of the prescribed rituals. The slightest deviation from these caused a rupture. Since the Jews were at heart idolators, worshippers of Jehovah through persuasion, it is evident that the Church with them was not a genuine Church, but "representative of a Church." The Ancient Church was a Representative Church, because its members understood the internal import of their cultus; the Jewish Church was the Representative of a Church, because its members did not understand, or, rather, did not know, that internal realities were represented, but looked upon the ceremonials as of themselves all-sufficient. Swedenborg says that the Tabernacle and Temple, with everything appertaining to them, represented heavenly verities that brought present the angels; and he says also that, "the ritual of the Jews, in regard to themselves, was idolatrous, because they were in externals separated from internals; nevertheless, the genuine principle of the Church [the love of the good and the true] could be represented, because representations have no respect to the person that represents, but to the things represented."—*A. C.* 4208.

The conceits that the Jews were morally better than their neighbours, and that the Almighty chose them to be His people, are put to shame by Swedenborg: "The sons of Israel are called the people of Jehovah, not because they were better than other nations, but because they represented the people of Jehovah [the spiritual-minded everywhere and at all times]; for at least they did not believe in Him, but in the gods of Egypt."—*Ibid*, 7439. It was otherwise with Moses, the Initiate, that was "adapted to receive communications from the Divinity," and to lead the idolators.

The establishment of the Representative of a Church with the Jews had three objects in view: first, communication between the heavens and the earth; second, the promulgation of the Ten Commandments; and, third, the preparation of the race for the reception of the Messiah, Jesus of Nazareth, by the publication of prophecies concerning Him. These prophecies are contained in certain of the books of the Bible, are written according to the Science of Correspondences, and have therefore an internal sense, and are divine. The key to the interpretation of these divine writings is, according to our Author, to be found in his theological writings.

The Jewish Church continued until the coming of Jesus. Its spiritual consummation took place when Jesus was crucified,—an act that represented the profanation of the Logos. After His entrance into the Inner World, Jesus made Himself visible to His disciples and sent them to promulgate the "law of love," and to establish the

CHRISTIAN CHURCH.

The primitive Christian Church was represented by the legs of Iron of the Image. Iron represents natural truth, truth of a low, but heavenly order; truth held by children and simple-minded persons; truth founded upon appearances. Swedenborg divides this Church into two epochs: The Apostolic Church and the Post Apostolic.

THE APOSTOLIC CHURCH.

The object of the establishment of the Christian Church was the elevation of the mind from the worship of matter to the worship of All-father, in the person of Jesus. For All-father, "as He is *esse* and *substance*, is unknowable and unapproachable;" but, as made manifest in the love, the wisdom, and the work of Jesus, the divine trinity of saving principles, He is knowable and approachable. The worship of Jesus, not because of an imaginary Son-ship of All-father, not because of mirific power, not because of a cruel death on a cross, but because of a reflection by Him, a shining forth through Him, of All-father's boundless love for His poor, mixed children, was the simple, apostolic worship.

But, this apostolic faith and practice waned, and in less than three centuries perished. Murderers, adulterers, thieves, and such-like, crowned and uncrowned, purpled and unpurpled, stalked about then as now, calling themselves "Christians," followers and successors of the merciful, pure, just and mendicant Jesus. The inconsistency had to be manipulated so as not to appear too glaring. To this end a Council was convoked at Nice, in Asia Minor, in the year 325. The refutation of the heresies of Arius, a priest that denied the Son-ship of Jesus, was the ostensible object of the Council. However, all purposes were served, by the proclamation of the doctrine that, "Jesus, the Son of God, Second Person of the Godhead, descended from His throne in Heaven, and died for sinners, to assuage the wrath of the Father, the First Person of the Godhead; and that all sinners that believe in this sacrifice were pardoned, cleansed, and received into Heaven by the Holy Ghost, the Third Person of the Godhead." A very comforting doctrine, fitting sixteen centuries of luxury, brutality and profanity. It established

The Post-Apostolic Church,

represented by the feet of iron and clay mixed. Iron represents Natural Truth; here, the truth concerning Jesus, held and practised by the unknown few in the Christian world; clay represents the false doctrine established at Nice, held and practised by the masses and their Spiritual and Temporal Heads. The outcome of this doctrine is graphically and voluminously pictured by Swedenborg. A few lines will suffice:

The Christians of this age appear to be very devout, in asmuch as they converse becomingly about religious affairs, attend public worship, partake of the Eucharist, and live with one another in the friendship of civilized life. But their charity and devoutness are far from genuine, far above all nations under the sun, they are at heart treacherous, lying, adulterous, murderous, and atheistic; and the hells get the majority of their inhabitants from them.—*Arcana Cœlestia*, 3489, 6666, 9409.

THE STONE.

The stone, that smote the feet of the image and then became a great mountain that filled the earth, represents the Truth that is about to take the place of the theological fiction. The mountain represents the Church of the Future. Swedenborg emphasises the teaching that a new Dispensation of Truth is rarely—if ever—given to the members of a corrupt Church; but to those that are outside the Church, the Gentiles. We are therefore not to expect the establishment of the Church represented by the stone and the mountain, among the members of the Post-Apostolic Christian Church, but among the Gentiles, the well-disposed of all nations. That this is not an inference, but the actual teaching of Swedenborg, may be seen from these passages:

There is nothing spiritual remaining in the old Christian Church; it is full of blasphemy against the Lord.—*Apocalypse Revealed*, 692-715.

The Lord's New Church is, at the present day, transferred to the Gentiles, because the old Christian Church has closed heaven against itself by falsity and evil.—*A. C.* 9256, 2986, 4747.

The New or Second Christian Church will be raised up in some region of the earth, while the present Church abides in its worship, as the Jews do in theirs, in whose worship there is nothing of charity and faith, *i. e.*, nothing of a true Church.—*Ibid*, 1850.

THE NEW CHURCH.

This Church of the Future, described in the Revelation under the name of the Holy City, the New Jerusalem, will be unlike its immediate predecessors in this, that its members will cultivate the soul rather than the corporeal senses. They will regard Jesus and His intimate disciples as their patterns. As these, they will cultivate love, justice, mercy, chastity, poverty, abstinence, and other positive virtues. There are such now in the Christian world, a few "simple good," with loving, pure hearts, with clean minds and hands seeking Christhood, but who they are the "Lord alone knows."—*Ibid*, 3898.

THEOSOPHY.

WHAT THE FRENCH THINK OF US.

Translated from "La Nouvelle Revue."

II.

NOTWITHSTANDING all the objections which may be raised against the theosophic doctrines as a whole, I have been captivated by what has been told to me in regard to the phenomena which the Adepts are able to produce. These Adepts furthermore say that, as long as the world is governed by egoism and ignoble desires, they cannot give to humanity the immense and superhuman powers which they possess; because if an average man were armed with the powers of an Adept, he might in a fit of passion produce the greatest disasters, without employing any of the forces of nature, such as are known at present.

An aspirant for occult learning is obliged to pass for at least seven years through the most severe, ordeals which are not only of a physical but furthermore of a moral character, and before the powers of an Adept are conferred upon him, he must continually give proof, by his manner of living, that no personal motive is underlying his actions, and that his moral development and the spiritual interests of humanity are the only object of his aspirations.

As far as the mode of living of the Adepts or the aspirants is concerned, they are strict vegetarians. Besides, asceticism is one of the rules of their order. They do not assert that love on the physical plane is evil, but they renounce it, because it leads to a loss of precious psychical forces. A state of asceticism is not suddenly entered, but arrived at by progressive development. Not only must amorous acts be avoided, but the desire for such acts must cease. The will-power of the individual is gradually developed by incessant culture, and is the stepping-stone to all powers. He concentrates his efforts day by day, he governs all his interior instincts, such as are not favourable to obtain the object in view, he gives his energies a different direction and creates or transforms himself into a new person, according to the type of the ideal perfection which he hopes to attain. Probably those powers have a great analogy with what we call magnetism. Here is an illustrstion:

Madame Blavatsky says that she was once in a forest in India, and one of the "Brothers" of Thibet was with her, who gave her a proof of his powers over animals. In one of the most solitary places of the forest, he caused, by a whistling sound, in a very short time, a great number of serpents of various kinds to appear. They came out of the rocks and the grass and formed a circle around the visitors, which moved in undulations and horrible contortions.

"Are you afraid?" said the Adept to Madame Blavatsky.

She trembled, but she said: "I have no fear, because you are with me."

The serpents came nearer and nearer, and the Adept repeated his question, and Madame Blavatsky gave the same answer. Seeing that she was filled with terror, he made a sign, and the serpents disappeared like the vision of a horrible dream.

I am the more inclined to believe in this manifestation of occult power, as several very trustworthy travellers told me similar experiences with snake-charmers in India. I also have been repeatedly told of Arabs in Egypt, who have a peculiar power to make serpents come out of their holes without any other means than that of producing a sound that seems to attract them.

One of the powers, which is attributed to the Adepts, is their ability of corresponding with each other at a great distance without having recourse to writing or other material means; by the use of their will-power and by establishing a magnetic and spiritual current between them. Still more: we are told that the Adepts, even if separated from each other by thousands of miles, can visibly manifest their presence to each other in their usual and apparently physical form. It is said that by the effort of their will they are able to project their *perispirit* or the ethereal astral bodies, which, similar to the spirit of the clairvoyants, travels through space and reaches the place of his destination with the velocity of a thought. This process is called the *projection of the "double"*.

Mr. Sinnett, an Englishman, in a recent work on Occultism, whose translation is not yet published, speaks of such facts. He has been in India and in connection with some of the principal Adepts of Thibet, and explains such phenomena in a paper, of which a translation was made by one of the most distinguished Theosophists in Paris:

"The most important point in speaking of occultism," says Mr. Sinnett, "is to bring out the fact that the soul of man, although a great deal finer and ethereal and more durable than the physical body, is nevertheless a material reality. To say that a hypothetic substance cannot be weighed, does not prove that it is not material. Those, who believe in the existence of a universal *ether* which transmits light, believe that it is material, but there is an immense difference between ether and the most rarefied gas. The materiality of ether may be argued from our observations of the action of light, the materiality of the soul may be deduced from its control over certain forces."

Is this theory given by the Brothers from Thibet unscientific? Certainly not. Can we not conceive of states of matter so superior to those which are known, that they may be looked upon as pure spirit? Let us look at one of the most recent and extraordinary discoveries, the discovery of radiant matter by Faraday in 1816. This is what the discoverer says:

"If we imagine a condition of matter as far removed from the gaseous state as the gas is removed from a fluid condition, we may, perhaps,—provided our imagination reaches so far—conceive of radiant matter, and as matter in passing from the liquid to the gaseous state loses a great many of its attributes, so will it correspondingly change in this still higher transformation."

This shows that Faraday conceived the possibility of the existence of a fourth condition of matter. About sixty years afterwards, the well-known Professor M. Crookes studied the properties of that radiant matter, which is so much more refined than gas, and his experiments have led to the following conclusions:

Wherever radiant matter comes in contact with a body, it exhibits phosphogenetic energy. Radiant matter moves in straight lines. Intercepted by a solid substance, it throws a shadow. Its course can be made to deviate by the presence of a magnet. If interrupted in its course, it produces heat.

Edgar Poe in his startling *Magnetic Revelation* makes some very scientific remarks and observations about the possible states of matter. According to them there can be no actual immateriality, but gradations of matter progressing in rarefication and fineness up to a state in which it is so to say *unparticled*, without molecules, indivisible and

a unity. That which men attempt to personify in the word thought, is matter in movement. Balfour Stewart in his researches in the *Unseen Universe* has propounded similar theories.

He says: "Each one of our thoughts is accompanied by a displacement and motion of cerebral particles, and we may imagine that in some way or other these motions may be propagated in the universe." Babbage held similar opinions, and these theories appeared very plausible to many scientists, Jevons amongst others. This author says: "Mr. Babbage has demonstrated that, if it were in our power to discover and to observe the minutest effects of all agitations, each particle of matter would appear to us as a register of every event connected with it."

This theory is as far from the spiritualistic conception of an impalpable and intangible soul as it is from the materialistic theory, which denies the existence of such a soul.* He, who says there is nothing but what we call matter in our bodies and spirit does not exist, speaks without reason; and he, who makes out of soul and body two separate and absolutely contrary entities, is equally unreasonable. *Natura non facit saltus* (Nature does not advance by jumps) said Leibnitz, and Renan afterwards wrote the remarkable sentence: *La vérité est dans les nuances* (Truth is to be found by discrimination). *Materialism* and *Spiritualism* are only vain words in the sense given to them by philosophers. The Adepts of Thibet are acting up to the standard of modern science, when they consider thought as a mechanical force and man as a living source of energies which may make themselves felt at immense distances. These gradations of matter, of which Edgar Poe speaks, are not the products of the imagination of a diseased soul, and the electric, magnetic or caloric forces are, without doubt, composed of a series of infinitesimal atoms. Crookes has taken special pains to study the questions in regard to thought acting at a distance. Having very thoroughly examined radiant matter, he was almost without any effort led to make extensive researches in regard to what he calls *psychic force*. After having made many experiments, he became convinced of the existence of a special force in connection with the human organism. By means of this force, solid bodies can be made to weigh more, *without being touched*, heavy bodies can be suspended in the air *without being held*, bodies may be made to move *without being touched*, and sounds may be produced *without any apparent cause* and be distinctly heard in the air. Darkness was not necessary in his experiments to produce such phenomena, and to certain objections, which were made to him, he gave the following answer: "I have convinced myself that these facts are true, and it would be moral cowardice for me to keep silent. I am telling what I have seen and what has repeatedly been proved to me by experiments which I controlled myself." As to the cause of such phenomena, which is sometimes attributed to invisible spirits, Crookes gives no definite answer. He simply asserts the existence of a psychic force which can manifest itself at a distance, without muscular or any other visible contact, and which may make visible bodies move and produce sound, and which apparently has its source in the soul of man and is guided by his will.

A Society for Psychical Research has been established at London in 1882. Its object is to study the phenomena of thought-transference, mesmerism, apparitions, haunted houses, and, generally speaking, all psychic phenomena produced by a psychic force. If we notice amongst its members such names as Barrett, Professor of Physics of the Royal College at Dublin; Balfour Stewart, Professor of Physics at Manchester; A. Balfour and John Holland, Members of the House of Commons; Sallas, Professor at the Royal College at Bristol, we can no longer doubt the importance of that Society. The object of the *Society*, according to its statutes, is as follows:

(*a*) To unite in an organised body scientists and experimenters to aid in the investigation of certain obscure phenomena, commonly called psychic, mesmeric and spiritualistic, and to publish the results of that investigation.

(*b*.) To print, sell and distribute books and pamphlets on Psychic subjects, to assist experimenters and searchers by correspondence, to collect and analyse such facts as have been observed, establish libraries, reading rooms and other aids for the study of psychic phenomena.

Note.—To avoid misconceptions, it is expressly declared that the membership of the Society does not imply the acceptance of any particular explanation of the phenomena investigated, nor any belief as to the operation in the physical world of forces other than those recognised by Physical Science.

If the Mahatmas or Adepts of Thibet would wish to come completely out of their retirement, they would find here a splendid opportunity to manifest to us their psychic powers. As they are said to be able to establish magnetic thought currents, sufficiently strong to influence the universe and to produce a variety of phenomena, let them give up the disdain and serenity with which they have surrounded themselves, if for one day only, and come and prove their powers to modern spirits who, in spite of their anxiety to be convinced, are still as sceptical as the holy Saint Thomas.

The mysterious facts of thought-transference, which seem to be the result of a quasi-materiality of the soul, do not date from to-day. History furnishes abundant evidence in regard to the occult faculties of human organism. Appollonius of Tyana while in Asia described the death of the Emperor Domitian at the moment when the latter was assassinated in Rome; Plotinus, being away from Porphyry, felt the intention of the latter to kill himself and went to his house to dissuade him; Swedenborg, while at Gothenburg, which is fifty miles from Stockholm, saw with his thought a fire in the latter place, which came very near destroying his house.

The following is a fact, which recently happened. A few years ago Eugene S.....was mate of a ship stationed at Senegal. One night his mother, residing at Saint Servan dreamt she saw him in a ship; she suddenly awoke, hearing him call in a despairing voice, "Milon! Milon!" but she did not see what caused that cry, and did not know whether it was her son who called or whether it was one of the sailors she saw with him. Eighteen days were required to send a letter to Senegal, and another eighteen to receive an answer. About eighteen days after this happened, Mrs. S..... received a letter from her son, which contained the following passage: "Milon, an officer of a ship which has been sent here, and which was under my command, went to take a bath in the ocean although I had warned him not to do so, and had his thighs lacerated by a shark; I had to tear up my shirt to bandage him up," etc.,

S.....on his part received the letter which his mother wrote, and it went to show that, at the very hour when that accident happened, she—being thousands of miles away—perceived what was occurring, and even knew the name of the unfortunate,—a name which she had never heard before.

A physician, Adolphe D'Assier, was led by many similar facts to investigate such cases, and the results of his studies induced him to come to the conclusion that even death does not always suspend the action of psychic force, and his *Posthumous Humanity*,* published in 1883, is one of the most remarkable books that ever have been written on that subject. He does not believe that the theory of hallucination sufficiently explains such spectral apparitions as have occurred in the times of antiquity as well as during the Middle Ages and also in modern times;

* See Hudson Tuttle's *Arcana of Spiritualism.*

* See *Theosophist*, Reviews, June 1884.

he believes like the Theosophists of India in a living and ethereal form, a counterpart of our exterior shape and our interior organisation. In a case of somnambulism, he says, this ethereal body separates itself from the sleeping body, travels to a distance and produces what is known as the "double" of a person. In cases of sudden death this phantom of ourselves has a very marked existence of its own; because it is then more alive and full of energy, as the source of vitality is then in full action at the time when it is formed. D'Assier supports his assertions by the known fact that no force in nature becomes annihilated; everything leaves a trace, every vibration continues for a while, and the internal personality, which in somnambulic phenomena manifests itself, continues—according to him—for a long time beyond the grave. The ethereal constitution of such phantoms explains its peculiarities; for instance, the possibility to penetrate without hindrance through walls or closed doors. This appears not more strange than the fact that hydrogen gas can penetrate through platina, which is a metal of the greatest density. But this wandering phantom, which he calls *posthumous*, this ethereal mould of a human form, has no eternal existence. Light and other agents decompose it gradually; exposed to the surrounding influences of the physical and chemical forces of the atmosphere, it enters atom by atom in the great All; it is, so to say, a fading echo of our life, an undulating and ephemerous reflexion of our energies. To the question "Did you ever see a phantom?" D'Assier answers by producing a long list of authenticated facts.

We must moreover remember that one of the subjects, which the English Society for psychical research proposes to investigate, is that of "haunted houses." As far as I am concerned, I shall wait and see. Posthumous phantoms and transmissions of thought are, after all, not more surprising than the electric telegraph, the photophone, the phonograph and other wonderful things, which at first sight appear incredible, but whose discovery is due to a deeper study of matter. Crookes gives in his book of psychic force detailed accounts of luminous apparitions of persons, and we cannot believe that such a great thinker and scientist can be confounded with those charlatans who are preying upon the public credulity.

Our century, going towards its end, seems, therefore, in spite of its positivistic tendencies, to make an unexpected turn—not towards the wonderful—but towards the unknown. The Theosophical Society in India puts before us the great and eternal questions of soul and of death, and we see that without the assistance of the adepts, great men like Crookes, A. D'Assier and Balfour Stewart, have taken up without fear a study of the powers which are latent in man, and of which it is said that the Mahatmas possess the secret. One of our greatest philologists, J. Baissac, wrote about this subject a number of very interesting pages in his new work entitled *History of Christian Sorcery*. He attributes such mysterious facts to the sole power of the will and the intense exercise of that faculty; he believes in the intimate union of the physical and moral, and argues how the simple exercise of a strong imagination, assisted by continued will, may produce indubitable *stigmata* on the body of saints or visionaries, by concentrating their minds upon the supposed sufferings of Christ. This is what Mr. Baissac (President of the Theosophical Society at Paris) says:

"The phenomenon of stigmata can no longer be doubted, and it remains for us to explain its cause." Goerres, a celebrated mystic, who, in spite of his extravagancies, preserved his good sense, says that a necessary condition to obtain stigmata,—a condition which in all such cases is invariably found,—is a deep penetration with the sufferings of the saviour. "The soul," he says, "contemplating the sufferings of that man of sorrow, receives its imprint thereby. But the soul, the life-giver, cannot obtain a strong and continued impression without reproducing it at last upon the body which is animated by it; because the soul is very plastic and during life is united by strong ties with the body; and whatever is impressed upon the soul, reflects upon the body. According to this law, the soul itself is somewhat fashioned like the body to which it belongs, and every change, that occurs in the former, produces a corresponding modification in the latter."

"If, therefore, the soul receives an impression, in consequence of the compassion which she feels by meditating about the sufferings of the Saviour, the act, which identifies that soul in such a manner with the object of its vision, reflects itself upon the body, and the body takes part in that operation. Such is the origin of the stigmata. As far back as the sixteenth century, Pierre Pomponace, who, like every one else, affirmed the reality of the stigmata of Saint Francis of Assisi, attributed them to the power of his imagination and to the intensity of the desires of that great ascetic, these being the first and most necessary elements of stigmatisation. The phenomenon of which we speak must therefore be taken as a pathological fact, which, however, is of the same nature as numerous other admitted facts in affections of the body in sickness, and in recoveries due to the action of moral influences upon the body."—*Histoire de la Diablerie Chretienne*, p. 252.

However, long before the Theosophists appeared at our horizon, one of the greatest men of our century, Honoré de Balzac, seems to have put before us the same doctrine in his work entitled *Louis Lambert*, dated June and July 1832. I shall quote from his book some very interesting passages in regard to Indian contemplation.

"As a matter of logic and deduction from what was known to him (Louis Lambert) of the principle of mesmerism, it was proved to him that by a movement of contraction, proceeding from the interior, the principle of will could be made to accumulate, and by another such effort it could be projected at a distance and even be made to adhere to material objects." (This is also the doctrine of Professor Crookes).

"The entire force of a man may in this manner obtain the power to act upon others and to penetrate them with an essence foreign to them, provided they do not defend themselves against such an action by resisting it. There is a great deal of evidence to prove this theory, but we cannot prove it authentically. Events like the great disaster of Marius and his appeal to the Cimbrian soldier sent to kill him, or the sublime command given at Florence by a mother to a lion, were necessary to make known historically some of the immense powers of thought. To him Will and Thought were *living forces*, and the way, in which he argued his ideas, made others share his opinions. To him these two powers were in some way visible and tangible. For him thought was either slow or quick, dull and heavy, or lively and nimble, clear or dark; he attributed to it all the qualities of active existences, he made them gush out, make up, grow, become old, shrink, atrophy or revive; he made them live by investing all actions with the phantastical extravagancies of our language; he showed their spontaneousness, their force, their qualities, by a sort of intuition, which made known to him the phenomena of that substance." In this way he could comprehend the exact vision of things at a distance, which are seen in dreams and in the somnambulic condition, and in regard to this subject Lambert wrote: "If during the night and with closed eyes I have seen colored objects, if I have heard sounds in the most absolute silence and where there were no such conditions as are necessary to produce sound (*Remember the experiments of Crookes in regard to sounds without apparent cause*); if, while in a state of bodily rest, I have passed through spaces; it goes to show that we have internal faculties, which are independent of external physical laws. Material nature must be penetrable to spirit. How little have men yet thought about the phenomena of dream giving evidence of a double life! Is there not a new science in that phenomenon? If

this is not the element of a science, it certainly shows that there are in man enormous powers, it speaks at least of a frequent disunion of our two natures,—a fact upon which I base my conclusions. I have found testimony in regard to the superiority which distinguishes our latent senses from our apparent ones. *Homo duplex*? It may be the case that we do not actually possess two natures, that we are perhaps only gifted with yet little known qualities which may be more developed and perfected by exercise and whose development produces in us phenomena of activity, penetration and vision, such as have been very little studied up to this time. Yes! an examination of our yet unknown qualities brings to light a science which is apparently materialistic. Spirit employs, divides and animates substance, but cannot destroy it."

Balzac, who wrote these sentences in 1838, and who left us in *Louis Lambert* a great mass of important observations in regard to the phenomena of thought, will and matter, may be looked upon as a precursor of occult science. However, although well-known and celebrated, yet I am sure that a great number of philosophers have not read *Louis Lambert*, and that a certain number of authorities consider this work as fancy literature. Very true and very pointed is Badelaireus' saying: "The public, relatively to genius, is a clock which goes too slow."

However this may be, the end of the century will doubtlessly not pass away without producing new discoveries, which will enable us to know the essence of human nature better; but it will be beyond the limits of a blind materialism, vain metaphysics or sterile theologies, where the truth will be found, and the day is probably not far off, when a knowledge of the causes will bring peace to our souls, and banish for ever the anguish which torments us while we stand before the unknowable and infinite.

CHARLES GRANDMOUGIN.

ARE THE RUINED MONUMENTS OF YUCATAN ANCIENT OR MODERN?

(*Scientific American.*)

LATELY it has been published in Paris that the constructions of the Mayas were of a date not anterior to the seventh century of the Christian era. On what scientific or historical ground such opinion is founded, it is not easy to conjecture.

In order to pronounce with authority on a subject, it is necessary to have studied it thoroughly, to have therefore obtained a perfect knowledge of it.

What to think of a man who passes judgement and gives his opinion as authority on a subject unknown to him? Who has, as yet, studied so thoroughly the ancient ruined monuments of Yucatan as to presume to have collected sufficient data to fix the *exact* date of their construction? No doubt that date exists, archived in the works that composed the libraries that the Maya scientists hid, to save them from destruction at the hand of the Nahualt invaders of the country in the fifth century of our era; and also in the books that, as the Troano M. S., have escaped being burned by the fanatical friars that accompanied the conquerors, or landed on the shores of MAYAX in the early times of the conquest—but who has interpreted them? Well now, to say that the monuments of the Mayas are of modern construction is to assert that which the inscriptions sculptured on their walls proclaim to be untrue.

Many characters and signs forming these inscriptions are identical with the characters and symbols seen on the most ancient monuments of Egypt, and have the same meaning and phonetical value. Who, with common sense, will sustain the assertion that the palaces of the Pharaohs, and the temples dedicated to *Osiris* and *Isis*, are of modern construction?

The Egyptians themselves acknowledged that they were not the inventors of the alphabetical characters in use among them.

The cradle of the Egyptain civilization has remained, until of late, an unsolved problem, but it is well known that the inhabitants of the valley of the Nile, from the remotest antiquity, were always a highly civilized people, making use of the art of writing to give material form to their thoughts, transmit afar their ideas and consign in archives, kept in the temples by officers appointed for that purpose, the events of their history. And, according to Herodotus (lib. ii. xliii.), they were able to consult these records on occurrences that had taken place as far back as 17,000 years anterior to the reign of Amasis.

Who had been the learned teachers—inventors of the art of writing—at whose schools the Egyptians had learned the use of letters?

The Egyptians always pointed toward the *setting sun, as the birth place of their ancestors.*

It is a well known fact that the ancient characters fell into disuse when Christianity was introduced in Egypt, and were replaced by the letters of the Greek alphabet. I have already proved how said *Alphabet* was an epigram, in *Maya language*, recounting the events of the last great cataclysm—the last deluge—when part of *Atlan* was submerged, as we positively learn from the pen of the Maya author of the Troano M S. (beginning of the second part).

If then the constructions of the Mayas are not anterior to the seventh century of the Christian era, how explain the existence and use of the most ancient Egyptian characters—with the same value and indentical meaning—in the inscriptions that adorn their facades?

It is necessary not to lose sight of the fact that in this seventh century the people that inhabited Egypt had ceased to understand the contents of the inscriptions carved on the old monuments, having forgotten the phonetical value and meaning of the symbols with which they were written. And even if some understood them, who came to *Mayax* to teach their use to the Maya hierogrammatists?

As to the use of identical characters, and with the same meaning and value by the Egyptian and Maya hierogrammatists there can be no doubt Let us examine the sculptures that adorn the east facade of the *palace* at Chichenitza, and try to understand them; they are most interesting. Their study had convinced me that, if we want to know any thing about the origin of the primitive cosmogonical or religious traditions of mankind, we must ask the ancient wise men of *Mayax*—the *first land*—the *primitive land*, as the name indicates.

The explanation of the tableau over the entrance will suffice for our present purpose, as it is the relation of the *creation of the world*, pretty much as it has reached us through the sacred books of India and the records of the temples of Egypt.

In the beginning of the first chapter of the Manu Dharma Sastra, a book complied, according to Mr. Colebrooke, from ancient works of the Brahmins 1,300 years before the Christain era, we read: "The Supreme Spirit, having resolved to cause to come forth from his own corporeal substance divers creatures, first produced the waters (these form, as it were, the rim or frame of the tableau), and in them deposited a productive seed. This germ became an egg (as we see over the door, in the center or midst of the waters) brilliant as gold, resplendent as a star with thousands of rays (as we perceive surrounding the figure of the egg), and in this egg was reproduced the Supreme Being under the form of Brahma, the ancestor of all beings." That part of the tableau, having before our eyes the description of Manú, does not require much imagination to make out, particularly remembering that all things were created, as we learn from the *Rig-veda* (Langlois, transl., sect. viii., lect. 3, h. 11, vers. 1—tom. iv., pp. 316, 317), by Brahma through his union with the goddess *Maya—the good Mother* of all the gods and other beings.

It is a fact that the learned men of *Mayax* always gave written descriptions of the cosmogonic phenomena or religious conceptions portrayed in the carvings that ornamented the walls of their temples or palaces. The present instance forms no exception to the rule.

Effectively, we notice on either side of the egg this inscription. It is an explanation of the name of the personage contained in the egg, written with Egyptian characters in Maya language. If we consult the work of Mr. Champollion le Jeune (Précis du Systéme hieroglyphique des anciens Egyptieus), we find in his alphabet that the character corresponds to our Latin letter H, and the Egyptian or to the Latin M; and in plate xii. of his text book the identical word that he translates engendered—manifested. In the tableau, for the symmetry of the drawing, the word is four times repeated, and means *me he N*—the broken line of the water having the phonetic value of N in Mayax as in Egypt. Hence we have the word *me-he-n*, that, according to the Maya vocabulary of Father Pedro (Beltran de Santa Rosa, ed. 1744) means the *son*—the *engendered.*

The Egyptologists, not knowing the meaning of *Kui*, have been unable to tell where *Kui land* was situated.

But who does not know it in Yucatan? Was it not, is it not, MAYAX, that country of the Gods, *Ku-ob*, or, substituting the sign *I* of the Egyptian plural instead of the Maya *ob-Kui?*

Was not the Goddess *Maya*—the wife of Brahma—*the Mother* of *the Gods*, worshipped in India? Was not she also worshipped in Greece and Rome, where the people regarded her as a daughter of *Atlantis* (see the word *Maia*, Greek lexicon), the *good dame*, the *mother of the Gods?* Did not her worship extend over Europe—in Spain, as *Maya*; in France, as *the Maye*; in England, as the *May Queen?* Was she not adored in Mexico as Mayaœl, who invented *Pulque*, the *Mother* of *Men* and *Gods?* Is not her worship still kept alive by the Roman Church, that has dedicated to her adoration the month of May, during which ceremonies are performed in honor of the Virgin MA-R-IA, the *Good Mother*, the *Mother* of *God?*

Can all these be mere coincidences? See on the admission and worship of the gods of paganism in the Romish Church, the works of the Fathers, and particularly St. Gregory the Great (Epist, 79, lib. ii.) and St. Augustin (Epist. ad public., clv.)

Now that the *Kui land* was MAYAX for the Egyptians, as it is for us, it is easy to prove by analyzing the Egyptian hieroglyph—title of Osiris—*He who dwells in the lands of the West;* interpreting it by means of the Maya language.

Wilkinson (Manners and Customs, etc. p. 70) gives this hieroglyph as the symbol for the *lands of the West*, that birthplace of the ancestors of the Egyptians, as it is effectively, even in its double meaning, be it as title of Osiris, or as distinctive name of a country.

But this is not all; let us continue the explanation of the tableau. For that we must now consult Eusebius (Prep. Evang., lib. iii., chap. xi.). He informs us that the Egyptians "*represented the creator of the world, whom they called* KNEPH, *under a human form, with the flesh painted blue, a belt surrounding his waist (ζωνην), holding a sceptre in his hand, his head being adorned with a royal head-dress ornamented with a plume.*" Now we see seated in the egg a human form, preserving still traces of having been painted blue. The blue color being emblematic of holiness, the Mays always painted the altars and the victims to be sacrificed with that color, even at the time of the Spanish conquest, if we are to believe Bishop Landa. In the mural paintings the victims marching to the sacrifice were painted blue. The figure in the egg wore a belt—the *uiz* of the natives—held a badge in his hand, and the head is still adorned with a huge feather plume.

The same author, Eusebius, adds: KNEPH was represented emblematically by the Egyptians as a SERPENT, and called him the *good genius* (*Αγαθο δαιμων*).

Kneph is equivalent to *ka-neph*, and no doubt also to CAN-NEH; but *canneh* is a Maya word meaning *dragon*—SERPENT.

Effectively, the background of the tableau within the egg, behind the statue of the seated personage, represents the scales on the skin of the serpent. Besides, the lines of the waters over the egg are terminated with serpents' head—*canneh.*

So it would appear, according to the French critics, that in the seventh century of the Christian era, for the *fact* cannot be a mere coincidence, the Maya learned men, on a monument at Chichenitza, their scientific metropolis, represented the creator of the world, as related in the books of the Brahmins, completing the tableau by an inscription in Maya language written with Egyptian letters (so called), and making use of the identical symbols to figure the Demiurge Kneph as the priests of Sais and Heliopolis.

Will any one pretend that, in the seventh century, communications existed between the Mayas and the inhabitants of India, on the one hand, and the learned men of Mayas and the Egyptians on the other? Then, where are the proofs to be found?

According to the priests of Sais themselves, all communications of the Egyptians with the people dwelling in the *Lands of the West* were interrupted 9,000 years before the visit to Egypt of Solon, the Athenian legislator, 600 years anterior to the Christian era; that is, 11,500 years ago, when, in a single day and night, in consequence of violent earthquakes (Troano MS., 2d part), Atlan sank, *in part*, under the waves of the ocean, and the sea was rendered impassable and impenetrable on account of the shallow mud that remained in lieu of the lands submerged (Plato's Dialogues, ii, 517—*Timæus*).

Osiris, the god universally worshipped throughout Egypt, so profoundly revered that his worshippers did not dare to pronounce his name even, had been king and sovereign lord over the *Lands of the West*, and in that capacity always represented him as a crouching leopard (*chaacmol-coh-Palam*). Champollion le Jeune (Precis du Systeme, etc., Atlas, Fig. 92) and Eusebius, also Porphyry, the Greek historian, tell us that the skin of a leopard was the ceremonial dress of his priests, and was always seen hanging, sometimes whole, sometimes without the head, near his statues.

Why did the Egyptians represent OSIRIS, *King of the West*, under the figure of the "Lord of the forests of Mayax," BALAM, the *Yumil Kaax* of the aborigines?—no writer, ancient or modern, has ever said.

Sir Gardner Wilkinson, in his work (Manners and Customs of the Ancient Egyptians, vol. iii., p. 70), informs us that among the numerous titles of Osiris were those of "LORD OF KUI LAND;" *He who dwells in* the LANDS OF THE WEST.

Mr. Champollion le Jeune (Precis du Syst., text, p. 73) says: "In order to form their phonetic mode of writing, the Egyptians took hieroglyphs that figured physical objects, or expressed ideas, the names of which began by the vocals or consonants they wished to represent."

Well, then, if we examine the character under consideration, we see that a feather forms its superior part. In the Maya language, feather is called *kukum*. *Kukumtok* was the plume worn on their heads by the kings, the warriors, and all eminent personages in Mayax, in Egypt it is the well known distinctive badge of the Gods. But *ku*, radical of the word *ku-kum*, means God in Maya: hence may be adoption of the symbol to designate a *God* by the Egyptians.

The segment of circle among the Egyptians stood for *ti*, feminine article; but in *Mayax*, TI had several meanings: it was an adverb of place—*here; at that place;* also a preposition, indicating the dative case—*for, to, etc.*

As to the character *má*, it is of great interest. It had the name meaning in Egypt as in MAYAX, of which name it is the radical—MA meant a *place*, a *country*. It is a geometrical figure, formed by drawing straight lines around *Mayax* and following its coasts.

Mayax of old is the Yucatan peninsula of to-day. Then the hieroglyph, translated by means of the Maya language, if we read it Egyptian fashion—from upward downward—would be KU TI-MAYAX—*God of Mayax*—title of Osiris; but if according to the Maya mode of reading—from downward upward—then we would have MAYAX-TU-KU—*Mayax, the Land of the Gods*; *ti* being in that case an adverb of place, and the hieroglyph the distinctive name of the country. These interpretations are certainly in accordance with the traditions of the nation that of old inhabited the littoral of the Mediterranean Sea. Herodotus (lib. ii., cxliv.) relates that the priests of Egypt, at the time of showing to him the series of the statues of their kings, preserved in an apartment in the interior of the Temple of Jupiter at Thebes, told him that before these kings began to govern the country, that is, 11,340 years previous to his conversation with them, the *Gods* had reigned over their ancestors, living in the midst of them, one always occupying the throne.

The second part of the hieroglyph is not less significant and noteworthy since, besides the segment of a circle *ti*, indicating that a place, a country, is spoken of, we find this symbol that also forms part of the name of *Atlan*, as written by the Maya hierogrammatists, authors of the Troano MS. and of the Dresden codex.

This symbol, with its three distinct points, represents three continents that formed the *Lands of the West*: that is, the two continents known to-day as North and South America and *Atlan* that was between them, part of which, in the midst of a terrible cataclysm, about 11,500 years ago, sank beneath the waves of the *Atlantic* Ocean. The high mountain peaks and table-lands only remaining above the water formed the islands known to day as *West Indies*, according to the events consigned by the author of the Troano MS. at the beginning of the second part of his work.

The continent where Chronos reigned supreme seems, therefore, to have been America of our days. His sceptre, representing the three great and nearly equal parts into which his domains were divided, became the trident that the Greek mythologists placed in the hands of their God of the Sea, Poseidon, that we also find represented under this symbol, in which we may trace the conception of the idea of the TRIUNE GOD of the Brahmins and of the Christians.

As to the name of the God *Osiris*, and that of his wife and sister, *Isis*, no Egyptologist, to my knowledge, has ever given their etymology. It seems to me that the vernacular of the aborigines of Yucatan alone can furnish us with the true and natural meaning of these words.

Isis is evidently a dialectic manner of pronouncing the Maya word ICIN—the younger sister or brother. Isis was effectively younger than her brother OSIRIS, whose name is composed of two Maya vocables, *ozil-icin*. According to Grimm's laws, *osir* would be equivalent to *ozil*, and *is* to IC=*idz*, radical of *isin=idzin*; hence *Osiris* or *ozilis* would signify *the much coveted younger brother*—a very appropriate name, that those conversant with the history of Osiris will easily understand, particularly remembering that his second sister *Nike* (in Maya *Nicte*—the flower) conceived for him the most violent passion, and did not rest satisfied until she had from him a son, who became the god Anubis.

These *facts*, besides many others mentioned in my work "Mayax; its Monuments, their Builders," seem to me sufficient to show that the use, in the inscriptions carved on the monuments of *Mayax* and Egypt, of identical characters and with the same meaning in both countries, cannot be altogether the effect of hazard; but may indicate the great historical importance and the remote epoch of the construction of the ruined temples and palaces of the Mayas, whose debris lay hidden in the midst of the forests that cover, as with a green mantle of verdure, the whole of the Yucatan peninsula.

But on those points each one may form his own opinion.

AUGUSTUS LEPLONGEON.

Merida, May 19, 1883.

THE INEFFACEABLE RECORD OF OUR LIVES.

DAY by day, year by year, each one of us is making up an ineffaceable record. What men think of us, what our reputation is, composes no part of this record. The true record may be directly the reverse of what our reputed record is. The man who is maligned, unjustly accused, and maliciously slandered, can turn to the true record which is being made up, with a feeling that justice will inevitably be done him, and he can wisely leave the matter there.

A man may not be appreciated by his neighbours, may even be unknown to a certain extent by his daily companions, and yet be a greater moral hero than many whose fame is noised over the earth. He may have withstood temptations such as few would have resisted, struggled against obstacles

such as few overcome, and yet his life has seemed to lookers-on as a very *ordinary* one, unworthy of special note. That man can console himself with the thought that although others do not know the true record of his life, yet that full justice is sure to be done him, and that his record will be made up just in accordance with the full merit of his case.

Another man may seem to be remarkably well prospered, honored and esteemed by his townsmen, and his fame spread abroad, and yet the true record of his life, which is being silently engraved, may be a very flimsy, weak, and mean affair. Every man may be said to have two records: one true—the other false. The false one is the one by which generally he is known among men. It may be to a greater or less extent true, yet almost invariably there will be more or less of it false, so that virtually it is a false record. It is what those who know him think he is. Take even the best of men, how far from the truth is the popular estimation of them. On the whole, the popular estimation may, perhaps, be approximately just; but look at the items which make it up. The man will be credited with numerous excellencies which he does not possess, and will be censured for many of the most creditable acts which he performs. Thus a man's reputation is oftentimes built on fallacies, and yet it may be fairly just on the whole, he being credited with enough which he does not deserve to fully offset that which is not.

MEMORY IMPERISHABLE.

The true record is that which is being silently, day by day, recorded within each one of us. Every act we perform, every thing we see, all that we think, all that we feel, has its effect upon us, and tracings of that effect remain upon our consciousness. These tracings remain, never to be fully obliterated, and at any time may be reproduced. In regard to this matter Dr. Maudsley, in his "Physiology of the Mind," says: "That which has existed with any completeness in consciousness leaves behind it, after its disappearance therefrom, in the mind or brain, a functional disposition to its reproduction or reappearance in consciousness at some future time. Of no mental act can we say that it is 'writ in water'; something remains from it whereby its recurrence is facilitated. Every impression of sense upon the brain, every current of molecular activity from one to another part of the brain, every cerebral reaction which passes into muscular movement, leaves behind it some modification of the nerve elements concerned in its function, some after-effect or, so to speak, memory of itself in them, which renders its reproduction an easier matter, the more easy the more often it has been repeated, and makes it impossible to say that, however trivial, it shall not under some circumstances recur. Let the excitation take place in one of two nerve-cells lying side by side, and between which there was not any original difference, there will be ever afterward a difference between them. This physiological process, whatever be its nature, is the physical basis of memory, and it is the foundation of the development of all our mental functions." Thus memory, taking note of the acts of our lives, builds up within us an ineffaceable record, showing just what we are and what we have been. Every act in all its moral bearings is recorded. If we did a good deed with a low motive, it is there recorded, and we shall see it hereafter if we wait; wrong intentionally, that is recorded; if we tried to do right and failed, that too is recorded; and if we intended to do right, and succeeded, that also is recorded.

NOTHING IS FORGOTTEN.

Apparently we forget many things, and yet these same forgotten things are continually recurring to us, years after they seemed to have been forgotten. In some cases of disease, when the mind is wandering, events, which occurred years before, will recur to the mind, although they had remained apparently forgotten for a long time. Sometimes things will thus be recalled, that certainly could not be recalled by any effort of the mind under ordinary circumstances. Coleridge, in his "Biographia Literaria," relates the case of a young woman about twenty-five years of age, who could neither read nor write. She was taken sick with a nervous fever in Gottingen, a Catholic town in Germany. During her illness, according to all the priests and monks in the neighbourhood, she became possessed by a very learned devil. She continued incessantly talking Latin, Greek, and Hebrew, in very pompous tones, and with most distinct enunciation. The case attracted the particular attention of a young physician, and by his statement many eminent physiologists and psychologists visited the patient. Sheets full of her ravings were taken down from her mouth, and were found to consist of sentences, coherent and intelligible, each for itself, but with little or no connection with each other. A small portion only of these sentences could be traced to the Bible; the remainder seemed to be in the Rabbinical dialect. With much difficulty, and much patient inquiry, the young physician traced out her past history, and found that, when nine years of age, she went to live in the family of an old Protestant pastor. It was further ascertained that it was the custom of this old man for years to walk up and down a passage in his house into which the kitchen-door opened, and to read to himself, in a loud voice, out of his favorite books. Some of those books were obtained, and so many of the passages, which the young woman had uttered, were found in the books that there remained no doubt that she had obtained them from hearing him read them. In her normal condition, she probably could not have recalled a single sentence of these Latin, Greek, and Hebrew passages which she repeated so fluently while sick. In commenting upon this case, Coleridge says: "This authenticated case furnishes both proof and witness, that reliques of sensation may exist for an indefinite time in a latent state in the very same circles in which they were originally impressed, and contributes to make it even probable that all thoughts are in themselves imperishable; and that, if the intelligent faculty should be rendered more comprehensive, it will require only a different and apportioned organization—the body *celestial* instead of the body *terrestrial*—to bring before every human soul the collective experience of his whole past existence. And this, perchance, is the dread book of judgment, in whose mysterious hieroglyphics every idle word is recorded! Yea, in the very nature of a living spirit, it may be more probable that heaven and earth shall pass away than that a single act—a single thought—shall be loosened or lost from that living chain of causes, to all whose links, conscious or unconscious, the free-will, one only absolute *self*, is co-extensive and co-present."

WHAT OCCURS IN DEATH BY DROWNING.

That this record of the life of each one of us, which is engraven upon the mind of each, is ineffaceable and endures, seems to be confirmed by the remarkable experience of some persons who have become from drowning apparently unconscious (although it would seem that it is then that they are really conscious as never before), but have subsequently been resuscitated. An instance is related by De Quincey, who says: "I was once told by a near relation of mine (a woman of masculine understanding and unimpeachable veracity), that having in her childhood fallen into a river, and being on the very verge of death, but for the assistance which reached her at the last critical moment, she then saw her whole past life clothed in its forgotten incidents, arrayed before her as in a mirror, not successively, but simultaneously, and that she had at the same time a faculty developed as suddenly for comprehending the whole and every part. This, from some opium experiences, I can believe. I have, indeed, seen the same thing asserted twice in modern books, and accompanied by a remark, which is probably true, viz., that the dread book of account, which the Scriptures speak of, is in fact the mind itself of each individual. Of this, at least, I feel assured, that there is no such thing as ultimately forgetting; traces once impressed upon the memory are indestructible." Sir F. Beaufort, in a letter to Dr. Wallerton, gives an interesting description of the sensations which accompany death by drowning. He says: "From the moment that all exertion had ceased, which I imagine was the immediate consequence of complete suffocation—a calm feeling of the most perfect tranquillity superseded the previous tumultuous sensation, it might be called apathy, certainly not resignation;; for drowning no longer appeared to be an evil. I no longer thought of being rescued, nor was I in any bodily pain. On the contrary, my sensations were now rather of a pleasurable cast, partaking of that dull but contented sort of feeling which precedes the sleep produced by fatigue. Though the senses were thus deadened, not so the mind; its activity seemed to be invigorated in a ratio which defies all description, for thought rose on thought with a rapidity that is not only indescribable, but probably inconceivable by any one who has not been in a similar situation.

"The course of these thoughts I can now in a great measure retrace—the event which had just taken place—the awkward mess that had produced it, the bustle it had occasioned, the effect it would have on a most affectionate father, the manner in which he would disclose it to the rest of the family, and a thousand other circumstances minutely

associated with home, were the first series of reflections that occurred. They took then a wider range—our last cruise, a former voyage and shipwreck, my school, the progress I made there, and the time I had misspent, and even all my boyish pursuits and adventures. Thus travelling backwards, every past incident of my life seemed to glance across my recollection in retrograde succession; not, however, in mere outline and collateral feature. In short, the whole period of my existence seemed to be placed before me in a kind of panoramic review, and each act of it seemed to be accompanied by a consciousness of right and wrong, or by some reflection on its cause or consequences; indeed, many trifling events, which had long been forgotten, then crowded into my imagination, and with the character of recent familiarity. . . . . The length of time that was occupied with this deluge of ideas, or rather the shortness of time into which they were condensed, I cannot now state with precision; yet certainly two minutes could not have elapsed from the moment of suffocation to the time of my being hauled up."

Such instances as these, which have been given, will serve to illustrate with what minuteness the record of our lives is kept within the mind, and also indicate with what fearful vividness this whole record can be brought up at once before us. It is not improbable that this is the book of record which will be opened to each one of us on the day of judgment. If our lives have been bad, what a terrible, what a tormenting record of burning wrongs will glare at us. How then is any one to escape the punishment which a wicked life entails?

H. REYNOLDS, M. D.

"RAGNAROK."

From the Chicago Tribune.

Something less than a year ago Mr. Ignatius Donnelly made himself known to the literary world by the production of an ingenious semi-scientific argument to establish the truth of the ancient legend of the island of Atlantis. From this centre, it was argued, radiated the civilization of the ancient world. "Ragnarok," Mr. Donnelly's new book, is a *tour de force* of a similar sort. In it the author aims to establish a new theory of the "drift" deposit and to transfer that remarkable period of the earth's physical growth from geology to cosmogony. In other words, his conclusion is that the "drift" deposit is not, as has been the more lately accepted belief of scientists, the result of the glacial epoch which is supposed to have deposited an immense mass of gravel and detritus, in some cases to the depth of 800 feet, over half the land surface of the globe. This catastrophe, on the other hand, was the result of the earth's collision with a comet, and the vast layer of the drift was rained down on the planet in such a storm of fiery missiles as dwarfs the destruction of Herculaneum and Pompeii in the ratio of the Atlantic Ocean to a drop of water.

The title of the book, "Ragnarok," deserves some explanation. It is taken from the Scandinavian Sagas, and means "the darkness of the gods." The legend paints a time when a great catastrophe of fire and flood, of snow and ice, fell on the planet and destroyed all the inhabitants except a man and woman, Sif and Sifetuaser, who saved themselves from the conflagration by hiding in a cavern, from which they afterwards emerged and re-peopled the world. The "Ragnarok" of the Norsemen is believed by the author to be the recollection of the human race, perpetuated in myth of this enormous catastrophe, which is also paralleled by the Phæton myth of the Greeks and by others which will be hereafter related.

The earth, on which we dwell, consists of a series of rocks stratified and unstratified from ten to twenty miles in thickness. The stratified rocks are like the leaves of a tree, each leaf containing the records of a most interesting history, illustrated with engravings in the shape of fossils of all forms of life from the primordial cell up to the bones of man and his implements. On the top of the last stratified series we find the drift. This makes the basis of our soil, our railways cut it; our carriages drive over it; our cities and crops rest on it; our water percolates through it; on it we live, love, think, dream, and die. This drift formation, often nearly a quarter of a mile in depth, is mainly unstratified. In its lowest depth it is known as "till" or "hard-pan," and consists of compact clay as hard as granite, and in it or just above it are found great bowlders, worn perfectly smooth or with deep grooves cut lengthwise, Above the bowlder clay are oftentimes beds of loose gravel, sand, and stones mixed with the remains of man and other animals, which have the appearance of having been worked over by the action of water and ice. Four theories have hitherto been advanced to explain the drift deposit. The action of great waves and floods of water; the action of icebergs; the action of glaciers; the action of a continental ice-sheet. Modern scientists have finally discarded all the other hypotheses and have argued on the last, the time of which is known as the Glacial period. According to this theory the whole north and south portions of the globe, at the time of which we write, were covered with continuous sheets of ice from one mile to five miles thick, extending from the poles to about 40 degrees of north and south latitude. This ice-cloak must have been higher than the mountains, as drift scratches are found on the highest elevations, and to have covered all the bays and seas. To the movement of this wonderful ice sheet toward the equator, say the scientists, must be attributed the formation of the drift deposit, just as we now see the same movement on a small scale on the Swiss Alps, where glaciers bear a great mass of detritus down to the valleys below.

Our author finds various reasons to controvert this theory. He instances the fact that the drift deposit is absent not only from Northern Asia but the whole of that Continent; and is even absent from Australia, and a considerable portion of Europe, as well as from certain parts of the United States. Why should the great ice-sheet have spared these oases, or, if it covered them, left them unplowed and unscarified? Again these gigantic ice-belts, extending to within forty degrees of the equator, must have affected the climate of the uncovered portion sufficiently to have destroyed all tropical plants and animals. But the perpetuation of these fauna and flora is indisputable. Again, the gigantic masses of ice, if the glacial theory is to be credited, must have deposited the great clay beds which are at the base of the drift. Now, clay is nothing but pulverized granite. How could the ice have picked out the granite, the primordial rock, for its grinding process, and spared the sedimentary strata which lay on top? Another fact opposed to the glacial theory is that a vast sheet of deluvium or drift is found in equatorial Brazil, extending, in fact, through the whole Valley of the Amazon. The dilemma of the glacialists, then, is this: If an ice-sheet a mile in thickness, or even 100 feet in thickness, was necessary to produce the drift, and if it covered the equatorial regions of Brazil, there is no reason why the same climatic conditions should not have produced the same results in Africa and Asia; and the result would be that the entire globe, from pole to pole, must have been swathed in a shroud of ice, under which all plant and animal life must have absolutely perished. Yet we know that all our present forms of life are derived from organisms, existent before the drift deposit. Another curious fact is that the so-called glacial scratchings are found on the north sides of mountains, not on the south sides, where the ice must have slidden down-hill. These are a few among the many reasons adduced by Mr. Donnelly to show that the glacial theory does not suffice to account for the drift deposit.

What, then, was the cause? All geologists are agreed that it was coincident with some gigantic and sudden catastrophe. The pre-glacial world must have been a garden, a paradise. At the close of the tertiary age—the pleiocene period—a genial climate extended even to Greenland and Spitzbergen, and tropical plants flourished luxuriantly where now there is only a glittering coffin of ice.

The mammoth, the elephant, the lion, and the horse roamed up to the very limits of the Polar circle. The remains of the largest mammalia are indeed found in the pre-glacial beds in all of the regions covered by the drift, and Admiral Wrangell states that in Siberia he and his men climbed over ridges and mounds composed entirely of the bones of the mammoth, the elephant, and rhinoceros. There is every indication that the catastrophe was sudden and overwhelming, not gradual, as it would have been in the case of an advancing deluge of ice. In the latter case, animal life would have retired before it, instead of being caught helplessly in its clutches. The drift would seem to mark the most awful convulsion that ever befell the globe. Beside the deposit of continental masses of clay, sand, and gravel, the earth was split open with great fissures, which released the boiling rocks within, and these poured to the surface as trap rock. These giant clefts are found frequently on the Northern coasts of Europe and America, and the outburst of trap-rock came up through, without breaking the continuity of

strata or tilting them into inclined planes. An examination of the face of the rocks, on which the drift came, shows surfaces not merely smoothed or ground down, as would have been the case of a great mass of ice acting on them, but the operation of a force so awful that it literally smashed them, turning massive strata over each other in the wildest confusion. To have produced the extraordinary ice-masses of the glacial period, there must have been just previous to it a very great accession of heat to have caused the amount of evaporation necessary to the creation of the ice. It is believed that the formation of the ice-sheets at the poles must have lowered the level of the ocean 2,000 feet. Imagine then the area of the continents, half way to the equator and on both sides of it, covered with ice two miles thick on the average. Reduce this mass to cubic feet of water and then try to fancy what proportion of the ocean would have to be vaporized to create it. The augment of heat necessary to lift this gigantic body of water out of the ocean into the clouds—an augment occurring hard upon the mild climate of the late tertiary age—must have been the outcome of some terrible cataclysm. To solve the problem, then, we must look behind the ice age and find some cause for a sudden and prodigious increase of heat. Finding this, we shall discover the cause of the drift deposits as well as of the ice.

This cause must meet five conditions: Power to have increased the heat of the planet so much as to vaporize the seas; power coming from above to have smashed and mauled the gigantic rocks and scattered them hundreds of miles; power which covered the earth with incalculable masses of clay and gravel utterly lacking in fossils; power to produce cyclones and convulsions on an unparalleled scale; power from without to cleave open the earth's crust like an egg-shell, wrinkling it with huge rents and seams. A comet, says our author, would answer to all these conditions.

In the collision of one of these monstrous vagabonds of the interstellar spaces with the earth, shattering one side of the planet as a boat is crushed by the flukes of a whale, he finds the origin of the amazing phenomena cited above.

What then is a comet according to the latest scientific researches? The spectroscope has pretty well solved the query. It consists, first, of a more or less solid nucleus on fire, blazing and glowing; second, of vast masses of incandescent gas, constituting the luminous head; third, solid materials, constituting the tail, which are ponderable, which reflect the sun's light and are carried along by the influence of the nucleus; fourth, an immense prolongation of the tail in the nature of attenuated volumes of gas. The solid materials of a comet, it is believed, consist of stones and sand, particles ground by ceaseless attrition. The proof of this is the concession of most astronomers that meteoric showers are shreds and patches of cometic matter, dropped from the tail, and these meteors are stones. The genesis of comets our author finds in the explosion of planetary bodies, a theory not without good scientific authority. Now what would be the result if, for example, the earth should explode? The answer is given in the words of the author:

"The great molten ball within remains intact, though sorely torn; in its centre is still the force we call gravity; the fragments of the crust cannot fly off into space; they are constrained to follow the master-power lodged in the ball, which now becomes the nucleus of a comet, still blazing and burning, and vomiting flames, and wearing itself away. The catastrophe has disarranged its course, but it still revolves in a prolonged orbit around the sun, carrying its broken debris in a long trail behind it.

"This debris arranges itself in a regular order—the largest fragments are on or nearest the head; the smaller are farther away, diminishing in regular gradation, until the farthest extremity, the tail, consists of sand, dust, and gases. There is a continual movement of the particles of the tail, operated upon by the attraction and repulsion of the sun. The fragments collide and crash against each other; by a natural law each stone places itself so that its longest diameter coincides with the direction of the motion of the comet; hence, as they scrape against each other, they mark each other with lines or striæ, lengthwise of their longest diameter. The fine dust, ground out by these perpetual collisions, does not go off into space or pack around the stones, but, still governed by the attraction of the head, it falls to the rear and takes its place, like the small men of a regiment, in the farther part of the tail."

Now clay is disintegrated feldspar or granite, and if the shattered planet possessed no sedimentary rock, then the entire material of the comet would consist of gigantic stones or dust such as constitute clay and make up all the lower portions of the drift deposit on our globe where it has remained unchanged by subsequent terrestrial action. No such clays are now being formed under glaciers or Arctic ice-sheets, and all the earth supplies of gravel are inadequate to account for the gravel of the "drift," for neither sea-beach nor river produce stones like them. But they are just such clays as would be formed out of the substance of a comet by endless change of position in its particles as it pursues its incalculable journeys.

Could a comet strike the earth? The answer is yes, beyond a question. Arago estimates that there are 17,000,000 of these fiery wanderers within the orbit of Neptune, and Lambert regards 500,000,000 as a moderate estimate for those in the solar system. All the astronomers agree that they are scattered through space as profusely as the fish in the seas. The orbit of the earth is overwhelmed in a fine network of cometary orbits, and our globe is like a lost child in a forest full of wild beasts. In the year 1779 Lexell's comet approached the earth so nearly that it would have increased the length of the sidereal year by three hours if its mass had been equal to the earth's; and in 1832 Biela's comet and the earth were both rushing for the same spot in space, but the comet reached the point of junction one month before the earth did. On June 22, 1881, a most brilliant comet suddenly flashed into view. At its nearest point, June 19, it was distant from the earth only 0·28 of the distance of the earth from the sun. These are a few of the many instances which might be cited to show how nearly our globe has grazed collision. When we consider the millions of comets around us, the wonder is not that we should ever run against one of these tremendous bodies, some of which have septails 150,000,000 miles long, but that the earth has not been frequently struck by them.

Let us fancy what would be the result of such a frightful catastrophe, every detail of which has been preserved, according to Mr. Donnelly, in the legends of mankind, precisely in the order in which reason tells us it must have occurred.

Assuming that the earth passed through the tail of the comet, the side of the earth facing the advance of the tail would receive and intercept the mass of material, stones, gravel, and finely-ground dirt which came in contact with it, while the comet would sail off through space, badly demoralized perhaps, yet shorn of but a small quantity of its material. While the earth would make but a bullet-hole through its huge enemy, yet at the moment of contact the side facing the comet might be covered with hundreds of feet of debris. If the comet struck head on amidships, the shock may have changed the angle of inclination of the earth's axis, and so have modified the climate of the globe permanently. To this cause we may look for the great cracks and breaks in the earth's surface, constituting the fiords of the sea-coast and the trap-extensions of the continents. Here, too, might be the cause of these mighty excavations hundreds of feet deep, in which are now the great lakes of America, and from which radiate in all directions fissures like the fractures in a pane of glass where a stone has struck it. In such a case there would be a similar rain of debris, too, as on the former hypothesis. The drift deposit is found substantially on only one side of the earth, covering North America east of the Rocky Mountains, South America, Europe and Africa, while Western North America, Asia, and Australia show only here and there a patch, as if swept out of place by some tremendous cyclone. If Mr. Donnelly's theory is correct, the drift fell at once. Had it been twenty-four hours in falling, the whole of the earth's surface would have been covered in the revolution of the globe, and the forms of life totally annihilated. That only one side was reached accords with our knowledge of the rapid movement of comets, which is about 370 miles per second. Along with the terrific force of the stroke must have come great hurricanes and cyclones which whirled about the drift-material in the wildest confusion. Again, it must have been accompanied by a great accession of heat, sufficient to raise the temperature of our atmosphere many degrees; not enough, it may be, to destroy life in every portion of the globe, but adequate at all events to cause a tremendous evaporation of the ocean waters. But let our author give his own description of what he believes must have been:

"Fancy a storm of stones, and gravel, and clay-dust—not a mere shower either, but falling in black masses, darkening the heavens, vast enough to cover the world in many places

hundreds of feet in thickness; levelling valleys, tearing away and grinding down hills, changing the whole aspect of the habitable globe. Without and above roar the earth's quaking voices of the terrible explosions; through the drifts of débris glimpses are caught of the glaring and burning monster; while through all and over all is the unearthly heat, under which rivers, ponds, lakes, and springs disappear as if by magic. . . . Are there any words that can draw even faintly such a picture—its terrors, its immensity, its destructiveness, its surpassal of all earthly experience and imagination? And this human ant-hill of a world, how insignificant would it be in the grasp of such a catastrophe! Its laws, its temples, its libraries, its religions, its armies, its mighty nations would be as the veriest stubble—dirt, grass, leaves, rubbish—crushed, smashed, buried under this heaven-rain of horrors. . . . The head of the comet sheds down fire. Its gases have fallen in great volumes on the earth; they ignite; amid the whirling and rushing of the debris, caught in cyclones, rises the glare of a Titanic conflagration. The winds beat the rocks against the rocks; they pick up sand-heaps, peat-beds, and bowlders, and whirl them madly in the air. The heat increases. The rivers, the lakes, the ocean itself, evaporate. And poor humanity! Burned, bruised, wild, crazed, stumbling, blown about like feathers in the hurricanes, smitten by mighty rocks, they perish by the million; a few only reach the shelter of the caverns; and thence, glaring backward, look out over the ruins of a destroyed world. And not humanity alone has fled to these hiding-places: the terrified denizens of the forest, the domestic animals of the fields, with the instinct which in great tempests has driven them into the houses of men, follow the refugees into the caverns. We shall see all this depicted in the legends."

As the heat slowly subsides, tremendous electrical activity begins. The heaven holds incalculable masses of moisture, shutting out the sun. Condensation commences, and cold comes. Thunder, lightning, and rain-storms fill the sky and air. The overloaded atmosphere discharges itself. It grows colder and colder. Pouring rain turns into snow on all the hills and upland countries. Gigantic snow-beds are formed, which solidify into ice. Glaciers gradually intrude into the valleys and advance mile by mile, till only the varieties of plants and animals, even in the regions uncovered by the drift, fit to live in Arctic regions, survive, and the remnants of mankind wander over the face of the desolated world, living on the bark of trees, the bodies of animals which have perished, and even on each other. At last the limits of the ice advance are reached, and an amelioration of the climate begins. The light increases more and more. The piled-up snow and ice begin to melt. There are tremendous floods. The low-lying parts of continents are covered with water. Brooks become rivers; rivers become floods; the drift debris is cut into by the waters rearranged, piled up in what is called the stratified, secondary or champlain drift. Enormous river valleys are cut out of the sand and gravel. The seeds of trees, grasses, and other plants, catch the increased warmth and put forth leaves and buds. The sad earth once more begins to wear a mantle of green. The sun has now come back. The scattered and heart-broken human race comes together out of the caves, where it has herded with the animals, or from its precarious wanderings over ice-floe and glacier. Fires are built, and the sun is worshipped as the god of salvation and light. Thence begins the new life of the human race. Mr. Donnelly very ingeniously rearranges the account of the creation in "Genesis," which has long been recognized a mosaic of two disjointed narratives, and finds ample support for his theory in the new light thus shed on the Biblical story, but over this we have no time to linger. From the legends of all nations he gathers corroborative proof of the different stages of the catastrophe, and presents a consensus of arguments which, if not convincing, is singularly suggestive and plausible.

That man lived long prior to the drift and had attained a progress considerably in advance of the savage state—is a fact generally acknowledged by the most competent geologists and students of the remains of archaic life. There can be no question that myths are simply the recollection of remote physical or historical facts, which have finally crystallized into an allegorical or ideal form. The primitive forces of nature become personified, and their inter-action is transformed under conditions of will, thought, and passion. Modern scholarship has shed a searching light on these fossils of the human mind, and through them found a clue whereby to effect a revolution in our knowledge of the status of pre-historic man. In this rich mine Mr. Donnelly delves successfully to illustrate and strengthen his startling theories. A universal myth points to two conclusions, that it is based on a fact, and that the fact dates back to a time when the ancestors of the races possessing it had not yet separated. It is in such a myth, substantially the same under its various forms, that the cometary convulsion is supposed to find irresistible evidence. Beginning with the Hindoo Mythology, we find a remarkable legend of the rapid advance of some dreadful conquest of space and its tremendous fall on the earth:

"By the power of God, there issued, from the essence of Brahma, a being shaped like a boar, *white and exceeding small*: this being, *in the space of an hour*, grew to the size of an elephant of the largest size, and *remained in the air*. Brahma was astonished on beholding this figure, and discovered, by the force of internal penetration, that it could be nothing but the power of the Omnipotent, which had assumed a body and become visible. He now felt that God is all in all, and all is from Him, and all in Him; and said to Mareechee and his sons (the attendant genii): 'A wonderful animal has emanated from my essence; at first of the smallest size, it has in one hour increased to this enormous bulk, and, without doubt, it is a portion of the Almighty Power.'

"But still, under this dreadful awe of heaven, a certain wonderful divine confidence secretly animated the hearts of Brahma, Mareechee, and the other genii, who immediately began praises and thanksgiving. That *varaha* (boar-form) figure, hearing the power of the Vedas and Mantras from their mouths, again made a loud noise, and *became a dreadful spectacle*. Shaking the *full flowing mane* which hung down his neck on both sides, and erecting the humid *hairs* of his body, he proudly displayed his two most exceedingly white tusks; then, rolling about his wine-colored (red) eyes, and erecting his *tail*, he descended *from the region of the air*, and plunged head foremost into the water. The whole body of water was convulsed by the motion, and began to rise in waves, while the guardian spirit of the sea, being terrified, began to tremble for his domain and cry for mercy."

A legend nearly identical in character occurs in the Persian "Avesta," and in both cases a tremendous destruction of the human race and reversal of the course of nature occur. The Keltic legends of Britain and France present a narrative very similar, as, for example, we are told "the profligacy of mankind had provoked the Supreme to send a pestilential wind on the earth. *A pure poison descended; every blast was death.* At this time the patriarch, distinguished for his integrity, *was shut up*, together with his select company, in the *inclosure with the strong door.* (The cave?) Here the just ones were safe from injury. *Presently a tempest of fire arose. It split the earth asunder* to the great deep. The Lake Llion burst its bounds, and the waves of the sea lifted themselves on high around the borders of Britain, *the rain poured down from heaven, and the waters covered the earth.*"

When we turn to the old Greek myths, the coming of some monstrous and unexpected creature, to destroy the earth is clearly shown. Herod, in his "Theogony," tells of the birth of the terrible Typhon, a dragon-shaped monster with a hundred heads, who made Olympus and Hades tremble. Jove struck him in mid-air with his dread bolts, and the monster fell to the earth. Yet flames flashed forth from him, burning a large portion of the earth and destroying many of the race of man, while his poisonous breath polluted the air as he panted in death-struggle. So we find myth after myth among the ancient civilized peoples, which evidently refers to some great catastrophe coming from the heavens. In all cases it is described as some serpentine shape, blazing terribly in the skies. But the most remarkable myth is that of "Ragnarok," which gives the title to the book, derived from the Icelandic Sagas. This word may be either translated "darkness of the gods," or the "rain of dust." At this time, according to the Norse legend, destruction came on gods and men. The Midgard Serpent and Feuris Wolf, with all the giant brood, that hated the gods, marched through the heavens to do battle. Odin and the Æsir came forth from Valhalla and a dreadful contest ensued. Finally, the gods were slain and great conflagration swept over the earth, and only two human beings, a man and a woman, escaped by hiding in a deep cavern. The two monsters of the Norse myth, Feuris Wolf and Midgard Serpent, who advanced through the skies to do battle with the protectors of man and then destroy the world, are depicted in such a fashion

as very well to justify the supposition that they might have been the transformed remembrances of mighty comets; and that there was a tradition of a time when a large portion of the world and the dwellers on it suffered catastrophe from such a cause. We can only present the outlines of these myths as adduced by the author and applied in detail to his purpose in a vague form. It is impossible to do more than to mention briefly the method pursued by Mr. Donnelly in dovetailing the logic of myth to that of science. He devotes more than 200 pages of his work to an analysis of the most ancient legends of mankind of all races, from Egypt to the Sandwich Islands, from Norway to Patagonia, and certainly makes a strong if not a triumphant statement of his position. In some of the myths the catastrophe is only one of a great conflagration, but in most there are enough of the other salient facts of darkness, tempest, floods of rain, ice, and snow, to represent adequately the principal features of the position sought to be settled by Mr. Donnelly on a scientific basis.

In conclusion, our author asserts the conviction that our globe has suffered collision with comets many times, and that many of the minor cataclysms of the earth are due to such causes. However we may discredit the author's conclusions, it is impossible to withhold respect for the ingenious logic and industrious scholarship which mark its pages.

THE COLLAPSE OF KOOT HOOMI.

AN INTERVIEW WITH MDME. BLAVATSKY.

MDME. BLAVATSKY leaves London for India to-day (Friday). Last night she took farewell of the faithful at a great reception of the Theosophists in the drawing-room of Mrs. Sinnett. Before leaving she was interviewed by a representative of this journal, who was instructed to ascertain what the authoress of "Isis Unveiled" had to say concerning the unveiling of the mysteries of the Theosophical Society by Mdme. Coulomb in the columns of the *Christian College Magazine*, of Madras. This is his report of the conversation :—

"I have come to hear," I said, "what Mdme. Blavatsky, the prophetess of the Theosophists, has to say concerning the alleged revelations that the famous Mahatmas had been proved to be nothing but cunningly devised arrangements of muslin, bladders, and masks." Without attempting to reproduce in its original vivacity this remarkable woman's explanation of the exposure which has taken place in Madras, the following may be accepted as the substance of her case. "The whole story," she said, "is very simple. Mdme. Coulomb was a woman whom I had befriended, and whose avarice I had checked. She professed to be a sincere Theosophist, and notwithstanding many shortcomings on her part, I bore with her chiefly in deference to Colonel Olcott's belief in her sincerity. She was in the habit of professing to discover hidden treasures. She may have believed in her ability to find hidden gold, but she never found any; and I interfered on two occasions to prevent her taking money from persons whom she had persuaded that she could reveal hidden deposits of treasure in their land. I said that it was little better than receiving money under false pretences, and from that moment she vowed revenge. Not knowing, however, the malignity of thwarted avarice, I left her and her husband in charge of all my papers, correspondence, and documents, nor did I dream that she would abuse her trust. When we had reached Europe we were warned by the Mahatma that mischief was brewing. We communicated with the Coulombs and the Board of Control concerning these communications from our Masters. We received in reply a letter from the Coulombs, dated only two days before their so-called revelations, in which they professed most emphatically their devotion to the Theosophical Society, and indignantly repudiated any suspicion that they were not faithful to the cause. Two days afterwards came a telegram announcing their expulsion by the Board of Control and Council for *dishonesty*; then four months later the 'exposure' which is foolishly believed to have extinguished the Society. At first it created some uneasiness among those who did not know the Coulombs and whose faith was but weak; as soon, however, as the full details of the so called revelation reached us we exploded with laughter; the fraud was too silly to deceive any one who has the most elementary acquaintance with the teachings of the Society.

"The Coulombs' revelations amounted to the declaration that Mdme. Coulomb produced the phenomena upon which it is assumed mistakenly that the Theosophical Society is based. This she supports by the publication of letters said to have been written by me, letters in which I direct her to persuade the Mahatmas to secrete cigarettes and to despatch telegrams, as if they had proceeded from the occult world. Those letters are said to be in my handwriting, and one at least is unquestionably mine. Mdme. Coulomb having access to all my correspondence had no difficulty in copying or tracing parts of letters which I had written, and interpolating in those letters statements which I never made, and which it is quite impossible for me to have made. Hence there is a certain resemblance between those letters which are imputed to me and those which I unquestionably wrote. The only genuine letter in the whole collection is that dated, and it contains absolutely nothing in which the most suspicious could detect any fraud. The other letters represent me as having made several specific statements concerning matters of fact which are so obviously false that it is difficult to understand how Mdme. Coulomb could be so stupid as to impute them to me. For instance, I would never speak of the Maharajah of Lahore, as I know perfectly well what apparently Mdme. Coulomb does not know, that there is no such person in existence Neither would I mistake the initials of one of my most intimate friends, as I am made to do in the letter which speaks of H. instead of N. D. Khandawalla. Then, again, I am made to announce as if it were a great thing that I had dined with the Governor. As a matter of fact, I never dined with the Governor, although I was invited—a fact which Mrs. Grant Duff, who is now in London, can verify. Rampalinga is represented as if he were a Mahatma, while every one knows that he is only a Chela, who has as much right to send telegrams as any other subject of your Queen. Several of the letters are simply nonsense, and if I had written them they might prove that I was a silly old woman, but certainly not the astute impostor which I am represented as being.

"Dismissing those trivialities I come to the chief charges brought against me, the first being that the Mahatmas were fraudulent arrangements of bladders and muslin concocted by Mdme. Coulomb to swindle the public. No one who has seen a Mahatma could believe such an absurdity, and a well-known painter at South Kensington has painted in London the portraits of the Mahatmas without having seen them, producing a likeness which was identified immediately by Englishmen and natives who have seen them in India. He will show you two portraits which not even the wildest imagination could mistake for an arrangement of bladders and muslin. Now suppose, for a moment, that this accounted for all the appearances of the Mahatmas at Adyar, it could not account for their appearance hundreds of miles from where Mdme. Coulomb was living. She could not project her bladders ond muslin three hundred and ten thousand miles through space, so as to deceive simultaneously some of the most intelligent men in India. The Mahatmas manifested themselves in India hundreds of years before the Coulombs were born, and since the Coulombs have left the Society there have been more numerous manifestations than ever.

"They say that I secreted cigarette papers where they were afterwards to be found. That is an impudent falsehood. It is true that I once tried to have a cigarette fall at Bombay in a certain place, and said so; but, owing I suppose to a great storm of rain, it could not be discovered. All my experiments were made at Simla, where Mdme. Coulomb was not. As for the saucer story that is too absurd. No doubt the Coulombs have the pieces of a broken saucer. Any one can break a saucer and buy one in order to break it if need be. But the saucer the Mahatmas restored in its entirety was reconstructed out of fragments which the Coulombs certainly have not. The forged letter about Mr. Sassoon, the owner of a crore of rupees, who was to receive a phenomenon in return for 10,000 rupees, suggests an absolute lie. I refused Mr. Sassoon any phenomena, because he thought he could purchase them with his rupees. We receive no money for those manifestations, and that fact cuts up by the roots the theory that we are a gang of swindlers preying on the credulity of the rich.

"You are inquisitive about the shrine? It is nothing but a box in which we place letters to our Masters. We ask their advice, or seek information from them upon all kinds of things. We place the petition in the box, and after a time we find the reply in the handwriting of the Masters. This is so constant an occurrence that it excites no surprise. We deny the possibility of all miracle. Nothing is supernatural. But I assert with as much confidence as the fact that I came here in a hansom cab, that the Masters at whose existence you scoff habitually answer our inquiries upon all manner of subjects, the writing being produced in scrolls of paper inside a locked box. There is no need of the shrine at Madras to receive such letters; they were and are received everywhere, and when I am far away. Dr. Hubbe Schleiden Prest, of the Germania Theosophical Society, received a letter from Mahatma K. H. in a railway carriage in Germany, in answer to a conversation he was then having, and to a conversation he was then having, and to his questions. I was then in London. Who was the friend on that occasion? Mr. Sinnett will tell you that Mr. A. D. Hume, of Simla, received *letters in his* own library when alone from the Mahatmas, in answer to letters just written, and when I was at Bombay. The handwriting was the same; evidently there must be forgers about—writing in the Mahatma's writing and on his special paper—besides me. You cannot say I write the answers. The Coulombs have left, but still there are replies. Are we all a pack of self-deceived idiots, or fraudulent impostors? If the latter, what object can we have? We make no money. We seek no notoriety. We only gain abuse. What do we gain? Is it a pleasure, think you, to be held up to the scorn and hatred of Christendom? I do not find it so, and would very much prefer to live remote in some Thibetan cave to enduring the contumely and disdain heaped upon me because I have been selected to make known to an unbelieving world the great truths of occult philosophy.

"Two of the letters, that to General Morgan and about Mr. Sassoon, have now been proved conclusively to be forgeries. I am returning to India to prosecute these traducers of my character, these fabricators of letters. As for the Theosophical Society, it is too well founded upon scientific truth to be shaken by a thousand Mdme. Coulombs. On the whole, the Society will have no reason to regret the malevolence of these people. Great is truth, and it will prevail; but at the same time it is very disgusting to be abused and misrepresented as I have been; and I am much obliged to you for the opportunity afforded me of explaining the truth about the so-called exposure."—*Pall Mall Gazette, October* 23, 1884.

"The occult world," despite the disclosures of the Coulombs, appears to be looking up just now. Mdme. Blavatsky's devotees, as will be seen from an interview in another column, believe in her more firmly than ever, and our versatile Prime Minister has been unbending his mind from the affairs of State by taking part at a séance with Mr. Eglinton, the slate-writer and materialization medium. There is nothing, from "the Camptown Races," with its exquisite refrain, "Oh, doodah, doodah, day," to spirit-rapping, in which the Prime Minister is not equally at home. But now that Mr. Gladstone goes to séances, surely the law should refrain from persecuting the professors of the new cult as "rogues and vagabonds." Perhaps Mr. Ray Lankester may even yet relent, and we shall have the great Slade among us once more.—*Ibid.*

MR. GLADSTONE AT A SEANCE.

On Wednesday evening (a correspondent writes) Mr. Gladstone paid a visit to Mr. W. Eglinton, the spirit-writing medium, of 12, Old Quebec-street, W. The right hon. gentleman had a most successful séance, witnessing psychographic phenomena of a very high order. He afterwards expressed to Mr. Eglinton his belief in the existence of forces of which we as yet know little or nothing; at the same time deprecating the attitude of scientific men and the general public with regard to the subject.—*Ibid*

Letters to the Editor.

RE-BIRTH.

THE September issue of the *Theosophist*, Vol. V., contains some questions on the theory of Re-birth and your editorial remarks thereon. The explanation however is not complete and requires further elucidation to make it perfect and intelligible. It is said in the issue in question that the reincarnating entity is attracted, in virtue of its relative affinities, to the body of a child immediately after its delivery and as soon as it begins to breathe.

But elsewhere we are told that at death there is an actual separation of the component principles of an human entity into three distinct groups. Since, however, according to your explanation, re-birth is in the body of a child immediately after its delivery; the integration (it might be the reintegration) of the other constituent principles into a complimentary group, whether simultaneous or consecutive, must necessarily precede, as a primal and requisite condition, the reincarnation of the entity. Now your editorial note removes the difficulty only so far as it bears upon the precise reincarnation; but the mystery remains all the same with regard to the portion of the laws and conditions that govern the previous aggregation and composite growth of the other complimentary principles in the womb.

3rd November 1884. AN F. T. S.

Note.—The answer, to which F. T. S. refers, stated that the reincarnating entity, which has passed through Devachan or Avitchi, is attracted to the physical body after its birth. This reincarnating entity can of course only be the individual monad, which, while passing through the different states of incarnation and disincarnation, remains always essentially the same. The physical body incarnates and disincarnates—that is its elements change—continually from the time of fatal existence until death. The life principle acts from the time of conception until death, the lower principles are fed continually during that time from the astral plane; that which constitutes the individual monad reincarnates at the time of birth, but whether or not the highest principles may assimilate with that germ during a lifetime, and to which extent they will either assimilate or be lost, will depend on the will and the exertions of the individual.

REALIASATION OF TRUTH.

AN F. T. S. (Bombay) quotes some passages from our *Practical Instructions for Students of Occultism*, and asks: "What scientific books will help me to realise the *full* meaning of what is said in these passages?"

Note.—The book of Nature alone is sufficient to him who knows how to read it. Books can only assist us to arrive at a theory, and for that purpose the selection of books must be made according to the capacity of the understanding of the reader. The great secret is to know how to discriminate properly, and he who knows that secret can learn something even from the most insignificant book. To obtain a correct comprehension of the nature of Man and his powers, we would especially recommend "Isis Unveiled," "Esoteric Buddhism," the works of Schopenhauer, Mills, Eliphas Levi, Enemoser, Huxley, Tyndall, Spencer, Shakespeare, Bulwer Lytton, in fact any great scientific, philosophic, historic, romantic or poetic work; but to *realise* the truth, reading alone is not sufficient, it requires deep study and intuitive contemplation.—*Ed.*

EFFICACY OF PRAYER.

A CORRESPONDENT objects to the article on the efficacy of prayer, which appeared in the October number of *The Theosophist*. The article simply illustrates at what deductions we arrive if we attempt to judge of spiritual things from a material stand-point.—*Ed.*

SEEING IN INK.

I am the Head Master of H. A. V. School of this place, and I, together with the attested below, solemnly declare that the contents of this letter are true and that it was no matter of deceit at all. A fortnight ago, a Malabar man came to this place quite as a foreigner, and, during the course of his stay here in that, capacity he whispered to some that he knew how to read through crystal, the present, the past and the future of every individual, both as regards his family circumstances and his private career. My mind was already prone to such investigation, scientifically of course, as there was an article about this in *the Supplement to the Theosophist* for October about the possibility of reading in the abovementioned manner through crystals or through ink.

The said Malabaree first consulted my neighbour's case (call him A). He placed a drop of black ink into the middle part of a conical crystal and was looking attentively for a few minutes.

The seer said that A.'s wife died, an unnatural and premature death, leaving at the time two children, one male and the other female, and that her name was Meenachy, and that she appeared in the ink and wanted him (seer) to inform A. as that her deathrites were not performed properly, she troubled the family. He then said that some of the ancestors of A. had appeared before him, and the seer gave the personal marks of identification, which were exactly right. He then said that A.'s brother's wife was barren, as she had committed in her former birth infanticide, and that she would become pregnant if she gave milk as charity to children daily (The barrenness is true). He next called A.'s daughter and threw ashes on her, when she became the mouth-piece of her mother and said, "I am the mother of this woman. I am now a ghost owing to my unnatural death. I will destroy this my daughter and every one of this family if I am not relieved by Homams; and if you promise to do so within two months I restore your daughter to perfect health." It was done so, and ever since she is admirably healthy. He next gave out A.'s occupation, &c. (quite right) his past, and present and what his future will be. He next pointed ont in the crowd one man as having stolen a jewel and buried it under a banyan tree. It was examined and the jewel was found. When the seer was asked how he did all these things, he said it was owing to the efficacy of the ink.

The dead ancestors of him, whose case he consults, appear before him, he says, and out to give him the past, the present and the future state of the family. In cases of theft, robbery &c., he says he is guided by the guiding "spirit," through whose agency he has learnt this art.

The following questions suggest themselves for explanation, as the above and many other cases have been exactly as represented by him:—

I. Is reading through crystal or black ink, the past the present and the future of any individual possible (I have to believe A), and if so is it owing to the development of the latent powers of man or what?

II. Could dead persons of any family quite unknown to the seer be represented in the crystal or black ink to the seer, and could he thereby learn the history of the family?

III. Are there spirit intelligences other than those of the dead, guiding a medium and instructing him whatever he wants?

IV. If such miraculous powers are exhibited by the seer, may it be done by "spirit" agencies such as goddess of ink, &c. are these the seers, adepts in a way as regards nature's mysteries; if not who is a seer?

V. What is your opinion of the seer when he speaks of the different gods and goddesses directing him, or if you do not believe his "gods" and "spirits," then how do you explain the occult phenomena produced by one who knows nothing of occultism?

He is looked upon as a god in these parts and we ourselves are unable to understand the mystery. His pocket is filled with gold coins.

PATTAMADAY, 6*th November*, 1884. } A. RAMAKRISTNAN.

We the undersigned, the Schoolmasters of H. A. V. School, Pattamaday, do hereby declare that the seer exhibited his powers in many cases and that he was always right and that he has astonished us.

S. PITCHOO AYA,
P. R. VENKATARAMAN.

6*th November* 1884.

NOTE.—I. Clear seeing or divination, which in its highest state is simply a highly developed power of intuition, may be the result of a person's organisation from birth, or it may be acquired, it being one of the powers latent in the majority of men and active in some.

II. The seer by looking into the crystal or into the ink, or by staring at some other suitable object, renders his imagination passive and allows the pictures reflected in the Astral Light to act upon his mind. He may thereby see the past, the present and even rightly divine future events to some extent. The dead persons he sees are not actually there, it is only their reflections in the Astral Light, which he sees.

III. Yes, there may be elementals assisting him in his experiments.

IV. A seer is not necessarily an adept. Most seers are only persons who have an abnormal impressibility and are therefore called "sensitives."

V. We suppose the seer in speaking of gods and goddesses refers to elemental influences which he believes to be gods or which are represented as such. Some persons have such natural gifts and exercise them without knowing their cause, in the same manner as most people are able to see with their eyes without knowing the physiological process which enables them to see.

We should like to have that Malabar man come to our anniversary meeting on 27th December 1884.—ED.

QUESTIONS.

1. Is the Nirvana of Gautama Budha universal Paranirvana or ordinary Nirvana limited?

2. If what was attained by him was Paranirvana, is any re-incarnation after this attainment possible in any world of the universal?

3. Is a man of this Planet, able to obtain Paranirvana while on this earth through all his exertions, fit to attain the same?

R. B., F. T. S.

NEGAPATAM.

ANSWERS.

(1) Gautama Buddha is said to have attained only *Nirvana* and not *Para-Nirvana*.

(2) After the attainment of *Para-Nirvana*, there is no re-incarnation possible for that entity.

(3) Yes, while in the highest state of Samadhi.

Editor.

Acknowledgments.

SUGGESTIONS FOR A REVISION OF THE SERIES OF GUJARATHI READING BOOKS; by Manilal Nabhubhai Dvivedi, F. T. S., of Bombay. The author points out the serious defects in the Gujarathi text-books used in the boys' and girls' schools in Bombay, and shows the manner in which they can be remedied. He says that the chief object of primary education must be to prepare the young mind for grasping the higher truths of nature and religion, to, in fact, "teach the young idea how to shoot out." He advocates a simultaneous intellectual and moral instruction and makes various excellent practical suggestions. We hope that the public he appeals to, who may be interested in the promotion of the noble cause of education, will co-operate with our brother in his labour of love, for proper education is the key-note of all real progress and the "child is the father of the man."

Reviews.

THE HINDU MOTHER-IN-LAW *VERSUS* DAUGHTER-IN-LAW.*

THE author deals with one of the evils of native social life, as to the nature and extent of which the very title of this welcome pamphlet is suggestive enough. Considering the present state of female education in this benighted Presidency, we have little hesitation in asserting that the work, begun by the publishers of the "Suguna Bodhini," is neither premature nor out of place, and that nothing done towards the furtherance of the cause can be too much. There have been eminent occultists, poets and moralists among the South Indian ladies. How sad a contrast the present bears to the past!

ARYAN MISCELLANY.

SAMHITA SERIES: THE BRAHATA SAMHITA OF VARAHA MIHIRA.

MR. N. Chidambaram Iyer, B. A., F. T. S., Founder of the Tiruvadi Jotistantra Sabha, has undertaken to translate as many old Aryan Sanskrit works as possible, and thus help the movement towards a revival of the long-lost and hence neglected knowledge of our ancestors. Many of these old books have been destroyed by foreign conquerors and by the cruel hand of Time which spares nobody; and the few, that remain here and there, are rusting on old book-shelves in families that have long lost the knowledge of their importance and scientific and philosophical value. Mr. Chidambaram Iyer observes in his preface:—

...Now it has come to my knowledge that, in many Hindu families, whole libraries, for want of inspection, are now being feasted on by moths and white ants, and large quantities have already been emptied into the dust-bins, the decay having gone too far. I know that at this moment over 50 books are being exposed to sun and rain in a well-known family here, and I hear they have remained in that state for over four years..... My attempts to rescue them from further ruin proved a complete failure. The books appear to have, by a peculiar process, melted together and formed into one brittle mass.....

Similar injuries to valuable books have, Mr. Chidambaram Iyer fears, been probably going on in other parts of India; and therefore he wants to save as many of them as possible by either having them reprinted or translated into English,—a language which is fast becoming the only medium of communication among the educated classes of India. He therefore appeals for co-operation to such as may have these valuable treasures hidden in their libraries; and we hope that in the interests of humanity and their country, these men will come forward and assist in a noble task. It is the proud privilege of the Theosophical Society to assert that it has infused into the educated men of India a spirit which has animated our brothers like Mr. Chidambaram Iyer for tasks similar to the one undertaken by him. In getting out these miscellanies, he has undertaken the Samhita series first, as being, in his opinion, best calculated to awaken public interest and arrest public attention on account of the interesting variety of the subjects treated of. The first issue before us contains the translation of Varaha Mihira's *Brihat Samhita*, which will be continued in several numbers. In the Introductory chapter, the author tries to determine, by mathematical calculation based upon certain astronomical data found in the Brihat Samhita, the date of Varaha Mihira, which he finds can be either 416 or 572 A. D. Mr. Chidambaram Iyer however accepts the former date for several reasons he advances in the Introductory chapter. The second chapter of the work is really very important, for it gives the necessary qualifications for an astrologer. Among various other things:—

He must be of cleanly habits, able, noble-minded, eloquent and of originality and imagination; must possess a knowledge of place and time; be meek and without nervousness must be difficult of conquest by his fellow-students; must be able and devoid of vices; must be

* Suguna Bodhini Series *No.* 1. A Tamil pamphlet by T. G. Narayana Swami Pillai. Price Annas 4. Apply to the Editor, "Suguna Bodhini," Madras.

learned in matters of expiatory ceremonies, of Hygeine, of Occult Magic and of ablutions ;..... must be of remarkable genius and capable of solving any difficulties..... and finally he must be learned in astronomy, natural astrology (Samhita) and horoscopy...

In the above and in the long list of the other qualifications required, the reader will recognise that to be a true and an efficient astrologer, one must be an occultist. The magnetic action of one planet over another, their affinities, attractions and repulsions, their influence upon terrestrial phenomena, of which man forms but a part, and all the different correlations and interrelations—necessarily require intuitive perception and the faculty of intellectual comprehension in the astrologer. These cannot be furnished merely by books. Hence it is that we find rarely any genuine astrologer whose predictions never fail. The resources of Nature are infinite, and the various combinations of circumstances, according to which the results must vary, are so very numerous, that they can never be all committed to writing. But just as in every other branch of science, the student is educated and trained by means of books and instruction to develop his intellectual capacities, and thus be enabled through self-exertion to get a knowledge of the higher truths of nature, so is it in the case of Astrology. The books can only show the way, the direction in which one must work and the data upon which one must proceed. It is our present unfortunate human failing to be unable to dissociate personalities from such abstract principles as may be beyond our undeveloped and imperfect comprehension, and hence we are often prone to condemn the *science* of astrology—as is often done also with other transcendental sciences—because very few or hardly any *genuine* astrologer can be found, whose predictions are never known to fail. Condemn as well the Science of Electricity, because there are very few indeed who know its practical application in the various departments of science.

The subsequent chapters of the Number under notice deal with the astronomical aspects of some of the Planets and their practical bearing upon Astrology, as determined by observation. Whatever one may think of the latter, he cannot but admit that the Science of Astronomy, at any rate, was much more extensively studied and understood in old days in India than now, and that the astronomical observations of the present time were anticipated by our ancestors whose history is lost in oblivion to the profane public. There can be no two opinions on the point that Mr. Chidambaram Iyer's undertaking is very laudable and deserving of support. The subscription rates are so moderate that the journal is within the easy reach of most of our countrymen. These rates will be found in our advertisement columns. Before concluding, we have to express the hope that Mr. Chidambaram Iyer's request to be favoured with a copy of PANCHASIDHANTIKA, a work on Astronomy by Varaha Mihira—will be complied with. He is afraid that this valuable treatise is lost beyond all hope of recovery, but he fondly clings to the hope that some of our northern countrymen may yet be able to recover a copy. Should that be found, we have no doubt that a sense of duty to this country and to the world at large will induce the gentleman in question to help in bringing this hidden treasure to light.

THE MODERN ICONOCLASTS AND MISSIONARY IGNORANCE.*

THIS small pamphlet of twelve pages contains a reply to some of the principal points urged against Hinduism by the Rev. Mr. Hastie, so well known throughout India in connection with a case recently tried in the Calcutta High Court. The charges against Hinduism by the Rev. gentleman appeared some time ago in a series of letters published in the Calcutta *Statesman*, and the pamphlet under notice was immediately issued ; but it has only lately come to our hands. The author meets boldly the principal accusations and shows on what a gross ignorance of facts they are based. It is the boast of missionaries, repeated by the Rev. Mr. Hastie, that they have raised "even the most debased savages in a single generation from the grossest idolatry to the purest worship of God as a 'spirit, in spirit and in truth.'" But our author answers this statement thus :—

> Every one who has eyes to see may find out for himself how far this is true. But the examples he (Mr. Hastie) offers are not happily chosen. We know the Kol, the Santal and the Lepcha too well to believe that they have learnt the 'purest worship of god, &c.' Of the particular instance of the Kols, of whom the humble writer has, from long contact, as good a knowledge as Mr. Hastie has from Missionary reports, it may be said with certainty that the only thing they have learnt from the *Padrees* is that their *Bonga* lives not in trees but somewhere on the steeple of the church. *Moreover, they are more vain, deceitful and immoral than their naked brethren who look for their god in trees and groves.*

The italics are ours. It is a direct reply to the belief, pretended or real, of many pious "servants of God," that outside the four corners of their particular church or *ism*, there is no "morality." Further on, the author quotes *statistics* to show that crime in *Christian* England far exceeds the crime in "heathen" and *idolatrous* India. He says, on the authority of Dr. Hunter :—

> While for each million persons in England and Wales there were 870 criminals always in jail, in Bengal (the area of which is about that of Great Britain and Ireland) there were not 300 convicts in jail for each million : and while in England and Wales there were 340 women in jail for each million of the female population, *in Bengal there were less than 20 women in jail for each million of the female population.* (The italics are ours).

In reading the above, it has to be particularly noted that the women in India are the most "superstitious," the rules of *Zenana* having prevented their being brought under the influence of "civilization," the glory of *Christendom*,—a privilege enjoyed by their sisters of the West. Moreover, one must not lose sight of the fact that the rest of India looks upon Bengal as the most "anglicised" and consequently the most "civilized" portion of the Peninsula. If even that Presidency has preserved still so much of its virtue, what must be the state of the rest of the country which has yet retained its stronghold on many of its "old superstitions ?" As the author rightly observes, "These are facts which speak for themselves." What has been the effect on "public morality," wherever the Missionaries have preached their "gospel," is well-known to every child ; and for these men to brag about the "interests of public morality" is ridiculously absurd, to say the least of it. They always seem to forget the injunction of their Master whom they pretend to follow, when he advises his *true* followers to first remove the beam out of their own eyes before looking for an imaginary mote in the eyes of their neighbour. And yet they are not ashamed to talk such outrageous nonsense as the "immorality of the Heathens," when they know full well that it is Christendom that is far more steeped in vice than Heathendom ever was in its worst days. The charge of immorality was the principal one brought forward in a most offensive and libellous manner by the pious Scotch Missionary, which our author has successfully repelled. The author has also answered other minor points, showing the entire ignorance or gross misrepresentation, on the part of Mr. Hastie, of his subject. We regret we have not space enough to consider these other points, in detail.

HINDUISM : A RETROSPECT AND A PROSPECT.

BABU Sukumar Haldor traces in this pamphlet of sixty-five pages the course of Hinduism up to the present time. As he rightly observes, the term "Hinduism" is most comprehensive and includes in it all phases of religious, scientific, and philosophical belief. He points out the course of its evolution and the several phases of its manifestation. In one principal point, however, we cannot agree with the author. He says that original Vedism is monotheism and that pantheism is its later offshoot. But a careful study of the manner in which the *Vedas* refer to *Parabrahmam* points to the highest philosophical pantheism. Pantheism in its highest metaphysical conception is so very abstruse that it is not a matter of wonder that with many it has become synonymous with polytheism ; this may also explain the reason why polytheism so largely prevails among the Indian masses. It is very fine indeed to denounce idolatry ; but a little thinking makes us perceive that every one of us is more or less an idolator. For, if we examine the spirit which prompts us to "worship," it will be found to be the longing of our inner self to reach the highest state of *ideal* perfection. We have each our own *ideal* to attain, to which we are all striving ; and thus we are the worshippers of our *ideal*, which is the *idol*. But it is this *ideal* which differs with every one ; and therefore those—who have, by education and training, evolved a higher nature and thus formed a higher *ideal*—should make it a duty to benefit their fellowmen by educating them to rise up to a higher *ideal*, instead of denouncing them as "idolators." "Do as you would be done by." Perhaps those, who have risen far above us, may look upon our *ideal* as we look upon that

* By Sattyananda Sarma. Printed by Amrita Lal Ghosh, at the Byabasayi Press, No. 17, Srinath Das's Lane, Calcutta.

of those whom we call "idolators." And how would we like to be denounced as "idolators" by our superiors, instead of being gradually educated to a higher *ideal*? The author has evidently lost sight of this point in answering the strictures against Hinduism of its antagonists. But the question of caste he seems to handle well. Intellectual distinction there must always be; and therefore what the Babu opposes is not the *principle* of caste upon which it was evidently intended originally to be based; but its abuse through ignorance and misconstruction, in these later times. He quotes several eminent Western authorities in support of his contentions in favour of Hinduism and ends by predicting for it a grand future. Although one may not agree with all the author says, there can be no doubt that he has contributed an interesting paper to the discussion of a very important subject. He succinctly shows how the ancient Hindus were proficients not only in metaphysics, philosophy, literature and sciences, but even in practical arts. We may, however, be permitted to remark that there is not much glory in merely singing the glories of our ancestors. On the contrary we, should feel ashamed to remain the unworthy and degenerate sons that we are, of such worthy sires. But even the repetition of their virtues may do good, if that is done and understood in a correct light. Let us have that *ideal* before us and let us raise ourselves up to its eminence. And the small pamphlet before us is very well calculated to serve this purpose.

THE SECRET DOCTRINE: SPECIAL NOTICE.

For the information of friends who have enquired of me personally about the probable time when "The Secret Doctrine" will be issued, the following information is given.

The delays in the appearance of the work have been mainly due to two causes—Mme. Blavatsky's almost constant ill-health since her departure for Europe, in February last; and the interference with her literary labours by her travels and official engagements. The paper for the entire edition was purchased several months ago and is at Adyar; the Introduction and First Chapter are in type; and the two volumes of "Isis Unveiled" have been carefully read and annotated for use in the new book. A separate registration is kept of subscribers' names, and their cash remittances amounting to several thousand rupees—are untouched and on special deposit in bank. As Mme. Blavatsky is expected at Adyar during the present month, it is hoped and expected that the work will soon appear, and the monthly parts follow each other uninterruptedly.

I therefore invite such as may have been holding back for the issue of the first monthly part, to send in their names as soon as convenient to avoid possible disappointment. The edition to be printed will be limited to the demand and the book will not be stereotyped.

ADYAR, 27*th Nov.* 1884. H. S. OLCOTT.

NOTICE.

THE JOURNAL OF THE THEOSOPHICAL SOCIETY.

With this Number, the *Supplement* to the *Theosophist*, known as the *Journal of the Theosophical Society*, completes its promised year of existence as a separate Journal. At the time when it was decided to issue that *Supplement* separately as the special organ of the Theosophical Society, it was supposed that it would be of interest only to the members of the Society; but we have found that nearly all the subscribers to the *Theosophist*, members as well as non-members, were desirous of receiving the *Journal*. It is, therefore, entirely useless to bring the two papers out separately; and we shall henceforth embody the *Supplement* with the main text of the *Theosophist*. The translation of "The Unpublished Writings of Eliphas Levi" continues as before; but the separate subscription for the *Supplement* necessarily ceases. Those few of the subscribers, therefore, whose period of subscription to the *Supplement* extends beyond this Number, may have the amount transferred to the *Theosophist* account, or otherwise applied, at their option. Complete sets of the *Supplement* containing the preceding portions of Eliphas Levi's writings are available at the uniform price (to members and non-members) of two rupees in India, and six shillings elsewhere: postage included.

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UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(*Translated from the French.*)

STRAY THOUGHTS.

The true God, the undefined and infinite God, is the negation of all defined and finite gods.

God drives away the gods.

True religion makes an end to religious systems.

Reason and Science alone can give a basis to Faith.

A formulated mystery is a tale of an absurd dream.

The repetition of such a tale by tradition does not make it true.

A multitude of fools cannot make folly reasonable.

An error does not become venerable on account of its being old.

Error is caused by vicious thoughts, and vice is especially despicable in old persons.

Every ideal, not in accordance with nature, is a monstrosity.

A reasonable ideal, far from being a dream, is the aspiration of complete reality.

Materialism and Spiritualism are terms without any real meaning.

Being is substance, life, movement and thought. Thought without form and form without thought do not exist.

Fables are veiled truths; the same may be said of dogmas.

The fable of the Jews teaches unity, the Christian fable teaches charity, and from the socialistic chaos will proceed the light: *solidarity*.

Relieve me of heaven and hell, said a genial woman, and I will do good for God's sake alone. Do away with God, says the man who is truly free, and I will do good for the sake of good.

Not to see God is not a crime, but a misfortune, and in this alone consists the punishment of our sins.

A man who does good, without thinking of God, is like a child which closes its eyes and thinks it is walking without assistance.

The best catholic is he who has most indulgency and charity.

Charity is higher than all dogmas, morals and ceremonies.

Charity is patient, benevolent and sweet.

Charity has neither rivals, nor jealousies; she acts with prudence and never becomes inflated with pride.

She is not ambitious and seeks no personal advantage.

She never gets irritated and suspects no evil, because she revels in the Good and clings to the Truth.

She passes through all trials, believes in hope and supports him who elevates himself.

Charity will never perish. Prophecies may prove to be lies, peoples may change their languages, science may be destroyed and change its basis, because our knowledge is only relative; but when the absolute is revealed, the relative need exist no longer.

A child talks and reasons like a child, and manhood corrects the errors of childhood.

At present we see the things of faith as in a mirror, we figure them through enigmas. Some day we shall see them as we see ourselves, face to face.

While we are waiting, let us keep the three sisters: Faith, Hope and Charity; but let us trust in and hope for everything from charity, because she is the greatest of the three.

This sum of the prophecies and climax of all religions, this saying which is more catholic than all the popes and all councils, has been expressed by the Apostle Paul in his Epistle to the Corinthians. There you will find truth and light, the religion of the future. The true dogma is that which maintains charity, the true cultus is that which realises charity, and the only truly infallible authority is charity.

If we denounce priestcraft as the enemy of true religion, it is hardly necessary to say that we refer to bad priests, such as are ignorant, fallible, greedy, ready to judge falsely, implacable in their hate, quarrelsome, jealous, vain and such whose character is in complete opposition to charity.

The good priest is a Jesus Christ who has reappeared on earth. He does not rest himself on a broken reed, and not blow at the wick which still smokes; he is the good shepherd who carries the wounded ewe upon his shoulders and sheds upon all sores the balsam of the good Samaritan. He consoles, mitigates troubles and unites hearts; he releases the adulteress, ends the repentance of Magdalene, gives without regret his life for his enemies, without considering it a sacrifice. To such a priest like Jesus Christ belongs the empire of souls; the people will believe in what he teaches, because they are convinced by his example. Let such a priest appear and religion will again flourish; but, if represented by intriguants, party-men and persecutors of science and reason, she will certainly lose ground and become less and less every day.

THEOSOPHY ABROAD.

LECTURE BY COLONEL H. S. OLCOTT.

Colonel H. S. Olcott, President-Founder of the Theosophical Society, delivered a lecture on Sunday evening in Patcheappah's Hall, on "Theosophy Abroad." The hall was crowded. Col. Olcott entered the hall amid loud applause. Mr. Ananda Charlu having been voted to the chair, Col. Olcott proceeded to address the meeting. He began by stating that when he left for Europe in February last, he carried with him a recollection of their kind greetings. He said that Theosophy lived and grew in spite of the attacks of people who did not understand Theosophy or the Hindus; and the Founders would always try to deserve their confidence and respect. They were not afraid to look forward to a time when their acts would be commented on. He said that some people supposed that Theosophy was discovered by the founders in some hole or corner. It was not so. Theosophy had been known in India from remote ages, under its congenital names of Atma Vidya and Brahma Vidya. The Colonel said that the founders only tried to make the people of India understand what precious and noble ideas they had themselves possessed these hundreds and thousands of years. He stated that the natives respected the Founders because they said to the young students of India, that they were the heirs of the most majestic philosophy on earth, the philosophy embodied in the teachings of the Rishis of Aryavarta. He compared the Hindu and German systems of philosophy, and said that they both represented the same intellectual evolution. As they had in India the transcendental philosophy of Sankara Acharya, similarly the Germans had a system closely resembling it. He said his home was India. India was the cradle of philosophy, and it was in that land that was established the philosophy called Theosophy. He had been working for the last six years in India. The Society was founded with a double purpose: firstly, to do good to the people, and secondly to do good to the Westerns by creating in them a love for the study of Hindu philosophy. He then gave an account of his travels in Europe. He said that wherever they went they found that many of the best minds received with great interest and gratitude the principle of universal justice as expounded in Hindu Philosophy. Some of the most eminent men of Europe had joined the Theosophical Society. At Paris among others he met the principal leaders of the Royalist Reactionary party, with whom he had discussions on the religious state of France. He spoke there also against materialistic scepticism. He had had debates with some of the chief representatives of material science in France, the result of which was to show them that the promoters of occult philosophy did not accept anything outside the canons of science. He said that there was a rumour abroad in Paris that Madame Blavatsky and himself had been sent there to propagate Buddhism. In England they found that

their colleague, Mr. A. P. Sinnett, that ardent friend of India, late of the *Pioneer*, had been doing great good. Mr. Sinnett had considerably increased his fame by the publication of his "Occult World" and "Esoteric Buddhism." The speaker then made reference to Professor William Crookes, the discoverer of 'radiant matter,' and to Mohini Mohan Chatterjea, M. A., B. L., of Calcutta University, who had accompanied him, and to a young Parsi gentleman who proceeded to Europe to study the philosophy of the West. He assured them that when that young man returned, he would be able to show that the philosophy and science of India were better than any of the rest. He next described his visit to Edinburgh. At the end of a lecture he delivered there on Theosophy, a Reverend gentleman came up to him, telling him that Theosophy was the very essence of his religion, and assured him of his warm sympathies. He next spoke of Germany, the cradle of western thought and western philosophy. There he came in contact with some of the most respected thinkers in the German empire, and he had been met by delegates from America, &c. He organised a German branch, and elected Dr. Hübbe Schleiden as its President. He assured them that he had not been idle in Europe. He had worked there with the one object of bringing together the sensible and thinking men of the West and of the East, and of convincing the former that the Hindus were the custodians of the most complete philosophy in the world. He spoke then of the Indian labours of Dr. Hartmann, Mr. St. George Lane-Fox, Mr. Brown, and Mr. W. Q. Judge, during his absence in Europe. He stated that at the next anniversary there would be two delegates from the London Branch present, who would be able to show to all India that Theosophy grew, in spite of all the hubbub about the collapse of Koot Hoomi. He very firmly repudiated the charges made against the founders. They had not been selfish, nor had they laboured in the cause of Theosophy with the hope of getting money from any body. (Shouts of "No No"). He was not given to boasting. He did not need any praise for his labours. If Theosophy was a vision, he said, he must be condemned as a fanatic fool for having given up a prosperous worldly career for its sake! The Founders themselves gave Rs. 40,000 to the Theosophical Society, and his colleague, Mme. Blavatsky never advised any man to be immoral, irreligious, untruthful, dishonest, or unpatriotic. They (the Founders) had devoted their lives to Theosophy—not for the sake of fame, but because their hearts were touched by a beam of the light that shone from Himavat. It would be opposed to his experience as a lawyer to express an opinion on the articles relating to the alleged collapse of Koot Hoomi. But the sifting of the question by the light of certain fresh documentary evidence in the hand of the Founders would show up the conduct of authors of this calumny in a most reprehensible light, as regards this present case. Everything in time would be made clear. He spoke of Madame Blavatsky's labours in the cause of Theosophy, and said that he was indebted to her for the discovery of Hindu philosophy. She never drew a disloyal breath to India. The natives of India were greatly indebted to her for being the most ardent champion of their mother-land. It was she who had made him turn aside from his prosperous worldly career and pledge himself to work and die for India. It was she who showed to him the sublimity of Hindu philosophy. In his last address, he had proposed the formation of an Aryan League of Honor, the objects of which would be to awaken a new sentiment in the schools of India, and to create in the minds of Hindu boys a love for Sanscrit, so that they might hand down to their children a better knowledge of their forefathers. He was determined to carry out his proposal, as he was fully convinced of its importance. He alluded to Pacheappah's liberal endowments for educational purposes, and hoped that Pacheappah's College would be endowed three times as much, and that a B. A. class would be introduced so that Hindus might take their degrees under native auspices. He exborted real lovers of India to co-operate with the League for the resuscitation of Hindu morality and spirituality. He concluded by thanking them for the reception accorded to him, and assured them that Madras would be the place where he would live, and work, and die. (Loud and prolonged cheers.)

A vote of thanks to the lecturer brought the meeting to a close.—*(Madras Mail, November* 18, 1884.)

SHORT NOTES ON PSYCHOLOGICAL STUDIES.

No. 5.

Chirognomy and Palmistry.

By W. Q. J.

Chirognomy is the art of delineating character by means of the hand. One of the arts of the Gypsies of Europe is Palmistry which is allied to Chirognomy. By means of the lines of the palm they pretend to tell the fate of the individual. Very often they make astonishing statements after having looked at your palm. Whether they do it by reasoning from the lines found therein, or by clairvoyant power, is a question. Being a strange and peculiar people living near to nature, it is very likely that clairvoyance aids them as much as anything else.

But there is no reason why from the hand the character cannot be determined; and many rules exist, easily verifiable, by which it is claimed the course of life of the man can be told.

In the West two Frenchmen, D'Arpentigny and Desbaoles, the latter still living, did much to give a certain respectability to this study.* In England, there are laws on the statute book, prohibiting under penalty any use of palmistry.

In that old Egyptian remnant, the Book of Job, which the Christians have purloined and put in their collection of sacred writings, it is said, in the Chaldean Version, C. 37, v. 7, "In the hands of all the sons of men God places marks that all men may know their own works." And as early as B. C. 428, the philosopher Anaxagoras taught the same views as the later Frenchmen.

If the anatomist can tell from a scale, or a single tooth or bone, just what the fish or animal looked like, the class to which it belongs, why should there be any doubt that, from the hand, the man's character can be known. Agassiz said that upon looking at a single scale he could at once see the whole fish.

In India palmistry is well known, and the memorandum is, it must be confessed, written in complete ignorance of the Hindu system. My only object is to incite inquiry, discussion, and comparison of results.

A natural division is into two parts, (*a*) the fingers, and (*b*) the palm.

The fingers are regarded as relating to intellectual life, and the palm to animal life. In the palm the blood accumulates more than in the fingers.

Smooth, pointed fingers indicate impressibility, spontaneity, love of pleasure, inspiration, want of practicability.

Knotty fingers show philosophical tendencies and practical abilities.

D. Arpentigny observed this by accident. He was a visitor at a house, where the husband delighting in science and mechanics, but whose wife did not, had a separate day for his own receptions. The wife liked art and music. D'Arpentigny went to the soiries of each and discovered that the visitors of the husband had knotty hands, while the hands of nearly all the wife's friends were smooth and pointed.

If the palm is thick and hard, animal instincts prevail; if thick and supple, egotism and sensuality are indicated. If it be hollow and firmly elastic, there is mental vigour. Of course different combinations of these peculiarities in the hand will denote differences of mixed character.

In the fingers, if the first, or end, joint is well pronounced, there is self-confidence, independence, and aptitude for the sciences; but this, in an otherwise feeble hand, shows pettiness, discontent and fault finding.

The tips of the fingers are divided into four classes, viz.: 1. spatulous or spread out; 2, square; 3, oval; 4, pointed.

In the same hand the fingers may present all these differences. One may be of one class and the others of another. If they are uniform, then the character will be an uniform one. No. 1 means activity, labor; No. 2, love of precedent and routine; Nos. 3 and 4, artistic ability, inspiration and laziness.

The thumb is a valuable index of the character. If small, then the man is irresolute and vacillating; if large, then the will is strong and the heart is governed by the reason. The palm, however, will modify this. Voltaire, whose will and reason were powerful, had enormous thumbs.

The first, or end, joint represents will; and the second, joining to the palm, reason or logic. The length or development of these are almost exactly proportional to the power of the qualities which they represent.

The root of the thumb, which constitutes a large part of the palm, indicates the presence or absence of sensual desires. If large and the joints of logic and will are also large, then the will and reason control the passions; but if those joints are small and the root large, the passions must rule. It is said that in the bands of debauchees and all lewd women, it will be found that the root is full and active, while the joints referred to are short, small and feeble.

Of course in making a judgment, one must keep in view the proportions of the whole hand and body, for a small man may have joints in his thumb absolutely small but relatively large.

The 2nd finger is in general square, but if it be round, then vanity is indicated, and if the thumb be weak, frivolity. The root joint of this finger, if large, shows selfishness.

The 3rd relates to art. If it be round there is garrulity; if square, love of defined art and truth, while, if it be spatulous, there is love of action and of portrayals of art either in speech or gesture.

The little or 4th finger is related to abstract science and mathematics. This finger will be raised and disconnected from the others by those who are prone to exercise much artifice or address. In the days when great attention was paid to "deportment," it became the fashion to so raise and disconnect this finger; and it will be found in India that this peculiarity is widespread.

The length of the fingers must be also taken into consideration. If they are short, the person is hasty, and one who comes

* La Science de la Main: L. C. D'Arpentigny, 2nd Ed.; Les Mysteres de la Main: A. D. Desbaolles, 5th *Ed.*

to general conclusions. If they are long, then the owner is careful and attentive to detail. Des Bavolles says: "Be on your guard against one who to long fingers joins the philosophical knot (or well defined first joint). He commences by a detailed investigation of your character, a knowledge of which he quickly obtains, more particularly if he possesses a thumb with a long second phalange (logic)."

Hard hands give action and strength; soft ones show love of ease. Both may be alike intellectually and yet differ essentially in habits.

Curiously enough small handed races with spatulous fingers seem to be those who produced works of colossal size. The mighty Egyptian civilization and buildings have been attributed to a small handed people.* In India this can also be seen.

The open hand shows joy, confidence and magnanimity, as well as want of secretiveness. The closed palm shows vexation, or doubt, or deceit and nearly always secretiveness. One who habitually walks with closed fingers over the thumb, will certainly be able to keep a secret and his own affairs to himself, as well as perhaps being a deceiver. It is certain that a deceitful or treacherous person will not show his palms.

As these notes are not intended to be exhaustive, and as the present publications in English are not wholly reliable in regard to the lines in the hand, by which it is said the destiny of the man may be told, I do not intend to go fully into this branch of the subject. A few references will suffice.

There are three principal lines in the palm. One runs completely around the thumb root and is called the "line of life." When strong, or double or unbroken, it indicates in general a good constitution and length of life. If there be also three lines running around the wrist, called the *Magic Bracelet*, then it is said the person will live to be nearly 100. If the line of life is broken, it indicates disease, if it occurs in one hand only; but, if in both, it is said to mean early death.

The line of the heart begins at the root of the little finger, running across the palm part of the way. In Indian hands it very often runs completely into the space between the 1st and 2nd fingers, thus cutting off the 1st finger entirely.

The line of the head begins at the root of the 1st finger, joining generally the line of life with which it should form an acute angle. Its course is across the palm, seldom running farther than about 3 inches from the edge of the palm.

In many idiots there is but one line for these last two.

General rules may be laid down in the same way as regards reading the character. If the lines are strong, deep, broken, colored, light or interrupted, then a judgment in accordance with the modification can be given.

It is certain that there is a great deal of knowledge on this subject in India, and it is hoped it may be brought out by these suggestions, for as an index of character and consequently of fate in part, the hand of man is unequalled.

* Proc. of Anthropological Society, Paris, 1863.

A PROPHET IN FRESNO, PACIFIC COAST.

The wonderful stories that are wafted here from the Coast Mountains, relative to the venerable priest who holds forth in a lonely valley near the Cantua, continue to excite attention, especially among the Mexican population, and many families of that nationality, as well as quite a number of Frenchmen and Portuguese, are abandoning their property and repairing thither, as they say, to remain to the end of time. A number of those, who went over at the first bidding, have returned, and have packed up their household goods, or are now doing so, preparatory to returning.

Pedro Lascelle, an intelligent Basque Frenchman, who was over with his wife to investigate the matter, returned home last week, and packed up and started back last Saturday.

Wishing to gain some facts relative to the mysterious man of the mountains, an "Expositor" reporter interviewed Mr. Lascelle, but was unable, in consequence of the difficulty of conversing with him, he speaking very broken English, to gain as full particulars as desired. However, he ascertained that Mr. Lascelle had seen and conversed with the unknown being. He describes him as a wonderful man, possessing the power to call all who come by their proper names at sight; to heal the sick and relieve the distressed. He has sent out word to all who want to be saved to go and see him, and if they believe in him they shall not die.

Who this wonderful being is Mr. Lascelle does not pretend to say, but he says others claim that his name is Father Mahin, a priest who was venerated for his righteousness, and who passed away this earthly life and became an immortal spirit 866 years ago, and that he before visited the same section some forty-six years ago.

He announces to the faithful that all mankind, who do not respond to his invitation to locate in the Coast Mountains and obey the commands of God, will be destroyed by fire and flood within three years. He says for them to abandon everything and come there and he will provide for and take care of them. He has with him tablets of stone containing the laws of God engraved on them. These he brought from the shores of Galilee, they having been engraved by immortal hands. He asks no money, nor worldly goods. They are as mere dross to him. His wants are supplied by hands unseen.

It is related by Mr. Lascelle that a Portuguese, who did not at first believe, has, on further investigation, become so thoroughly convinced that the padre is a supernatural being, and that he truthfully foretells the end of time, that he has sent for all his relatives, now residing in Portugal, to come there and be saved.

A bed ridden woman has by his magic touch been restored to health and youthfulness. Many other remarkable stories are related. That certain portions of the country's population strongly believe that the priest is a simon pure messenger from Heaven, is illustrated by the manner in which they are flocking to his presence. Joaquin Lamonthe and family, and a number of others, will leave Fresno in a few days, to remain permanently at the Cantua.

We have not tried to elaborate on this story, but have given the plain statements of those who have been over there. Who the man is who is pretending to be immortal and what is his real object is not for us to say, but certain it is some one has stirred up quite a commotion. Were the distance not so great, we would endeavour to give a more elaborate statement of the matter by sending a reporter there, but the cost would be too great.

Mr. Lascelle says that people call him a fool, but he has seen enough to satisfy him that it is good to be in the presence of the great prophet. He has left his home and property here in town, and says he has confidence that it will be protected by a higher power during his absence.—*Fresno Expositor.*

THEOSOPHY.

(By Parash Nath Chuckerbutty, F. T. S.)

Every member of the Theosophical Society should know what Theosophy is. It is quite useless to join the Society and remain quite ignorant as ever. Such members will not profit nor prove useful. It is quite indispensable for every member to devote his time and energy to the development and culture of his mental, moral and spiritual faculties. To realize this object, constant *reading* and *meditation*, particularly of the Theosophical works, and the valuable instructions that appear in the columns of the *Theosophist*,* are absolutely necessary. Every member, instead of idling away his time and energy, should utilize every available movement either in reading or in meditation. The amount of progress and success of every individual entirely depend upon his own labour and exertions. With the above preliminary observations, I beg to invite the kind attention of the readers to the subject of this letter,—what is Theosophy?

Theosophy means the essence of all the existing religions of the world—the science of all the sciences; happiness and contentment; the true knowledge and light of the world, &c. &c. It means also the real अमृत (Elixir); and he, who can drink it, becomes immortal. Theosophy is that science which teaches her votaries all the important secrets of the creation of this universe,—all the hidden beauties of nature,—the close affinities of every animate and inanimate object of this world with that of other, and the origin and end of man. Such a grand and subline science is Theosophy, which is lying buried, from time immemorial, within our threshold.

The next question comes, what is the Theosophical Society, and what are its aims and objects? This Society is to be considered by all the *Aryas* and Theosophists, nothing but a *Matham*, established under the auspices of the most exalted members of the Himalayan Brotherhood. In another phrase we can call it an *asram* आश्रम or rather सन्यास आश्रम *Sunnyas Asram*, and every member of it should consider himself a devotee or सन्याशी.

In another light, and in order to make the definition clear and more impressive, we can name the Theosophical Society, the *University of Nature*, established by some members of the Himalayan Brotherhood. The object of establishing this university is, that the people from all quarters of the globe, of all classes and denominations, without any distinction whatever, are to be admitted into it; and the pure and perfect moral, mental and spiritual education is to be imparted to all most deserving and earnest students of this noble institution, for their spiritual welfare and development.

The next object of this university is to establish, to promote and to cultivate, on a permanent footing, the feelings of Universal Brotherhood and Love unconditionally, among all, from the highest to the lowest, from the human kingdom down to the animal kingdom, and this has been most impressively demon-

* It is necessary, for every member, who can conveniently afford, to subscribe to this journal independently and separately; without that the real object cannot be obtained. It is not a newspaper that can be finished in a few hours. It requires a very careful reading and many articles cannot be properly understood, in all their bearings, by the readers of average intelligence, unless they are read with due care and attention many a time;—*P. N. C.*

strated, that all belong to *that one* universal source and cause, and therefore all should regard and respect each other as brothers born of same Parent.

This science deals in spirit and spiritual things.

The study of nature helps the development of spiritual faculties and of the psychical powers that are latent in all human beings. This science alone can make her earnest followers, perfect in every respect, and put them above the level of ordinary humanity. She teaches the students how to separate the *Sukshma Sarira*, the astral body, from the *Jada Sarira*, the gross shell, and points out the process for it. She affords the inner eyes of man, the perfect moral and spiritual perceptions. The students of this university can find out, by continuous and most strenuous studies and efforts, the true elixir of life, in order to conquer death.

Then come the rules and regulations of this university, and the essential qualifications required for the admission of the students. The rules are very few and simple. No restriction whatever is laid in joining this University. Favouritism and invidiousness are not to be found in the code of rules.

The object of my writing the above is to impress upon the mind of every Theosophist his imperative duties. Every one, in his turn and humble sphere, should exert his best to prove himself an useful member of the Society and serve the cause of humanity in the best way he can. The object aimed at could never be realized by simply joining the Society, and ever remaining inactive. It is the impression of many that, by merely becoming a member of the Society, the desired object is already effected. Many people expect, as a matter of course, assistance from the *Venerated Mahatmas*, and want to be pushed on by them. In thinking such, they forget entirely the ordinary rules that no student can ever attract the special notice of his master, unless he can make himself prominent in the class he belongs to, by his general proficiency. It is an idle thing altogether for one to desire favour from his master, which he does not deserve. The well-known motto, first deserve and then desire, is to be always borne in mind by all Theosophists.

They must be quite unselfish in their words, thoughts, and actions. They must guide their minds towards the higher objects of life. The feelings of Universal Brotherhood, Love and Charity, are to be cultivated and developed with utmost care. All these, of course, cannot be accomplished by fits and starts. It will, no doubt, take a long time for every novitiate to accomplish this determined purpose. The pursuit, for the realization of this sublime object, should, on no account, be given up, however unfavorable the result and hard the task may appear in the beginning. Resolution and strong *will power* are the only requisites,—*do or die*, must be the motto. Disappointments are the best impulses toward success. Every time we fail or are disappointed, we should rise up again, with fresh energies, and work with more determined *will.None* should think himself helpless or incapable of making any progress, towards his spiritual development, during his present incarnation. Many people have picked up the idea, from "Esoteric Buddhism," that none can develop his higher principles, the 5th and 6th, in this present round and race. A sad mistake indeed!! Everybody must consider himself in the midst of a troubled ocean, and he is the swimmer. What should be the best course for him to adopt? To go down quietly to fall a victim in the hands of the lower order of creation, or to dart forth with all his might through the dashing waves and proceed steadily towards the shore, and he saved?

Success or failure lies with him. It is his duty to exert himself and to attract the notice of the teachers by his high proficiency *alone*, and then to complete his career.

Not long ago the word *Theosophy* was quite an obsolete term, and scarcely the use of it was ever seen anywhere. But for the last few years, it is heard everywhere, in almost all the civilized countries of the globe, in all languages, and from the lips of persons of all beliefs. Hitherto the vocabularies supplied the simple definition of the phrase, with its derivative meaning, which is by no means now sufficient. For want of a correct definition of the word, the real meaning of it is misunderstood and misconstrued by many. The people generally in India interpret that Theosophy is nothing but a part and parcel of Christianity, and it teaches, in some shape or other, the doctrines of that religion. The other class are of opinion that Theosophy is nothing but pure Buddhism and teaches Buddhistic doctrines alone. Another class is of opinion, that Theosophy inculcates the doctrines of atheism.

The assertions, of course of the first class, are entirely wrong and quite groundless, and they simply show total ignorance of the subject. Their assumptions are based entirely upon wrong premises. They draw such inference, because the Founders of the Society are Christians by birth. The opinions of such persons scarcely carry any weight.

It must be clearly understood, at the outset, by all Theosophists, that there is no difference whatever between the essence of *Vedantism, Brahminism* and *Buddhism*. The aim and object of all is *one* and identical with each other. The Vedantism is the science, or as it were, a main trunk, and *Brahminism, Buddhism, &c., &c.*, are the offshoots. If there appears any difference, that only is in the mode of teaching—not in the principle. What were the *Siddhanta Gautama, Shankaracharya*, and all other *Munis* and *Rishees* of Aryavarta? Were they not all strict and staunch believers in Vedantism? They had all, in their respective ages, tried to expound fully and strengthen the ruling religion of the land in its true and proper sense. They all tried their best to inculcate the principles and feelings of *Universal Brotherhood* among the *Aryas* of different denominations. Under such circumstances, it is entirely wrong to suppose that Theosophy is based on pure Buddhism or that it teaches Buddhistic doctrines alone. Many *Aryas*, those who are indifferently acquainted with the doctrines of Lord Buddha, hesitate to come under the Banner of Theosophy. They rather consider it a deviation, from their time-honored religion, to do so. It must be clearly impressed and explained to all the Aryas that Theosophy inculcates nothing but the essence of their *own religion*, the *Brahminism* which is the foundation-stone of it.

The belief of the third class is a very abnormal one—some people, I regret to notice, beget such notions by reading Mr; Sinnett's *Esoteric Buddhism*. They assert that the universe is not created by any, but came out into existence from chaos; most probably, for want of an anthropomorphic God, such difficulties arise. It is presumed, without that they cannot form any definite idea and admit the existence of *Parabrahma* or *Paramatma*. Evidently they have not read the book with due care and proper attention, for their conclusions are the best proofs of it. If readers do not try and exert their best to understand what they read, no one can convey to, and impress clearly upon, their mind the idea, of one Omnipresent, Omniscient, and Omnipotent *Paramatma* by any language whatever. It is not very difficult to impress upon the mind of one the idea of the existence of the God of the Biblical fashion, which, according to the *Brahminical* stand-point, is nothing but idolatry—required only for the ignorant masses. Hence was the creation and introduction of idol worshipping, among the lower order, of people in the *Aryavarta*, considered necessary.

FYZABAD,
15th August 1884.

Note:—We print the above letter, as there is a good deal of misunderstanding still about the Theosopoical Society, and such points can never be too often repeated. However, even our correspondent shows some misconceptions. If some people consider our Society to be Christian, others as Buddhistic, Brahminical and what not—this fact only proves its cosmopolitan and catholic character. It moreover clearly brings out the fact that "theosophy" is the *essence* of all the religions in the world; and that a diligent study of them all leads to the basic philosophy—*Theosophy*—underlying them all. It also shows that the Theosophical Society—whose chief aim is to revive a knowledge of this "Theosophy"—gives an impartial hearing to all and tries to put into practice its motto:—"THERE IS NO RELIGION HIGHER THAN TRUTH."

A BLESSING FROM A VAISHNAVA PANDIT.

ON the morning of his recent lecture at Bombay, Col. Olcott received by post the letter which follows: it is from a distinguished Swami of the Vaishnava sect in the Bombay Presidency. It was at least a singular *coincidence* that this very warm commendation of our Society's work on behalf of the Hindu religion in India should have come to hand on the very day when the President-Founder was to publicly defend its good name against the snap judgment of a hostile clique of bitter enemies. The Swami's letter was read at the Framji Cowasji Institute meeting and made an excellent impression:—

श्रीवृंदावनपरनं श्रीराधारमणमंदिर
मार्गशिर कृष्णपक्ष ४ चतर्थी गुरिसं १९४१.

सभ्यमहोदयेषु जूमि

अदमिहृदयानंदादीना मविश्वासविजिभैतनूजनमतरवं उन पुरःसरंजनातर्य चानुमतप्रचारमधातिष्टत् विविदेशेषुभ्रमन् भवत्स भावृत्तमाश्रुत्य तत्रमताऽस्मिसंवृत:——धष्याभवंत:खलुयेसत्यान्वेषण परतयाभारतवर्ष मूलरूपांयोगविद्यामासादितुंविस्तारयितुं चकृतत्र ताऽस्थ: - हर्षभरेणचपुनरपिधन्यवादकरोमि भवतांकिंचाहमार्ये "पर कायप्रवेश" (मिसमेरिजम) "भाविवय" शारिरक - मानसिकचुंबका कर्षणादिरूपांयोगविद्यां मंत्रशास्त्रंचजानामितदत:भवाभ्द्य:सहानुभू तिमिच्छामि ॥ "थियासोफिष्ट" नामकभवत्यत्रे इंगलीशभाषाम त्रमस्तीतिकृत्वानराज्जनसमाजेमानेतमभूत् तास्मिश्चदेशभाषालेखोऽ

वश्यनेवकार्यः ॥ संस्कृतप्राचीनग्रंथानामनुवादेनचाहमापियथावसरं
मनसावाचाशरीरेण पणेनचभवत्सभायाःसाहाय्यंकरिष्ये.

भवतःशुभाकांक्षिरि
श्रीमधुसूदनगोस्वामी
धर्मप्रचारक

(*Translation.*)

After your having traversed the different parts of the country, establishing the tenets of Savatana Charya, and refuting the heterodox doctrines of Dayanand and others, which are engendered by scepticism, I hear of your association with great satisfaction. Blessed, no doubt, are you, who being actuated by an earnest desire for the search of truth, have set yourself to the acquisition and propagation of the practices of Yoga, known to the ancient men of this Bhagat country. Filled with satisfaction, I congratulate you on your efforts. I, too, am conversant with mesmerism (*Bhavaikya*), the physical, mental, and other kinds of magnetism, and the Mantra Shastra. I therefore long for an exchange of ideas with you.

Your Theosophic Journal has not acquired the popularity it deserves by reason of its being solely written in English. So I recommend that vernacular editions should be introduced. I offer my sincere services to your Association, and promise to give dissertations on ancient Sanskrit literature and such other assistance as time permits, with my body, mind, and money.

Your well wisher,
SHREE MADHUSOODAN GOSWAMI,
Religious Teacher.

Brindaban,
52, Radha Raman Mandir,
Margashirsh Shudh 4th, 1941.

THE ROCHESTER THEOSOPHICAL SOCIETY.

WE feel great pleasure in publishing the following extracts from a letter we have received from America, concerning the above Branch of our Society, and its worthy Secretary, Mrs. Cables. We hope that the example, worthy of imitation, will not be lost upon those who cannot work for themselves except under the continual advice of the officers of the Parent Society:—

The Rochester Branch seems to us to be, in this country at least, the *vital centre* of Theosophy. No members are admitted to that branch unless in the opinion and knowledge of its officers they are worthy and striving diligently to make themselves more worthy by pure lives and kind actions, pure thoughts and worthy deeds.

We are especially impressed with the beauty of character and the wonderful working capacity of Mrs. J. W. Cables, the secretary. She seems gifted with a remarkable penetration amounting to prescience, enabling her to read the minds and history of all with whom she comes in contact and to tell them what they are to expect, and what they may be able to accomplish in the future by their own labors if they will. She was the *first* of all Theosophists at Rochester and has now gathered a faithful company of co-workers about her to the number of about forty. She could have many more members if she were at all indifferent as to the character of all those who offer themselves. But she prefers purity to the fictitious strength to be realised from mere increase of number. We did not see Mr. Shelley the worthy and venerable President of the Branch as he was absent from home. The Society is sorely persecuted and tried by its enemies—the enemies of Theosophy. But probably not more so than other branches. The beauty of all this is that they make a perfect triumph at every point of attack. In all these labors Mrs. Cables is the moving and divining spirit knowing just what to do and how to do it. And under her leadership it is inspiring and beautiful to see how kindly and harmonious they all work together.

Mrs. Cables, we may add, has been editing, with the assistance of her able colleagues, a journal called the *Occult Word*; noticed some time ago in the *Theosophist*.

SPECIAL ORDERS OF 1884.

1. The Board of Control, formed by the Special Orders of 21st January 1884 and 19th February 1884, is hereby dissolved, and the undersigned resumes the executive management of the Society.

II. On behalf of the General Council, the undersigned tenders his warmest thanks to the gentlemen who have, during his nine months' absence in Europe, so kindly, and with so much ability and fidelity, executed the onerous duty entrusted to them. They have thus proved the possibility of maintaining the integrity, growth and usefulness, of the Society independently of its founders, and even after their deaths.

III. The respective orders issued by the Board of Control, as the representative of the executive authority, are hereby ratified.

IV. The Recording Secretary will kindly transmit a copy of this notice to each of the gentlemen constituting the *late Board*, who have taken part in its work.

H. S. OLCOTT,
President Theosophical Society.

HEAD-QUARTERS, THEOSOPHICAL SOCIETY, ADYAR (MADRAS),
17*th November* 1884.

THE ARYAN VIRTUES.

I. PASSIVE VIRTUES.

1. An Aryan should always be ready to accept truth and renounce untruth when discovered.
2. Truth, arrived at after consummate deliberation, should be his guiding principle in all actions.
3. He should suppress anger, passion, cruelty or extravagance.
4. He should refrain:—
   (1) from destroying the life of beings;
   (2) from stealing;
   (3) from unlawful sexual intercourse;
   (4) from falsehood;
   (5) from using intoxicating liquors and drugs that tend to procrastination;
   (6) from slandering or defaming others;
   (7) from using harsh and reproachful language;
   (8) from cheating, bribing and ill-using others;
   (9) from harbouring thoughts of injuring others;
   (10) from grieving at the prosperity of others;
   (11) from vain and frivolous talk.

II. ACTIVE VIRTUES.

1. Every Aryan must practise Universal Brotherhood, *i. e.*, he should manifest due love for all, and appreciation of justice in his behaviour towards mankind.
2. He should practise Generosity, Tolerance and Charity.
3. He should always try to return good for evil done him.
4. He should endeavour to diffuse knowledge and dispel ignorance.
5. He should not be content with his own improvement but look for it in that of others.
6. He should try to do good to the world in all possible ways.
7. He should set the people an example of the highest morality and exhort them to virtuous actions.

Psychological Experiences.

SENSATIONS AT THE TIME OF DEATH.

What are the sensations at the time of death? When the disease is natural and timely, we know that it is usually accompanied by a deadening of the outer senses, a gradual withdrawal of interest in the external, and a receding of the spirit until the act of dissolution is complete. It is a process as natural as is birth. But what if the death is violent and untimely? Even then it seems that the nerves of sensation are rapidly paralysed, and that death is not accompanied by the terrors that are imaginatively assigned to the grim King. Some curious researchers have lately been telling us that hanging, when it involves suffocation only, is perfectly painless. It is the process of resuscitation that is so agonising. Those, who have been recovered after going through all the stages of death by drowning, up to complete paralysis of all consciousness and of all sensations, tell the same story. There is no wrench, no active pain, but only a dreamy floating away into oblivion amid a rapidly passing panorama of acts, the most momentous and the least impressive apparently alike, of their ebbing life. And just now a grim story is published, which, if it be true, goes to show that being made the prey of a shark has no terror except in anticipation. Two divers were occupied about a sunken vessel, when one urgently signalled to be drawn up. He gained the boat, and at once related that his comrade had been carried off by a shark. He had scarcely finished when the man in question, "rose about fifty yards from the boat, and was picked up insensible, with several holes punched in the metallic part of his diving-suit."

In due time he recovered, and told his story. He had been by the side of the sunken vessel, about to signal to be drawn up, when he was aware of a shadowy body moving

towards him, of a sudden stillness, and of the disappearance of every fish. "Suddenly a feeling of terror seized me. I felt imperilled to flee from something, I knew not what; a vague horror seemed grasping after me such as a child fancies when leaving a darkened room." After that there was no fear or horror. The brute seized him, but fortunately its teeth met upon the thick copper breast-plate where the protection was strongest. It tore with him through the water, and his sensations are thus described:—

"I was perfectly conscious, but somehow I felt no terror at all. There was only a feeling of numbness. I wondered how long it would be before those teeth would crunch through, and whether they would strike first into my back or my breast. Then I thought of Maggie and the baby, and wondered who would take care of them, and if she would ever know what had become of me. All these thoughts passed through my brain in an instant, but in that time the connecting air tube had been snapped, and my head seemed ready to burst with pressure while the monster's teeth kept crunching and grinding away upon my harness. Then I felt the cold water begin to pour in, and heard the bubble, bubble, bubble, as the air escaped into the creature's mouth. I began to hear great guns, and to see fireworks, and rainbows, and sunshine, and all kinds of pretty things; then I thought I was floating away on a rosy summer cloud, dreaming to the sound of sweet music. Then all became blank. The shark might have eaten me then at his leisure, and I never would have been the wiser:"—(*Light, London.*)

INDIAN JUGGLERY.

A Correspondent of a Madras paper, who has a profound suspicion of all matters spiritualistic, confesses himself baffled by some performances of a strolling juggler's troupe:—

"The juggler sat down on carpet, which he folded about his lower extremities, having first of all doubled up his legs, as natives are wont to do, when they sit down, but some what more tightly and as Buddha is usually represented, in contemplation. He held in his left hand a bunch of peacock feathers, and with his right hand he held his nose tightly. Two men were with him inside the curtain, which surrounded him in the form of an oblong. He was perfectly concealed from view. In about ten minutes, he was shown when his body was a foot and a half from the ground. The only support he had was the peacock feathers in his left hand, but he sat in a perfectly horizontal position, still holding the peacock feathers, and the two men stood behind him rendering no assistance whatever, so far as one's eye could judge. One man came from out of the curtain, and one man remained with the juggler. The curtain was closed and in about ten minutes the Brahmin was shown sitting in the air, fully one yard from the ground. He was still holding the peacock feathers, with his left hand, and his nose with the right. The feathers were then taken from his left hand, but he still remained as before. I noticed, however, that the man who took away the feathers, put his hand in place of the feathers, to the left hand of the Brahmin. After this the curtain was again dropped, and the juggler was shown in an apparently perfectly insensible condition. His right hand was so tightly grasping his nose, and his legs were so tightly flexed, that it seemed to require considerable effort to relax the muscles of the right hand and feet. To all appearance, the man was insensible throughout the whole of the performance: he was roused with some difficulty by fanning him, and appeared to be much exhausted afterwards. I noticed that his breathing was laboured, and he immediately sat down when he had finished. He told me that the trick was performed by controlling his respiratory powers, and that if he exceeded his fixed limit of time for the trick he would have certainly died. The second time that he was exhibited his attendant was still with him inside the curtain, but to show that there was nothing to suspend him from above, or to support him from below, a sword was passed above him and below him. I may add that the man performed in front of my house on a gravel path, and that therefore there could have been no previous apparatus prepared on the spot selected. There were about 30 or 40 peacock feathers, and they were all bound tightly together."

The trick, though a venerable one, is seldom performed before Europeans.

STRANGE EXPERIENCES.

Ed. H. Lazarus, "the Magi of the East," writes to the *Rangoon Times*:—"Having joined an Italian magician as a confederate, we were travelling from place to place, and at last went to the Coromandel coast near Madras, where the magician took me to a distance of half an hour's walk into the jungle on the north of Pulicat. We both sat down upon the pebbly and sandy plain, and the magician having uttered a spell, we suddenly found ourselves in the midst of a garden, like one of the gardens of Paradise, abounding with flowers and fruit trees of every kind, springing up from a soil covered with verdure brilliant as the emerald, and irrigated by numerous streamlets of the purest water. A repast of the most delicious viands and fruit was spread before us by invisible hands, and we both ate and drank to satiety like Good Templars, taking copious draughts of the various wines. At length I sank into a deep sleep, and when I awoke I found myself again in the pebbly and sandy plain, with the magician still by my side. In conclusion, will any of the readers believe that magicians are possessed of devils? I will answer yes, as the above is a true narative." To this the editor adds a note to the effect that "mid-day tiffins in the open air often produce very strange results."

The above incident may or may not be a boax. A true student, however, will not care to enquire whether a particular occurrence took place at any given time and place; but whether its possibility can be conceived and how it can be explained. Those, who have made experients in mesmerism, know full well the effects they can produce upon their "subjects." And instances are not wanting where powerful mesmerisers can, by simple will-power, affect the physical perceptions of a vast audience by presenting to their mind's eye a science created by the fructifying imagination of the mesmeriser's trained will. For those, who may be familiar with such facts, it will not be difficult to explain the phenomena, like the above, on the theory of *Mayavic* appearances produced by the "magician" before the mental vision of the observers. Many of the most intersting naratives of phenomena witnessed in the East by travellers are accountable upon this hypothesis.

AN APPARITION.

A New York telegram dated October 11th says:—

"Under-Sheriff Thos. Brown, of Richmond County, makes an affidavit that on Monday night, while sleeping with friends in his billiard-room at Stapleton, the ghost of Reinhardt, executed for murder some time ago, appeared to the party. They fled in confusion. His statement is corroborated by the others."—*Light.*

WHY THEY COULDN'T HEAR HIM.

General James C. Strong, of Buffalo, was here this week. He arrived on the twenty-second anniversary of the day upon which he was shot down upon a Southern battlefield. He was struck in the hip (the wound is famous among physicians and surgeons, I'm told) in a very peculiar way, and lay by a log in great agony all day. In the evening, after the battle, he heard the voices of his men, calling him from different quarters of the field. "Colonel Strong!" they shouted. He replied by shouting at the top of his voice: "Here I am!" "Here I am!" Still his men kept shouting: "Colonel Strong!" "Colonel Strong!" Again he replied with all his might: "Here I am!" Here I am!" The searchers came nearer, still shouting, "Colonel Strong!" Colonel Strong always replied: "Here I am!" with all his might. At last they were within three feet of him. "Here I am!" he shouted. They came nearer, but in a slow, uncertain way. Finally one of them leaned over the log, flashing his lantern-light full on the prostrate man. "Why, here's the Colonel now," he said to his companions in tones of surprise. So they gathered him up and carried him to the hospital. As soon as he was well enough, he asked the man who had found him on the battle-field why he had not come to him ato nce, when he heard him shouting, "Here I am!" "We didn't hear you, sir," said the soldier, "until we leaned over the log, and then we heard you whisper in scarcely audible tones, 'Here I am!'"—*Philadelphia Record.*

INSOMNIA.

A REMARKABLE case of "insomnia" is at present exciting much interest at Wheeling, Western Virginia. A ship-carpenter, by name Joseph Saulsbury, has not slept an hour at a time, nor more than ten hours in all, since the first of January; yet he is, it is stated, "sound and healthy," and works every day at his trade with no relaxation of vigour. When these facts first became known, it was suspected that Saulsbury was an impostor who merely wished to gain notoriety. Two persons were therefore appointed to watch him every night after his work. Their report is that he manifests no desire to sleep, but spends the night reading and smoking, and is apparently as fresh in the morning as though he had just risen from a sound night's rest. Several physicians have since taken it in turn to sit up all night with Saulsbury, and are quite at a loss to account for this strange phenomenon. It is more than ninety days since Saulsbury went to bed. He declares that he has now lost all desire for repose, and was never better in his life. "It is by no means impossible," the *St. James's Gazette* ventures to say, "that doctors will before long discover that sleep is not required by human beings. Nearly every description of food and drink is already condemned as unnecessary by many medical authorities, and clothing and sleep will probably follow. Everything points to the speedy and complete otherealization of man."

A BREATH OF FIRE.

Dr. L. C. Woodman, of Paw Paw, Mich., contributes the following interesting observation: I have a singular phenomenon in the shape of a young man living here, that I have studied with much interest. His name is Wm. Underwood, aged 27 years, and his gift is that of generating fire through the medium of his breath, assisted by manipulations with his hands. He will take anybody's handkerchief, and hold it to his mouth, rub it vigorously with his hands while breathing on it, and immediately it bursts into flames and burns until consumed. He will rinse out his mouth thoroughly, wash his hands, and submit to the most rigid examination to preclude the possibility of any humbug, and then by his breath, blown upon any paper or cloth, envelop it in flame. He will, when out gunning and without matches, desirous of a fire, lie down after collecting dry leaves, and by breathing on them start the fire. It is impossible to persuade him to do it more than twice in a day, and the effort is attendant with the most extreme exhaustion. He will sink into a chair after doing it, and, on one occasion, I placed my hand on his head and discovered his scalp to be violently twitching as if under intense excitement. He will do it any time, no matter where he is, under any circumstances, and I have repeatedly known of his sitting back from the dinner table, taking a swallow of water, and by blowing on his napkin, at once set it on fire. He is ignorant, and says that he first discovered his strange power by inhaling and exhaling on a perfumed handkerchief that suddenly burned while in his hands. It is certainly no humbug, but what is it? Does physiology give a like instance, and if so, where?—*Michigan Medical News.*

MEASURING A DREAM.

In your issue of May 24th is an article on "Speed of Thought," showing the rapidity of thought as shown by an engineer dreaming a long dream while travelling 250 feet in four seconds. A case happened wherein the dreamer had an equally long dream in less than one second. A telegraph operator was one night during the Turco-Russian war receiving a press dispatch regarding the war, in which the name of Gortschakoff was being telegraphed. Gortschakoff's name appearing so often in such dispatches, the operator, as soon as he heard the first syllable of the great premier's name, went to sleep and dreamt he went to his mother's home in the Indian Territory; went hunting with some Indian friends; had a great deal of sport, and went through an experience which would take days to perform, and finally, after returning from the hunt during the division of their game, he woke up in time to hear the final syllable of Gortschakoff's name and succeeded in making a complete "copy" of the message. At the rate of the forty words per minute at which telegraphing is usually done, you will see that the time of the dream, which commenced when the middle syllable of Gortschakoff's name was being made, was one-third of one and one-third of a second, or forty-four one-hundredths of a second.—*Scientific American.*

Official Reports.

PARIS (FRANCE.)

(*Translation.*)

The Members of the French Branch of the Theosophical Society have heard with great indignation of the despicable attacks to which Madame Blavatsky has recently been subjected by the christian missionaries and their associates, the Coloumbs. They affirm that they consider such puerile proceedings as infamous, because the attack was made at a time, when the accused was absent and consequently unable to defend herself immediately. They affirm that they are entirely satisfied with the refutation contained in the "Report of Observations" published by Dr. F. Hartmann, F. T. S., and that their confidence in Madame Blavatsky can henceforth not be shaken.

They congratulate the members of the Board of Control for the energy which they have shown in defending the truth, and they assure their brother Theosophists in India of their sympathy and fraternal love.

EMILIE DE MORSIER, F. T. S.,
Secretary.

THE BOMBAY THEOSOPHICAL SOCIETY.

To

COL. H. S. OLCOTT,

President-Founder of the Theosophical Society, Madras.

DEAR SIR AND BROTHER,—We, the undersigned members of the Bombay Branch of the Theosophical Society, beg to express, in connection with the recent scandalous publications in the *Christian College Magazine*, affecting the reputation of our most esteemed and respected Madame Blavatsky, our firm conviction that the allegations of fraud brought against her are groundless; and the action of the Coulombs has excited our strongest contempt. These publications, along with all the adverse but ill-judged criticisms passed by several of the Anglo-Indian papers, have only served to strengthen our conviction in her honorable motives and to increase our sympathies for, and to draw us closer to, the venerable lady, towards whom our devotion continues unflinching; and our faith in her perfect sincerity and honesty has not, in the slightest degree, been shaken by the calumnious writings. If ever any doubt arose in the minds of any of us, we beg to assure you that it has been completely removed by the explanations and refutations which have been boldly put forward by various individuals and most effectively by the clear and thorough exposition of the real facts rendered by Dr. Hartmann in his pamphlet "Report of Observations made during a nine months' stay at the Head-Quarters of the Theosophical Society." To all these writers we take this opportunity of tendering our sincerest thanks.

2. We further embrace this opportunity to acknowledge our most heartfelt gratitude to your noble and accomplished colleague and yourself for your very disinterested labors in the cause of truth, and for the zeal and anxiety you display for the regeneration of mankind by inculcating a philosophy at once sublime and soul-satisfying.

3. The nervous anxiety and convulsive haste with which the shameless proceedings have been pushed through by the missionaries of the Christian College, the avoidance on their part of the very precautions which every rational critic would consider himself bound, in such cases, to adopt before giving such blind credence to the tale of two self-condemned culprits, the unmanliness of their attack made during the absence of the object of their strictures from India, all these indicate the narrowness of their resources and their helplessness against the powerful enemy whom, failing to vanquish by better means, they have foolishly supposed they could crush down once for all by frail and crumbling instruments which they have mistaken for destructive weapons, and have thus exposed their true position of a drowning man catching at straws.

K. M. Shroff, *Vice-President*, Nosherwanjie Coyajee, *Vice-President*, Vithalrao Pandurang Mhatre, Pherozeshaw Rustoonji Mehta, Mary Eliza Flynn, Dorab F. Bharucha, Pestonji H. Bharnalia, B. S. Coyaji, Rustomjee A. Coyajee, Mahipatram Govindram Mehta, Manilal Nabhubhai Dvivedi, Damoderdas K. Mehta, S. A. Ezekiel, Janardan Damodar, Jamnadas Premchand Nanavaty, Jehanghir Cursetji Daji, Motilal Dayabhi, C. Rustomji, Rustom S. Davar, and others.

BOMBAY, 17*th October* 1884.

ADHI BHOUTIC BHRATRU THEOSOPHICAL SOCIETY.

Owing to the absence, from this place, of Babu Nobin Krishna Banerji, President of our Branch, Babu Dero Nath Gunguli, Secretary, has been elected President, and Babu Sat Kori Mukerji, a fellow of this Branch, Secretary for the current year.

KALI PRASANNO MUKERJI,
Asst. Secretary.

BERHAMPORE,
Nov. 2nd, 1884.

THE MADURA BRANCH THEOSOPHICAL SOCIETY.

To

MADAME H. P. BLAVATSKY,

RESPECTED MADAME AND SISTER.

We, the Members of the Madura Branch Theosophical Society, hereby beg to convey to you our warmest sympathies under the treachery and ingratitude of the Coulombs and the cruel and unscrupulous attack of the Missionaries. We are fully convinced that the letters, which appear in the *Christian College Magazine* and on which the attack is mainly founded, are forgeries, and we strongly disapprove of their publication by the Missionaries concerned. We take this opportunity of acknowledging your unselfish and invaluable services to the cause of humanity and of expressing our high appreciation of the great sacrifices on your part of everything that the world holds dear. We feel strongly persuaded that what has happened is only a blessing in disguise and that it will only serve to strengthen all the more the noble cause which you represent.

10*th October* 1884.

(Signed) S. Subramania Iyer, B.L., *President*; V. Coopooswamy Iyer, M.A., *Secretary*; S. Ramaswier, B.A., N. Soondramier, B.A., R. Ramasubbier, B.A., B.L., P. S. Gurumurti Iyer, B.A., B.L., S. T. Shanmugam Pillai, N. Ragunatha Chari, B.A., S. R. Srinivasa Iyer, V. M. Ramaswami Iyer, B.A., P. Narayana Iyer, B.A., B.L., L. Narasimachariar, V. Krishnaswamy Iyer, A. Vythialingam Chettiar, C. Narayanaswmy Iyer, and others.

CHOHAN THEOSOPHICAL SOCIETY.

THIS branch assures the Parent Society of loyal support in the recent unscrupulous attack on Madame Blavatsky. This branch is strongly of opinion that the progress of the Theosophical Society will continue in spite of our enemies, and that the recent scandals will prove more beneficial to our cause than otherwise.

2. This branch has full belief in the Mahatmas.

M. N. GANGULI.
Secretary.

CAWNPORE,
24*th October* 1884.

This Branch has also undertaken to translate in Urdu the "Elixir of Life." The translation is nearly complete and will be published in a pamphlet form soon.

SATYA MARGA THEOSOPHICAL SOCIETY.

To

COL. H. S. OLCOTT,
President-Founder,
Theosophical Society,
Madras.

HONORED SIR AND BROTHER,—We, the members of the Satya Marga Theosophical Society, have noticed with sincere sorrow the scandal which the Christian enemies of Theosophy have of late maliciously perpetrated with the assistance of two such disreputable persons as the Coulombs. While fully confident that Theosophy, which takes its stand upon the adamantine rock of Truth, can in no way be injured by such puerile machinations of its enemies—we think it our duty to convey to you, at this juncture, when the public mind is rather unsettled, our sentiments of unswerving loyalty to you, to your no less respected colleague Madame Blavatsky, and to the noble cause of Theosophy of which we are the firm adherents.

The amount of unimpeachable independent testimony which all of us have as to the existence of the great and benevolent Mahatmas, and their connection with our Society precludes to our minds all possibility of their ever being proved not to exist—and thus assured we can well afford to treat with contempt any efforts which our enemies may make in this direction.

The Theosophical Society is an organisation which is, in our opinion, destined to restore to the degenerated India of the present day, the pristine glory of old Aryavarta, and as such it is, we believe, deserving of co-operation and respect at the hands of all true children of this country. That such a Society can never suffer aught but a temporary inconvenience from such silly attacks as the present one, is certain.

Permit us therefore to conclude this letter with a repeated statement of our unshaken faith in Theosophy, in our beloved Madame Blavatsky, and in Yourself—a faith which no amount of malicious slanders can shake.

Pran Nath Pundit, F. T. S., *President*; Khetter Chunder Bose, *Vice-President*; Jwala Prasada Sankhadhara, B. A., *Secretary*; Shen Narain Upadhya, *Joint Secretary*; Kundan Lal Bhargava, B. A., Bhuban Banjan Mukerjee, Raja Bahadur, Narain Doss, A. O. Ghosh, Ram Doss, Pandit Jagat Narayan, B. A., Parinticharan Jhosh, Orhagarundayah, F. T. S., Bhawani Pershad and others; and others.

LUCKNOW,
29th October 1884.

BELLARY THEOSOPHICAL SOCIETY.

THE belief of the Branch Theosophical Society, Bellary, in the truth of Theosophy and in the existence of Mahatmas, has not been, in the least, shaken by the several contributions which lately appeared in some periodicals.

(Signed.) A. Sabapathi Moodelliar, *President.*
(,,) V. Dorasawmy Iyer.
(,,) T. Rangasawmy Moodelliar.
(,,) K. Venkat Row.
(,,) G. Latchman Row.
(,,) Latchmana Moodelliar.
(,,) Soobaraya Moodelliar, *Secy.*
(And others).

COIMBATORE.

THE Coimbatore Theosophical Society expresses its full confidence in Madame Blavatsky's integrity and also its unshaken belief in the existence of Mahatmas, notwithstanding Madame Coulomb's slanders.

By order,
T. M. SUNDARUM PILLAI, B. A.,
Secretary.

COIMBATORE,
November 10th, 1884.

THE ARYAN PATRIOTIC THEOSOPHICAL SOCIETY, ALIGARH.

IN a meeting of the Aryan Patriotic Theosophical Society held on the 3rd of November 1884, after the Coulombs' case was fully discussed, the members were unanimously of opinion that the Coulombs have maliciously attempted to injure the character of Madame Blavatsky, and that our faith in the existence of the Mahatmas remains unshaken.

GOVIND PRASADA,
7th November 1884. *President.*

BARA-BANKI.

1. THE publication of the alleged letters of Mme. Blavatsky in the *Christian College Magazine* has not at all shaken our faith in the existence of the Mahatmas or influenced in any way our high opinion of the character of Madame Blavatsky.

2. The members of the local branch are fully aware of the motives and objects of the editor of the Magazine in connection with publication of the defamation, and direct me to assure the authorities at the Head-quarters that we regard the publication in question as a piece such as the enemies of truth are ever prone to concoct.

3. The branch further desire me to observe that with them Theosophy and the Theosophical Society do not rest for their permanence on any phenomenal basis, but on the truth they contain and inculcate, and as such the appearance in print of the undoubtedly forged letters in the Magazine is looked upon by them in the light of the case of a woman who, in the course of a judicial proceeding, when unable to cope in argumentation with a barrister, had recourse to disparaging terms and vilifications before the Court.

BARA-BANKI,
24th October 1884.

BRIJ MOHONLAL SHUKLA,
Secretary.

THE GANAYANKOOR THEOSOPHICAL SOCIETY.

At a special meeting of the Ganayankoor Theosophical Society held on 20th October 1884,

It was resolved that the members of this Branch greatly sympathize with Madame Balavataky for the unjust attack made upon her by the Madras Missionaries, and that the faith of the members of this Society in the Mahatmas has in no way been shaken.

SAIDPUR,
10th November 1884.

ROY KISSEN MOOKERJEE,
President.

BEHAR THEOSOPHICAL SOCIETY.

RESOLVED unanimously that the publication of the so-called exposure in the *Christian College Magazine* has not shaken the faith of the members of this Branch in the existence of the Mahatmas and in the truth of occult phenomena.

Madame Blavatsky has the full confidence of the members.

BANKIPORE,
11th November 1884.

GOVINDA CHARAN, M. A.
Vice-President.
JOGESH CH. BANERJI,
Secretary.

THE MORADABAD THEOSOPHICAL SOCIETY.

At a meeting of the members of the Atma Bodh Branch Theosophical Society, it was unanimously resolved that notwithstanding recent disclosures by Coulombs and their slanderous attack upon her, the members of this branch have their *full* confidence in the honesty and integrity of Madame Blavatsky and her zeal for the cause of humanity. Our belief in the existence of the Mahatmas and in the power of Madame Blavatsky to produce phenomena, which Coulombs falsely claimed to have been produced by their own agency, independently of such tricks, is not shaken in the least, but is as firm as ever.

MORADABAD,
20th October, 1884.

PURUSHOTAM DASS,
Secretary, A. B. T. S.

ROHILKHAND THEOSOPHICAL SOCIETY.

PROCEEDINGS of a meeting of our branch held at the house of the Secretary, on Thursday, 23rd October 1884, at 7 P. M.

RESOLUTION I.—That in our opinion Theosophy does not rest upon phenomena, but upon the eternal rock of truth, hence the recent Coloumb scandal cannot affect our ancient science and philosophy.

RESOLUTION II.—That our belief in Mahatmas and occult phenomena does not wholly depend upon the phenomena that have recently taken place under the auspices of the Theosophical Society. On the other hand it is inherent in our nature as Hindus and antedates the advent of the Founders in India.

RESOLUTION III.—Phenomena in connection with the Theosophical Society have been witnessed by us at places where neither Madame Blavatsky nor Madame Coulomb could have any hand, being hundreds of miles away. Hence we despise the calumnious letters, and condemn them as forgeries.

RESOLUTION IV.—That Madame Blavatsky be assured that our faith in her integrity and devotion for public good has not suffered in the least owing to the recent storm.

BAREILLY,
24th October 1884.

GYANENDRA N. CHAKRAWARTI,
Secretary.

RAE-BARELI.

WE request you will be kind enough to convey our sorrow, to our revered Madame Blavatsky, for the scandalous attack on her by the Coulombs and the Christians.

We have the same respect for her and belief in the existence of the Mahatmas as heretofore.

RAMPRASHAD, *President*,
SARADA PRASADA MUKERJI,
Secretary and Treasurer,
MUNNALALL, *F. T. S.*
(and others.)

RAE-BARELI,
21*st October* 1884.

SIMLA.

"THE members have read with deep regret, the vile insinuations and the scurrilous defamatory articles that have appeared in many of the leading journals of the day, which are openly hostile to the cause of Theosophy. They recognised in this persecution the operation of the occult laws, which obtain alike in every department of nature, and they have no doubt that under the action of the self same laws, the eternal truth of Theosophy will be established on a firm basis, when the mist of calumny shall have yielded to the light of justice.

"Though they entertain no fear as to the future of Theosophy, the members take this opportunity of offering their heartfelt sympathy to the Founders of the Theosophical Society and to Madame Blavatsky in particular, for the annoyance to which they have been subjected, by the vile insinuations of their avowed opponents, but they hope that the law of *Karma* will assert itself and the Founders will come out victorious from this ordeal. Thoughtful minds they are sure, will not be deterred by such incidents from the pursuits of truths, which the Masters are now for the first time in the history of the world, prepared to impart through the instrumentality of the Theosophical Society."

KUMUD CHANDER MUKERJI,
Honorary Secretary.

JAMALPUR.

THE Members of the Jamalpur branch are unanimously of opinion that the letters published will in no respect shake their confidence in the cause of Theosophy. They have full belief in the existence of *Mahatmas* independent of Madame Blavatsky.

Ram Chunder Chatterji, *President*; Kally Bhoosim Roy, *Secretary*; Hari Das Dey, Hari Charan Banerjee, Hari Nath Bhuttercharji, Kaliprasanna Bandyapadbyay, Sahadev De, Tarinoy Churn Roy, Tara Padar Roy Chundhury, Jogindra Nath Mookerjia, Troylucko Nauth Roy, Debendro Nath Chatterjee, Jara Narain Mozumdar, Bonomally Gongooly, Nilmoney Benarjee, (and others.)

JAMALPUR,
25*th October* 1884.

RAJ COOMAR ROY, *Joint Secretary.*

NEGAPATAM.

A meeting of the Negapatam Branch Theosophical Society, held on the 19th Instant, the following resolution was carried unanimously. "The Negapatam Branch Theosophical Society takes this opportunity of expressing its genuine sympathy to Madame Blavatsky, notwithstanding the cruel attacks made upon her character. Our belief in the existence of the Mahatmas is based not only upon the statements made by Madame Blavatsky, but also upon Hindu philosophy and tradition. The recent publication in the C. C. M. have in no way affected our confidence in Madame Blavatsky."

NEGAPATAM,
28*th October* 1884.

R. P. BALACHANDUM, *F. T. S.*
Assistant Secretary N. T. S.

THE SARVA HITKARI THEOSOPHICAL SOCIETY, GORAKHPUR.

THIS branch is highly indebted to Dr. F. Hartmann for the favor of his "Observations."

The recent agitation caused by the Christian Divines tends to strengthen the cause. We have nothing to fear: our foundation is on the rock of Truth. We assure the Parent Society of our full sympathy to Theosophy and of our full confidence in the integrity of Madame Blavatsky and Col. Olcott.

T. GANESH SINGH,
President.
SANKAR SINHA,
Joint Secretary.

19*th October* 1884.

THE KANCHUNJANGA THEOSOPHICAL SOCIETY (DARJEELING).

RESOLVED, that this Branch is fully aware of the honesty and integrity of Madame Blavatsky so as to be unshaken by the cowardly backbiting. That far from lowering her in the estimation of the members, the recent imbecile attack on her unsullied reputation has only served to enhance the respect they have all along entertained for her. It has also served to bring on an involuntary advantage in having succeeded to weed out such useless and worthless Theosophists as have not yet arrived at any settled conviction about the truth of Theosophy, which does not at all rest on the occurrence of phenomena. The sincerest thanks of our Branch are due to Dr. Hartmann for his untiring zeal in defending the majesty of Truth and thereby the cause of Theosophy.

ESHAN CHANDRA KUNDU,
President.
KHERODA P. CHATTERJEE,
Secretary.

THE DACCA THEOSOPHICAL SOCIETY.

(EXTRACTS.)

RESOLVED, that the Branch being composed of Hindu members only, their belief in the possibility of the existence of the MAHATMAS, is independent of Madame Blavatsky or her phenomena;

That by the recent writings against Madame Blavatsky, our opinion regarding her has *not* been changed.

RANJAN VILAS RAI CHOUDHURY,
for Secretary.

DACCA,
21*st October* 1884.

SATYA MARGA THEOSOPHICAL SOCIETY.

THE names of the gentlemen, who have been elected office-holders for the current year, are:—

Pandit Pran Nath, *President.*
Babu Khetter Chandra Bose, *Vice-President.*
Babu Jwala Prasada Sankhadhara, *Secretary.*
Pandit Sheo Narain Upadhya, *Joint Secretary.*

JWALA PRASADA SANKHADHARA,
Secy. Pro. tem.

THE NEGAPATAM THEOSOPHICAL SOCIETY.

THE first anniversary of the Branch was celebrated with success on the 16th September 1884, and the following officers were elected for the current year:—

M. R. Ry. P. Ratnasabhapati Pillay Avl, B. A., *President.*
" N. P. Subramaniaier Avl, *Vice-President.*
" S. A. Saminadier Avl, *Secretary.*
" N. P. Balachandraier Avl, *Asst. Secy.*
" R. Bapoo Pillay Avl, *Treasurer and Librarian.*

N. P. BALACHANDRAIER,
for Secy., N. T. S.

ATMA BODH THEOSOPHICAL SOCIETY (MORADABAD).

The Officers elected for the Branch on the 2nd October 1884 are:—

Babu Ishri Persbad,.....*President.*
Babu Parshottam Das,...*Secretary.*

GALLE THEOSOPHICAL SOCIETY.

WE have read with great grief the false reports and malicious slanders against Madame Blavatsky by a French woman and her husband: their characters being too well known to Galle public, most of the intelligent Christians themselves, before hearing a word from the other side, came to the conclusion that it is a vile conspiracy. No one need be under apprehension that our cause be damaged. I need not assure you that the faith of our members as to the honesty, integrity, sincerity and piety of Madame Blavatsky is not in the least shaken, but that all our sympathies are with her whom we consider the great benefactress to mankind of the present century.

GALLE (CEYLON),
6*th November* 1884.

G. C. A. JAYASEKARA,
President Galle Branch, T. S.

NELLORE THEOSOPHICAL SOCIETY.

Resolved, that the members of the Nellore Branch express their confidence in, and their regard for, the respected Founder Madame Blavatsky, and that the recent slanderous attack of the Missionaries, has only made them more firm in their belief in the Mahatmas, which is entirely independent of both the Founders inasmuch as two of their brothers have direct communication with the *Great Souls* without having anything to do with the Adyar Shrine.

(True extract.)

NELLORE,
7*th November* 1884.

R. CASAVAPILLLAY,
Secretary.

MADRAS THEOSOPHICAL SOCIETY'S SANSKRIT SCHOOL IN BLACK TOWN.

Extract from a report by T. C. RAJAMIENGAR, *Secretary.*

The report of the Madras Sanscrit School shows a very fair beginning, although it is laboring under pecuniary difficulties. A year ago this school started with seven pupils and now the number has increased to forty. The school has been examined by Mr. K. Lukshuminarasimhalu Naidu, and a satisfactory report has been made by him of the progress made by the students in the subjects taught to them. The school is intended to be supported by the munificence of the public in general and Theosophists in particular, but very few have so far undertaken to pay regular monthly subscriptions. Of those that have most liberally subscribed, we may name M. R.Ry. P. Parthasarathy Chetty Garu, and M. R. Ry.V. Appa Row Pillay Garu who provided the school with accommodations in the place where the meetings are held. M. R. Ry. Thatha Charier, the Pandit of the school, is spoken of in terms of praise for the pains he takes in the discharge of his duties, which seems to be more a labor of love than for pay.

Prizes were awarded to the following students:

V. Lokanatham, T. Athmaram, Soobramaniah Chetty, Ramchandran, Rajah, Sundrum, Vanugopaul, Subramaniah Iyah, Kuppusamy Iyer, Rama Row, Athikasavalu, Narasimhacharry.

26th September 1884.

CHOHAN THEOSOPHICAL SOCIETY.

By unanimous consent Brother Hurrymul Chatterjee was elected President of the Branch in place of Rai Kishulole who has left the station.

It was also unanimously resolved that a vote of thanks be given to the retiring President for his earnest endeavours in the course of Theosophy.

CAWNPORE, *18th Nov.* 1884.

AN ACKNOWLEDGMENT.

MR. Tukaram Tatya, F. T. S., of Bombay, wishes us to acknowledge, with thanks, receipt of a donation of ten rupees made by Pandit Shankar Nath, F. T. S. of Bhawanipur (Calcutta), and also of ten Rupees from Mr. Ezekial of Poona to the Homœopathic Charitable Dispensary opened in Bombay by our local Branch Society; and hopes that other brother Theosophists will follow the example by aiding this useful Institution. The opening and successful working of this charitable hospital will be included in the branch Society's Report as one of the practical works achieved by it during this year. We hope that the other Branches will not be behind-hand in showing similar useful works turned out by them. Our Bombay hospital treated 1,931 patients gratuitously in the month of October alone.

ADONI.

The members have their sincere esteem and regard for Madame which no amount of missionary attack or the incredible and cocked-up evidence of two French persons whose sole object seems to be but mercenary, could shake.

C. S. VASUDAVAYYA,
Secretary.

ADONI, *21st Nov.* 1884.

Our New Branches.

Our brother, Babu Hari Har Chatterjee of Cawnpore, who had visited many of the Branches in Bengal during his recent vacation, formed the Gyanankoor Theosophical Society on the 4th August 1884, at Saidpur (N. B. S. Ry., Bengal), the President of which is Babu Raj Kissen Mookerjee.

EXTRACTS FROM CIRCULAR LETTER TO THE BRANCHES.

The undersigned sends his affectionate greetings to the Indian Branches and expresses his joy to be home again from his successful tour in Europe.

The final arrangements for the annual convention of the General Council (which meets on the 27th of December and successive days) are being made, and the attendance of Delegates will apparently be even larger than last year.

It is imperatively necessary that notice should be at once given as to the number of Delegates coming from each Branch. The Delegate from Germany is already arrived, and the four Delegates from the London Branch are on their way in company with Madame Blavatsky and will be here in time for the convention.

Branches will please at once notify the Secretary of an changes in the Bye-Laws they may think advisable. Branch reports still withheld must be immediately sent in.

H. S. OLCOTT,
Pres. Theo. Society.

THEOSOPHICA SOCIETY'S,
HEAD-QUARTERS, ADYAR, *21st Nov.* 1884.

NOTICE.

THE JOURNAL OF THE THEOSOPHICAL SOCIETY.

With this number the Supplement to *The Theosophist*; known as the Journal of the *Theosophical Society*, completes its promised year of existence as a separate journal. At the time when it was decided to issue that *Supplement* separately as the special organ of the Theosophical Society, it was supposed that it would be of interest only to the members of the Society; but we found that nearly all the subscribers to *The Theosophist*, members as well as non-members, were desirous of receiving the *Journal*. It is, therefore, entirely useless to bring the two papers out separately; and we shall henceforth embody the *Supplement* with the main text of *The Theosophist*. The translation of "The Unpublished Writings of Eliphas Levi" continues as before; but the separate subscription for the *Supplement* necessarily ceases. Those few of the subscribers therefore, whose period of subscription to the *Supplement* extends beyond this number, may have the amount transferred to the *Theosophist* account or otherwise applied at their option. Complete sets of the *Supplement* containing the preceding portions of Eliphas Levi's writing are available at the uniform price (to members, and non-members) of two rupees in India, and six shillings elsewhere, postage included.

OBITUARY.

MR. THOMAS PERERA ABEYWARDENE, F. T. S., of the Galle (Ceylon) Branch of the Theosophical Society, is reported to have died on the 26th of October last. He was one of the first batch initiated as Theosophists in Ceylon and was always zealous about Society matters. He was a very pious Buddhist, and one who entertained the idea to be a good Buddhist is to be a true Theosophist. Although of a weak constitution, he was naturally industrious and hardworking, and was a devoted member of our Society. Last year he came to India and passed a few weeks with us. We had hoped that the Indian trip might do him good; but his failing constitution did not seem to recover sufficient vitality. Both his elder brothers are members of the above said branch, and we offer them our condolence in their present bereavement.

THE SECRET DOCTRINE: SPECIAL NOTICE.

FOR the information of friends who have enquired of me personally about the probable time when "The Secret Doctrine" will be issued, the following information is given.

The delays in the appearance of the work have been mainly due to two causes—Mme. Blavatsky's almost constant ill-health since her departure for Europe, in February last; and the interference with her literary labours by her travels and official engagements. The paper for the entire edition was purchased several months ago and is at Adyar; the Introduction and First Chapter are in type; and the two volumes of "Isis Unveiled" have been carefully read and annotated for use in the new book. A separate registration is kept of subscribers' names, and their cash remittances amounting to several thousand rupees—are untouched and on special deposit in bank. As Mme. Blavatsky is expected at Adyar during the present month, it is hoped and expected that the work will soon appear, and the monthly parts follow each other uninterruptedly.

I therefore invite such as may have been holding back for the issue of the first monthly part, to send in their names as soon as convenient to avoid possible disappointment. The edition to be printed will be limited to the demand and the book will not be stereotyped.

ADYAR,
27th Nov. 1884. H. S. OLCOTT.

"THE SECRET DOCTRINE,"

A NEW VERSION OF "ISIS UNVEILED,"

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

BY

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

ASSISTED BY

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

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

PUBLISHER'S NOTICE.

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

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Report of Observations made during a Nine Months' Stay at the Head-Quarters of the Theosophical Society at Adyar Madras) India; by F. Hartmann, M. D., F. T. S. (An American Buddhist). Price five annas per copy, inclusive of *Indian* postage.

REPORT OF THE EIGHTH ANNIVERSARY

OF THE

THEOSOPHICAL SOCIETY.

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PEOPLE FROM THE OTHER WORLD.

(CHEAP EDITION—PRICE RUPEES TWO.)

THE publisher gives notice that only fifty-two copies of this book, wherein Col. Olcott gives an account of his wonderful experiments in spiritualistic phenomena—now remain in stock. After those are exhausted, no more copies can be had, as the work will then be out of print.

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THE THEOSOPHIST

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

VOL. 6. No. 4. MADRAS, JANUARY, 1885. No. 64.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

NOTICE.

As the entire Head-quarters staff will be very busily engaged about the close of this month, on account of the celebration of the Ninth Anniversary of the Theosophial Society, we have issued the January Number of the *Theosophist* so early in December. The meeting of the Convention will be held on the 27th December, and be continued for a few days till the work is finished. The Delegates will begin to arrive from the 20th of the month; and, hence, it is necessary that the January Number should come out before that date. In the February issue we expect to give an account of the Anniversary celebration.

DAMODAR K. MAVALANKAR,
Manager.

ADYAR (MADRAS),
15*th December*, 1884.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

XII.

THE RELIGION OF THE FUTURE.

SOMETIME ago a great event took place in the Christian world and nobody seems to have truly realised its importance. The Catholic Church has transferred its infallibility upon a single person and has thereby changed the unchangeable faith. She has given birth to a new dogma and thereby created a heresy. According to Father Hyacinth she has ceased to be a church and has become a sect. She fell back into idolatry, because she put a man in the place of God. A catholic has now become a person who believes that Jesus Christ is the only true God and that he talks with us through the mouth of the Pope.

Thus falls the edifice of the ages to pieces, and the true catholics of yesterday have not even the power to protest against the destruction of what, as they believe, has already been destroyed; the wave carries them along and they have nothing to grasp to save themselves from falling, and they may well say like Father Gratry: "I expunge all I have written and renounce all I have had in my mind."

The *Old Catholics* in Germany will undoubtedly feel that thay are henceforth nothing but a ridiculous sect; they are like those Jews who still affirm upon their sacred books that their temple at Jerusalem is indestructible. To be a heretic is to separate oneself from the church; but if the whole church becomes heretic, then there can be no more heretics; free-thought becomes legitimate and a new catholicism may be formed upon a new and universal basis. The mother-church can then be no more heretic and she may change her doctrines because she has a right to do what she pleases.

God, recognised in the wonders of nature, loved and served in humanity, will constitute the religion of the future. Its basis will be universal or catholic unity and liberty of thought, its form may consist in any kind of ceremony that is not immoral; because ceremonies are useful only to men; they are of no consequence to God who tolerates all forms of worship.

The religion of the future will establish true fraternity amongst all men by means of destroying privileged or exclusive creeds; the sacred books of all nations will together form the universal Bible of humanity, and we shall take care of them as imperishable monuments of the highest aspirations of men; its priesthood will be those men who shine by their good conduct, the wisest and the best will be selected for teachers; and it may have a leader, enlightened and wise enough to be at the head of all—a man with a great soul, big enough to embrace all humanity as his children.

Such a father of that great religious family must maintain unity in the teachings and harmony amongst the brothers; he must be the judge to decide questions in regard to morality; and no one shall be permitted to act against his decision. The religious systems, which will first dissolve before the warm sunshine of intelligence, will be those that have, more than the rest, misunderstood the laws of nature.

When the world will have learned that God asks us for nothing but for the advance of our own happiness, and that his object is not his own glorification, because the word glorification is a meaningless and senseless word if applied to God, glory being only the ideal of man's vanity; when it will be understood that God has no whims and capricious fancies and does not favor particular persons, that He does not transgress his own laws and cannot debase himself so far as to produce miracles or monstrosities for the purpose of astonishing man; superstition will then cease to exist everywhere except in the heads of idiots; and people of intelligence will be able to go to church without running the risk of being laughed at as fools by the wise.

As long as the Greeks and the Romans believed in the real and personal existence of their gods; as long as they looked upon the ingenious fables of their poets as being true history; they could understand nothing about the great science of their Mythology. Saint Augustine fought against the persons inhabiting Olympus as Voltaire battled against the figures of the Bible. St. Augustine scolds severely the gods for their peccadilloes and Voltaire has no word of pardon or charity for the sinful patriarchs. Neither the one nor the other dared to come out and say that all these stories were only fables. St. Augustine believed in the real and personal existence of the gods which he detested as being

devils; and Voltaire had a personal spite against Jesus Christ, whom he mistook for a man.

The Bible is the mythology of the Jews and the gospels put the problem of humanity before the world; but the sayings of the gospels are much older than Christianity; the type of a misunderstood sage and of a good man sacrificed is found in all ancient symbols. The fables of the gospels have their origin in Egypt and India; Isis, weeping for Osiris, is the antitype of Mary laying the body of Jesus into the tomb; the God Chrishna was worshipped in a stable and died with his feet nailed to a tree by an arrow. His last words to his disciples are almost identical with those which Jesus spoke to his apostles, but there is sufficient difference between the two tales to prevent the one to be taken as an exact copy of the other.

Let us strip the Christian symbolism of its fantastical clothing made by a blind belief, and those mysteries, which at present seem to be impossible to explain, will appear almost silly on account of their simplicity. We shall then understand that Christianity or the religion of God-Man or Man-God, by a sort of mutual intercourse between God and Man, tells Man what God is and teaches God what Man should be; thus the God, who consists of three persons, of which each one is God, without there being three gods, represents collective humanity, as a unity, composed of father, mother and child. The father in that collective body cannot exist without a son, the son is as old as the father, and the woman is fecundated by the spirit of love; she is doubly adorable, as virgin and as mother; every birth is an incarnation of the *Logos* or reason. Thus the dogmas are not destroyed, but the breath of intelligence comes and the dead corpses are brought to life.

Do you think that a more simple, grand, efficacious and beautiful religious ceremony could ever be invented than the communion? Do you believe that the Protestant communion could be as elevating, inspiring and really divine as the Catholic communion? We must look at the real presence of God from a sacramental and not from a physical standpoint; the eating of the wafer must not be looked upon as a dream of disguised anthropophagy; we do not want any hosties that bleed. Such detestable phenomena are divine protestations against the bloody materialisations of bloodless sacrifice. The soul of true Christianity is the spirit of charity, and Saint John told the whole religious law in a few words by saying: "Little children, love you one another." How can the gospel of love be propagated on earth through the frightful dogma of selective salvation? How can the kindness of the Man-God, who dies for his enemies, be reconciled with the horrible butcheries of the inquisition? Clerical catholicism has always been anti-christian; and true Christianity, although still unknown to the churches, will be the religion of the future.

Humanity will have to give up their misconception of God and return to the God of whom they have no conception at all, to the unknown God of whom St. Paul spoke to the Athenians. Atheism is the faith of those who have recognised the nothingness of all idols; Materialism results from the desire of men for realities and who are sick of lies; but such negative creeds are not positive doctrines; it will for ever remain impossible to make a man with sound reason believe that effects can exist without corresponding causes, that intelligence could be the product of an unintelligent principle. The idea of a thought-creating brain is as absurd as the idea of a fiddlestick composing music. Reason is that which distinguishes man from the animal, and reason is absolutely necessary to equalise and guide blind forces. The laws of nature can therefore not act wisely without reason; and the cause of reason is God. Men attempted to make gods by depriving men of their reason; they went in search of the supernatural in legends and fables; and during their dreams they invented dogmas against nature, which are necessarily against common sense, not seeing that the doctrines, which are necessary to command a reasonable faith, cannot be anything else but a result of science.

God spoke to the spirit of Hermes Trismegistus and Zoroaster as well as to Moses, and the divine soul of Plato inspired the disciples of Jesus. God has at all times revealed himself to humanity, in humanity and through humanity; he did not choose to have privileged and exclusive plenipotentiaries, and those, who believe themselves to be the only depositaries of truth, are fools or impostors. God is reason and the devil is folly. The folly of the cross produced the temptation of St. Anthony, and the reason of the cross is emancipation through the victories of labor and the sacrifices made by universal love. Will men ever become reasonable and will they ever cease to cling to absurdities? We have no right to expect it, but there is nothing to prevent us to hope for it. It is however certain that progress is still going on and will continue through the ages. Rabelais has greater power than Socrates, Voltaire has more spirit than Lucian. Doctor Strauss, in his criticism of the gospels, goes farther than Voltaire, and restitutes to these monuments of faith their true value by sacrificing the letter to the spirit. It is true that the whole of this great work is done outside and in spite of the church. The church does not read such books but condemns them, she does not listen but strikes, she dies but does not surrender. Let her die, her death is the suicide of Phœnix. She has herself constructed the tomb in which she will be reborn from the ashes.

The Latin races have had their run; the sun goes down for us in the West and will soon re-appear in the East. Greek orthodoxy may come to help the feeble old Roman Catholic Church to stand on her legs, and perhaps Constantinople, the Rome of Constantine, may become a new pontifical seat. The general weakening of faith renders it almost impossible to discuss seriously the doctrines of the church. These doctrines are forced upon us without any explanation; and the public hears them without asking questions. They are like the signs and grips of Christian Freemasonry. If the Grand Master of the Freemasons would say that the name of the great architect of the temple of Solomon was Adoniram, as some will have it, or Hiramabi, as others believe, instead of Hiram, would it be reasonable to dispute with him? Is it worth while to dispute about the number of arches of the bridge of Nabuzanai? Ask the Grand Master, and if he says that there were seven, let it be seven, because it does not matter how many arches a bridge, which has never existed, is said to have had. The basis, upon which Freemasonry rests, is philanthropy and mutual assistance, having its hierarchy, its traditions and rites. Its essential and unchangeable part is philanthropy, but its rites and ceremonies are only conventional. It is the same with the universal religion; the spirit of charity is its soul, symbols and rites are its body. The spirit will live, but the body may grow old and die. Only children can be made to believe that outward things will last as long as the world. St. Paul says: "Science has an end, prophecies may be false, but charity lives for ever."

God is not a monstrous, immense and invisible personality with three heads upon a single body. Types are not individuals; a man is not *Man*, a woman is not *Woman*, humanity is not a goddess, supreme wisdom did not live under the name of Saint Sophia, and the star of Eastern Sages has not yet been found by the astronomers. The gospels are not history, the Bible was not written by God himself, and the horns of Moses were not any more objective than the horns of the devil; but all this does not prevent us to look upon the ten commandments as being an expression of divine law. Symbols are like highly chiselled perfume-boxes, adorned with phantastic ornaments. The more curious and beautiful the box is, the more is it worth, and the more does it indicate the supposed superiority of the perfume which it contains,

and there is no reason why we should throw it away. Whether the Pope decides in favor of one absurdity or in favor of another does not matter, and we need not care a straw about it; but the dogmas of the church are made of one piece; they form collectively a monument of archæology which ought to be neither destroyed nor mutilated; it is like an old and valuable painting whose colors are dark from the smoke of the Middle Ages; an ignorant Protestantism attempted to clean the picture and stupidly injured it.

I knew a fool of a bishop, who, while travelling about in his district, knocked down the black and Gothic statues of saints and put in their places miserable modern caricatures; he had an especial dislike for the stag of Saint Hubert, he did not respect Saint Anthony's hog, and exterminated without mercy the little devils who attempt to blow out Saint Geneva's candle. The country people got angry and they were right. They said that their bishop was impious and in this they were wrong, because the bishop was full of zeal for his religion, but he had not sufficient intelligence to understand his religion correctly.

Children love the wonderful more than anything else, and religion is made for children of all ages. Women especially are great children, and religion is the philosophy of women. Woman thinks with her heart and lives by sentiment, and the profundity of a sentiment is usually proportionate to its absurdity. Sentiment always dreams of the impossible and attempts to prove the existence of the impossible by miracles and; this circumstance made the folly of the cross amongst the people more respectable than its wisdom. The religion of the wise has always been and will always remain independent of symbols and formulas, and the Apostle Paul says that nature is sufficient to teach us all that we ought to know about God; but he does not interfere with the faith of those people for whom truth needs to be veiled, and he does not prevent them to practise such ceremonies as may be necessary for them in their present state of intellectual development. *Placait Déo per stultitiones predicationes salvos facere credentes.* Let the blind cease to clamour for blind men to lead them, let there be in the church a true hierarchy of science and virtue, let the Christians choose men of science and sanctity instead of moneyed politicians, and the revolution in the religious world will be a success.

Let science and religion unite in one purpose, namely, that of finding the truth; let science become more sacred and religion more scientific. Let sacerdotal degrees be only awarded to those who have knowledge and common sense, and the great universal catholic religion will be established all over the world. The absurd interpretations of the dogmas of hell and purgatory will then disappear, God will cease to be an executioner of his children; people will know that hell means ignorance, meanness, deceit, and slavery in all its forms; people will no more try to scare children with God or the Devil, both of which terms mean the same thing; because, if God empowers the Devil to harm us, it is God who must be held responsible for the acts of the Devil. The reign of phantoms and monsters will pass away, the light of intelligence will drive them away as the light of the sun drives away the illusions of night.

Universal religion will embrace all nations and all ages. It begins with Enoch and Hermes, includes Zoroaster, leads from Moses to Plato and Jesus. Göethe has planted its seed in Germany, Lamartine and Victor Hugo in France; socialism prepares it, atheism makes room for it, science works for it, the political convulsions of earth are its precursors, even spiritualism—the new superstition—gathers from the air the confused voices which announce its advent, and the sufferings of irreligion are the symptoms by which its coming birth is announced. Let us be prepared, because God will once more descend upon earth. When the earth turns her face towards the sun, it is then said that the sun rises. The sun of intelligence too has its rising and setting in our souls. Whenever we shut our eyes to it or if our spiritual vision is disordered, we think that sun sets, but those, whose hearts are pure, will see God for ever.

The God of the future will not be a jealous god, a god of revenge or a god of the battles; his justice will be as great as his love, and the infinite love of God will be the result of his justice. The new religion will be the representative of all forms of worship and the synthetic apotheosis of all gods. Humanity will no more be accused of idolatry, the sacred symbols of Hesiod and Homer will no more appear ridiculous. The Koran and the Bible will stand side by side, heaven will remain in the same spot, but the conception of it in the minds of the people will change.

Credulity is not faith. Credulity is an obstacle which prevents true faith to take root in the hearts of men; the world must pass through a stage of unbelief to arrive at a place where belief can be united with reason. Every thing will be granted in time. God is patient, because he is eternal, and the great universal humanity in this world and in all worlds is eternal like Him.

Men have at first looked for God in the phenomena and beauties of nature. Jupiter was God, revealing himself in the phenomena of the earth's atmosphere; Neptune was God, governing the immensity of the ocean, Appollo was the beauty we behold in light, Venus the power which compels us to love. That religion was true, but it was in its infancy. Men tried to find God in the powers of the soul and in the wonders of Will. Jehovah was supreme pride, conquering the vanity of man; Israel battled with God; Christ enchained all the passions at the foot of the cross; Ascoticism fought blindly against nature. Such was Judaism and primitive Christianity.

These two religions were true but incomplete. Man must comprehend nature and worship God, not in Jerusalem or Rome alone, but in spirit and in truth, in reason and through reason. Men were sacrificed to the ancient gods, while God should have sacrificed himself to man. The church of the future will teach that each man should be willing to sacrifice himself for that God who lives in humanity; all the members of a divine humanity must be like priests and kings, sacrificers and victims themselves, masters of themselves and slaves of their duty to the world.

Anti-christianism has burned to death in its *auto-da-fés* men for whom Christ gave his blood; the priests of the Jews killed Jesus, the priests of Jupiter killed the martyrs of Christ, the priests of Rome have killed the martyrs of freedom of thought, and the good people, who did not protest against that injustice, are the partners of the bad. The Jews have no more priests, no more sacrifices and no more temples, the worship of Jupiter is abolished, and the Anti-christian catholics have put their Pope in the place of Jesus Christ. Thus the mediators between God and man have resigned their offices, and humanity enters again in her old rights to address God without any go-between.

Let us beware of violent reactions. The revolutionists, who have killed the priests, have thereby justified the inquisitors and their butchers. If everybody is guilty, nobody will have a right to judge. Is there any religious sect without any bloody history? Did not the ascetic Calvin burn Michael Servetus on a slow fire? Is the full history of the massacre of the night of Bartholomew known? Are the Protestants better than the Catholics? Let us not rashly condemn the religions in whose names crimes have been committed, but let us pity human ignorance and stupidity.

While we are waiting for the advent of that great universal religion, let every one attend to that form of faith which suits his religious tastes. Let us all call for the spirit of truth, knowledge, intelligence, wisdom, power, piety and, above all, for the spirit of charity; because it will save the world. At the present time, each religious system in the world is a mixture of truth and error, the

kingdom of Heaven is not to be found in a system of theology, it is in our own hearts, where reigns the spirit of freedom, the most inviolable liberty, which is based upon the consciousness of man that he is himself the image of God.

The authority of the priests rests entirely on their knowledge and on their virtue. They are counsellors and not masters, and he, who follows the advice of a fool, is a fool himself. Choose the best men as your guides. If you want to keep up confession, let the priests, that hear the confessions, be old and wise and tried men; because, if, during such secret and obscene conversations, a young girl or a woman, covered with shame, describes the details of the weaknesses of her heart or her senses to a young man, who burns with the fever of celibacy and craves to commit those sins, which he is about to forgive, such a proceeding is a soiling instead of a purification of the soul. In the secret writings which are dictated to young theological students who aspire to ecclesiastical orders, allusions are made to an impure sin which can be committed through the sense of hearing. No clear explanations are given, but boys, hearing confessions, soon find it out.

The soul becomes filthy and soiled, if, from some motive of covetousness or fear, she relinquishes her dignity. The special dignity of woman is chastity. We admire, in the beautiful novel of Bernhardin de St. Pierre, Paul and Virginia, who are sooner willing to die than to show themselves naked; but what is the nudity of the body compared with that of the soul? It is true that, in such a case, we deal not with a question of death, but with a question of hell; but a chaste spirit will prefer hell to shame. I am convinced, beyond doubt, that young women, who go to confess to young priests and tell them all they want to know, have ceased to be honourable. The fault of course is only with those priests who told them before that they were bound in duty to parade before them in their moral nudity and prostitute themselves before their ears, and who told them that this must be so and that God had it thus ordered.

Even devout catholics begin to understand this and to see what an abuse is made of an otherwise useful institution. In the true universal church, such abuses will not exist. There will be no Protestants, because there will be nothing to protest against, after the abuse has ceased.

Piety is the first necessity for elevated souls. She alone can quiet the continual unrest of our hearts and the agitations of our spirits in the presence of the Infinite. Let us therefore aspire to that spirit of intelligence, knowledge, liberty and truth. When we grow up to that spirit, the dogmas will be no longer misunderstood, and there will be only one church, the church of nature and of wisdom.

There are three fundamental dogmas in our religion: trinity, incarnation and redemption. They contain the secret of the whole revelation. The trinity of father, mother and son, represents humanity as a dream of heaven; the incarnation of God, realised upon earth, means God living in humanity, which is the spirit of Christ; redemption, in the future, means the religion of charity put into practice through solidarity.

The mysteries are riddles which women and children will some day be able to solve; the Bibles are picture-books representing allegories; the traditions are collections of human stupidity and fancy.

There is only one true light for spirits; it is reason, and reason must be based upon science to be able to assist faith.

Outside of reason there is nothing but dreams, fanaticism and endless disputations. Such is the unalterable conviction at which I have arrived after fifty years of suffering and study; and he, who will patiently and diligently search, will arrive at the same conclusion.

I know it and I believe it.

ELIPHAS LEVI.

A SEANCE WITH MR. GLADSTONE.

THE present age still bows to authority. Important truths, applying for recognition, are often spurned with contempt and driven away from the door, unless they come well recommended and provided with certificates from professors, statesmen or priests. The majority of mankind do not wish to think, but they clamour for a leader in whose authority they believe; and, when such a leader condescends to patronise a new discovery or a new truth, they are then willing to receive it without further questioning. There are, however, so many new theories and new facts brought to the surface almost daily, that the leading men of our times can hardly be expected to devote their time to their investigation, unless such new discoveries bear the stamp of plausibility on their face. Moreover, it takes a considerable amount of courage to look a new truth in the face, especially when that truth is unpopular or in apparent contradiction to established ideas. The conspicuous men of our times are usually the most careful not to be caught in company or even accidental association with anything that has the odor of heresy, or is not stamped, sealed and recognised by the established church. It is therefore with great pleasure that we read in *Light* an account of a "spiritual" séance held, in the presence of the Right Hon. W. E. Gladstone, by the medium Mr. Wm. Eglinton.

It appears that Mr. Gladstone met Mr. Eglinton by appointment at the residence of a lady of distinction, in Grosvenor-square; some slates were provided, and written answers to written questions were phenomenally obtained on those slates, when held under the table equally well as when laid upon the table, in full view of all present. Mr. Gladstone heard the writing, and the replies were declared by him to be pertinent to the questions. After that, Mr. Gladstone took a locked double slate into a corner of the room, and wrote a question on the inside; then, locking the slate and retaining the key, the slate was handed to the ladies and to Mr. Eglinton who held it in sight of all. While in that position, writing was heard going on upon the inner surface, and, when the slate was opened, the answer was found. The question was: "Is the Pope ill or well?" The answer was:—"He is ill in mind, not in body." Some of the questions were put in Spanish, French and Greek, and satisfactorily answered in the same languages, although Mr. Eglinton himself knows very little of French and nothing at all of Spanish or Greek.

Mr. Gladstone seemed to be satisfied and made a careful record of all the questions and all the replies. In answer to a remark made by Mr. Eglinton about the absurd attitude of many scientific men in refusing to investigate what were but simple facts after all, he said:—

"I have always thought that scientific men run too much in a groove. They do noble work in their own special lines of study and research, but they are too often indisposed to give any attention whatever to matters which seem to conflict with their established modes of thought. Indeed, they not unfrequently attempt to deny that into which they have never inquired, not sufficiently realising the fact that there may possibly be forces in nature of which they know nothing."

Whatever the East may think of so-called Spiritualism, in the West the investigation of *Spiritualism* is a stepping-stone to Occultism and to the truths of Theosophy. Persons, who have dared to investigate Spiritualism, will also dare to go further and to stretch out their hands for the whole truth, instead of being satisfied with one half of it. Looked at in this light, the séance of Mr. Gladstone, with the medium Mr. Eglinton, may be noted down as a historical event of importance.

SHRI VAKYA SUDHA (श्रीवाक्यसुधा).

(Translated, with notes, BY MANILAL N. DVIVEDI, F. T. S.)

THE ETERNAL ATMAN (SPIRIT.)

रूपंदृश्यंलोचनंदृक् दृग्दृश्यंदृक्तुमानसम् ॥

दृश्याधीवृत्तयःसाक्षी दृगेवनतदृश्यते ॥ १ ॥

FORM is the object, and the eye is the subject of all our objective perception ; the eye, however, is cognised by the mind, (the phenomena of) which again are objects of perception to the ever present subjective *Atman* (spirit), which in the series can never be the object of any ultimate perception.*

नीलपीतस्थूलसूक्ष्म ह्रस्वदीर्घादिभेदतः ॥

नानाविधानिरूपाणि पश्येल्लोचनमेकथा ॥ २ ॥

The eye, perceiving various forms, such as blue, yellow, large, small, short, long, etc., remains all the same—ever unaffected and uniformly one. [The rule of perception, implied is this : those are *objects* of perception (दृश्य), which possess the property of presenting themselves in *many* forms ; and those are *subjects* of perception (द्रष्टृ), with regard to any the same perception, which remain *one and unaffected* by the forms of the objects cognised.]

आंध्यमांद्यपटुत्वेषु नैत्रधर्मेषुचैकधा ।

संकल्पयेन्मनःश्रोत्र त्वगादीर्योज्यतामिदम् ॥ ३॥

The keenness, slowness, or blindness of sight imply various properties in the eye (present the eye under *many forms*), all cognised by the mind, which remains *one and unaffected*. The same may, by parity of reasoning, be said of the other organs of sense, as the ear, the skin, &c.

कामसंकल्पसंदेहाः श्रध्याश्रध्येधृतीतरे ।

ह्रिर्धीर्भीरित्येवमादीन् भासयत्येकधाचिति: ॥ ४ ॥

The mind again is an *object* of perception : the *Atman* cognises the whole phenomena of the mind, viz., desire, imagination, doubt, belief, disbelief, shame, intelligence, fear, etc. ; remaining itself unique and unaffected.

(The *Atman* cannot be assumed to be the *object* of any further perception ; for such a theory would involve us in confusion *ad infinitum*. Nor is the absurdity that the *Atman* itself is both the *subject and object* of perception at all tenable. The *Atman* therefore shines by its own lustre and illumines all other objects of perception.)

नोदेतिनास्तमेत्येषो नवृध्यैयातिनक्षयं ।

स्वयंविभात्यथान्यानि भासयेत्साधनंविना ॥ ५ ॥

This (*Atman*) never appears or disappears, never waxes or wanes. It shines by its own light and enlightens the whole without any (exterior) help.

The substance implied is this : that, which does not shine by its own light, is subject to transformation, as *Ahankára* (egoism). Again, *Atman* enlightens the whole as साक्षी-द्रष्टा and is therefore not subject to change ; for that, which does not shine *independently* of *visible matter* (जड़), is not free from change (निर्विकार) as *egoism*, etc. Thus *Atman*, being beyond all change (निर्विकार) and shining by its own lustre (स्वयंप्रकाश), ever remains the *subject* (द्रष्टा) of all knowledge, and can never be the *object* of any ultimate perception. This subjective *Atman* is thus proved to be *Paramatman*. It is the one implied by त्वम् in the *Sruti* तत्त्वमसि ; and is one with the परब्रह्म implied by तत् in the same. Though in this manner *Atman* and *Paramatman* are one and the same, it is necessary to dispel the *ignorance* which interferes with the realisation of their unity.

The Linga Deha.

चिच्छायावेशतोबुध्धी भानंधीस्तुद्विधास्थिता ।

एकाहंकृतिरन्यास्या दंतःकरणरूपिणी ॥ ६ ॥

A reflection of the *Atman* in *Buddhi* enkindles it (makes the substantially *material Buddhi* believe itself to be entire *spirit*). This *Buddhi* is of two sorts : *Ahankára* and *Antaskarana*. (The *doer*, the *subject* of all action is *Ahankára* ; and the *Antaskarana* or *Manas* is its instrument.)*

छायाऽहंकारयोरैक्यंतप्तायःपिंडवन्मतं ।

तदहंकारतादात्म्या देहश्चेतनतामियात् ॥ ७ ॥

The unity of *Ahankára* with the reflection of *Atman* is as inseparable as that of a heated ball of iron with the fire that heats it. *Ahankára* identifies itself with the external physical body also, which thereupon becomes spiritualized : believes itself to be all spirit.†

अहंकारस्यतादात्म्यं चिच्छायादेहसाक्षिभिः ।

सहजंकर्मजंभ्रांतिजन्यंचत्रिविधक्रमात् ॥ ८ ॥

The identification of *Ahankára* with the reflection of *Atman*, with the physical external shell, and with the *subject* of all knowledge—*Atman*,—is respectively *inherent* (is from the beginning of *Ahankára*), through *actions* (*i. e.*, कर्म as those performed during the waking state), and through *ignorance* (अविद्या).

संबंधिनःसतोर्नास्ति निवृत्तिःसहजस्यतु ।

कर्मक्षयात्प्रबोधाच्च निवर्ततक्रमादुभे ॥ ९ ॥

Of these three, the inherent identification of *Ahankára* with the reflection of *Atman* is never destroyed ; whereas that with the other two is destroyed by the exhaustion of कर्म, and by knowledge respectively.

अहंकारलयेसुप्तौ भवेद्देहोप्यचेतनः ।

अहंकृतिविकासोऽर्धः स्वप्नःपूर्णस्तुजागरः ॥ १० ॥

When *Ahankára* merges into original ignorance, sleep is induced, and the physical body (स्थूलदेह), which appeared with spirit by its identification with *Ahankára* in the

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* Compare

कर्त्तारंचक्रियांतद्वत् व्यावृत्तविषयानपि ।

स्फोरयेदेकयत्नेन योऽसौसाक्ष्यत्रचिद्वपुः ॥

इक्षेशृणोमिजिघ्रामि स्वादयामिस्पृशाम्यहं ।

इतिभासयतेसर्वं नृत्यशालास्थदीपवत् ॥

पंचदशी ॥ १० ॥ ९ ॥ १० ॥

" Antaskarana is the path of communion between soul and body, entirely disconnected with the former ; existing with, belonging to, and dying with the body."—*Editor's note, Theosophist, Vol. IV., No. 11, p. 268.*

* Compare

अहमित्यभिमंतायः कर्तासौतस्यसाधनं ।

मनस्तस्याक्रियेअंत र्बहिर्वृत्तिक्रमोत्थिते ॥

अंतर्मुखाहमित्येषा वृत्तिःकर्तारमुल्लिखेत् ।

बहिर्मुखेदमित्येशा बाह्यंवस्त्विदमुल्लिखेत् ॥

पंचदशी ॥ १० ॥ ६ ॥ ७ ॥

† Compare

अहंवृत्तौचिदाभासः कामक्रोधादिकेषुच ।

संव्याप्यवर्ततेतप्ते लोहेवान्हिर्यथातथा ॥ पंचदशी ॥ ८॥१८ ॥

waking state, becomes as it were lifeless. When *Ahankára* is half awake, the state produced in the astral body (लिंगदेह) is the one called dream ; and when it is wide awake, the state produced is sleeplessness or waking. (Thus all कर्म is dependent on *Ahankára* which, when quite absent as in sleep, gives rise to none.)*

अंतःकरणवृत्तिश्च चिच्छायैक्यमुपागता ।
वासनाकल्पयेत्स्वप्ने बोधेचविषयान्बहिः ॥ ११ ॥

The *Antaskarana*, identifying itself with the reflection of *Atman*, creates, in dream, the impressions (वासना) necessary for the action of such कर्म as affect the astral body (सूक्ष्मदेह), and, in the waking state, the *objective* realities (our interest in those realities) necessary for the enjoyment of such कर्म as affect the physical form (स्थूलदेह).

मनोहंकृत्युपादानं लिंगमेकंजडात्मकं ।
अवस्थात्रयमन्वेति जायतेंमियतेंतथा ॥ १२ ॥

The astral body *(Linga deha)*, which is made up of *Manas* and *Ahankára*, is essentially material in its nature. It experiences the three states of waking, dreaming and sleeping, as undergoes also the transformations of death and birth.†

Maya and its powers.

शक्तिद्वयंहिमायाया विक्षेपावृत्तिरूपकं ।
विक्षेपशक्तिर्लिङ्गादि ब्रह्मांडंतंजगत्सृजेत् ॥ १३ ॥

Having described how लिंगदेह is the basis of all our ordinary intercourse, it is proposed to examine the genesis of this देह from *Maya* or illusion. *Maya* has two powers. *Vikshepa* and *Avarana*, of which *Vikshepa* or *extension* evolves the whole world, beginning from the लिंगदेह to the all-embracing universe, from *Brahma*.

सृष्टिनामब्रह्मरूप सच्चिदानंदवस्तुनि ।
अब्धौफेनादिवत्सर्वं नामरूपप्रसारणम् ॥ १४ ॥

This evolution may be described as the attributing name and form to that *Brahma* which is all existence, all knowledge, and all joy—like the attributing of name and form as फेन (foam), तरंग (waves), बुद्बुद (bubbles), &c., to the waters of the ocean.

अंतर्दृग्दृश्ययोर्भेदं बहिश्चब्रह्मसर्गयोः ।
आवृणोत्यपराशक्तिः सासंसारस्यकारणम् ॥ १५ ॥

That is another power of *Maya-Avarana* or *immersion*—which, as the cause of this world, throws, as it were, the veil of reality over the unreal internal distinction between the object and the subject of knowledge, as also over the external one between *Brahma* and creation.

साक्षिणःपुरतोभातं लिंगदेहेनसंयुतं ।
चितिच्छायासमावेशाज्जीवःस्याद्व्यावहारिकः ॥ १६ ॥

That लिंगशरीर, which shines by the reflection of the immovable *Atman*, the witness of all phenomena and noumena, and which is, as it were, one with the स्थूलशरीर, the external shell, becomes (by the force of *Avarana Shakti*) जीव in our ordinary life, *i. e.*, is for our ordinary intercourse termed जीव or soul.

अस्यजीवत्वमारोपात् साक्षिण्यप्यवभासते ।
आवृत्तौतुविनष्टायां भेदेभात्यपयातितत् ॥ १७ ॥

By the force of the same *Avarana*, the witness of all the कूटस्थब्रह्म also shines as if it were जीव. The आवरण being destroyed by (ज्ञान), this illusion melts away;

तथासर्गब्रह्मणश्च भेदमावृत्यतिष्ठति ।
याशक्तिस्तद्वशाद्ब्रह्म विकृतत्वेनभासते ॥ १८ ॥

Similarly *Brahma* appears manipulated into many forms by the force of that power (*Avarana*) which covers the distinction (unreal distinction) between creation and *Brahma*.

अत्राप्यावृत्तिनाशेन विभातिब्रह्मसर्गयो ।
भेदस्तयोर्विकारःस्या त्सर्गेनब्रह्मणिक्वचित् ॥ १९ ॥

Here also, by the destruction of *Avarana*, the distinction between *Brahma* and creation becomes so far clear as to enable us to attribute all change (विकार), viz., name and form, to the latter and not to the former.

अस्तिभातिप्रियंरूपं नामचेत्यंशपंचकं ।
आद्यत्रयंब्रह्मरूपं जगद्रूपंततोद्वयम् ॥ २० ॥

All intercourse implies five attributes and no more : existence (सत्) ; intelligence (चित्) ; love (आनंद) ; form (रूप); and name (नाम). The first three of these represent the all-pervading *Brahma*, and the last two the unreal *Jagat* (world, creation).

खंवाय्वग्निजलोर्वीषु देवतीर्यङ्नरादिषु ।
अभिन्नसच्चिदानंदाभि द्येतेरूपनामनी ॥ २१ ॥

In the elements, *Akâsa, Vâyu, Tejas, Apas*, and *Prithvi* ; as also in the different degrees of creation, gods, birds, animals, and men ;—the *Sat*, *Chit* and *Ananda*, are ever one and uniform—that which differs, is simply the form and the name.

The course of realising the Brahma Tatva
(Samadhi or concentration.)

उपेक्ष्यनामरूपेद्वे सच्चिदानंदतत्परः ।
समाधिंसर्वदाकुर्या ध्भ्रदयेचाथवाबहिः ॥ २२ ॥

Neglecting therefore the unreal creation consisting of mere name and form (abstracting all one's interest from the objects of this world), one (desirous of final absolution) should meditate on the *Satchidanand Brahma*, and should ever practise mental as well as physical concentration.

सविकल्पोनिर्विकल्पः समाधिर्द्विविधोहृदि ।
दृश्यशब्दानुविद्धेन सविकल्पःपुनर्द्विधा ॥ २३ ॥

Mental concentration is of two kinds :—*Savikalpaka* and *Nirvikalpaka* ; the former again is of two kinds : *Drishyanuviddha* and *Shabdanuviddha*.

कामाद्याश्चित्तगादृश्या स्तत्साक्षित्वेनचेतनं ।
ध्यायेद्दृश्यानुविध्धोऽयं समाधिःसविकल्पकः ॥ २४ ॥

* "The Vedantic philosophy teaches as much as Occult philosophy that our *Monad*, during its life on earth as a triad (7th, 6th, and 5th principles), has, besides the condition of pure intelligence, three conditions ; viz., waking, dreaming and *sushupti*—a state of dreamless sleep—from the stand-point of terrestrial conception ; of real actual soul-life from the occult stand-point. While man is either dreamlessly, profoundly asleep or in a trance-state, the triad (spirit, soul and the mind) enters into perfect union with the *Paramatman*—the Supreme Universal soul" :—*Editor's Note, Theosophist, Vol. IV., No. 11, p. 267.*

क्रमाद्विच्छिद्यविच्छिद्य जायन्तेवृत्तयोऽखिलाः ।
सर्वाअपिविलीयंते सुप्तिमूर्छासमाधिषु ॥
पंचदशी ॥ ८ ॥ २० ॥

† Compare

शोकहर्षभयक्रोध लोभमोहस्पृहादयः ।
अहंकारस्यदृश्यन्ते जन्ममृत्युश्चनात्मनः ॥ भगवद्गीता ॥

The दृश्यानुविध्धसविकल्पसमाधि is the meditation upon the subjective *Atman*, as the witness of the mental world—the passions, desires, &c., arising in the *Manas*.

असंगःसच्चिदानंदः स्वप्रभोद्वैतवर्जितः ।
अस्मीतिशब्दविध्धोऽयं समाधिःसविकल्पकः ॥ २५ ॥

The शब्दानुविध्धसविकल्पसमाधि is the fixing one's mind on "I am (that) *Brahma*" which is (described in the Vedás) as self-existent, eternal, all-intelligence and love, self-illumined and unique in itself.

स्वानुभूतिरसाविशा दृश्यशब्दानुपेक्षते ।
निर्विकल्पसमाधिःस्या न्निवातस्थितदीपवत् ॥ २६ ॥

That is *Nirvakalpa Samadhi* in which, through the ecstacy of the pleasure consequent upon the knowledge of one's self, the *mental* (दृश्य) as well as *the nominal* (शब्द) are both overlooked; and (the mind) stands like the jet of a lamp burning in a place protected from the slightest breeze.*

हृदविबाह्यदेशोऽपि यस्मिन्कस्मिंश्चवस्तुनि ।
समाधिराद्यःसन्मात्रा न्नामरूपपृथक्कृतिः ॥ २७ ॥

The separation in any external object of sight, of name and form, from its original *substratum, sat*, is *external, phenomenal* (दृश्यानुविध्ध) concentration (like the *internal mental* one described before).

अखंडैकरसंवस्तु सच्चिदानंदलक्षणम् ।
इत्यवच्छिन्नचैतेयं समाधिर्मध्यमोभवेत् ॥ २८ ॥

The meditation on the one, unique, and *Satchidananda Brahma* (described in the Shruties), as the only reality in this universe, is *external, nominal* (शब्दानुविध्य) concentration.

स्तब्धीभावोरसास्वाद स्तृतीयःपूर्ववन्मतः ।
एतैःसमाधिभिःषड्भिर्नयेत्कालंनिरंतरं ॥ २९ ॥

The third (*Nirvikalpa Samadhi*) concentration is like the one described before, cessation of all thought except the enjoyment of the one eternal pleasure arising from the experience of the universal *Paramatman* (which thus proves to be one with the subjective *Atman* shown as the subject of *internal Nirvikalpa Samadhi*). Every one should devote the whole of his time to these six kinds of *Samadhis*.

देहाभिमानेगलिते विज्ञातेपरमात्मनि ।
यत्रयत्रमनोयाति तत्रतत्रसमाधयः ॥ ३० ॥

The egoism in the physical body being annihilated in this manner, and the *Universal Atman* being thoroughly realised, wherever the mind of the ascetic is directed, there it *naturally* loses itself into one or other of these *Samadhis*.

भिद्यतेहृदयाग्रन्थि च्छिद्यतेसर्वसंशयाः ।
क्षीयंतेचास्यकर्माणि तस्मिन्दृष्टेपरावरे ॥ ३१ ॥†

The identification of the phenomenal as well as the noumenal with the one eternal unchangeable *Brahma* being realised, the knot (of the unreal identification of *Ahankára* with *Atman*) of the heart is at once split open; all doubts vanish in a minute; and all *Karma* (*Sanchita, Prarabdha*, and *Kriyamana*) is destroyed in the very bud. [*Karma* does not affect the absolved ascetic. *Prarabdha* or that part of *Sanchita*, of which this life is an evolute, runs its course and ends with this life; *Kriyamana*, or that, which is being done at present in obedience to *Prarabdha*, has no stability in as much as its store-house is destroyed by the destruction of *Lingadeha*; and *Sanchita*, (or that portion of past *Karma*, which has not yet borne fruit, plus the results of present *Karma* which are to bear their fruit) also has no room for its operation; for the *Lingadeha*, through which all its future manifestations on the platform of our physical frame become possible, has no existence.*]

The unity of Atman and Parmatman or Brahma.

अवच्छिन्नश्चिदाभास स्तृतीयःस्वप्नकल्पितः ।
विज्ञेयस्त्रिविधोजीव रतत्राद्यःपारमार्थिकः ॥ ३२ ॥

Jiva is of three kinds: the first is that portion of *Brahma*, which is limited (by *Avidya* and *Ahankára*); the second is the reflection of the *Atman* into the *Lingadeha*; and the third is the one imagined as active in dreams. Of these three, it is the first only which has any real existence. (If जीव is only a limited portion of *Brahma*, how can it be *Brahma* itself? With this doubt in view, it is said):—

अवच्छेदःकल्पितःस्या दवछेद्यंतुवास्तवं ।
तस्मिन्जीवत्वमारोपा द्ब्रह्मत्वंतस्वभावतः ॥ ३३ ॥

The limit (in *Brahma*) is simply imaginary (since it is destructible by the merging of *Ahankára* and *Avidya* into *Brahma* by proper knowledge) and the *real thing* is that which is limited (viz., *Brahma*). It is assumed to be *Jiva* only by imagination, but by nature it is (one with) *Brahma*.

अच्छिन्नस्यजीवस्य पूर्णेनब्रह्मणैक्यता ।
तत्त्वमस्यादिवाक्यैर्जानजगुर्नेतरजीवयोः ॥ ३४ ॥

It is the unity of this imaginary *Jiva* with *Brahma*, that is inculcated in such phrases as तत्त्वमसि (in the *Chhandogya Upanishad*); and not with the other *Jiva*.†

ब्रह्मण्यवस्थितामाया विक्षेपावृत्तिरूपिणी ।
आवृत्याखंडतांतस्मिन् जगज्जीवेप्रकल्पयेत् ॥ ३५ ॥

In *Brahma* exists *Máya* in its two aspects of विक्षेप and आवृत्ति, which, covering the unique, unchangeable *Brahma*, attributes the universe and the soul to it (evolves the universe from it.)

जीवोधिस्थचिदाभासो भवेद्भोक्ताहिकर्मकृत् ॥
भोग्यरूपमिदंसर्वं जगत्स्याद्भूतभौतिकम् ॥ ३६ ॥

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* Compare

यथादीपोनीवातस्थो नेंगतेसोपमास्मृता ।
योगिनोयतचित्तस्य युंजतोयोगमात्मनः ॥
भगवद्गीता ॥ ६ ॥ १९ ॥

† This Shruti is taken from the Mandukya Upanishad, with which compare

यदासर्वेप्रभिद्यन्ते हृदयग्रंथयस्त्विति ।
कामाग्रंथिस्वरूपेण व्याख्यातावाक्यशेषतः ॥
पंचदशी ॥ ६ ॥ २६० ॥

* Compare

ज्ञानाग्निःसर्वकर्माणि भस्मसात्कुरुतेऽर्जुन ॥ भगवद्गीता ॥

also आत्मानंचेद्विजानीया दयमस्मीतिपूरुषः ।
किमिच्छन्कस्यकामाय शरीरमनुसंज्वरेत् ॥
पंचदशी ॥ ७ ॥ १ ॥

also ननिरोधोनचोत्पत्तिर्न बध्धोनचसाधकः ।
नमुमुक्षुर्नवैमुक्त इत्येषापरमार्थता ॥ पंचदशी ॥ ८ ॥ ७१ ॥

† Compare

एकमेवाद्वितीयंस न्नामरूपविवर्जितम् ।
सृष्टेःपुराऽधुनाप्यस्य तादृक्त्वंतद्वदीर्यते ॥
श्रोतुर्देहेन्द्रियातीतं वस्त्वत्रत्वंपदेरितम् ।
एकताग्राह्यतेऽसीति तदैक्यमनुभूयताम् ॥
पंचदशी ॥ ६ ॥ ७ ॥ ८ ॥

The reflection of *Atmán* in *Buddhi* is the *Jiva* which enjoys the fruits of its *Karma*; and this transitory universe is the thing that is enjoyed by it.

अनादिकालमारभ्य मोक्षात्पूर्वमिदंद्वयं ।
व्यवहारेस्थितंतस्मादु भयंव्यावहारिकम् ॥ ३७ ॥

The duality (of *Jiva* and *Jagat*) which exists from time immemorial* has any reality only till the time† of final absolution. It is therefore useful only so far as our ordinary intercourse is concerned.

(This duality is of two kinds: ईश्वरकृत and जीवकृत; the destruction of the latter is necessary for absolution,‡ for the name and form given to the objects of this world is a creation, purely mental and obstructive to absolution, as such.)||

चिदाभासस्थितानिद्रा विक्षेपावृत्तिरूपिणी ।
आवृत्यजीवजगति पूर्वेनुत्तेकल्पयेत् ॥ ३८ ॥

The sleep, which, in its two aspects of *Viskshepa* and *Avarana*, is the quality of reflected *Atman*, covers the whole of *Jiva* and *Jagat* (in sleep) and creates (in dreams) new ones in their place.

(These are called the प्रातिभासिक *Jiva* and *Jagat*. The comparison implied is this:—Just as sleep resides in the चिदाभास, *Máya* resides, as it were, potentially in ब्रह्म; and, as sleep covers the व्यावहारिकजीव and जगत् and creates the प्रातिभासिक ones in their place, so *Maya* covers ब्रह्म and evolves from it the व्यावहारिक जाव and जगत् instead.)

प्रतीतिकालएवैते स्थितत्वात्प्रातिभासिके ।
नहिस्वप्नप्रबुध्धस्य पुनःस्वप्नस्थितिस्तयोः ॥ ३९ ॥

As these (*Jiva* and *Jagat*) appear real only during the time of their existence, (*i. e.* in dream) they are called प्रातिभासिक or imaginary: for they are never felt in any other dream after one is awakened from the origiual dream in which they were experienced. (The previous illustration is thus carried to its legitimate and logical result. As the प्रातिभासिक जीव and जगत् are real only till the dream is broken, so also are व्यावहारिक जीव and जगत् real only till the spell of *Máyá* is broken by ज्ञान; and, also as the व्यावहारिक is one and unchangeable in the प्रातिभासिक creation, so is परब्रह्म in the व्यावहारिक creation. Thus the proposition enunciated in verse 37 is established.)

प्रातिभासिकजीवो यस्तज्जगत्प्रातिभासिकम् ।
वास्तवंमन्यतेऽन्यस्तु मिथ्येतिव्यावहारिकः ॥ ४० ॥

The प्रातिभासिक जीव believes the प्रातिभासिक जगत् to be real; whereas the व्यावहारिकजीव knows both of them to be false.

व्यावहारिकजीवोय स्तज्जगद्व्यावहारिकम् ।
सत्यंप्रत्येतिमिथ्येति मन्यतेपारमार्थिकः ॥ ४१ ॥

So does the व्यावहारिक जीव believe the व्यावहारिक जगत् to be real; but the पारमार्थिकजीव (ब्रह्म)knows both of them to be false. (This व्यावहारिक जगत् exists only so long as व्यावहारिक जीव exists. Both are therefore unreal to the पारमार्थिकजीव. In sleep, as also at the time of *Pralaya*, both these disappear, *Brahma* alone sustaining; so also in those who are जीवन्मुक्त, absolved even while living.)

पारमार्थिकजीवस्तु ब्रह्मैक्यंपारमार्थिकम् ।
प्रत्येतिवीक्षतेनान्य द्वीक्षतेत्वनृतात्मताम् ॥ ४२ ॥

The *Pármárthika Jiva* knows itself to be one with *Brahma*, and sees nothing apart from it except perhaps the unreality of every thing besides it.

माधुर्यद्रवशैत्यादि जलधर्मास्तरंगके ।
अनुगम्याथतन्निष्ठे फेनेप्यनुगतायथा ॥ ४३ ॥

As sweetness, fluidity, coolness and other qualities of water, are found in the waves that surge on its bosom, and also in the foam that plays on the surface of the waves:

साक्षिस्थाःसच्चिदानंदाः संबंधाद्व्यावहारिके ।
तद्द्वारेणानुगच्छन्ति तथैवप्रातिभासिके ॥ ४४ ॥

so do the सत्, चित् and आनंद—, which are inherent in the परमात्मन्, the witness of all—appear in the व्यावहारिक जगत् and, through it, in the प्रातिभासिकजगत् also. (Vide verse No. 20.)

लयेफेनस्यतद्धर्मा द्रवाद्यास्तुतरंगके ।
तस्यापिविलयेनीरे तिष्ठंत्येतेयथापुरा ॥४५॥

On the disappearance of foam, its qualities, fluidity, &c., merge into its source, the wave; and, on the disappearance of the latter, its qualities again merge into its source, water, and remain there as before.

प्रातिभासिकजीवस्य लयेस्युव्यावहारिके ।
तल्लयेसच्चिदानंदाः पर्यवस्यंतिसाक्षिणि ॥ ४६ ॥

So, on the disappearance of the *imaginary* जीव, its constituents (सत्, चित्, आनंद) flow into its source, the *ordinary* जीव, on whose disappearance again all these—the residuum—flow into the source whence everything emanated—the परमात्मन्, Universal Spirit—witness of all.*

॥ इतिब्रह्मार्पणमस्तु ॥

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* Compare

प्रकृतिंपुरुषंचैव विध्यनादीउभावपि ॥ भगवद्गीता ॥

† Compare

चोद्यंवापरिहारोवा क्रियतांद्वैतभाषया ।
अद्वैतभाषयाचोद्यं नास्ति ॥ पंचदशी ॥

‡ Compare

अतःसर्वस्यजीवस्य बंधकृन्मानसंजगत् ॥ पंचदशी ॥४॥३५॥
जीवन्मुक्तेःपराकाष्ठा जीवद्वैतविवर्जनात् ।
लभ्यतेऽसावतोऽत्रेदमीशद्वैताद्विवेचितम् ॥ पंचदशी॥४॥६१॥

|| Compare

मूषासिक्तंयथातप्तं न्निर्भजायतेतथा ।
रूपादीन्व्यामुवच्चित्तं तन्निर्भद्दश्यतेध्रुवम् ॥
सर्वार्थव्यंजकत्वाच्चीं स्थोंकाराप्रदृश्यते ।

* * * * पंचदशी। ४। २८। २९॥

* Compare

यद्यद्रूपादिकल्पेत बुध्ध्यातत्तत्प्रकाश यन् ।
तस्यतस्यभवेत्साक्षि स्वतोवाग्बुध्यगोचरः ॥
कथंतादङ्मयागाह्य इतिचेन्मैवगृह्यतां ।
सर्वग्रहोपसंशांतौ स्वयमेवावशिष्यते ॥ पंचदशी॥२३॥२४॥

PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM.

IX.

MAN.

"*And God said: Let us make Man.*"—*Bible.*

THE most important question, that was ever asked and is still asked with anxiety and often with fear, is the same question that was propounded thousands of years ago by the Egyptian Sphinx, killing him who attempted to solve the riddle and did not succeed: What is Man? Ages have passed away since the question was first asked, nations have slain each other in foolish religious warfare, making vain efforts to impose upon each other such solution of the great problem as they believed they had found, but from the tombs of the past only re-echoes the same question: What is Man? And yet the answer seems to be simple. Intuition or its result *Common Sense*, if divested of religious or scientific prejudices, tells us that Man is a solitary ray of the universally present Divine Light, the common source of everything that exists, a true child of the Great Spiritual "Sun." As the ray of our sun only becomes visibly active in contact with dust, so the divine ray is absorbed and reflected by matter. It mingles for a while with matter and draws up towards the sun such elements as are sufficiently refined to escape the attraction of Earth.

The sun-ray plays with the waves of the ocean; the heat, created by the contact of the water with light from above, extracts from below the refined material and the vapors rise to the sky, where, like ghosts of the seas, they wander in clouds of manifold shapes, travelling free through the air, playing with the winds until the time arrives when their accumulated energies become active again and force their substance to descend once more to earth. In a similar manner, the divine ray mingles with matter while dwelling on earth, absorbing and assimilating whatever he chooses. As the butterfly flits from flower to flower, tasting the sweets of each, so the human monad passes from life to life, from planet to planet, gathering experience, knowledge and strength; but when his day of life is over, night follows and with it follows sleep bringing dreams of a vivid reality; the astral dross floats about, driven hither and thither by its inherent tendencies, until it re-descends to its element and dissolves in the astral-plane; but the spirit ascends to its source, taking with it the products of its experience beyond the limits of matter. Man's love and intelligence are forces which are active beyond the confines of the grave or the smoke of the funeral-pyre; their energies may last for ages until they are exhausted, and the purified "ray," endowed with the tendencies impressed upon him by his last visit to earth, seeks again association with matter, builds again his prison-house of animated clay, and appears an old actor in a new part on the ever-changing stage of life.

To build the new house the impressions gathered in his previous lives furnish the material. The slothful rich of the past may become the beggar of the future, the industrious worker in the present life may develop tendencies which may lay the foundation for his future greatness in this life or in the next. Suffering in one life may produce patience and fortitude that will be useful in another; hardship will produce endurance; self-denial will strengthen the will; tastes, engendered in one life, may be our guides in another, and accumulated energies will be brought into action, whenever circumstances require it, during an existence on the material plane either in this life or another according to the eternal law of cause and effect.

A child may burn its fingers by touching the flame, and the adult may not remember all the circumstances under which the accident did occur; still the fact that fire will burn and must not be touched will remain impressed upon his mind. In the same manner, the experiences gained in one life, may not be remembered with all their details in the next, but the impressions, which they produce, may remain, and the scientific knowledge of one life may become intuitional power in another. Again and again man passes through the wheel of evolution until his knowledge becomes perfect, when matter attracts him no longer and he ceases to be a man and becomes—what he is destined to be—a god.

Man, like the majority of organised beings, is an atom in the immensity of the universe; he cannot be divided and still remain a man; but, unlike other organised beings whose realisation of existence is confined to the physical plane—that which constitutes him a *Man* and distinguishes him from an animal—is a conscious and integral part of the universal, divine essence, that fills all space, being everywhere present in an active or latent state, and his spiritual consciousness is therefore not limited to a certain locality.

Who made Man?—Man makes himself, he is his own creator. The clay—the material body—that clings to the spiritual ray is taken from earth; the soul from the astral plane, the spirit belongs to heaven. Animal man, like the lower orders of nature, is a product of the blind law of necessity. As such, his mother is Nature, the ever immaculate virgin, who presents time-born man to his father, the infinite spirit, to be transformed into a god. The physical attributes of the child and its mental qualifications are the result of inheritance and of previous or present conditions. Like the tree that can send its roots into the neighbouring soil and gather the nutriment by which it is surrounded, but cannot roam about in search of food at distant places, so animal man without wisdom has only a limited choice in the selection of such means of development as he may require; he grows because he cannot resist the law of necessity and the impulses given by nature. But as reason begins to enlighten him, his work of creation begins. The intelligence within says to the will: "Let us make Man." She urges the will and rouses him up, and the will sullenly leaves its favourite occupation of serving the passions and begins to mould animal man in accordance with the divine image held up before him by wisdom, and transform him into a god.

Let us make Man means: let us make a divine man out of an animal man; let us surround the divine ray within us with the purest of essences gathered from the lower planes; let us transform the emotions into virtues in which the spiritual ray may clothe itself when it re-ascends to its throne.

Let us make man! It depends entirely on our efforts what kind of a man we shall make. To make an average man, or even a superior man in the common acceptation of the term, is not a very difficult matter. Follow the laws of diet and the rules of health, avoid the abuse of medicine, worry about nothing, care about nothing, and learn nothing except what is necessary to supply your physical wants, to satisfy your ambition and to give you advantage in life. Provide above all for yourself and never give anything away unless by doing so you can get more in return. By following these rules you will make a respectable animal, a "self-made" man, prominent, independent and rich—one who lives and dies on the plane of selfishness, an object of envy for many, an object of love for none, respected by many but not by himself.

But such is the influence of the higher nature of man, that even on that plane an apparent unselfishness will often bring material reward, and, while the inexorable miser is despised by all, he, who occasionally confers little favors, makes friends and may expect a return.

But there is another class of self-made men; those on the intellectual or spiritual planes. They stand before the world as the world's benefactors, as philosophers, teachers, inventors or artists; they have what is called *genius* and, instead of being mere imitators, they exhibit originality. They benefit themselves by benefiting the world. Intellectual researches, that benefit no one, are unproductive; they resemble physical exercise with dumb-bells, by which muscular strength may be gained but no labour accomplished. An intellectual pursuit may be followed for merely selfish purposes; but, unless there is a love for the object of that study, little progress will be made, and, instead of a sage, a book-worm will be the result. True genius is a magician who creates a world for himself and for others; and his powers expand as he grows in perfection.

The material, out of which a man is constructed, are the emotions, the builder is the will, reason the superintendent, and wisdom the supreme architect. The building goes on without noise and no sound of the hammer is heard. We cannot build a house without solid material, and we may just as well attempt to run a steam-engine without fuel or water, as to make a genius out of a being without any emotions. The stronger the material, the more enduring will be the house, the more the emotions are powerful, the more energy will the genius possess, provided he has sufficient will to control them and keep them in the proper places. A person without emotions is without virtues and without vices, he is without energy, a shadow, neither cold nor warm and necessarily useless. The passionate man is nearer to God, if he can master his passions and guide them into the proper direction, than the man who has nothing to control, and

nothing to conquer: "The kingdom of Heaven must be gained by violence."

To produce a perfect building or to create a perfect man, the proportions must be harmonious. Wisdom guides the work and Love furnishes the cement. An emotion is either a virtue or a vice according to the manner in which it is applied. Misapplied virtues become vices and well directed vices are virtues. A man, who acts according to the dictates of prudence alone, is a coward; one, who indiscriminately exercises his generosity, is a spendthrift; courage without caution is rashness; veneration without self-esteem produces superstition; charity without judgment makes a beggar; and even justice, if too stern and unbending and untempered by mercy, produces a miserly, cruel and despicable tyrant.

The irrational soul, attracted only by its desires and unguided by wisdom, resembles a drunken man who has lost his physical balance; it totters from side to side, falls from one extreme into another and cannot guide its steps. Only an equilibrium of forces can produce harmony, beauty and perfection. The irrational soul, swayed by the emotions, forms an unfit habitation for the divine "ray," which loves peace and tranquillity.

The ancient Alchemists knew how to create a *Man*. Their great *Arcanum* has now been divulged and their *magnum opus* is no longer a secret. They spoke about the *rough stone* (animal man) which must be *calcinated by fire* (passions) without getting *burnt* (succumbing to them), *triturated* (refined) by love, and *dissolved in its own flame* (permeated by wisdom) and pass through various processes, when it will *turn from black into white*, and become perfect. Then will the divine principles in man become divine, the base metal will change into gold, and the brute become a god.

The general plan, which they describe in such allegorical language, is the same for all, but the details necessarily differ according to the peculiar requirements of each individual case. One particular kind of diet is not adaptable to all, because different constitutions have different needs, and in the same manner men's mental or moral needs differ. One man may develop faster through poverty, another by wealth, one man may need as his initial psychic stimulus the gentle and exalting influences of married life, while another one's aspirations may be higher. Each man, who exercises his will for the purpose of his development, is to the extent of that exercise a practical occultist and his best guides are his own intuitions, flowing from the spiritual soul of the universe into his mind, if selfish emotions or motives do not prevent a harmony of vibration. Every man necessarily grows either in one direction or in another; but this growth may be accelerated or retarded by conduct. Those, who desire to grow fast and outstrip others, must act, and those, who desire to establish that equilibrium which brings peace, must possess the power of self-control. Perhaps it may be useful to keep in mind the following rules:—

1. Believe that there is nothing higher in the universe than the divine principle of man, and that man is exactly what he makes himself—not what he pretends to be—and nothing else. The true religion is the truth; idols are plaything for children.

2. Learn that man is a component and integral part of universal humanity, and that, what affects one, acts and reacts on all. The highest expression of true religion is justice to all.

3. Realise that man is only an embodiment of ideas and his physical body an instrument which enables him to come in contact with matter and to control it; and that this instrument should never be used for unworthy purposes. It should be neither worshipped nor neglected.

4. Let nothing that affects your physical body, its comfort, or the circumstances in which you are placed, disturb the equilibrium of your mental emotions or the tranquility of your mind. Crave for nothing on the material plane, live above it without losing control over it. Guide your emotions and do not let your emotions guide you.

5. Never expect any favors from anybody, but be always ready to assist others to the extent of your ability and according to the requirements of justice. Never fear anything but the moral law and you will not suffer. Never hope for any reward and you will not be disappointed. Never ask for love, sympathy or gratitude from any body, but be always ready to bestow them on others. Such things come to you only when they are not desired, and he, who expects them, makes himself only ridiculous.

6. Learn to discriminate and to distinguish between the true and the false; and act up to your highest ideal of virtue.

Such and similar instructions are nothing new; they have been pronounced in various forms by the philosophers of all ages and have been collected in books. They have been taught by the ancient Rishis and Munis, by Buddha and Christ, Zoroaster, Confucius, Mohammed, Plato and Shakespeare, and every reformer. They have been preached in sermons and are written in poems and prose in works of philosophy, literature, fiction and art. They have been heard by all, understood by some, practised by a few. To learn them is easy, to realise them is difficult, and to adopt them in practical life is divine. The highest spiritual truths cannot be intellectually grasped; the reasoning powers of half-animal man cannot hold them, average man can only look up to those ideals which are perceptible to his spiritual vision in his moments of aspiration, and only gradually can he grow up into that higher plane, when, becoming less animal and more intuitive, he will be able to realise the fact that moral and spiritual growth are not necessary to please a god whose favor must be obtained, but that man himself becomes a god by that growth, and that he can stimulate that process only by calling his higher energies into action. These higher energies are either latent or active in man. They are the attributes of his spiritual soul which in the majority of men is yet in a state of infancy, but which in future generations will be more universally developed, when humanity as a whole, having progressed higher, will look back upon our present era as the age of ignorance and misery, while they themselves will enjoy the fruits of the higher evolution of Man. A. B.

VITAL MAGNETISM AS OLD AS THE UPANISHADS.

(By R. Padmanabha Charyar, B. A., F. T. S.)

I beg to submit for the consideration of my brothers the following observations regarding the anticipation of a new and remarkable discovery of Science by the authors of our Sastras and Upanishads.

The vital magnetic fluid—that is diffused among men and animals and even plants, called *Od or Odyl* by Baron Reichenbach, and *psychic force* by Mr. Crookes, and to which more than thirty different names are assigned, as can be seen from the opening paragraph of the fifth chapter of the first volume of *Isis Unveiled*,—is commonly spoken of in the Science of Mesmerism under the designation of "Aura." This word "aura" has probably a good deal of connection with the Sanskrit *ojas* and *oshas*. Whether there is any philological affinity or not between the word used by the magnetists and the Sanskrit equivalents that I have given, I am not now in a position to decide. Most probably there is such affinity also. But my intention here is to show that the Sanskrit words, above given, were intended by our ancients to denote the same thing as is expressed by the word "aura" in treatises on Animal Magnetism. First, then, as to the word *ojas*. It is derived from the Sanskrit root *oja*, to live, to have the vital faculties and organs, to be strong; so that its derivative, *ojas*, means vitality or "the principle of vital warmth and action diffused throughout the body." It is also applied to strength or splendour. But, in its most usual acceptation, it occurs in such compound words as *Mahaujas*, &c., and denotes the inherent strength or energy of *Rishis* and other saints performing *Tapas* or penance. This latter word *Tapas*, in common with *ojas*, *Tejas* and many other kindred terms current in Sanskrit literature, signifies the splendour or light which surrounds holy and pious souls, which is said to increase in proportion to the purity of life they lead and the intensity of the meditation they practise, as is clear from the frequent allusions, contained in the *Rámáyana* and *Máhá Bhárata*, to the scorching influence, which this "splendour" around the persons of pious devotees exercises on the world in general, appalling even Indra and other gods, when such persevering saints as Visvamitra, Vasishtha and Dhruva, were seeking to concentrate their intellects in abstract meditation. The word *oshas* or *osha*, derived from the root *ush*, to burn, bears the same signification as *ojas*, namely, vital warmth or heat. It occurs in the word *oshadhi* or *aushadhi* (that which has vital warmth or in which vital warmth is engendered), meaning the plant or healing herb said to be of great power and efficacy in the cure of diseases. Hanuman, the Monkey Chief in the Rámáyana,

is said to have brought one of these species of healing herbs at the instance of Sushena, the Monkey Physician, from a certain peak of Mount Meru, in order to infuse fresh life into Lakshmana by injecting into his nostrils the *oshas* or life-energy inherent in the plant, when he lay senseless on being smitten by a certain *sakti* thrown by Ravana. No sooner had Lakshmana felt the magic and invigorating influence of this life-giving plant (Sanjivana oshadhi), than he woke up from his deathlike swoon and regained his full strength and vitality. This mode of transmitting the life-energy into the animal frame is, it may be urged in passing, the same as the process of mesmerising a patient, by which the deficiency of vitality in the body of the patient, caused by disease, is made up by the infusion of fresh vitality from that of the operator. The Sanskrit word for medicine is *aushadha*, which is but a derivative of *oshadhi*. Further, the power, called *oshas*, is said to be inherent in the food we eat, in the following passage of the Taithriya Upanishad (Ananda Valli, second Anuvaka):—

अन्नाद्वै प्रजाः प्रजायन्ते याःकाश्चपृथिवींश्रिताः।
अथोअन्नेनैवजीवन्ति अथैनदपियन्त्यतः।
अन्नंहिभूतानांज्येष्ठं तस्मात्सर्वौषधमुच्यते॥

(TRANSLATION.)

"All the creatures, dwelling on earth, spring verily forth from food. Again they live even by food,—again, at last (at the time of death) they return to the same,—for food is the oldest of all beings;—hence it is called the healing herb of all creatures (*Aushadha*, because it produces the heat or vital warmth that is diffused around the bodies of all living creatures and plants.)"

If, as is evident from the considerations briefly advanced in the foregoing explanation, the *ojas* or *oshas*, spoken of in the Hindu Sacred Scriptures, is rightly identified with the vital magnetic fluid diffused through the whole animal and vegetable kingdoms, newly brought to light by Baron Reichenbach and other eminent scientists of the present age, then certainly the ancient Hindu sages, who have had so intimate a knowledge of the existence of this common property of plants and animals, must be credited with great scientific acumen some thousands of years before the advent of modern civilization. And Mr. Tyndall's great discovery, that matter has in it the "promise and potency of every form and quality of life," is nothing but a re-statement of an old and long-established dictum of Hindu philosophers.

TRIVANDRUM,
8th November, 1884.

APHORISMS OF THE SAGES.

THE following aphorisms are selected from the book of Maimonides (Hurumbam) and Tibban, the ancient Rabbis. They are the choicest amongst other beautiful and instructive passages contained in that book.

He never dies, whom wisdom keeps alive.
He is great, whose failings can be numbered.
What was the cause of his death? His life.
Whoever has death present to his mind, is sure to improve himself.
The heart is the hidden treasure of man,
The tongue is the gate to the treasure.
The rash one falls into a snare, the deliberate one is delivered. He, that enquires, learns.
Chastisement is an excellent corrector. Humility is the ladder to honour.
Truth is heavy: few, therefore, can bear it.
Honour is much dishonoured.
Death enters our dwelling without permission.
Death is easier than what succeeds it, and heavier than what preceded it,
The eye is the interpreter of the heart.
Borrowing is the mother of troubles.
Old age is one of the deaths.
Language is one of the beauties.
Language is one of the destroyers.
Woman is the handsomest being in animal creation.
Ugliness is the guardian of woman.
Wisdom is a tree that grows in the heart.
Correctness in speech is like salt to food.
Writing is the language of the hand.
To diminish injurious food is better than multiplying the useful.
Water is least valued among things existing and most valued among things wanted.
The road to Eden is difficult, but the ways to Topeth (hell) are easy.
He, who is desirous of rising above his position, will never be free from cares.
If thou canst not attain what thou desirest, be satisfied with what thou need'st not desire.
Care wastes the heart and consumes it.
Neither grieve over the past nor fret over the future.
Whoever is desirous of prolonging his days, should prepare himself with a strong heart to meet causalities.
Whoever is not pleased with his circumstances voluntarily, will be compelled to be pleased with them against his will.
A hero is only known in the time of misfortune.
Choose death, and life will be continued to you.
Be silent and thou wilt be saved, ask and thou shalt learn.
Have pity upon the honourable gentleman that is despised, upon the rich that is impoverished, and upon the wise man who hath fallen among fools.
Be with man deaf and hearing, silent and speaking.
There are evils which, if compared to others, are benefits.
Despair is free but hope is a slave.
To implore created beings is a want of faith.
Who is he that sells perishable for lasting goods.
He, who demands more than he wants, is a man who cares, and his grievance never ceases.
Rather the grave than poverty (in wisdom).
Man is like the fruit of a tree, no mishap injures him till he ripens and drops of himself.
Look upon this world as if thou shouldst live for ever; and on the future world as if thou shouldst die to-morrow.
There are no riches like those of contentment.
There is no wisdom like good conduct, and no piety like reverence.
No reproof will have effect on him who doth not reprove himself.
The best of beasts requireth a whip and the best of women a husband.
The most intelligent among men requires advice.
Exchange not an old friend for a new one.
Let not even one enemy be little in thine eyes, and let not a thousand friends be many in thy sight.
Thou art despised in the eyes of him whom thou needest.
Good society is a safeguard against many evils.
Love him who tells thee thy faults in private.
Whose heart is narrow, his tongue is large,
If thou desirest to associate thyself with any one, provoke him. If he acknowledge his error, join him, if not, leave him.
Receive truth from any one that says it.
There is no rest in the time of expectation.
He, who repenteth his sin, is accounted as if he had not sinned,*
The news of the world will show thee what never entered thy mind.
He, who is forgotten by his relatives, the Lord will prepare strangers for him.
If thou desirest to know a man's character, inquire after his companions.
Beware of him whom your heart hates, for hearts are like mirrors.
The sensible man will guard himself against his enemy more than against his friend.
It is unfit for a sensible man to fret at what is lost; he should rather take care of what remaineth.
He, who knows the world, will not rejoice excessively in joy, nor grieve excessively in mourning.

* This means that he, who truly realises the fact that he has committed an error, has grown up into a condition in which he would not commit that error again.

Possessions are the source of cares.
If thou desirest from this world that only which thou wantest, a little will suffice thee, but if thou desirest more than thou wantest, *all* will not be sufficient for thee.
The fruit of sufficiency is rest, and the fruit of gold and silver is grief and weariness.
Morality serveth as high birth to him who is not of high birth, for the excellency of the children of man consists in wisdom, not in birth, and he, who lacketh morality, the noblest birth will not profit him.
The wise man replied to the fool who despised him on account of the lowness of his family: "Thou art the blemish of thy family and my family is the blemish in me."
The wise man said, "I have no other merit than that of knowing that I do not know."
The slave of passions is lower than the slave of a master.
Silence is the first degree of wisdom, listening the second, understanding the third, remembering the fourth, acting the fifth.
If speech is silver, silence is gold.
Rashness of answering is sure to cause stumbling.
The proof of a man is his works, as gold is tried in fire.
Whosoever accuseth a fool is as one that findeth fault with a blind man.
If thou wilt be near men in friendship, thou shalt be delivered from their evils.
The man of good parts is near to the far.
He, to whom all men are alike, will have no companions.
Thou shalt not seek wisdom, but only to show what is to be avoided as folly.
When thy brother speaketh unto thee, give him a hearing.
He, who forsaketh inquiring into wisdom, will be drowned in the sea of folly.
Know that there has nothing happened to thee that hath not already happened to others beside thee.
It is impossible for the indefatigable traveller not to reach the haven of his desire.
There is often nothing more advantageous after going than returning.
The little evil quickly grows.
How awful is the dwelling of the weak in the habitation of a hungry lion.
The last of tribulations is the best of them.
Let the guest praise or blame, in all cases take care of him.
When thou hast once cast away the respect of thy countenance, thou wilt find none to restore it.
Whosoever thinketh much will understand.
In time of need, a friend is known.
The wise man will not delay his object.
Whosoever entrusteth his secret to a fool, is sure to lose it.
There is no remedy against a fool except to keep away from him.
Consider thy property nothing else than a trust in thy hand.
There is no fault to find with the man who hath done his best.
The heart beholdeth what the eye doth not see.
Riches hide every blemish.
Either be silent or speak sense.
Enter not in anything which is above thy position.
The enmity of the wise man is better than the friendship of the fool.
Whoever runneth toward evil, it will not escape him.
He, who knoweth to choose good rather than evil, is not so wise as he who knoweth which of two evils to choose.
Beware of doing that which thou mayest escape from.
Whosoever speaketh against men will be spoken against by them.
Whosoever findeth fault with people *undeservedly* will be found fault with deservedly.
Be careful even with the honourable and have no faith in an usurer.
Trust not him who laugheth in thy face.
He, who bringeth thee near the lion, doth not wish thee to live.
Forgiveness is only valuable in him who can do harm.
Praise can be attained sometimes without trouble.
The error of the honourable riseth with the height of his position.
Whosoever hath improved himself in his doings, need not fear reproach.
He is wise, who looketh upon his neighbour as upon himself.
Thou hast nothing from thy wealth except that which thou spendest.
The wolf cannot be trusted.
He is esteemed in thy sight, who doth not require thee.
Riches are high birth to him who is not of high birth.
Thy faults are hidden so long as thy luck helpeth thee.
Who hath no merits himself, the merits of others are of no avail to him.
Do nothing in private that thou wouldst be ashamed of in public.
Thou wilt not reach that which thou wouldst love if thou canst not bear that which thou hatest.
Complain not of thy fate when *thou* art the *cause* thereof.
Whosoever seeketh thy society for a certain object, will abandon thee whenever that object leaveth thee.
There is nothing so mighty as love.
The sick, who hath appetite, hath more hope than the healthy without appetite.
Whose malady is concealed from him, its remedy is concealed from him also.
Understanding is the friend of every man and folly is his enemy.
The man of morals is honoured even if poor; and the man of no morals is despised, even if rich.
To remove stones from the top of hills is easier than speaking to a man who hath no mind.
The friend of knowledge, whose heart is in the cause, his heart must stimulate him for his heart's sake.
Make, therefore, the physical substance subject to the spiritual one, I mean the body to the soul: for this subjection is your Freedom in this and the future world. Therefore, "*further not his* (the body's) wicked *device*," for he, who ministers to his cravings, will continue to seek and will never be satisfied, and he will pant and languish for what he cannot reach; and ultimately his goodly portion within him will vanish. But, if the spiritual part of the understanding rules and subdues the physical desires, the latter will succumb and seek but that which is necessary, will be satisfied with the little and disdain superfluities, but that he may live and disdain all superfluities. Believe not that the multitude of eating and drinking enlarges the body and increases the understanding, as a sack which is filled by that which is put therein for it is just the contrary. Hate injurious food as a man hateth the one who persecutes him and seeketh his death.

P. T. O.

THE BLACKNESS OF TROPICAL MAN.

(*From Nature.*)

A decisive paper on the subject would have to be prepared elsewhere, but Hindustan presents an excellent field for amassing information with regard to the effects of an extraordinarily powerful sun on the human frame's exterior. In a very interesting article in *Nature* for August 21 last (p. 401), "Why Tropical Man is Black?"* the cause is set down to the nerves of the skin being one and all highly sensitive to light, the optic nerves being

* Vide *Theosophist*, for November 1884 (Vol. VI, No. 2), pp. 27-29.

merely some of those of the epidermis highly specialised by long-inherited modification, and the necessity for placing over them a pigment which will absorb light. Otherwise, the intense nerve vibrations from a light of double degree power would soon degrade the tissues of the individual and exhaust his vitality.

It would have been all the better if a little more had been said about the way in which a patch of dark pigment cells round the transparent skin of the nerve endings, to be exalted into a special sense, heighten the rates of vibration; or how the selected tissue, at the same time securing the transmission of heat, as the constant accumulation of heat waves behind it, throws the molecular constituents of the protoplasm "into the highest rates of vibration possibly obtainable with the means at disposal."

Before turning to the experience India affords, it has to be noticed that, taking the centre of Europe as the standard of whiteness, it is not only going south that the population becomes successively blacker, but that there is a dark-skinned tendency in the races lying in the other direction, towards the Polar regions. Besides this, exposure in the bright days of August on the Moors in the British Isles has the effect of browning the white skin exposed to light, and making it on the face and hands for a short time only a shade lighter than the lightest Indian's. This can only be by the solar rays producing pigment in the skin.

On the contrary, the experience of Europeans in India is that the sun there does not burn; if anything, it rather whitens them and pales the complexion. It is only on certain occasions, when the sun is obscured by rain-clouds, it is cool, and the diffused light is of a particular but unascertained actinic quality, that the skin of a Europen is sun-burnt. One may ride all day in the hottest sun and have no trace of sun-burning.

Also, were light the sole cause of a protection for the skin being required, this would be supplied by the clothing Europeans invariably have, except on hands and face; and they would be placed in about the same favourable position as the natives, if not more so, as those of the latter of the class of labourers prefer working almost entirely without clothes.

What is dreaded by Europeans all over India, and extending into Affghanistan, is the "Indian sun," when it is elevated more than ten or fifteen degrees above the horizon; and it is chiefly the head which it affects, and which has to be protected by non-conducting materials, forming the strange head-gear of the tropics. The playing of the sun on the rest of the body is disagreeable, but not dangerous.

Light and heat are one and the same, so that the nerves of sight are only a select number of those with which the skin is full, higher strung; but it is noticeable that, though heat is felt by any nerves of the skin indiscriminately, they are insensible to minute differences of heat, or in the periods of the heat-rays, so that no sense, so to speak, is conveyed by them. That is—though, as we know, all objects reflect as many heat-rays of different kinds as they do visual rays—we are not conscious of their form by a reception and discrimination of the varying periods of the heat-rays; we do not consciously see by heat.

The effect the Indian sun has on European health, sunstroke being said to be the work of a few minutes, shows that the nerves of the skin are sensitive to some rays besides those of light. In fact, the sun's rays of Hindustan must contain rays not found in the sunlight of most other parts of the world, which moreover penetrate the European's white skin tissues and clothing, while the natives can let it beat upon their bared heads with complete impunity.

There has never been a sufficiently minute comparison made between the pure solar diffraction spectrum, from the lowest lines to the highest, of India, and that in other countries, such as Great Britain, America, the West Indies, and Australia. In many respects the West India Islands are as tropical as the East Indies, but those, who have resided in the former and coming to the latter, declare there is some quality they feel in the Indian sun that is absent in the West Indies; they can wear a simple straw hat in one place, but could not attempt it anywhere throughout India. If the spectra were juxtaposed, it would no doubt be found that groups of rays in some portion of it, whether at the red or the violet end, were present to a much larger extent in the light of the Indian sun than either in Australia or the West Indies. It is of the greatest importance, in order to clear up this question, as well as to science in general, that those, who have the means and time, should analyse the spectra and give the results.

The only test available is sensation at present, but this is unmistakable, because, in addition to the burning feel of 140° Fahrenheit, there is a peculiarly unpleasant sensation even in the shade, whether it is that of a tree, an umbrella, a thin tent, or even a walled room with a window, if there is no veranda. This can only come from invisible rays to which all but the thickest coverings are pervious, and which the skin and tissues admit freely.

European "Colonists" are, happily for themselves, unknown in India, and the race would immediately die out, as it is only by frequent visits to temperate climates that a European can preserve health. But if they did exist, it is open to doubt if a white skin would ever become black. It is commonly supposed that the Black Jins of Cochin are converted Hindoos. The difference, that a change in dress and diet makes in these, is singular, many being termed Portuguese, for example, who are pure natives, descended from converts whom the Portuguese for the most part made forcibly.

As a rule, the higher the caste and the higher in the scale a native of India is, the whiter he is; and the lower the caste and hotter the mean temperature of the place, the blacker. But this is not invariably the case, as the outcastes, who work in leather in Upper India, are rather lighter than some of the Brahmins. However, latitude has most effect, and wherever the sun is hottest all the year round the blacker the natives, down to the equator of heat shown on the atlases. The configuration of the country, however, shows that the shades of colour are due to successive waves of conquest from the north, and the Northern Asiatics, who were nearly white at first, degenerate the farther south they come, and are unfit for labour. A blackness of skin, therefore, confers an immunity from the effects of the sun, so that those having it can labour in the heat in a way that would soon cause the lighter races to give in.

Black radiates quicker than white, and though black coats are by no means unknown to Europeans in India, who are as often in those as in coats of any other colour, the black skin of the labourer would throw off accumulated heat much more quickly than if white, and perhaps in a ratio worth calculating. This must be one of the reasons; and it may be noticed that the exterior of buildings is frequently tinted a slate colour with this view, in India, instead of being whitewashed.

Still a more ready dissipation of heat is not the only advantage imparted by a pigmentary blackness in the human skin; and it is to be inferred that the real protection consists in there being a few of the invisible solar rays of the spectrum in tropical light injurious to man, which nevertheless possess unusual penetrative energy, and go through a thickness of what are ordinarily considered opaque substances, but which are intercepted by the contents of the epidermic pigment cells largely developed in the African, a little more sparingly in Hindoos, and not absolutely wanting in the sun-burnt excursionist or sportsman in our country.

The Australian will tell you that he has done hard work—in a shade temperature of 100°—in the sun in a light wide awake and not felt exhausted; while continuous labor of some hours in much less heat—75° in the shade

and exposed to the sun—in Hindustan would be simple destruction of the European's powers of exertion with all a Bond-*street* hatter could devise on his head.

A. T. Fraser.

Equator of Heat,
India, *October* 1.

THE SUBSTANTIAL PHILOSOPHY.

From the August number of *Wilford's Microcosm*, a Christian journal published at New York, U. S. America, we find that what is called "The Substantial Philosophy" is now gaining ground in America. The chief theory of modern positivistic material science is that matter is the be-all and the end-all of the whole universe, and *that* force, whether vital, mental, or any other, is nothing else but a *mode* of matter. The logical inference, drawn from this hypothesis, is that the force, "by which the motions of our bodies are caused and controlled, is but the molecular motion of the material brain—and nerve-particles of the living organism; and that, consequently, as soon as the body dies, and these material particles cease to vibrate, the life, soul, mind, or spirit, necessarily ceases to exist, since motion, *per se*, is confessedly nothing entitative, being merely a *phenomenon of matter*." This is the corner-stone of the materialist's philosophy, denying the survival of man after his physical death. To prove that mind can act independently of the brain, the phenomena of mesmerism and clairvoyance have often been cited. Those, who have witnessed these wonderful phenomena, know full well that a person, in mesmeric sleep, can act independently of his bodily organs, thus showing that there is something in man, which represents his consciousness, and which can hear sounds, see sights, and take cognisance of occurrences far beyond the reach of the ear, the eye, and the other senses upon which a man, in his normal state, has to depend. The higher phases of clairvoyance and trance flatly contradict the materialistic hypothesis; but there are many who ignore the occurrence of such phenomena, among these being the conductors and the principal contributors of the journal under notice. At the same time, being believers in a future state of existence and in the survival of the "soul" after death, they attempt to controvert the theory of their powerful opponents. They seem to have resolved to break the force of the above theory by attacking, and, if possible, overturning this mode-of-motion citadel as universally taught in physical science, and asserting every force in Nature to be a real "substantial entity." The founder of the "Substantial Philosophy," therefore, selected *sound* as *par excellence* the representative "mode of motion" in physics, "so regarded by science, out of which all the other so-called modes of motion had developed." If the celebrated "wave-theory," concerning *sound*, it was thought, could be overturned, then "*sound* could be nothing else but an immaterial substance from the sounding body—a substance which travels by conduction through various media analogous to substantial but immaterial currents of electricity." It was thus expected to make the *sound* controversy, "including the truth or falsity of the undulatory theory, the real battle-ground of the Substantial Philosophy." Experiments of a various nature were made; and they have satisfied the adherents of that Philosophy that "sound, instead of being air-waves, water-waves, iron-waves, or waves, or molecular motions of any conducting medium whatever, is a veritable substantial form or department of force; that all the physical forces, as they manifest themselves to our conscious or sensuous observation, such as light, heat, electricity, gravity, magnetism, &c., are but different forms of transformations of the one universal force-element of Nature; and that this original or primordial force-element, from and out of which all the manifested forms of force come or are generated by the various methods,..... derives its active power alone from the vital, mental and spiritual fountain of all force in the universe ....." This discovery, about the *Sound*, we are told, was made about three or four years ago, and has since been gaining strength in America. Its advocates were so firm in their conviction that in the beginning of this year Professor Drake addressed a letter to Professor Tyndall, drawing his attention to the same and asking his opinion whether the experiment, brought to his notice, could sustain the "wave-theory." The English Professor gave a brief reply stating that in no way did it affect his theory; but he is reported not to have expressed his opinion about the experiment, nor to have given any explanation. Subsequent communications were therefore addressed to him on the subject; but, as no reply has been received, the American Professor drew the conclusion that Mr. Tyndall is unable to refute his arguments and also unwilling to admit his error. However that may be, a large number of Professors, Scientists, and others, are said to have thrown overboard the wave-theory and become adherents of the "Substantial Philosophy." The latter has now been admitted in most of the American Schools and Colleges and threatens to become almost universal. The editorial writer, in the magazine under notice, says :—

> The Substantial Philosophy teaches that everything in the universe, visible or invisible, tangible or intangible, ... of which the mind can form a positive concept, is *substance* or *entity*, in some form or degree of grossness or attenuation.
>
> It teaches that the substances of the universe, as above expressed, are naturally and rationally divisible into two main departments, namely, *material* and *immaterial*, which means nearly the same thing as *corporeal* and *incorporeal*; and that, while all matter is *substance* or *substantial*, it by no means follows that all *substance* is *matter* or *material*. The term *matter*, as thus viewed, only embraces a small portion of the substances of the universe, namely, those substances which are ponderable or otherwise susceptible of chemical or mechanical test, or such as are absolutely limited by material conditions. The term *substance*, on the other hand, not only embraces all material things, however gross or tenuous, but it includes all immaterial things, or such imponderable entities as are not confined by material limits or conditions, and hence, such entities as cannot be proved to exist by any chemical or mechanical tests.

Then the immaterial aspect of *substance* is defined. It includes every *force* of Nature or in Nature, physical, mental, vital, or spiritual, and includes every form of energy which in any way can produce a manifestation or motion of a sensuous body.

> "It is as impossible," says the writer, "according to the Substantial Philosophy, for the intelligent mind to conceive of a living animal moving and doing work by means of a vital force within it that is not a real substance, as to conceive of an engine moving and doing work by the force of steam, while such steam is not a substantial entity, but a mere molecular motion among the particles of the water."

We may say that the teaching of the Substantial Philosophy concerning the One Substance, underlying all phenomena, the two aspects or poles of which produce an infinite variety of correlations—approaches a good deal the teachings of almost all the Asiatic Philosophies, with certain differences, the principal one being that the adherents of the new philosophy invest that Substance with *personality* which the Eastern philosophies do not. In connection with this review, the reader may peruse, with advantage, the articles: "Is Electricity Matter?" and "What is Force and what is Matter?"—published in the *Theosophist* for September 1881.

THE ANCIENT ARYAN CIVILIZATION AND MODERN PROGRESS.

(*An Abstract of a Lecture delivered in Madura, on the* 16*th of August* 1884, by Saint-George Lane-Fox, F. T. S.)

Mr. Chairman and Gentlemen :—As you are no doubt aware, I am now addressing you in a building whose very existence is in itself a proof that the Hindus were at one time in a much higher state of civilization than they are at the present time. Now, gentlemen, when I tell you that it is my desire to endeavour to assist rather than to flatter you, I am sure you will not misunderstand me when I say that, far from its being to your credit as a people that you were formerly in a better condition than you are now, it is on the contrary in the highest degree *discreditable*, as it only too

plainly shows that, owing to selfishness and apathy, your race has *degenerated* to its present deplorable state, falling by slow degrees from bad to worse. However, be this as it may, the broad fact remains that India has been degenerating for ages, and, so far as the masses are concerned, it is degenerating still; and my object in addressing you to-day is to invite you to enquire with me into the cause of this sad state of affairs and to see whether, by putting our heads together, we cannot contribute towards the work of India's regeneration. If we take a survey of the world's history, so far at least as that history is known to the general student, we find, within comparatively recent times, that is to say, within the last two or three thousand years, that several minor civilizations have risen to an apex and gone down. Now this upward and downward growth or movement of a race or people is called according to the "Esoteric Doctrine," which I shall presently attempt to explain, the ascending and descending arcs of the cycle of evolution, and with all races, whether great or small, this rise and fall is inevitable. Thus the Hindus are now and have been for some time on the descending arc of their cycle. I may be asked, if this rise and fall is the common lot of all races and civilizations, how then can it be said to be discreditable to belong to a people on their downward path? The answer is that, although it is the inevitable fate of every *race, taken as a whole*, to go down after having risen to the highest point in its cycle, yet it is an individual's own fault, the effect of his *karma*, that he should be born a part of a degenerating people, and that this should be so is obvious to all who believe in the immutable law of harmony and justice, ruling throughout all nature. In any attempt to get a correct view of the present position of India according to the Esoteric Doctrine, it is important to grasp, in the first instance, the fact that this change from the upward to the downward arc and *vice versâ*, is not a sudden one, nor does it take place at the same time for every individual in the race. As a matter of fact, the change is very gradual, and, indeed, before the lowest or the highest point is reached, there are always a large number of individuals who already belong properly to the next succeeding arc. The Hindus, as already stated, are approaching their lowest point and there are now already a considerable number on the ascending arc; it is this fact primarily, which has led to the inauguration of the Theosophical movement throughout the world. Those in India, who through western education have begun again to use their reason instead of continuing blindly in their slavish observance to old and effete customs to smother it up in bigotry and superstition, are those who, notwithstanding all the obstacles in their way, have succeeded in forcing themselves forward on to the ascending arc of the cycle of evolution. These pioneers will not oppose with a senseless obstinacy all useful reforms, simply because they come from "foreigners", they will not imagine in ignorant arrogance that they are the only wise people in the world, and that they can learn nothing from any one who does not belong to their own "caste", for such belong to the most hopelessly a fallen of the falling. But those, who have passed over and beyond these lowest depths of degradation, have invested themselves with a grave responsibility, for on them depends to a great extent the future well-being of India; fortunately their number is increasing day by day, and, it is for the guidance and assistance of these by those, higher still, who have passed beyond the pale of race and nationality, that the Theosophical Society has been founded. The Society will form an organizing medium through which their united efforts will be better directed so as to economise and render more effective the energy expended by all the unselfish workers for the good of humanity. At any rate, that was the original purpose with which the Theosophical Society was started, and it rests with those, who have since joined its ranks, to prove that the movement was not premature. The attainment of a correct understanding of the relative positions of the various races of mankind presents many difficulties, as a cursory view of the situation makes it appear full of complications; one thing, however, is clear, viz., that, within the most active section of humanity at the present time, a spirit of independence and inquiry is replacing gradually but surely that state of helpless subservience to the usurped authority of a small tyrannical minority; it has been truly said that the era of blind faith is passed and that an era of enquiry is at hand. Modern Science has made giant strides within the last few years, and it is now very considerably widening its field of inquiry and research; for, whereas the domain of biology and psychology were until quite recently generally considered to be beyond the reach of exact Science, they now form the subjects of the most ardent investigation by many of the leading scientists of the day. Now the general result of this modern enquiry into phenomena, transcending the limits of mere physical matter, has been the almost universal recognition of the truth, that the various forms of life were and are *evolved* out of one another, and that the crude notions, as to their *instantaneous* "*creation*", are altogether untenable. This doctrine of evolution, if accepted, leads one inevitably to the logical conclusion that man himself, as we know him, is but the representative of a certain stage in the evolving process, and that as a corollary, seeing that man is imperfect or incomplete, new powers and faculties must necessarily unfold themselves to him, as evolution advances upwards. Most of you have no doubt heard of the "Mahatmas" who are said to be the real founders and inspirers of the Theosophical Society; well may I tell you for your guidance, without asking you to accept my statement implicitly before making personal investigations and proper enquiry, that these Mahatmas are neither more nor less than actual specimens of a more highly evolved mankind. They are in fact men who, by an early realization of the true objects of physical life, have, by adopting proper means to an end, attained to a very high degree of individual development. I repeat that I do not draw your attention to this matter, because I expect you to believe in the existence of the Mahatmas without question, but simply in order that you may better understand my own views on this most important point, which may form a sort of basis for your own personal enquiry. I may add that it is my wish that you should take everything that I now put forward rather by way of suggestion, and as indicating certain conclusions to which I have myself arrived, than as a dogmatic assertion of infallible truths. I may also mention in passing that the Mahatmas themselves do not wish that their statements should be taken as final or authoritative; on the contrary, they have often warned us that their writings, as all others, should be taken only on their own merits, although from a broad point of view. Now this fact is of special importance to the people of India, as they, for numberless generations, have been in the habit of accepting things on mere traditional authority. I do not mean to say that the Hindus are alone at fault in this respect, but I mean that this bad habit seems to be more deeply ingrained among them than among the other important races.

I will now, with your permission, give you a brief sketch, as I have conceived it, of the Esoteric Doctrine of man's position and destiny on this planet. First I must remind you that absolute truth cannot be conveyed by any spoken language, more especially to undeveloped minds, and, secondly, that relative truth, with which language deals, is not truth in the abstract, and can only be properly dealt with, relatively to our state of mind, that is, our experience and reasoning power. Having thus prepared the way, I must tell you that broadly there are two plans or systems of mapping out the course of cosmic change, the "objective" and the "subjective", one the complement of the other. In the first, *All* is subject to change, nothing endures but the eternal Law of Being; in the second, the *All* is and changes not, but that, which does change, is the mind or *manas*, whether individualized in the *microcosm* or universal in the *macrocosm*, and it is the alteration in the state of *manas*, which is in conjunction with the eternal *All*, that produces the various phenomena of life. The first is the *Buddhist* or *Arhat* doctrine, the second is the *Adwaiti* philosophy; and, in the end and purpose of their teaching, they are identical and one. For the present purpose, however, let us confine ourselves to the "objective" standpoint.

As we have already seen, human progress is not, from the physical standpoint at least, even and continuous; but the whole human family advances in cycles and divides itself into various races which also advance in cycles. The first question, which thus presents itself to the enquiring mind, is this:—to what cause is this division of humanity into races due? Now careful observation teaches us that throughout *nature* two powers are at work, one tending towards combination, integration, or *Union*; the other tending towards division, differentiation, or *Disunion*. These two powers come into action *alternately* in the same plane of being, but are in action *simultaneously* [on the same centre of force or activity] in different planes of being. And this "centre", upon which these two powers are acting or tending to act, is itself the result or outcome of their united action. These two powers are called, respectively, *Purush* and *Prakriti*, and they are the opposite

"poles" of the *one reality*, the *All*, called *Mulaprakriti* in the "objective" system, and *Para-Brahm* in the "subjective". The one or other of these two powers has a preponderating influence upon the third, their offspring, the "son," the "Vach" (or "Logos") according to the state or condition (of evolution) to which the whole, the three together, has arrived. Now these three powers (*i.e.*, the Uniting, Differentiating, and Resultant), call them whatever you will, form the "trinity in unity" of everything in nature. This centre of activity in evolution is *Man* in the abstract. To return then to Mankind as at present inhabiting this earth, we notice one thing as altogether beyond doubt, viz., that he is now in a very advanced stage of differentiation, so far at any rate as his manifested condition is concerned. All races, however, are not at the same stage of differentiation. Let us therefore confine our attention for the present to what is known as the "Aryan" race or rather races, for we find that the main race has split up and the various portions are to be found scattered all over the world. Now the Esoteric Doctrine teaches that the Aryan race is the fifth of a series of seven main or root races which successively inhabit the Globe during what has been termed a "round period." This fifth race, which it is said began to evolve a million years ago, progressed in civilization and general advancement until a very high degree of *Union* had been arrived at. This highly advanced civilization flourished for a great length of time in Central Asia, north of the Himalayan Mountains. When the highest apex had been reached and this race was unable to go any higher in that cycle, stagnation began to set in; the national ideas and customs, whether in arts, sciences, literature, or philosophy, began to conventionalize; what inevitably followed was differentiation and decay. The differentiation of the main race has resulted in the formation of seven sub-races, and these colonized in different parts of the world; each sub-race has its own cycles, that is to say, they all pass through periods of *Union* and *Disunion*. The English people, as a whole, belong to the seventh sub-race and the Hindus, as a whole, belong to the first sub-race of the main Aryan stock. The future progress of man on this Planet depends on and therefore necessitates the *reunion* of all these seven sub-races (and their off-shoots) into one Grand Nationality which must rise to a still higher apex of civilization than that attained to by the ancient Aryans, before, in its turn, it goes down. It is those individuals, who are able now to recognize this as a truth, that belong to the ascending arc of the cycle of evolution, while those, who, absorbed in selfishness, ignorantly and obstinately cling to their exclusiveness and isolation, adhering dogmatically to, and *professing* to believe in the infallibility of, old and worn-out ideas, belong to the descending arc, they are still falling from bad to worse. Theosophy now makes a loud appeal to the former, calling upon them to rouse themselves, to unite and put forth all their strength, for, as I have already told you, it is upon them that the future well-being of the fifth race depends. A few words let me add as to the practical means by which true progress can be best promoted. First then, seeing that Union is our highest object, we should endeavour to promote, by every means in our power, the greatest good of the greatest number, rather than support or countenance, as the "interested" are so apt to do, even indirectly, the "privileges" which custom and usage have given to hereditary "classes" or "castes". We should endeavour to *facilitate* rather than *retard* the giving of practical effect to the immutable law of nature, which ordains that, sooner or later, everybody and everything shall stand or fall solely on its own merits. We should endeavour to remove all those artificial barriers which tend to undo or retard the operation of this law. By remembering, in every act, word, or thought, the existence and supremacy of Eternal Justice, we, by degrees, come to realize fully the utter folly of attempting to evade the consequences of our own acts and thoughts, whether they be good or bad. We shall then come to know, by our own experience, that *Karma* is *inexorable*, that, however much we may add to the karma of good, our bad karma will still have its own effect and *vice versâ*; that no man is wholly good or wholly bad, but that each and all of us has his mixed Karma to deal with, although the one or other may predominate largely in different individuals according to the circumstances of their lives. Let me also draw your attention to this important point, viz., that *all* Karma, whether good or bad, may be *appropriately utilized* for our practical advancement, by expanding our experience, calling forth our energies, and strengthening our will power; but this too we must always bear in mind that bad karma must necessarily result in trouble and suffering and must be *worked out* and we ought to be philosophically content that this should be so. In concluding, allow me to impress upon you this no less important fact, one which above all should be taken to heart by all earnest workers in the cause, I mean the necessity of *prompt and energetic action*, and this, not merely on account of the great difficulties in our way which have to be overcome, but primarily for this reason that it is the want of proper activity which is the cause of all decay. When the objects of immediate desire have been attained either by an individual or by a race, unless some higher objects remain, stagnation sets in, and the result is disruption and decay; human ingenuity is no longer called into play, invention, the offspring of necessity, is idle, as a consequence, the mind conventionalizes, and the *Reason*, through disuse, falls into abeyance, and we arrive at a general deterioration of all the sustaining powers. The higher a man's objects in life, the better will he be able to value everything at its true worth; all things to him will be valuable or the reverse in *due proportion* to their *utility* in promoting the end and purpose of *existence*, namely, *Progress towards Perfection*.

THE IRANIAN OANNES.

BY N. D. K., F. T. S.

ZOROASTRIAN religious literature is in many parts so fragmentary that it is no easy task to unravel the true signification of various ideas that are merely hinted at in the writings now extant. Many an obscure word is highly suggestive, and an attempt, however feeble, to explain one of these seemingly unimportant allusions, will not prove futile, if it but provoke further research.

Zarathustra, in the 19th Fargard of the Vandidad, is assailed by Angra Mainyu (Ahriman), the Power of Darkness, and withstands the assaults. He then praises all the Powers of Good; and, among these, he invokes "the Kara fish that lives beneath waters in the bottom of the deep sea." In the Pehlvi Bundahesh, which embodies old traditions, it is said that "it was the first day when the tree, they call Gokard (Gaokerena), grew in the deep mud, within the wide-formed ocean, and it is necessary as a producer of the renovation of the universe, for they prepare its immortality therefrom. The evil spirit has formed therein a lizard as an opponent, so that it may injure the Hom (the Gokard tree); and, for keeping away that lizard, Ahuramazd has created there ten *Kara fish* which at all times continually circle round the Hom, so that the head of one of those fish is continually towards the lizard. And, together with the lizard, those fish are spiritually fed, that is, no food is necessary for them; and, till the renovation of the universe, they remain in contention."

In the Vandidad, the word is "Karo Masyo." "Masyo," in the Atvesta language, means fish; but the meaning of the word "*Kara*" has not been explained anywhere. The verb "*Kar*," in one of its significations, means, to see, to guard; and the description of the Kara-fish, as given in the Bundahesh, shows that it continually watches the devouring lizard, and preserves the Gokard tree. The Kara fish, then, is a spiritual principle allegorically represented as the fish, that preserves the white Hom or the allegorical tree of life and immortality.

In the Hari Purana, the God Vishnu is shown as having assumed the form of a fish, with a human head, in order to reclaim the Vedas lost during the deluge. Having enabled Visvamitra to escape with all his tribe in the ark, Vishnu, pitying weak and ignorant humanity, remained with them for some time and gave them instruction. As he was half man and half fish, he used to return to the ocean at every sunset and pass the night there.

The narrative seems to be the original of the story given by the Babylonian Berosus about Oannes, the man-fish, who is no other than Vishnu, the Preserving spirit and the 2nd personage of the Brahminic Trinity. This Deity, having already manifested itself, is still regarded as the future Saviour of Humanity and is the selected Redeemer who will appear at its *tenth* incarnation or *avatar*, like the Messiah of the Jews, to lead the blessed onward, and to restore to them the primitive Vedas. According to the Secret Doctrine, Messiah is the fifth emanation or potency;—so in the Jewish Kabla, the Gnostic system, and the Buddhistic in which the

fifth Buddha (Maitree) will appear at his last advent to save mankind before the final destruction of the world.

If Vishnu is represented, in his forth-coming and last appearance, as the tenth *avatar*, it is only because every unit, held as an androgyne, manifests itself doubly.*

In the 19th Fargard of the Vandidad (para. 5), Zarathustra speaks of himself as ruling till Soshyant, the fiend-smiter, "come up to life out of the lake Kasava from the regions of the Dawn." Seshios, the Persian *avatar* that is to come, appears, from the description given of him, to be a permutation of the 10th *avatar* of Vishnu. And the ten *Kara fish*, that are spoken of in the *Bundehesh*, may probably be the ten phases of the preserving spiritual principle that, from time to time, has manifested itself and will manifest itself in the great teachers of the human races.

In a letter† written by a learned Fellow of the Theosophical Society, from the monastery of Soorb Ovaness (Armenia), the writer says that the Armenians, who, until the 4th and even the 7th centuries of the Christian era, were Parsees in religion, call themselves Haiks or descendants of King Haig. In the forgotten traditions of these people, we find that they claimed to have remained true to the teachings of Zoroaster. These they had accepted ever since Musarus Oannes or Annedotus—the Heaven or Sun-sent (the first Odakon And Daphos, the man-fish)—arising daily from the sea at sunrise to plunge back into it at sunset—taught them the good doctrine, their arts and civilization. That was during the reign of Amenon the Chaldean, 68 Sari or 244,800 years before the deluge. Since then (as demonstrated by the Assyriologists according to the cylinder records), several other Odakons had ascended from the sea, the last coming during the days of the Chaldean king, Ubara-Tutu—"the glow of sunset"—the last but one of the Antediluvian kings of Berosus. Each and all these *aquarian teachers* came from his habitat in lands unknown, ascending from the Persian Gulf. If we study the account given of the Annedotus by Appllodorus and then amplify it with the pre-christian traditions of Armenia, which say that he made them know the seeds of the earth, taught them to worship their mother Earth and their father the sun, taught mankind the arts of agriculture,—we shall not wonder at discovering that the Chaldean Oannes and Zoroaster are one in their reminiscences. The Chaldean Annedotus was called the "son of the Fish" and the latter was the name of Zarathustra's mother. It was the Hellenized name of their Zoroaster Annedotus, whom the Greeks called Oannes, that led the old Armenians more easily into accepting Christianity than it otherwise might.

According to the Aryan doctrine, the Divine but latent thought in Aditi (the boundless) produces the Great Deep or water (primeval chaos) and deposits in it the germ of Universal Life. According to the Bundehesh, in the midst of Vourukash or the wide-formed ocean, grows the white Hom, the counteractor of decrepitude, the reviver of the dead and the Immortalizer of the living. This essence of life is subjected to the two opposing principles,—Spenta Mainyush and Angra Mainyush (spirit and matter), which are respectively typified by the buoyant fish‡ and the grovelling lizard, fighting for supremacy in the great ocean of the *Akasa*. The Kara fish of the Vandidad is a suggestive allegory for the 6th or Spiritual principle that protects the 5th or personal soul from the fascinations of matter or the lower principles, and leads it on, enabling it to swim in ethereal regions and drink of the juice of the sacred Hom (pure spirit) to attain to immortality.

The great spiritual teachers of the world, who have had their spiritual sense thoroughly awakened and made potent, are called the Buddhas or enlightened ones; and, in reference to the above allegory, they are called, in some traditions, sons of the Fish. The name of Zarathustra's mother, according to the later writings, is Dugdare, which is said to mean the fish; and this explanation would make Zarathushtra one of the illuminati in whom the spiritual sense shone bright and who thereby helped to regenerate a great race and teach the right road towards spirituality or "the highest kind of intellection which takes cognizance of the workings of nature by *direct assimilation* of the mind with her higher principles."

"Oannes is the emblem of priestly Esoteric Wisdom; he comes out from the sea, because the Great Deep, the water, typifies also the Secret Doctrine."

* *Isis Unveiled, Vol. II.*, p. 259.

† *Theosophist*, Vol. II., p. 214.

‡ Note that Parsees, on marriage and other festive occasions, send presents of fishes as auspicious gifts.

Psychic Manifestations.

[EXTRACTS FROM OUR CONTEMPORARIES.]

ANOTHER MARVEL FOR SCIENTISTS.

Other mysteries, besides those of phenomenal muscular strength, are arising in various places, the latest of which is one reported by the New York *World*, regarding what it terms "Something to Puzzle Experts." It appears that, two years ago, Mrs. Jane Imley, a widow lady, residing in Newark, N. J., suddenly found herself in possession of a marvellous gift of drawing. Her father, with whom she lived, was an old gentleman in humble circumstances; and the family never knew much about the fine arts, or cared about them; hence it was a matter of some surprise when she began to draw beautiful figures in free hand.

The *World* of August 31st says that the lady could not account for the remarkable display of talent she was making. From some cause her father was impressed that his daughter was acted upon by an intelligent spiritual influence, and, having induced her to visit a medium, had the truth of his theory confirmed, the latter informing him that it was correct. Says the paper we have mentioned:—"However little consideration may be given to what the father may believe, or the medium may say, the fact remains that Mrs. Imley's skill is not to be accounted for on any ordinary grounds."

Mrs. Imley is described as being a very pleasant-looking lady of very gray hair, mature in appearance, but bright-eyed and vivacious. She is not educated, writes a very bad hand, and would never impress one as having an artistic temperament. There is an honest, frank way about her, that is good proof of her truthfulness and sincerity. She is rather stout, dresses plainly, and might be taken for the wife of a country-farmer. The striking features of her drawings are said to be the originality of the designs and the freedom and gracefulness of the lines. "Originals of what she without any thought or effort produces cannot," says the *World*, "be found in either the vegetable or animal kingdoms, nor anywhere else in the great store-houses of nature. Some of them are suggestive of shells, others of flowers, others of leaves, mosses and sea-weed of complicated growth; but, in her whole collection, there is not a copy of any of these. In fact, she says, she never studied a model in her life, and that, when she attempts to draw from anything actually before her, she utterly fails, or at most does her work as crudely as any one else wholly untutored in the art."

Being asked in what manner the strange power first approached and became known to her, she said to the reporter:—

"'It came to me about two years ago. I had a strong desire to draw, though I had never studied drawing. It was on my mind all the time. I had no particular motive for making figures, but I was all the time feeling like I could do something beautiful in that way. I began by making curves and circles. It gave me a great deal of pleasure, and I wanted to be at it all the time. After a while, I began to make figures like those you see here. I had never before been able to make even a straight line on paper—in fact I was not used to writing or making lines with a pencil. Now I can't keep from it, but want to be making something all the time. It is a great pleasure to me, and I enjoy it just as much as I do eating my dinner.'

'Where do you get your ideas of what you are to draw from?'

'I don't have any. I never had any in my life. I do not know what I am going to make till it is finished. I know what I am doing when I am drawing, but I am under an influence.'

'Is the influence always the same?'

'No, it is not; sometimes it is much stronger than at others. I have felt it to be so powerful that it would hurt my arm at the elbow—the arm, you know, that I use, and I always have a pricking sensation on the inside of my hand and a binding feeling about the wrist.'

'How do you account for your strange power?'—finally asked the reporter, determined to get her own theory of the case.

'Well, I have an impression that an old Greek artist is working through me. This impression is very vivid in my mind. I know that people laugh at such a thought, but you wanted me to be honest with you and I am. Some of my friends are afraid of me and won't come near me when I am drawing, because they think I am "possessed," as they say; but I am just the same as I always was, only I feel this uncontrollable desire to use my pencil. Of course, one's feelings are no guide, but I feel that I am reproducing work that was done by a Greek artist long, long ago, and that it is through me his work is to to be saved. I think I will have still greater power given me.'"

THE DIVINING ROD.

(*Newbury News, Eng.*)

A late number of the "Proceedings of the Society for Psychical Research" contains an article on the divining rod, by Mr. Edward R. Pease, with evidence thereon, which has been collected by Mr. E. Vaughan Jenkins, of Cheltenham. The art of divining, says Mr. Pease, has long been considered by men of science and

by the general public as one of the black arts, which alone has survived in remote villages and amongst uneducated mining populations. But a little investigation discloses the fact that belief in the power of the divining rod is by no means confined to remote villages and to ignorant persons. The divining or "dowsing" rod is a V shaped twig, commonly of hazel, from 1 to 3 ft. in length, and from a quarter to half an inch in diameter. It is firmly grasped by the two ends, one in each hand, and the "dowser" walks carefully over the ground to be tried, holding the rod before him. When he comes upon a spring of water, the rod moves as if of its own accord. The rod has been used to discover many things, namely, water in general (as in buried tubs); spring water as opposed to surface water, when both are in buckets; water springs [even beneath the sea]; running water as distinguished from all other water. Any metals, metallic ores, or compounds, and pure metals as opposed to alloys; coal, mineral oil, ochre, gypsum, red chalk, sulphur, etc., lost boundaries of estates; Protestants, murderers, thieves, and other lesser criminals; and, in fact, to quote the author of "Jacob's Rod," it can discover "many hidden things about which one is often troubled, but few persons know the way to find them." The writer dismisses the popular theory that there is some unknown force acting directly between the hidden thing and the rod. As for the other theory, that the rod is moved by the diviner's muscles and is merely an index of the effect of some subtle force which emanates from the water or metal and acts on the diviner himself, the writer says it is a moot point whether the diviner feels any sensations when the rod is working. Most witnesses assert that they have none whatever, while one or two state that they experience a thrill, or vague sensation, when they come upon the water. If we looked only at the history of divining, we should dismiss it at once as a superstition. But the evidence, for the success of dowsing as a practical art, is very strong, and there seems to be an unexplained residuum when all possible deductions are made for accident, for local knowledge, and for inaccurate observations. The principal diviners mentioned are John Mullins, of Collerne, Wilts, of whom twenty-two records of the successful location of wells are given; twelve records refer to Mr. W. S. Lawrence, of Bristol; seven cases are recorded, in which Wm. Stokes, a carpenter, of Newbury, was the diviner; seven others refer to Pavey, of Chaddar, and one to two other persons. In regard to Wm. Stokes, Canon Portal and Capt. Ward write of him as having found springs.

Mr. Taylor, of Oare, sends a detailed account of experiments; W. Chatteris states that Stokes essayed eight or nine times, and in no case was there a failure. Mr. Charles Adey mentions a successful find, away from diviner's locality; and Mr. W. Church says he has never known a failure, and gives cases of discovery, 2 ft. from vain boring, 36ft. deep. He has seen Stokes distinguish between a bucket of spring water and one of stagnant water. The testimony of Mr. Adey, builder, of Newbury, is, however, more detailed, and is quoted *in extenso*. Mr. Adey's communication, which is dated April 19th, runs:

"William Stokes has been in my employ as a carpenter and wheelright from the year 1865, in which year I built some stables and chaise houses for the Rev. N. J. Ridley, of East Woodhay, and Stokes was on the works as a carpenter; and, while it was in hand, Mr. Ridley wished the well, that supplied the house, to be opened and cleared out, but no one on the estate knew where it was, not having been opened for a number of years; but Stokes, with his divining rod, discovered the well, although a perfect stranger to the place, and it proved to be where he predicted, under the paving in the centre of the pathway.

"Altogether Stokes has been employed by me in that capacity as 'water finder' or 'prophet,' as he is called, in probably eighteen or twenty different places, and I cannot say that he has failed on any one occasion; and I must confess that no one made greater ridicule of his abilities in that direction than I did, but was quite converted and made a true believer by the following circumstance.

"In the year 1872, I was employed to build a mansion in this neighborhood, and was naturally desirous to have the well as near to the scullery as possible, and directed my men to sink the well accordingly at the N. W. angle of the building; but, after they had sunk the well a few feet, Stokes went up, unknowingly to me, and told my foreman that it was of no use going on with that well as we should not get water, and told them where the spring was, viz., in the N. E. corner, and that it was near the surface. My foreman asked me what he should do in the matter, and I told him not to pay any attention to such rubbish, and continue sinking the well. We did so, and, at a depth of nearly forty feet, there was not the slightest appearance of coming to water. My men then threw out a hole where Stokes indicated, about 30 ft. or 35 ft. from the well, and, at a depth of only 5 ft. from the surface, came upon a spring which kept the bricklayers and plasterers supplied all through the job, and has been used for the supply of the house to this day.

"On another occasion I deviated very slightly from the course of the spring as indicated by Stokes, and had to sink another well where he directed. I could give you a list of several wells sunk under his direction, but I believe you to have written to, and had replies from, several of my employers.

"One bucket, filled with spring water and another with rain water, placed side by side, and he will tell you, when blindfolded, which is the spring water and which rain water.

"He is an abstainer, and a highly nervous, sensitive man, and I am now as great a believer in his powers as I was formerly a disbeliever."

REMARKS BY EDITOR, "MEDIUM," LONDON, ENG.

Mr. Wristbridge, who sends us the foregoing, states in the accompanying note: "I know the man William Stokes, and induced him to sit at the table; and, from what I saw, should judge him to be a medium of a very high order."

In respect to the means by which the rod is moved, we may refer the reader to the case of Mr. Towns, recorded in the *Medium*, April 4th, 1884.

When the rod was laid loosely in the palm of his hand, it jumped off of its own accord, when he approached the place from any direction. A piece of spring keel acted in the same way. When we know that tables and other heavy objects are moved through mediumship without contact, we need not be surprised that a hazel twig may be so affected. There is still lingering a curious superstition, that all material objects must be moved by mechanical or muscular means.

Referring to the case of Mr. Towns, it was his first experiment of the kind. He never had seen the thing done, and knew nothing of the method employed till he made inquiry at our office. He located a spring, in a most unlikely spot.

APPARITIONS.

STRANGE SIGHT AT REDRUTH.

I have seen in some of your contemporaries a short account of a serious mishap that befel Mr. James Thomas, foreman at the Redruth Safety Fuse Works, but none of them state the particulars, which possess more than ordinary interest. On the afternoon of Wednesday, the 23rd ult., one of the boilers at the Safety Fuse Works was slightly out of order; and as it was required for use next day, Mr. Thomas with other employes was occupied until late in remedying the defect. Near midnight, John Pearce, of East End, was sent to the tap adjoining Mr. Goodman's workshop for a barrel of water, the barrel (which, when full, weighs about 15 cwt.) being fixed on the framework or axle of a cart, and drawn by a horse. When Pearce was returning with the water, the horse shied just above Dr. Permewan's premises, and refused to proceed. So obstinate did the animal become that Pearce was compelled to dismount, and literally drag it along until it had passed the doctor's house, when it commenced trotting. Subsequently Pearce went with the horse, etc., a second time to the water tap, on reaching which, he discovered the tap of the barrel was gone. Whilst searching for it, he beheld, just opposite the Chapel-of-Ease, three men: two were on the pavement; the other, a taller man (who was wearing a clergyman's gown), was standing in the gutter close by. Not having passed them on the way to the "shoot," nor heard them approaching when he was going down Chapel Terrace, he naturally became alarmed, and turned away his head. The next instant, the three men were gone, without having caused the least sound of any kind! Hastily returning to the horse and trap, he got upon the shaft and drove as rapidly as possible to the Works. As more water was required, and Pearce was afraid to go alone, he was accompanied by Mr. Thomas, and a workman called Heyden; and, just where the horse had shied, they found the missing tap. Having filled the barrel, Pearce and Heyden mounted it, Mr. Thomas, the driver, getting upon the shaft. But, just as they had reached the spot, where the apparitions were seen, the shafts broke. Heyden and Pearce were precipitated into the road, happily without sustaining much hurt; but the chin of the barrel, falling against the lower part of Thomas' back as he lay on one of the broken shafts, he received internal injuries of a serious nature; and, had not the horse stopped, probably Thomas would have been killed. Dr. Permewan rendered prompt assistance, and, about two o'clock in the morning, Mr. Thomas was conveyed to his home. Though he is not out of danger, I am pleased to state that the pain is less, and that the doctor regards his patient hopefully. Mr. Thomas, who is a Wesleyan local preacher, is highly respected; and much sympathy of a practical kind is being shown him in his affliction. The above is an ungarnished statement of the facts as they occurred. Your readers will have noticed that the horse shied, the tap was lost, and the accident occurred just where the apparitions were seen,—seen undoubtedly first by the horse, and then by Pearce.—"Drus" in "Cornubian," August 1.

Last week, the same writer says, in allusion to the above: "I might have added that that case does not stand alone. I have heard of certain residents who have seen spectres in their sleeping and other rooms at night, the vision in one case resembling a monk, who, whilst walking along the room, was apparently reading a book; and of another instance in which the bed, with its occupants, was several times lifted more than two feet, and then suddenly dropped. Also I have heard of persons who, whilst going to or engaged at their work, in the small hours, have seen uncanny objects, the effect upon one of the beholders proving fatal. However, it would be almost useless to give the facts, for the reason that they would be discredited."

A MINER SEES HIS COMRADE'S DOUBLE.

Some time ago, a miner, then residing at Carn Brea, but now at Carn Marth, whilst returning from afternoon "core" at Carn Brae mine, and, when near the style at the bottom of the Carn, was surprised to see a young man who was employed at the same mine in a different core, and who, on being spoken to, instantly vanished. Next morning, it was ascertained that the young man had not been at the place named on the previous night. Two days afterwards, while at work in in the mine, he was killed through some ground giving way beneath him.—"Cornubian."

Letters to the Editor.

RULES OF LIFE.

As to the rule of life to become spiritually progressive, I am still in comparative darkness. I can readily comprehend how an adept can afford to take no thought of the morrow, and practise forgiveness for his enemies, and give his coat, and great coat too, to the first tramp that asks for it, also his last Nicke, and may call it Divine Justice, because he is so far above common humanity that he can afford to obtain another coat by a mere exercise of his will; if he wants money for his intercourse with Humanity, he has only to make bars of gold or duplicate twenty dollar pieces. If hungry, he has only to call forth his food from ether. But, for common humanity, it is far otherwise in this competitive world. Do justice, you will say, and do good unto others. Now, the question is, what shall man do to do good unto others and what is justice for common humanity? All our ideas of justice are derived from our Laws; our Laws say, hang a man for murder, our Laws justify a man, if he is struck on one cheek, to strike back a harder blow; our moral code says, turn the other cheek and let the ruffian repeat the blow. Confucius says, for evil render justice. Now what is justice under such circumstances? Passionate humanity says, strike back, and beat your enemy with harder blows. The moral codes, put forth by Buddha and repeated by Christ, seem to be impracticable for common humanity, but well adapted for adepts. Now it seems to me that we ought to have a just moral code adapted to common humanity—one that is practicable. And I can see no source for it, to come from, so consistent, as from the adepts or some of their accepted chelas who live between Adepts and Humanity at large. I once asked a spiritual lecturer, under spirit influence, E. R. Wilson, who was always talking about doing *good*, to point out *ten* specific acts that one could do as doing good. He turned upon me and asked me ten questions which I answered; and then remarked I was on the road to heaven. He would not mention the specific acts, and it is about the same with the Secretary's answer: refer to the *Theosophist* and other Literature. It is all very well for an adept to teach to adepts unselfishness and to give all you have to the poor, &c. But it is quite different for a man that has to work and save, to make merely a living. No. I petition for a *revision* of our *Moral* code, *specific* and *practical* for *common humanity*.

W. R. F.,.

Note.—We should think that our esteemed correspondent would do well always to remember that a perfect man is not made to order but is a product of evolution. Wisdom is not a matter of book-learning but of growth. General rules for conduct can be given, but to apply them properly, the power of discrimination is necessary. A man, who is good by the yard or according to prescription, is usually a sort of a goody-goody fellow, such as we find amongst church-members, and who are usually the pride of the congregation. They do what they believe to be good, because it is prescribed, they are in abject fear of punishment and afraid to displease God. The good they do goes very much against their own inclination, and they often pretend to hate sin, while they actually are craving for it. The moral world may be compared to a pair of scales. Insanity sits on both ends of the beam, while wisdom rests in the middle. A person, who would give away his coat to the first one who asks for it, would be a fool, and he, who would, after having received a blow on one cheek, would present his other cheek to get another blow, would be a vain idiot and a coward, and would richly deserve a good many blows. The sayings of Christ, of Buddha, Confucius and others, are represented in the flowery language of the East, and he, who takes them in their literal sense, makes as great a mistake as he who rejects them. If they preach charity, they do not want to make us spendthrifts; if they inculcate humility, they do not want to create cowards; if they teach unselfishness, they do not want us to become beggars, who have to depend on the labors of others for subsistence. Justice means justice to ourselves as well as justice to others. And he, who errs on one side, is as much in error as he who errs on the other side. There is often the greatest similarity between a great saint and a great sinner; the former is good without being sagacious, the other is sagacious without being good. Tarquemada and Robespierre represent the opposite poles and both were unselfish. Their opinions were opposite, and yet they both committed the same crimes against nature. They were great saints and great criminals, and yet they were great men, because they acted up to a principle without taking their personal advantages into consideration. A virtue, practised without moderation, becomes a crime. To know how to find the point of equilibrium is the great secret of the Adept, that cannot be told but must be learned by experience, when sagacity and goodness will be united in wisdom.

Mr. F... falls into a very common error in speaking of the powers and privileges of an adept. One, who has attained this stage, can neither coin money, make bars of gold, nor create clothing for himself, nor get his food from the ether. This is the custom of the practitioners of that debased science called Black Magic. The true Adept would cease to be such if he should apply his psychic powers to selfish ends. For the good of the deserving poor or suffering, or of Humanity in the mass, he is at liberty to make use of them under exceptional circumstances. In point of fact, this is one chief aim in view in his adeptship, and there are crises where a number of Adepts are said to combine their psychical powers for the good of a portion or the whole of the race, as upon the lowest plane of action, a number of men combine their muscular strength for a mechanical result. The aspiration of the would-be Adept is to learn that he may teach, become wise that he may understand, and spiritually strong that he may help the weak but willing. If our correspondent still clamours for a specific definition of the steps of self-denying philanthropy by which one may evolve out of the brutal into the spiritual plane, we must point him to those terse and most simple codes of ethics, which we have inherited from all the ancient, and are endorsed by all the best modern sages. Zoroaster's religion is distilled into three words, which mean "Good thoughts: Good words: Good deeds." One need not care if he be in Sherman, Texas, or Madras, India, if he be minded to try the prescription. And *Nirvana*, or *Mukti*, is equi-distant from both!

THE INDESTRUCTIBILITY OF SOUND.

It is a maxim in Ethics that "conduct, which conduces to life in each and all, is good." But we, the degenerate Aryans, have long lost sight of this maxim. We have long since forgotten the best practical means of conducing to the life of our practically extinct mighty Shastras. Science teaches us that sound is indestructible and we exult over our larger power of mathematical analysis, or, at least, of sound scientific analysis. The "Phonograph" testifies to the immutability of sound. Ages ago, our hoary Rishis taught the aphorism of Savda Bramh. The spirit fled, only the dead-letter interpretation remained. We scouted at it as the effusion of an abnormal imagination.

The "Phonograph" painfully led us to look back with a sigh. This invention of Prof. Edison's is only the latest corroboration of the ancient theory: Sound is indestructible nothing is ever lost.

"Annihilation exists but in the fancy. It is an illusion of the imagination, dream of the poet, the wild and frigid fancy of the sceptic. Nothing, obvious to sense, admits of destruction. This is a well-established axiom in physics. It is not in the power of man to destroy the slightest particle of matter. What is termed destruction, as applied to material substances, is nothing but a decomposition and re-composition of their ulterior units."

We may, by chemical or scientific means and processes, alter and re-arrange the existing combinations of matter, but, when so disintegrated, the dissipated and apparently destroyed particles enter into new and different compounds and assume other types and forms, but are never, in their *original* nature and elements, annihilated.

It may be here urged that decomposition and re-composition of ulterior units do not necessarily mean eternal progression. Here the doctrine of correspondence comes to our aid. From simplicity to complexity is the order of Evolution and hence a retrograde movement is the exception and not the rule.

That sound is indestructible—that *Savda is nitya*—finds its corroboration not only in the Phonograph, but I subjoin a beautiful extract from the pen of an acute philosopher, who contributed his essay in "*The Ninth Bridgewater Treatise*," which will still better demonstrate the truth of the assertion. He says :—

The pulsations of the air, once set in motion by the human voice, cease not to exist with the sounds to which they gave rise. Strong and audible as they are, in the immediate neighbourhood of the speaker, and at the immediate moment of utterance, their quickly attenuated force soon becomes inaudible to human ears. The motions, they have impressed on the particles of one portion of our atmosphere, are communicated to constantly increasing numbers, but the total quantity of motion, measured in the same direction, receives no addition. Each atom loses as much as it gives and regains again from other atoms a portion of those motions which they in turn give up.

The waves of air, thus raised, perambulate the earth and ocean's surface, and, in less than twenty hours, every atom of its atmosphere takes up the altered movement due to that infinitesimal portion of the primitive motion which has been conveyed to it through countless channels, and which must continue to influence its path throughout its future existence.

But these aerial pulses, unseen by the keenest eye, unheard by the acutest ear, unperceived by human senses, are yet demonstrated to exist by human reason; and, in some few and limited instances, by calling to our aid the most refined and comprehensive instrument of human thought, their courses are traced and their intensities are measured.

If man enjoyed a larger command over mathematical analysis, his knowledge of these motions would be more extensive; but a *being*, possessed of unbounded knowledge of that science, could trace every the minutest consequence of that primary impulse. Such a being, however, far exalted above our race, would still be immeasurably below even our conception of infinite intelligence.

But, supposing the original conditions of each atom of the earth's atmosphere, as well as all the extraneous causes acting on it, to be given; and supposing also the interference of no new causes, such a being would be able clearly to trace its future but inevitable path, and he would distinctly foresee and might absolutely predict for any, even the remotest period of time, the circumstances and future history of every particle of that atmosphere.

Let us imagine a being invested with such knowledge (though no longer an imaginary *being*), to examine at a distant epoch the coincidence of the facts with those which his profound analysis had enabled him to predict. If any the slightest deviation existed, he would immediately read in its existence the action of a new cause; and, through the aid of the same analysis, tracing this discordance back to its source, he would become aware of the time of its commencement, and the point of space at which it originated.

Thus considered, what a strange chaos is this wide atmosphere we breathe! Every atom, impressed with good and with ill, retains at once the motions which philosophers and sages have imparted to it, mixed and combined in ten thousand ways with all that is worthless and base. The air itself is one vast library on whose pages are for ever written all that man has ever said or woman whispered. There, in their mutable but unerring characters, mixed with the earliest as well as with the latest sighs of mortality, stand for ever recorded vows unredeemed, promises unfulfilled, perpetuating, in the united movements of each particle, the testimony of man's changeful will.

But, if the air, we breathe, is the never-failing historian of the sentiments we have uttered, earth, air and ocean are the eternal witnesses of the acts we have done. The same principle of the equality of action and reaction applies to them: whatever movement is communicated to any of their particles is transmitted to all around it, the share of each being diminished by their number, and depending jointly on the number and position of those acted upon by the original source of disturbance. The waves of air, although in many instances perceptible to the organs of hearing, are only rendered visible to the eye by peculiar contrivances; but those of water offer, to the sense of sight, the most beautiful illustration of transmitted motion. Every one, who has thrown a pebble to the still waters of a sheltered pool, has seen the circles it has raised, gradually expanding in size and as uniformly diminishing in distinctness. He may have observed the reflection of those waves from the edges of the pool. He may have noticed also the perfect distinctness with which two, three, or more waves, each pursues its own unimpeded course, when diverging from two, three, or more centres of disturbance. He may have seen that in such cases the particles of water, where the waves intersect each other, partake of the movements due to each series.

No motion, impressed by natural causes or by human agency, is ever obliterated. The ripple on the ocean's surface, caused by a gentle breeze, or the still water which marks the more immediate track of a ponderous vessel gliding with scarcely expanded sails over its bosom, are equally indelible. The momentary waves, raised by the passing breeze, apparently born but to die on the spot which saw their birth, leave behind them an endless progeny which, reviving with diminished energy in other seas, visiting a thousand shores, reflected from each and perhaps again partially concentrated, will pursue their ceaseless course till ocean be itself annihilated.

The track of every canoe, of every vessel which has yet disturbed the surface of the ocean, whether impelled by manual force or elemental power, remains for ever registered in the future movement of all succeeding particles which may occupy its place. The furrow, it left, is indeed instantly filled up by the closing waters, but they draw after them other and larger portions of the surrounding element, and these again, once moved, communicate motion to others in endless succession.

The solid substance of the globe itself, whether we regard the minutest movement of the soft clay which receives its impression from the foot of animals, on the concussion arising from the fall of mountains rent by earthquakes, equally communicates and retains, through all its countless atoms, their apportioned shares of the motions so impressed.

Whilst the atmosphere, we breathe, is the ever living witness of the sentiments we have uttered, the waters and the more solid materials of the globe bear equally enduring testimony to the acts we have committed.

In conclusion, I ask your readers if these sentiments of C. Babbage are not corroborative of our ancient doctrines of the permanency of Sound and the Law of Karma.

DARJEELING,
18*th October*, 1884. } SRI KSHIROD SARMA.

GAUTAMA BUDDHA.

I request answer to the following question:—

Buddhism.

1. 'Brihaspati, having assumed the form of Sukra, created this *Madhyamika Buddhism* to give security to Indra and destruction to the Asuras.' (*Maithrai Upanishads, Chap VII*).

2. The precepts that are taught by Vishnu when he took *Budda Avatar* (Ninth Incarnation).

Does either of the above allude to great Gautama Buddha of Kapilavastu and theirs with his doctrine ?*

BANGALORE,
22*nd September*, 1884. } M. NARASIMHAYYA.

KARMA AND WILL-POWER.

You have informed me before that the two factors of human life are (1) Karma, (2) Will-power. I beg to know the test by which we are to distinguish the incidents in one's life, which are the result of his previous Karma and those which are the result of his Will-power. In the former case, the incidents are apart from, and independent of, his will; in the latter case, they are the offspring of his own will-power in the present life, giving rise to new Karma for his next incarnation. I do not know if I have sufficiently made my query clear to you in the above lines. In other words, I beg to know the test by which we could divide a man's life into two parts and ascribe the one part to previous Karma or ஊழ் (Tamil) and the other part to Will-power or முயற்சி (Tamil).

BOLARUM,
29*th November*, 1884. } N. M. D.

Note.—As a general rule, all the occurrences, due to so-called "accidents," may be attributed to previous *Karma*; those, that are not due to "accident," are controlled by the will-power. In this connection, it would be profitable to see Mill's definition of the term "accident."

GENERAL QUESTIONS.

1. Can the 24 Buddhas of the Buddhists and 24 Tirthankars of the Jains, be identified in their chronological order? What relation do they bear to the 10 *Avatars* (incarnations) of Vishnu, or the 14 Manus, of which seven have already appeared? What was the state of man's development in the time of each of the Buddhas, and what work did each do for the good of mankind?

2. Our (Hindu) pantheon is the most difficult to understand. Is our Trinity a mere abstract and philosophical division for the convenience of the learned of old, or is there some material truth in it? And is our system of lesser gods a tissue of allegory—divine attributes, virtues and powers of nature personified, or are they *Dhyan Chohans* and Adepts?

* Yes.—*Ed.*

3 (*a.*) In our Shastras, a doctrine is propounded that Vishnu becomes incarnated from age to age, in *portions*, more or less. What is the scientific explanation for this partial appearance? Is it possible, if he be an extra-cosmical being, or be relegated to a superior Maha Dhyan Chohan? And how is it that, of the Trinity, Vishnu is the only god who incarnates for the benefit of mankind?

(*b.*) Do the ten *Avatars* (incarnations) of Vishnu indicate the evolution of man from the animal kingdom? In that case, Rama, Krishna, &c., evidently historical persons, become myths.

(*c.*) The ninth *Avatar* of Vishnu was Buddha, who is said to have appeared about 1000 years after the commencement of *Kali-yuga*. How is it that no particular history of his is given in the *Puranas*, where he is simply described as the inculcator of some false doctrines,—an assertion not in unison with some good object, for which Vishnu incarnates? Can he be identified with the *Buddha* of the Buddhists, who died B. C. 243? In that case, he cannot be Vishnu; for his gradual development during the *Adi Buddhas* is given in the Pali literature; as during the lifetime of Kakusandha, the XXII Buddha, Goutamadeva was Raja Khemo; at the time of Konagamano, the XXIII Buddha, Sakya Singha was Rajah Pabbato or Sobha. Where can we find a complete biography of the last Buddha? The existing books are wanting in many important particulars.

(*d.*) The scriptures of the different religions say that an incarnation of the deity is to appear at the end of the world: *Matrigupta* of the Buddhists, *Kalki-Avatar* of the Hindus, *Mehdi* of the Mohamedans, and *Christ* of the Christians, who will re-appear on the day of judgment and resurrection. Are they one and the same person or different beings to appear at different periods?

4 (*a.*) How shall we be able to explain the astronomical and geological allegories of our scriptures, as the saint Dhruva being transplanted into the Polar star, the constellation of the seven saints (*Saptarshi*), the incarnation of the Fish, Tortoise, Boar, and Man-lion of Vishnu, the Moon and the Sun being the progenitors of different races, human and divine, the Twins, &c.?

(*b.*) In the ancient scriptures, notices of many places are given, to identify which we have no guide or clue. Cannot some hints be given with regard to these and ancient geography generally? How can we understand the seven *Dwipas* (continental islands) with their 14 *Upadwipas*, the seven oceans, &c.?

5. What relation do the different sections of our religion, Buddhism, Jainism, and Hinduism, bear to one another as to their characteristic features, the period of their comparative growth, &c.? It is very difficult to define the Hindu religion, if not the other two. Besides, the Hindu gods and legends are found in a distorted manner in the two other systems. How can we gather truths in their different conflicting statements with regard to these and other matters?

6. How can we distinguish the ethnological features of the different elements, that compose the conglomerate mass of the Hindu nation? The pure Aryan features of old have got so much mixed up and toned down with those of the original settlers of *Jambudwipa*, that it is extremely difficult to analyse them. What are the different waves of immigration, which flooded the land in pre-historic times, and from what country did they come?

7. Where can we find sufficient materials for an ancient and exhaustive history of India? The materials, supplied by the different Hindu and Buddhistic scriptures, are not complete. There are evidently innumerable gaps; and even the many lists of kings, that we find there, cannot stand test, when arranged in comparative statements. Even our modern history seems to be a patchwork of one-sided elements, and, hence, unsatisfactory to those who have glimpses of the esoteric history. If the cycle of Indian history is known, we might, to a limited degree, see our way in the chaos that reigns in the field of our investigations. In our modern history, we know to a certain extent the law of cycle, that reigns in the destiny of our nation; for example, almost every century +56 or 57 years (A. D.) have some great events. If this law of cycle is known with regard to its applicability to ancient history, some help might be had. What is the historical value of the prophecies in the different Puranas? How far is our *Yuga* theory true from astronomical and chronological points of view?

I must confess that, though I tried to reconcile the *Vikramaditya* era now in use (commencing from B. C. 56) with that of Chandragupta, B. C. 318, as given in the "*Replies to an English F. T. S.*," I failed, even though I succeeded in tracing one *Mourya* era of his in some ancient inscriptions. And certainly the information supplied, that the Greeks and Romans were *Atlantians* in descent, has nothing to do with the Aryans, who, if I mistake not, came from Central India, or rather *Sambala* of the desert of Shamo Gobi. And here a philological difficulty arises as to the similarity of their languages, which is not possible, their respective ancestors being from two opposite sides of the globe. Unless a brief account is given as to evolution of languages, ethnology, growth of human society, and the development of ancient empires, no gropings will assist us, however skilful and penetrating they might be.

LUCKNOW,
21st Nov., 1884. P. C. MOOKHERJI.

ANSWERS.

Q. 1. The Tirthankars of the Jains are not to be identified with the 24 Buddhas of popular and exoteric traditions; nor are they in any way connected with the 10 Avatars of Vishnu, or the Manus. Some general information, about the nature of each Buddha's work and the state of mankind during the preceding races, will be found in Mr. Sinnett's book on *Esoteric Buddhism*.

Q. 2. The Hindu Trinity is not a mere abstraction. The three gods represent three distinct entities in nature, namely, *Prakriti*, *Akasa* and *Purusha*. Some of the minor gods represent distinct classes of *Dhyan Chohans*, others represent cosmical forces and elementals of various classes.

Q. 3 (*a.*) The Vishnu, who incarnates, is the *Logos*, which represents the manifested wisdom of the Buddhistic doctrine. He is said to incarnate, when this wisdom overshadows a mortal and is manifested in him. For the very reason that he represents divine wisdom, his incarnations are more frequently mentioned in our books. It is an error to suppose that *Siva* is never said to have incarnated (See *Koorma Puran*). Vishnu's incarnations describe the course of evolution, a series of cosmic force-centres in which and through which *Dhyan-Kam* or divine wisdom sets cosmic energy in motion, and also a secret cycle of incarnations about which nothing can be said here.

(*b.*) Rama and Krishna are historical persons to a certain extent. *Bharata and Ramayana* are "historical allegories."

(*c.*) All the accounts of Buddha were suppressed in later times on account of religious bigotry and hatred. Buddha's personality has nothing to do with Vishnu, of course. The divine wisdom, which represents *Vishnu*, linked itself to his personality, or rather his personality was absorbed into, and assimilated by, the Divine *Logos*, when he became *Buddha*.

(*d.*) There are fanciful prophecies with which scientific occultism has nothing to do. About the true doctrine of occultists, see Mr. Sinnett's book.

The rest of the questions can only be answered, not by short replies, but by writing dozens of volumes. Our correspondent can only expect us to throw some light on these questions as time advances.—*Editor.*

THE ASTRAL BODY.

TO THE EDITOR OF THE "STATESMAN."

SIR:—It has been said that every discovery, be it ever so true, passes through three stages, the middle one being the stage of transition. At its first stage, the discovery is decried by the mass of people, and, not unoften, even by those who ought to know best, as absurd; at the second stage, people begin to believe that the thing is possible, some would even say it is plausible; at its third stage, the discovery ultimately gains general recognition; people begin to wonder how men could ever have been opposed to a truth so evident, and those, who ought to have known best, not seldom come forward to prove that the thing has been known long ago; that the discoverer is in fact simply a miserable plagiarist. Such is the way of the world; and Theosophy, in so far as it comes before the world as something new, can hardly be expected to fare better than it has hitherto done. I shall, therefore, say nothing about the treatment Theosophy has upto date received from your hands. There is no arguing with a man who not only declares a certain doctrine to be absurd, but pronounces the very source, from which the doctrine is professedly derived, no less as absurd. For, let it be understood, the

fundamental doctrine of all Theosophic teaching is this,—that there are truths which cannot be reached by our ordinary mental processes; and that there have been, at all times, men, who, by an extraordinary process, which, for the want of a better designation, we shall call psychic, did succeed in grasping, more or less clearly, a portion of those hidden truths. This you have now come to acknowledge in one of your articles of your impression of the 30th instant; but you just behave in this respect, as one of those *who ought to have known long before,* and you tell us now "that the doctrine is a travesty* of a very solemn doctrine taught by the Christian Scriptures, &c." Of course the Christian Scriptures have taught this, and many more such doctrines as Theosophy tried to inculcate, long before; but those, who are entrusted with the task of expounding the true meaning of those Scriptures, have, most unfortunately, eyes and do not see, and ears and do not hear. Ask them what about the teachings of the Theosophists concerning the existence of an astral body, and they will shrug their shoulders in disdain; yet St. Paul distinctly taught that there is a natural body and there is a spiritual body. Can a man ever be out of his body? Their answer would be: "Nonsense." But it is again their great apostle Paul, who speaks of man being in the body or out of the body. Of *Nirvana* or final absorption of human spirit in the Deity, they speak with contempt. *Nirvana* is to them annihilation. But we read (Corinth. I. 15, 28): "And when all things have been subjected unto him, then shall the Son (Christ) also himself be subjected to him that did subject all things unto him, that God may be all in all";—which means as much that Christ shall ultimately be absorbed in God. Are there such men as Mahatmas? They will tell you, the mere putting of the question is a disgrace to common sense. But the Holy Scriptures are not ashamed to tell us that when Jesus was born:—"Behold, wise men from the East came to Jerusalem, saying, 'where is he that is born King of the Jews?—for we saw his star in the East and are come to worship him.'"

I could go on giving you at least ten other examples tending to show that the Bible teaches Theosophy, and Theosophy teaches Bible. I feel, however, I have already taken up too much of your valuable space, and shall, therefore, close for this day, with one other biblical quotation, as found in Esther I, where mention is made of the wise who know the times: "Be ye, therefore, not surprised, much less angered, when they presume to speak of a past even so far back as the date of creation."—(THE STATESMAN, *2nd December* 1884.)

L. S.

Reviews.

SCHOLAR'S GUIDE TO ALGEBRA.

Munshi Tej Raj, F. T. S., of Bareilly, has just published this book for the use of higher classes in Indian schools. Its principal object, we are told, is "to provide the learner with a proper set of examples, so methodised and arranged, that they may be readily transcribed, and fixed in the memory without any assistance from the master." The examples are numerous and the work will be useful to students. It can be had for a rupee from the Manager of the Arya Darpan Press, Shahjahanpur, N. W. P.

* The correspondent of the *Statesman* might well have retorted by saying that if Theosophy is *supposed* to be "a travesty of a very solemn doctrine taught by the Christian Scriptures," the latter themselves are, not unoften, a very ridiculous caricature of some of the most "solemn" teachings and doctrines inculcated in "Heathen" scriptures of remote antiquity; and that, while the Theosophical Society does not claim to teach any nothing new but, on the contrary, proclaims its intention of a revival of ancient learning and wisdom, *popular* Christianity, at any rate, pretends to have received a "Revelation" only 1884 years ago, implying thereby that, before that time, there was no such thing as "divine wisdom," or civilization, or learning. The aim of the Theosophical Society is to try to remove such "travesties" from all popular theologies by uniting together their intellectual representatives in the search after "Truth," and thus helping to make religion scientific and science religious. If some of the prominent members of the Theosophical Society had now and then to speak in uncomplimentary terms of exoteric Christianity, it is because the "travesties" of "solemn doctrines" by the latter now and then assume a most offensive form and also because its intolerant spirit manifests itself in a dangerous aspect.—D. K. M.

THE LOGIC OF COMMON SENSE.

The Bombay Branch of the Theosophical Society has published, in a pamphlet form, a lecture delivered on the above subject, at its meeting, by one of its members, Mr. Manilal N. Dvivedi. The small brochure furnishes a very interesting and also instructive reading. The author compares the various ancient and modern Western theories and shows how the discoveries of modern science but confirm the truth of the deductions arrived at, ages ago, by the ancient Aryan philosophers of India. We hope that our other Branches will follow this example of giving to their sister Branches the benefit of their investigations and studies by bringing out, from time to time, similar publications; and we also trust that our other brothers of the Bombay Branch will emulate the good example set by Mr. Manilal and give similar lectures for the benefit of their fellow-members.

THE HINDU PHILOSOPHY.*

We have to thank the publishers, Messrs. Funk and Wagnalls, for a copy of a recent work upon this subject. It consists of twelve chapters, most of which appeared as articles in certain Indian papers. The author has now collected the several papers together and presented the whole in a volume of 420 pages. When he confines himself to the teachings of the Indian philosophers, the book is valuable, inasmuch as it is full of suggestions, and, for a student of philosophy, what lies behind the fence of words is far more precious than what feeble speech can convey. But, when the author descends to his own disquisitions, one loses respect for him as a teacher, since one finds him subordinating all precious ideas to his preconceived notions about Christianity. It is as though he were trying to refine the molten sun in a crucible. A narrow devotion to his sectarian views seems to warp his judgment and get the better of his otherwise clear expositions. In various places, he finds nothing but a jumble of meaningless words and logical absurdities. In studying the hoary texts of Indian philosophy, however, certain important points must not be lost sight of. In the first place, we have to remember that words gradually begin to change their meaning; and, hence, in determining the meaning of particular passages, we have to keep in mind the age of those passages and see what particular significance might have been attached in those times to certain words. For instance, let us take the word यज्ञ (*Yagnya*). The author, in common with others, translates that word to mean animal sacrifices, and hence concludes that such sacrifices were imperatively demanded in ancient times. But it is not unreasonable to suppose that the primitive meaning of the word might have been what its etymology signifies. Can we not derive that word from the Sanskrit root यज (*Yaja*) to worship, and say that यज्ञ (*Yagnya*) meant "divine worship?"† Now, the highest worship, that is demanded of an aspirant after divine knowledge, is the surrendering or the sacrifice of animal passions or, what is called technically, the *animal ego* in man. Is it then difficult to conceive how the sublime idea of the sacrifice of one's lower or animal nature got in time corrupted into the sacrifice of lower animals? Whoever has studied the law of cycles and of progress, has probably noticed that generally there are three stages of progress or deterioration. At first the esoteric significance of the idea, for a time, remains intact. Then comes the era of exoteric warfare. People gradually begin to lose sight of the primitive idea and fight for its shell of external rites and ceremonies. The age of ritualism then succeeds for a time. And lastly comes the stage of blank negation. Ritualism, often degenerating into sensualism, drives a thinking mind to deny the efficacy of every and any thing. But this third stage cannot last long. It but precedes, and again ushers in, the era of intellectual enquiry, which finally brings society back to the recognition of esoteric truth. Thus cycles run their rounds, and each nation, following after its predecessors, has sprung up, thrived and sunk finally into insignificance. Each has had its day of glory, its rise and fall. And if the law of the survival of the fittest, which the author recognises, be applied to all the nations, the only one that can stand the test is India. She has seen the rise and fall of many peoples,

* *Hindu Philosophy Popularly Explained.* By Ramchandra Bose, A. M. (New York and London, 1884).

† Refer to the explanation of Aswamedha as given at the commencement of Brihadaranyaka Upanishad.—*Ed.*

but herself standing yet erect amid their ruins, however worn out she may now look. If one reads *Maha Nirvana Tantra*, a book recognised as an authority, it will be found that the word यज्ञ (*Yagnya*) does not mean the offering of animal sacrifices, as suggested above. As one wades through the pages of the book, under review, he sees beautifully illustrated the various phases of Indian philosophic thought and the operation of the law of cyclic impulse, alluded to above. Another point to be noted is that we should not always interpret the teachings of the ancient sages literally. Each age and era has its own ideas of literature; and the writers of a particular era may present their ideas in a language most suited to the tastes and the requirements of their times. And it is when we attempt to apply our modern standards to those times that the confusion of ideas becomes worse confounded. Moreover, there are many Sanskrit words for which we have no English equivalents, for the English nation has not made that advance in scientific and philosophic thought, which the ancients had made. For instance, there is but one word "soul" to indicate the different entities of the Aryan philosophies. Now the West has begun to think that perhaps the body and the soul are not the only two factors which go to make up what is called Man and that there are several modifications to be taken into account. But as these two are the only recognised principles in exoteric Christianity, whatever it may have been with the Nazarenes, who are supposed to have been the primitive Christians, Mr. Bose naturally finds nothing but confusion in passages which seem to be self-contradictory, merely because they now and then refer to different entities, all grouped under one puzzling common name, the "soul." Another cause of confusion, to be avoided, is the fact that, in exoteric writings, the words Brahma and Parabrahma are used as synonyms, while in reality they refer to two distinct principles. *Brahma* is esoterically identified with the Divine Mind or the Demiurgus, the universal *fifth* principle, according to the modern theosophical phraseology; while *Parabrahma* is the universal seventh principle, the boundless circle. As consciousness, which differentiates between subject and object and hence gives rise to the idea of existence, is the capacity or function of the mind, *Brahma* is called the Creator. It is the differentiation in, and consequent development of, the feeling of personality, which gives rise to the phenomenal world. Take away consciousness, which can cognise between subject and object, and what does the creation resolve itself into? Therefore, this Brahma has always been regarded as the most mysterious Being, constantly engaged in the work of creation. The popular mind cannot of course be expected to rise above the gross conception of a creator, and hence *Parabrahma*, the endless circle, was often mistaken to be *Brahma* itself. Similarly, in talking of *Prakriti*, certain distinctions have to be kept in view. The Hindu philosophers recognised that principle in its *three* aspects, namely, (1) *Mula Prakriti*, the undifferentiated cosmic matter, (2) *Avyakta Prakriti*, differentiated but unmanifested cosmic matter, and (3) *Vyakta Prakriti*, differentiated and manifested *Prakriti*. If these different aspects of *Prakriti* and their correlations be not closely kept in view, the student gets entangled in the meshes of Indian philosophical disquisitions. Our Christian author, of course, does not seem to have applied these distinctions in his studies; and it can therefore be easily imagined why he should find so many logical absurdities, as he is pleased to call them, in the writings of the Indian philosophers. If, with these facts in view, one reads the chapters on *Sankhya Philosophy*, in the book under review, he will find a great number of passages, in the teachings of Kapila, pregnant with thought. Our author thinks that Kapila was probably a mythical personage; but, as he does not give reasons for his strange assertion, it is not necessary to here join issue with him on that head. According to Kapila, "Intelligence, the first product or evolute of self-evolving Prakriti, is called great (Mahat*), because it is a principle of 'superlative purity,' and occupies in creation the same place which the Prime Minister occupies in a well-organised government." From this is evolved the "egoizer," and then come the five tenuous elements. "These seven principles are evolutes of Prakriti, and evolvent; and to their omnific activity, or prolific energy, creation in its multifarious aspects, is to be traced." Who can read this without being reminded of the Hindu tradition that the *Sapta* (seven) *Rishis* are the creators of this world? And what is more, the subtler five elements are said to have their grosser counterparts. Thus it is the number twelve, which forms the basis of creation—a number which is considered to be perfect according to the Pythagorean system. Now, it is said that there is a Brotherhood in existence, which has received its Knowledge from the primary seven Rishis, and whose organisation is based exactly upon the process of evolution employed by Nature. Tradition fixes its local habitation on Mount Kailas, which is said to be somewhere on the other side of the Himalayas. According to its organisation, there is at its head a Mysterious Being who is supposed to be the Guardian of the Ineffable Name, the Representative of the Highest Logos. He is in short *a God*, though not *the* God. His mysterious workings are shadowed forth here and there in some of the sacred writings; and very little of Him is known to the outside world. The other mysterious being, who is supposed to be the active agent, is now and then referred to as the Maha.....Under them are said to be five Chohans or Hobilghans who are never seen; but there are five other counterparts of these, who are occasionally visible to mankind. Each of them is credited with being a special representation of a particular principle, whose action is his action; and it is by a harmonious working of these principles together that the phenomenal world is created and sustained. Veiled as these ideas may be, they come before the mental vision of the reader as he peruses the teachings of the sage Kapila as given in the chapters of the book under review. In the chapter on the Yoga Philosophy, the author finds fault with those who say that mesmerism is the same as *Yoga*, on the ground that, while in the former, another person is being operated upon by the mesmeriser, the pretensions of the *Yoga* do not require any other person as a mesmeriser. We cannot quite agree with the author, for we hold that mesmerism is the *key* to Yoga which is *self-mesmerisation*. But the most amusing portion of the book is the chapter in which the author contrasts Hindu Philosophy with Christian Philosophy. It clearly illustrates how unreasoning faith can warp the intellect and sentimental gush get the better of logic and reason. The author in another place says that Kapila's system is entirely materialistic, while Vendantism is pantheistic. We, however, fail to see the difference the author takes a world of pains to point out. After all, it all resolves into a quibbling of words; while the basic idea, represented by them, is one and the same. The author finds fault with the teaching that pleasure and pain, happiness and sorrow, good and evil, are fictions of the human imagination, for he thinks that such a teaching leads to immorality. We, however, beg to differ. So long as a person is steeped in immorality, he cannot but feel pleasure and pain, happiness or sorrow, &c. It is imagination that gives rise to ideas and leads us to acts which involve us in misery, pain, sorrow, &c. Therefore, he, who would be free, has to control his imagination. He should be the master, and make of the imagination his slave. He then becomes *constitutionally incapable* of doing anything (even in thought, for thought too is action on a higher plane) opposed to the higher purposes of Nature. He, who, by self-control, has controlled his imagination, becomes a part of Nature in her higher aspect, and, in that position, his ideation guides the working of the higher impulses of Nature. It is this state to which reference is made by Hindu philosophers when they speak of the passivity a *Yogi* attains. This state Mr. Bose does not understand—which is not surprising, since, among his Christian College teachers, not one is to be found with any personal experience of that kind to cite in support of his argument. Hinduism can never be understood by examining it with the lens of Christian criticism.

(*) Mahat, in Esoteric Science, is Divine Glory—the Kabalistic Sephira. Maha, in ancient Upanishad literature, meant light. "Maha iti thejonama"—(Vide Sankara's Commentary).—*Ed.*

NOTICE.

The reprint of all the twelve Numbers of Vol. I of the *Theosophist*, announced for some time past in the Publisher's Notices, having now been completed, copies can now be had at the following rates:—India and Ceylon: rupees eight for a complete volume, and rupee one for single copies; Foreign countries: one pound for a complete set, and two shillings for single copies. As there was a continual demand for that Volume, the reprint was undertaken; but, as only a limited number of copies have been published, intending purchasers

should apply as early as possible if they do not want to incur the risk of being disappointed.

Vol. II can also be had for rupees six, and Vols. III to V for rupees eight, each,—foreign subscribers, of course, paying one pound per Volume. Only about half a dozen copies of No. 12 of Volume IV, (for September 1883),—wherein appeared the first instalment of the series of "Replies to an English F. T. S.,"—are in stock. Those, therefore, wishing to secure a complete set of Vol. IV, must make early applications.

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

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

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

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

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Proper names and foreign words should be written with the greatest care.

☞ The Manager calls particular Notice to the fact that all Money-orders must now be sent payable at ADYAR (*not* Madras), P. O. India.

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☞ Subscribers for the Second Volume (October 1880 to September 1881) pay Rs. 6 only in India; Rs. 7 in Ceylon; Rs. 8 in the Straits Settlements, China, Japan, and Australia; and £ 1 in Africa, Europe and the United States. Vol. I, being now reprinted, is ready for sale, and can be obtained for Rs. eight (India); and £ 1 (Foreign). Single copies, one rupee (India); and two shillings (Foreign).

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

THEOSOPHY IN INDIAN COLLEGES.

A CORRESPONDENT—"Delta"—of the *Madras Standard* (issue of January 9th, 1885,) struck by the loving and respectful welcome to Madame Blavatsky by the undergraduates of the Madras Colleges, among them over two hundred students of the very institution that is conducted by the Scotttish Free Church Missionaries, writes to the Editor of that paper as follows:—

SIR,—"The language of the address to Madame Blavatsky on the occasion of her recent welcome to Madras by College students, and more particularly those of the Madras (Free Church of Scotland) Christian College, furnishes ground for serious reflection on the part of those who teach Christianity and have at heart the extension of Christ's kingdom. Taking it as an admitted fact (and I do not think it can be questioned) that Christianity and Theosophy cannot go hand joined in hand, questions of vital importance suggest themselves, which demand honest answers in connection with this matter, and involuntarily one is constrained to ask, how far is the Madras Christian College Christian beside being so in name? To what extent has the teaching, example and influence of the Christian professors of the College influenced and moulded the lives, the actions and the morality of its students compared with the more recent and casual teaching and influence of Theosophists? How far has the Madras Christian College fulfilled the purposes which its name indicates it is held out as fulfilling? What proportion of its students, who take advantage of the higher education imparted there, have been led to embrace Christianity? Is the Madras Christian College resorted to for any other purpose than as a matter of convenience, as an institution where superior secular education can be obtained at small cost? Has the institution, as a matter of fact, been the means of making converts to Christianity, or has it only been a centre of high class secular education? Is it the legitimate work of Christian missionaries to impart a superior College education? How far is it true that, by educating the head, the heart can be touched and converted, and the inner life be moulded and converts to Christianity be born? Is it not only too true that the higher secular education, devoid of the sanctifying influence of Christianity, furnishes ample scope to its young unmoulded aspirants for the ripening of atheistical proclivities? Is the conversion of India to be accomplished or furthered by the higher education, or are missionaries neglecting their legitimate calling by devoting their energies to the higher education? Are not missionaries, in providing the higher education for the natives of this country (as witness the Madras Christian College) literally giving "the children's bread to the dogs" and "casting pearls before swine?" Is the command of the Divine Master "go into all the world and preach the gospel" fulfilled by Christian missions maintaining colleges at great expense for the higher secular education? Reflections such as these may well engage the serious attention of Christians who honestly wish the extension of Christ's kingdom; and whether missions should maintain colleges from which emerge, not Christian seekers, but Theosophists, Atheists, &c., is a question the sooner discussed the better. The action of the students of the Madras Christian College appears to give the death-blow to any doubt as to whether the higher education, such as is imparted in the venerable pile of bulldings which the Rev. William Miller has labored for years to rear and now known as the Madras Christian College, is a legitimate agency towards bringing about the conversion of the people of India? I do not wish to be misunderstood. I do not for a moment contend that the natives of the country should not have all the advantages of the higher education; but I do say that it is a matter for serious reflection and prompt action whether missions can Christianize India by devoting the energy of their missionaries and its funds to the higher education; for there is no doubt that mission colleges are maintained on the plea that education dispels darkness, and with such light the educated will be the more easily led to embrace Christianity. How many are there who will extend or continue their support (the support which they can ill afford except by personal privation) to missions if they but knew that their money went to imparting higher education in colleges from which there have issued,—instead, of Christians—Theosophists, Atheists, &c., who do all in their power to oppose and ridicule Christianity?"

It is but just to say that this writer has touched the very heart of this grave subject. Lucidly he puts his case, and earnestly we commend it to the attention of the supporters of foreign missions. We have been often—sometimes fairly—charged with uncharitableness of tone towards the missionaries. We have had but too good cause, in the series of slanderous and violent attacks upon our private characters and motives by this class of mistaken persons, who so ill reflect the kindly spirit of their religion. But when a fundamental question of mission-work is put forward in the above half temperate spirit, we are ready to consider it impersonally and upon its merits.

It is a fact not admitted by Theosophists that "Christianity and Theosophy cannot go hand joined in hand." If only Exoteric Christian sectarianism is meant, "Delta" is quite right, for that sort of wolf can never lie peaceably beside the lamb-like spirit of universal tolerance Theosophy represents. Exoteric theology, whether Christian or Mussalman, brings not peace but a sword, and would exterminate where it cannot convince. But there is a more divine aspect of the Christian religion which breathes "Peace on earth and goodwill to men" with which we are in fervent sympathy. Like our prototype Ammonius Saccas, of Alexandria, we dream of a brotherly concord between men of the most diverse creeds, upon a basis of unity as to essentials and charity as to externals.

That has been our utterance from the first, and ever will be. The "teaching, example and influence of the Christian professors of the [Madras Christian] College has "influenced" —the minds of their students to discredit their professions, since they have proved themselves incapable of justice towards those with whom they disagree. Hence "the more recent and casual teaching of Theosophists" has made the profounder appeal to their nobler nature by contrast: for, whatever our enemies may allege, they cannot deny that every word written or spoken hy the leaders of this Theosophical agitation has been calculated to infuse into the minds of Hindu youth a love of virtue and of learning, and a zeal to discover and emulate the best personal examples to be found in the national literature. If—as is certainly true—we have acquired a hold upon the love and loyalty of college students and school boys, in all parts of India, it is because our moral teachings have been drawn from indigenous sources, and instead of trying to make them ignore, if not despise, the intellectual achievements of their progenitors, we have shown that the world has nowhere produced philsophers more wise, poets more inspired, or saints more noble. What "Delta" has remarked in the Madras Colleges, he might have seen in every Indian city where there is a college or high

school; the lads, whom their missionary or non-missionary instructors are doing their best to wean away from Hinduism, are the most interested visitors at our receptions, the most enthusiastic hearers at our public lectures. So marked is this fact that Colonel Olcott has already begun to form a League of Honor among the Indian youth, from which must inevitably result the greatest benefits to the country. Dr. Christlieb of Bonn, says in his "Protestant Foreign Missions" (Land, 2nd Edition, page 27) that "Students in the Colleges of India abandon superstition, only to adopt complete religious indifference or nihilism." If Theosophy only saved them from that it would deserve charity, but it does far more—as every one knows. He distinctly says that "What India needs, is not so much academies, as Christian elementary schools" (page 184), and that the chief aim of those schools is "not to train young men to be Government officials, but to become active Church members, teachers, and pastors. *Missionary interests*, as such, do not extend beyond this." (page 182.) The italics are his, and "Delta" is advised to get the people at home who are with such privations supplying funds for the missionary colleges, to ponder these candid admissions: now that we have quoted them, they will be read widely enough in India.

The "conversion of India" is, we should say, decidedly *not* to be accomplished or furthered by the higher education: just the reverse. If one seeks the most numerous and striking examples of answering and unquestioning orthodoxy, where does he turn? To the higher educated class of the West or the East? Or to the social helots, the pariahs, the castes most stupid and illiterate? Who are the boasted thousands of Asiatic Native Christians, but the lowest of the social strata? Everybody knows this—none better than the missionary managers of Indian colleges and schools. We have but just spent some months among the higher classes of Great Britain, France and Germany, and it is no exaggeration to say that scepticism is becoming so general, that the most spiritually-minded among the educated classes are feeling about in all directions, among all philosophical and scientific schools, for some fragments at least of esotericism to rest their soul-yearnings upon. This is why there has suddenly sprung up so great an interest in Theosophy and its transmitted teachings from the Aryan sages. No: if the good working people at home, who pinch themselves that millions may stream into the boxes of missionary societies would "convert" the Indian youth, they should not take them through college. For, the moment they get imbued with the love of learning, and their faculties are trained to research, they are sure to become Theosophists sooner or later; for they can then appreciate the beauties hidden under the exoteric marks of their national religions. We have in the Society already more than four hundred graduates of Indian colleges and universities, among them the highest honour-men in science. Both the gold and silver medallists of Calcutta University, of the class of 1883, are Theosophists; and of the two young gentlemen who accompanied us to Europe, last year, one (Babu Mohini) is an M. A. and B. L., of Calcutta, the other (Mr. Padshah) a B. A., and fellow of Elphinstone College, Bombay. Find six graduates anywhere in India, and the chances are that half are either members of the Society already or only waiting for the chance to become so. Of the elder generation we can point to a large number of judges and judicial officers, legislators, college professors, practising lawyers of the High Courts, engineers, doctors, editors, educationists, or dewans, zemindars, maharajahs, rajahs, etc., etc.

The extent and ramification of this movement among the highly educated Hindus, of the younger generation, and of the interest it has excited in Hindu Philosophy, is not even suspected by the average casual observer. The native press testifies to it, and the reports made by our Branches, to the late Annual Convention, of the literary and educational results of the year, place it beyond doubt or denial. It matters not whether the colleges have educated these students in abstract science, mathematics, languages, medicine or law—they all find in Theosophy what satisfies their reason, accords with their intuitions, and appeals to the highest aspirations of their hearts. What wonder, then, that the recent assault upon Madame Blavatsky has failed to inflict the slightest permanent injury upon a Society like ours? The high rampart of Truth, which encompasses it, is impregnable.

CHRISTIAN MYSTICISM.

The most important mysteries of the Christian Religion esoterically explained.

Collected and translated from the German from papers left after his death by BARON VON EKARTSHAUSEN.

I.

The Union of the divine principle of Nature with the divine principle of Man.

THERE exists a tie between the divine principle of Nature (God) and the divine principle of Man (spiritual man), by which man may unite himself to God. This tie is nature, which may be considered as a mirror in which the law of God is reflected, and by studying the works of nature, we rise up to God, while in proportion as we fit ourselves to receive the divine light, that light is sent down upon us until we obtain perfect knowledge. The school which teaches the divine laws and attempts to guide man so that he may recognise these laws in God, in Nature and in himself, is called the school of divine (supreme) wisdom or Theosophy. It is a school in which every one can be admitted, provided he is able to receive spiritual light, and there is only one infallible teacher—the divine principle in man or the spirit of God. The object of this school is to teach a true knowledge of Man, a true knowledge of Nature, and a true knowledge of God, and the occupation of the teacher consists in developing man's faculties until he obtains physical, intellectual and moral perfection. There are those in that school who are the select and others who will be rejected, but selection or rejection does not depend on arbitrary rules, but on the capabilities of the disciples.

The mass of mankind and even the clergymen who are only attracted to that school by exterior forms, are incapable of comprehending to what extent knowledge and perfection may be attained there. The method of teaching consists in a gradual rising from animal man to nature, from nature to God; or from experience to reason, from reason to experience; it is both a deductive and an inductive method.

To the ordinary scientist our method is unknown. They deduce their ideas only from sensual perceptions, and if they attempt to apply these deductions to supersensual matters, they are liable to commit the gravest errors; because they thereby attempt to compare two extremes after losing sight of the link that connects them. Our school connects the exterior with the interior, the lower extreme with the middle link, and so rises up higher; it investigates the *physical-material*; the *natural-spiritual*, and the *spiritually-divine*. It teaches the connection of the four worlds, *the divine, spiritual, elemental or astral* and the *physical or material* worlds, and gives us therefore a complete system of science; very different from the patch-work of material science.

The noblest faculties of man are *Reason, Will* and *Activity*, and the object of Theosophy is to develop these faculties to perfection. In the schools of the world we see reason without will and activity,—activity and will without reason,—will without action,—reason without action,—and active reason without good will. The true disciples of the school of wisdom unite reason, will and activity, and thereby perfect their physical, intellectual and moral nature. Man ought to see in himself the image of God and behold in Nature the character of its divinity; he ought to see God in Nature and to learn to know the four centres of the universe, the centres of the physical, astral, spiritual and divine worlds. The centre of the physical world is *matter*, the basis of material nature, which furnishes the material for all forms; the centre of the astral world is the active power of nature expressed in organised forms;—the centre of the spiritual world is the mind, and the centre of the divine world is wisdom. A knowledge of these four centres removes all evil; it banishes poverty, sickness and pain from the physical plane; it removes passions, vices and crimes from the moral plane, and from the intellectual plane it drives away ignorance, prejudices and superstition. It cures the threefold diseases of humanity by a perfect knowledge of man, a perfect knowledge of nature, and a perfect knowledge of God.

The first requirement in our school is reason; but reason to be useful must be able to drive away passion, and to distinguish between sentiment, desire and ideas. Man's body is mortal, his soul is animal, and his spirit is earthly. He must render his body paradisiacal, his soul angelical, his spirit celestial; the means to do this is the acquirement

of wisdom. Our science teaches us that the seat of the real ego at the present state of evolution is in the mind,* but the mind is still clinging to matter, it is so to speak incrusted by the principle of matter, which is the true *Original Sin* that is inherited by us from our parents. This incrustation is the cause of sensuality and love of self and the cause of all evil. *Redemption* and *regeneration* consist in a separation from that bark which clings to the trunk of the spirit, in a *removing of the stone from the door of the sepulchre by the angel of truth*, so that the spirit may become resurrected and obtain its freedom.

In the most interior nature of man there is a substance which has the property of separating that bark from the tree and rolling away the stone from the tomb. This substance is the paradisiacal being, which at the so-called *fall of man* was attracted to matter and is now in its prison. Our school of Theosophy teaches how this paradisiacal principle, called *grace*, may be separated from the gross principle of matter, which is called the *curse*, and how it may be used, to make human nature divine and by overcoming man's animal nature make him immortal.

This paradisiacal substance is called the *Christ*;† it is the metaphysically indestructible form wherein dwells the spirit of God,‡ and which can *communicate* with mortal man. The spirit of nature§ over which man was once a superior gained the supremacy over him. Man then became mortal and subject to the elemental forces of nature; but by reuniting himself with his divine principle‖ through *Christ*,¶ he again obtains his regal dignity and power. To effect this it became necessary that the Christ$ principle should take the human form (in man) in order to act through the intermediate principle (astral man) upon the gross matter. Wisdom and Love are united in *Christ*; his *blood*—which means the sanctifying power emanating from him and pervading the lower principles—transforms the animal man into the spiritual man and makes the resurrected man one with himself.

The divine blood of Christ produces a solution of the grosser (astral) materials of the body, and man by partaking of the *divine body of Christ* (assimilating the higher principles with the purified lower ones,) eats the *bread of angels* and drinks from *the water of life*, that is to say, his reason, will and activity become invigorated and act in accordance with their high destiny.

Such is the meaning of these symbols in the Christian religion; a meaning which is only known to the few. The body and the blood of Christ and its redeeming powers are actual realities and truths, although in a very different sense from what is commonly understood. Christ** (the divine principle in man) is actually the true and only redeemer and regenerator of mankind. He alone will bring the physical, intellectual and moral nature of man to perfection, and he will do this through his own divinely-human substance, and this union of the human principle in man with the divine, is the highest sacrament, which in itself embodies all the powers of all other sacraments or means to perfection.

The regeneration of man by *Baptism* with the *water of life* and the *divine spirit* is a necessary result of that communication and the true science of the priests of the order of Melchisedeck.

(*To be continued.*)

(*Continued from Number* 62.)

THE ATMA BODHA OF SRIMAT SANKARA CHARYA.

(*Translated from the Sanskrit by* B. P. NARASIMMIAH, *F. T. S.*)

12. *Sthula Sariram*:—is that which is made up of five-foldly sub-divided five grand elements of Earth, Water, Fire, Air, and Akása or Ether, which is the creature of *Agami Sanchita Prarabdha Karma* and which is the seat of the enjoyment of pleasure and pain, joy and sorrow.

* Lower part of the 5th principle.
† Sixth principle.
‡ Seventh principle.
§ Fourth principle.
‖ Seventh principle.
¶ Sixth principle.
$ The activity of the sixth principle transmitting its vibrations to the fifth and fourth.
** *Krishna* (Hindus), *Adonai* (Cabalist.)

The method of Panchikaranam.

Panchikaranam means the mixing together of the five-fold sub-divisional parts of each of the five grand elements, viz., Earth, Water, &c.

The process of such mixture:—

Of the five grand elements, divide each into two parts keep one part separate, and divide the other part into four sub-divisional parts; and the blending together of each of these four sub-divisional parts successively with one sub-divisional part at a time of every other grand element is what forms *Panchikaranam*. For instance, divide the Earth element into two parts; keep aloof one part, and sub-divide the second part into four parts again. Without mixing these four sub-divisional parts with the first part of the earth element already set apart, you must mix each of these sub-divisional parts with one sub-divisional part, at a time, of every *other* grand element (Here earth element is excluded).

The following table of Panchikaranam is intended to illustrate in detail the names of *Manas*, &c., resulting from the said process of mixture:—

TABLE OF PANCHIKARANAM.

Atma.	*Akasam.* (Air or Ether) Anthákaranam.	Manas.	Buddhi.	Chittam.	Ahankáram.
	Samána váyuvu.	*Wáyuvu.* (Wind) Vyánavávuvan.	Udánavávuvu.	Pránavávuvu.	Apánavávuvu.
	Srotréndriyam. The sense of Hearing or Ear.	Twagéndriyam. The sense of Touch or Skin.	*Téjas.* (Fire.) Chakshuréndriyam. The sense of Sight or Eyes.	Jihwendriyam. The sense of Taste or Tongue.	Ghránéndriyam. The sense of Smelling or Nose.
	Sabda. Sound.	Sparsa. Touch.	Rupa. Shape or Form.	*Apah.* (Water) Rasa. Taste.	Gandha. Smell.
	Vágéndriyam. The sense of Speech or Mouth.	Pánindriyam. The sense of Handling or Hands.	Pádéndriyam. The sense of Feet or Feet.	Páyvindriyam. The sense of Excretion or Excretory Organs.	*Prithvi.* (Earth.) Oopasténdriyam. The sense of generating or Generative Organs.

THE EXEMPLIFICATION OF AKASAM.

The description of the *Tatwams*, resulting from the commingling of the fourfold-divisional parts of Akásam and one sub-divisional part at a time of every other grand element than Akásam, is as follows:—

(*a*). From the union of one of the four sub-divisional parts of Akásam and one sub-divisional part of Earth or Matter, sprang *Ahankáram*.

(*b*). By a similar process of the union of a part of Akásam and a part of Water, resulted *Chittam*.

(*c*). A part of Akásam and a part of Fire together produced *Buddhi*.

(*d*). A part of Akásam with a part of Wind or Váyuvu yielded *Manas*.

The first and unsubdivided portion of Akásam became *Anthákaranam*.

THE EXEMPLIFICATION OF VAYUVU.

(*a*). On the similar process as above
a part of Váyuvu + a part of Earth = *Apánavávuvu*.
(*b*). Do. + do. Water = *Pránavávuvu*.
(*c*). Do. + do. Fire = *Udánavávuvu*.
(*d*). Do. + do. Akásam = *Samánavávuvu*.

The unsubdivided first half of Váyuvu became *Vyánavávuván*.

THE EXEMPLIFICATION OF FIRE.

(*a*). On the above process
a part of Fire + a part of Earth=*Ghránendriyam.*—The sense of Smell.
(*b*). A part of Fire + a part of Water=*Jiwhendriyam.*—The sense of Taste.
(*c*). Do + do. Váyuvu=*Twagendriyam.*—The sense of Touch.
(*d*). Do + do. Akása=*Srotrendriyam.*—The sense of Hearing.
The unsubdivided half of Fire became *Chakshurendriyam.*—The sense of Sight.

THE EXEMPLIFICATION OF WATER.

(*a*). On the same process
a part of Water + a part of Earth=*Gandha.*—Smell.
(*b*). Do + do. Fire=*Rupa.*—Form or Shape.
(*c*). Do + do. Váyuvu=*Sparsa.*—Touch.
(*d*). Do + do. Akása=*Sabda.*—Sound.
The unsubdivided half of Water became *Rasa.*—Taste.

THE EXEMPLIFICATION OF EARTH OR MATTER.

(*a*). Again on the same process a part of
Earth or Matter + a part of Water=*Páyvindriyam.*—The sense of Excretory Organs.
(*b*). Do + do. Fire—*Padendriyam.*—The sense of Feet.
(*c*). Do + do. Váyuvu—*Panindriyam.*—The sense of Hands.
(*d*). Do + do. Akása—*Vagéndriyam.*—The sense of Speech.

The unsubdivided half of Earth element became *Oopastendriyam.*—The sense of Generating or Generative Organs.

The group of Panchikaranam (Panchikaranakadambam) :—

I. Antháhkaranam, Samánaváyuvu, Srotrendriyam (The sense of Hearing, or Ear), Sabda (Sound), and Vágéndriyam (The sense of Speech, or Mouth)—these five form the Group of Akásam or *Akasakadambam.*

II. Manas, Vyánaváyuvau, Twagendriyam (The sense of Touch, or Skin), Sparsa (Touch), and Pánindriyam (The sense of Handling, or Hands)—these five form the Group of Váyuvu or *Váyukadambam.*

III. Buddhi, Udánaváyuvu, Chakshurendriyam (The sense of Sight, or Eyes), Rúpa (Shape or Form), and Pádéndriyam (The sense of Feet, or Feet)—these five form the Group of Fire or *Téjahkadambam.*

IV. Chittam, Pránaváyuvn, Jiwhendriyam (The sense of Taste, or Tongue), Rasa (Taste), and Páyvindriyam (The sense of Excretion, or Excretory Organs)—these five form the Group of Water or *Jalakadambam.*

V. Ahankáram, Apánaváyuvu, Ghránéndriyam (The sense of Smelling, or The Nose), Gandha (Smell), and Oopastendriyam (The sense of Generating, or Generative Organs)—these five form the Group of Earth or Matter or *Prithvikadambam.*

13. *Súkshmasariram* :—is that which is composed of five vayus (Prána, Apána, Vyána, Udána, and Samána) hesitating Manas, determining Buddhi, and the Senses (Touch or Skin, Sight or Eyes, Hearing or Ear, Taste or Tongue, and Smell or Nose; and Speech or Mouth, Hands, Feet, Excretory Organs, and Generative Organs), is born of small or Súkshma elements *un*divided into five parts, and is the chief internal seat of the enjoyment of pleasure and pain. In brief, Súkshmasariram is the one internal seat of experiencing that pleasure and pain which is not to be found in Atma.

14. *Karanadeham* is the prop and support of the other two dehams, viz., Sthûla and Sukshma. The indescribable, the eternal Máya or Avidya is the means or *Upadhi* which causes the *Sthûla and Sukshma dehams.* But we ought to assure ourselves that that *Upadhi* is quite different from the three Saríras—Sthûla, Sukshma, and Karana; and that *Jiva* itself is made known by *Ahamsabdam.*

15. As a crystal, covered with divers-coloured clothes, is still pure, so the pure Atma, though enveloped by *five Kosams* (viz., *Annamaya, Pranamaya, Manomaya, Vignyanamaya,* and *Anandamaya*) along with Hunger, Thirst, Sorrow, Love, Decripitude, and Death, is still untouched by, unconnected with, and different from, any of those outer sheaths.

16. As you separate rice from husk and dust, so, by means of *Sravana, Manana* and *Nidhidhyasana,* you should ascertain what is Atma, and know him to be separate from this body composed of five Kosams.

17. Akásam, shapelessly existing everywhere, is reflected only in the pure transparent substances. So also Atma, who is shapeless and is everywhere, is reflected in, and seen by, the pure mind alone, which is not stained with Love, Móham, &c.

18. Atma, who is separate from Saríra, Senses, Manas, and Buddhi, and who is an unconcerned witness of the actions of *Antháhkaranam* which is made up of Manas, Buddhi, Chitta and Ahankára, must be known as the sovereign who disinterestedly supervises every deed and action of the Vazirs, &c., in obedience to his order.

19. As the Moon, screened by the passing clouds, seems to move, so Atma, covered with the objects of senses, &c., (*Indriyavishayamulu*) seems to move, and act, with these senses, &c. But the *Mumukshus* or the Aspirants of *Moksham* (or Nirvána) must understand Him otherwise—as unconnected with the action of any such senses.

20. As we attribute blueness, &c., to the sky, so we ignorantly attribute body, senses, qualities and actions, to that *Sachchidananda* Atma.

21. The attributes of agent and subject are as falsely attributed to Atma, as the motion of water, wherein the moon is reflected, to the moon herself. This is the outcome of the ignorant mind.

22. Atma is also devoid of *Raga* (Love), *Ichchha* (Desire), *Sukha* (Happiness), and *Dukkha* (Misery), which qualities are the issues of Buddhi, for they are present in *Jagrat* (wakeful state) and *Swapna* (dreaming state) alone, and absent in *Sushupti* (sleeping state), *i. e.*, in the absence of Buddhi.

23. Then it is doubted what the characteristic feature or *Swarupa* of Atma is. As light characterises the sun, coolness water, and heat fire; so *Sath, Chith, Ananda, Nitya* and *Nirmalatwa* typify Atma.

24. Jíva, the reflection of Sachchidátma, *with* the determining quality of Buddhi, and *without* having any experience of the teaching of Srutis, pretends to recognize things.

25. Atma has no *Vikaram* and Buddhi has no *Gnyanam* at any time. Still Jíva, mistaking itself for Manas, &c., regards itself as the doer and observer.

As the iron-ball, becoming one with fire, possesses the qualities of redness and burning; so Atma (to all appearances), becoming one with *Antháhkaranam,* seems falsely to think that He Himself is the doer and seer; but these latter qualities of doing and seeing do not really exist in Him. This is how *Mumukshús* ought to understand Atma.

26. Now, how does Atma, imposing upon Himself other qualities, experience pleasure and pain?

As the fear is the necessary consequence of mistaking a rope in darkness for serpent; so the mistaking of Atma for Jíva is the source of all pleasure and pain, and the fear of several births and re-births. But the clear knowledge of the distinctions in the two cases is the end of all fears, all miseries, and all births and re-births.

27. Why will not Atma be recognized by Buddhi, Chittam, and Manas, which are so close to Him?

The fact is that, as the light enlightens the globes, &c., and shows them out, while these globes, &c., themselves in return cannot enlighten or show out that light; so Atma enlightens and enlivens the Manas, Buddhi, Chittam, Ahankáram, and the senses, but cannot, without Himself, be in return enlightened and enlivened *by* them.

28. When it is said that Atma, though not comprehensible by Ahánkaram, is still cognizable by *Gnyanantaram,* it is replied that there is no *Gnyanantaram* apart from Atma.

For, as one light does not require the help of another light to make itself known, so Atma, who is but *Gnyanam,* needs no other Gnyanam to know Himself.

29. Then, if Atma cannot be known by Buddhi, &c., what are the means of knowing Him? As the decisive word of a lapidary distinguishes a precious stone from a worthless one, so Atma is knowable by the help of *Mahavakyams,* i. e., Védas, which tell us that all the difference between *Kinchidgnyatwa Jivatma* and *Sarvagnyatwa Paramatma* is chimerical, and lies only in disquisition and *not* in the real import of the eternal bliss of *Sushupti.* Cf. —the distinction of largeness and smallness of seas exists only in the presence of shores and disappears in their (shores) absence.

30. So long as one fancies a serpent in a rope, so long is he sunk in that fear; but no sooner does the distinction between rope and serpent creep in, than does the dread

of the serpent vanish from one's mind. Therefore, you should know once for all that all the bodies are creatures of *Avidya* and are subject to decay and death, hunger and thirst, sorrow and love; and that your *Self* is that *Brahma*, who is above all Avidya, and is not affected by old age, &c.

31. [Having explained (in Slokams 15—30, both inclusive) *Sravanavidhi* which teaches us by *Vedartham* (the meaning of Vedás)to see that which is on the other side of our physical sight, *Mananavidhi* is now explained in the following five Slokams, *i. e.*, 31—35, both inclusive.]

It should be known that Atma is characterised by "I," because He is different from *Sthûla, Sukshma* and *Karana Sariram*s, has not those six changes of *Asti*, *Jayate, Vardhate, Parinamate, Apakshíyate* and *Vinasyate* ; and that, because he has no senses, he has therefore no sensations as well.

32. That because Atma has no Manas (has no Pránam, is pure, &c., as Srutis tell us), He has no Sorrow *(Duhkha)*, Love (*Raga*), Hatred (*Dwesha*), &c.

33. [What a Chela experiences by the help of a Guru, the author explains in the following three Slokams.]

The author says, " I (Atma) (having no Buddhi) am *Nirgunah, i. e.*, have no *Gunams* or attributes; (having no senses), am *Nishkriyah, i. e.*, actionless ; (having no distinction in all three conditions of *Jagrat* or wakeful state, *Swapna* or dreaming state, and *Sushupti* or sleeping state), am *Nityah, i. e.*, everlasting ; (having no Manas), am *Nirvikalpah, i. e.*, desireless ; (having no connection with anything), am sinless and omnipresent ; (having no *Lingadeham* filled with *Shodasakala* or 16 *kalas*), am *Nirvikarah, i. e.*, formless ; (having no relationship), am *Nityamuktah, i. e.*, separate ; and (having no Antáhkaranam, the creation of Avidya) am *Nirmalah, i. e.*, have no *Ragadirupa Malinyam* or the dirt of Love, Hatred, &c.

34. (What is the Swarupam of this Atma ?) " I, *i. e.*, Atma, like Akásam, am an endless entity pervading the inside and outside of the whole universe ; am always impartial and not bound by any ties of affection, &c. ; am pure ; and, being full and filling everything, am motionless.

35. " I am that very Brahma who is the embodiment of the eternal entity, purity, freedom, oneness, eternal and undivided bliss, non-duality, and that which is endless and indestructible in all the three periods of time."

36. That the grandest desire of the *Mokshik* form can be fulfilled by *Sravana* and *Manana*, is explained by *Nidhidhyásana.*

The constant practice of thinking, in the aforesaid ways, of one-self becoming Brahma, destroys the powers of *Avaranam* and *Vikshepa*, both of *Mayic* origin, as the best medicine cures a disease.

37. (To practise this Yoga or what is said above, certain necessary methods and conditions will be explained.)

Sitting in a solitary place, being desireless, curbing passions, fixing Buddhi upon nothing else than Atma, one should meditate upon the identification of one-self with that Atma who is one and *Anantam, i. e.*, has no distinction of place, time, and things.

38. In response to the question, which naturally suggests itself, viz., "How is it correct to assert the oneness of Atma while this perceptible world exists in *Jagradavasta* ?"—it is said that one, possessing pure Antáhkaranam or internal sense (in other words mind), immersing this perceptible universe in Atma, must always meditate upon one's identification with that Atma who is like clear sky or Akása.

39. [Now it will be told how to reject this world as the creation of *Avidya* and how to ascertain that oneself is Atma.]

One, that has the knowledge of the real nature of things, rejecting everything that pertains only to shape, class, &c., as the child of Avidya, will assume that form which fills all space and possesses *Sat, Chit* and *Anandam* ; in brief, will become Atma Himself.

40. Again, it may be asked, " How can the oneness of Atma be asserted while the existence of *Triputi* is quite palpable ?"

In reply, it is said that, since Atma is the embodiment of *Chit, Ananda*, and *Ekatwam or Kevalarupi*, the differences of Triputibhavams cannot creep in ; and that Atma is self-refulgent and self-shining.

41. [From the 37th—40th Slokams (both inclusive) *Manana Niyamam* was explained. Now the obvious result of meditating upon that pure Atma will be told.]

According to the above process, by incessant *Dhyanam* or meditation in *Antáhkaranam*, Gnyánam is created ; which Gnyánam will, like fire, burn to ashes the whole world of Agnyánam.

42. Here it is stated that, as the identity and unification of Jíva and Atma is known, the Avidyaic belief that himself is body, senses, &c., will vanish ; and one will see in one-self that undivided and indivisible Atma.

As, when dawn expels the previous darkness, the sun shines most brilliantly ; so, after *Gnyanam* dispels *Agnyanam* or mental darkness, the sun-like Atma shines like a glorious light.

43. [While Atma is always glowing in the form of Gnyánam, how is it consistent to say that He cannot be approached during the period of Agnyánam, but only by the help of Gnyánam, after a time ? This seeming inconsistency is removed by the following illustrative explanation.]

Just as the wearer of a neck-lace is unconscious of it—the tangible real thing—when his mind is directed away from it or is engaged upon something else than the neck-lace, and to him it is practically not existing, but existing only when his mind is brought to bear upon it ; so also the *wiping-off of Avidya or Agnyanam*, which is Gnyánam itself, enables one to know Atma.

44. [How is it right to assert the identity of Jíva and Atma, while it is natural for Jíva to have a separate existence from Atma ?]

The same delusion, which creates a thief out of the trunk of a tree in the dead of night, leads us also to fancy the attributes or essence of Jíva in the Omnipresent Brahma. But, when the true nature of Jíva is known, the essence of Jiva ceases to be seen in Brahma.

45. As the sun-rise helps a man, groping his way in utter darkness, and ignorant of sides and directions ; so Gnyánam, resulting from the practical knowledge of the identity of Jíva and Brahma, roots out all the fanciful distinctions of *I* and mine.

46. The perfect Atma-knowing Yogi, with his Gnyánic eye, sees the whole world as *existing in* himself and *as his* sole Atma-like self.

47. [How can you say that this world, which is plainly visible as an independent entity, is nothing different from Atma ? The reply is as follows :—]

This whole world is Atma and nothing but Atma. As there are no vessels, &c., which are not made up of matter, so there is nothing which is not Atma. Consequently, the *Gnyanee*, or one that possesses Gnyánam, sees or regards the whole world as his own self.

48. The shirking off of the pre-existing three Upádhís, viz., Sthúla, Súkshma and Kárána, and three attributes or *Gunams*, viz., *Satwa, Rajasa*, and *Tamasa*, by an Atma-Gnyani, is said to be *Jivanmukti.* Such Gnyanee as is in this condition, with the concomittants of Sat, Chit and Ananda, assumes the form of Brahma, as an insect—Kita—assumes the form of a fly—Bhramara.

49. Having tided over the great ocean of desire by the help of a ship—Gnyánam,—and killed giants—Love, Hatred, &c.,—the Yogee is seen possessing the means of *Sama, Dama, Uparati, Titiksha*, &c., and fixing his Chittam on Atma.

50. The characteristic of a Jivánmukta is as follows :—

The Yogee, who is a Jívanmukta, having renounced all external pleasures as transient, and overwhelmed with the happiness of knowing and seeing and becoming (rather attaining) Atmaswarupa, always shines most brilliantly by self and unborrowed light as the light in a vessel or a globe.

51. [What kind of life must a Jívanmukta lead till *Karmic* effects are all exhausted ?]

Though he is a mere spectator in *Sthúla, Súkshma* and *Karána* Dehams or bodies, the Atmagnyani or Jívanmukta must regard himself to be, like Akasa, intact with the attributes of *Sthulatwa, Sukshmatwa*, &c. ; though he knows everything, he must be as an ignorant person ; and he must not have a liking for the enjoyment of the undesired-for pleasures when such happen without his efforts. He must pass over all pleasures as smoothly and as unconcernedly as wind.

52. [Where is *Videha Kaivalyam* when Sthúla, Súkshma and Kárana Dehams or bodies are all destroyed ?]

As water mixes with water, air with air, and fire with fire ; so, after the three kinds of outer cloaks, viz., Sthúla, Súkshma and Kárana Sariras, are destroyed, the Gnyanee becomes most inseparably and indivisibly one with the all-pervading form of Brahma.

53. Who is Brahma ?

That something, than possessing which there is nothing more advantageous to be possessed, whose happiness or bliss is higher than the highest kind of happiness or bliss, and further than which nothing is to be known, is to be regarded as Brahma.

54. That something, after seeing which there is nothing more to be seen; after becoming which there is nothing more to become, or, in other words, there is no more rebirth; and after knowing which as oneself there is no more to be known —that something is Brahma.

55. That something, which fills everything brimful and crosswise, above and below; which is of the form of Sath, Chith, and Ananda; which is indivisible or has no second to it; which is endless; which is always present; and which is one and one alone;—that something is Brahma.

56. What is viewed by the Upanishads as everlasting, as the very form of perfect and undivided bliss, and as the unity; while non-Brahmic Déhás, Indriyas, or senses, &c., are regarded as false and powerless—that is Brahma.

57. [It is said that Brahma, Vishnu, &c., possess perfect bliss. Then, why do not those, that perform sacrifices to obtain the *Lokams* or regions of Brahma, Vishnu, &c., become Brahma himself?]

It is replied that the bliss of Brahma, Vishnu, &c., is only a unit in the great whole of the perfect bliss of Atma. They—Brahma, Vishnu, &c.—possess a proportionately very small amount of bliss, and are proportionately very small beings.

58. [While it is palpable that every body loves the non-Atmic Déha, Indriyás, &c., how can you assert that Atma alone is the object of our love?]

Since Atma pervades everything, and every deed or action, like ghee in milk, when we love anything or any work, we love, not the thing or work, but the underlying Atma in them both.

59. [Here below it is explained how to know that Atma is pervading everything and everywhere.]

What is neither thin nor thick, neither short nor long, neither lives nor dies, possesses neither form, attribute, caste, nor name, is Brahma or Atma.

60. What gives light to sun, moon, stars, &c., and what cannot be enlightened by sun, moon, &c., and what lightens all these shining objects, is Brahma.

61. Like a red-hot iron ball, Atma, pervading the whole world both inside and outside, enlightens it; but, without being enlightened by anything else, shines with its own light.

62. Brahma is something distinct and different from the world; yet there is nothing which is not Brahma. Like water in the mirage, the existence of the world, as distinct and different from Brahma, is a myth.

63. From the real wisdom, true knowledge, or *Tatwagnyana*, it is concluded that everything, that is seen and heard, is that Individual, Sath-Chith-Ananda Brahma Himself, and no other than Brahma.

64. [Why is not that Omnipresent Brahma visible alike to *Agnyana Chakshus* or Agnyanic eye as well as to *Gnyana Chakshus*?]

An Atmagnyani alone can see the Omnipresent Sath-Chith-Ananda Atma; while one, that believes in the fact that body, &c., are themselves Atma, cannot see the Omnipresent Atma, as a blind man cannot eye the brilliant sun.

65. The Jiva,—being purified of all kinds of filth which is the source of all *Sansara*, by the gnyanam acquired by means of *Sravana*, *Manan*, &c., as aforesaid,—shines like the burnt gold, with its inherent brilliancy.

66. Driving off the *Agnyanic* darkness and rising in the *Hrudakasa*, the all-permeating, the all-supporting Atma, like the Gnyanic Sun (Bodha Bhanu) shines and enlightens the whole world.

67. He, who has given up all kinds of observances, does not care for any side, any place, and any time; and acquires that all-occupying, cold, &c.—killing eternally happy and eternally luminous *Sohamtirtham* or self-explaining (?) water —he becomes omnipresent and eternal, or, in brief, acquires omnipresence and eternity.

Appendix to the Translation of Srimat Sankaracharya's Atma Bodha, by; B. P. NARASIMMIAH, B. A., F. T. S.

The marginal numbers in the Translation refer to the *Slokams* in the original.

12. The following table illustrates the process of the mixture of the elements forming Panchíkaranam.

In it the letter E represents the undivided half of the Earth Element.

——— W ——— Water ———
——— F ——— Fire ———
——— W ——— Wind ———
——— A ——— Akása or Ether ———
e represents the fourth part of the remaining half of the Earth Element.
——— w ——— Water ———
——— f ——— Fire ———
——— w ——— Wind ———
——— a ——— Akása ———

The following is the Mnemonic Table of Panchíkaranam:—

A	aẇ	af	aw	ae
ẇa	Ẇ	ẇf	ẇw	ẇe
fa	fẇ	F	fw	fe
wa	wẇ	wf	W	we
ea	eẇ	ef	ew	E

Atma is the 7th principle in man. (Vide Esoteric Buddhism, p. 21, on Atma, Manas, and Buddhi.)

Antáhkaranam is the internal sense or sense of senses. [On several meanings of *Karanam, vide* Amaranighantu, 3rd Canto, 211 sloka.] The colloquial meaning of love, favour, &c., is vaguely and loosely applied to it; for true love or favour springs from the heart of hearts or internal heart and is not superficial.

Manas, Buddhi and (Chittam.):—Though apparently these are one and the same, yet they are different from one another in their respective qualities. *Manas* is what is generally called Mind; but in reality is it only the doubting mind—while Buddhi is the determining Mind and *Chittam* is the unsteady and fickle mind. While *Manas* doubts and suspects everything, *Chittam* dwells only for a moment on an object and then passes on to another, and so on, but settles nowhere permanently, as listless birds fly from branch to branch and fly again. Buddhi plays the part of a judge. It settles the issues of doubting *Manas*. This is the result of deliberation.

Ahankaram:—(Vide Gurubálaprabódhika, 1st Canto, Verse 204—Garvóbhimánóhankáró, &c. Here *Ahankára* is said to be that which causes the feeling of the superiority of self.) It is the sense or love of personality. Mr. Sinnett, in *Esoteric Buddhism*, (p. 83) says that "the student must bear in mind that *personality* is the synonym for limitation." This sentence perhaps, in other words, means the limiting or confining everything to one's self or person, and finding nothing beyond to be attributed to, and thus narrowing the sphere of true apprehension and comprehension. This love of superiority of one's person is the source of much evil as we all know.

Samána Váyuvu:—Its seat is in the navel or thereabout. It digests food and distributes the digested portion to all parts of the system, and causes the being to live healthily.

Vyána Váyuvu:—Its seat is *in every part* of the body. Its function is to create perspiration, horripilation, &c.

Udána Váyuvu:—Its seat is in the neck or near the throat. It gives the power of talking. It brings up the sound.

Prána Váyuvu:—Its seat is in the chest. Its function is to cause respiration.

Apána Váyuvu :—Its seat is in the excretory organs. (cf: Gudépanah. Amaranighantu, 1st Canto, 64th verse.) It expels matter and urine from the body.

For a more detailed explanation of this difficult subject of *Panchíkaranam*, readers who understand Telugu are requested to refer to the Telugu *Sitharámánjanéyam* annotated by M. R. Ry. Pálaparthi Nagésvara Sasthrulu. Part II, verses 41-42, pp. 86-90.

14. Ahamsabdam in this verse means *the sound of I, i. e.*, the remembrance of personality or self-love. *Jiva* is full of this quality from which *Atma* is free.

15. The five Kósams or the five coverings or coats are :—*Annamayakosam* :—That physical body of flesh and blood which is born of food and semen, grows by food, and is bulky and composed of limbs.

Pránamayakósam :—It is made up of five *Karméndriyams* (*Vágindriyam, Pánindriyam, Pádéndriyam, Páyvindriyam,* and *Oopasténdriyam*), and five Pránams (*Prána, Apána, Vyána, Udána* and *Samána*). (*Vide* the last and 2nd columns, from above, in the Table of *Panchíkaranam* given in the Translation of the 12th Slókam.)

Manómayakósam :—Is made up of manas (doubting mind), Chittam (unsteady mind), and five *Gnyánéndriyams—Thwak, Chakshus, Srótra, Jihva,* and *Aghrána*—Skin, Eyes, Ears, Tongue and Nose, respectively, for the explanation of which terms read the 3rd column from above in the table of *Panchikaranam* in the 12th Slókam, horizontally.)

Vignyánamayakósam :—Is composed of *Buddhi* (determining mind and *Sabda* (Sound), *Sparsa* (Touch), *Rúpa* (Form), *Rasa* (Taste), and *Gandha* (Smell.)

Anandamayakósam :—That *Agnyanam* itself which is composed of eternal love and delight, and their functions which are the chief cause of the origin of this world.

16. *Sravana* :—Hearing or listening to the meaning of *Védas*, &c.

Manana :—Thinking over such meanings and trying to reconcile the seeming inconsistencies, and to find out the real meaning of the *Védas* and then to begin to actively meditate upon such real meaning.

Nidhidhyásana :—This meditation is used to enable one to give up the unnatural qualities, viz., Lust, Hatred, Miserliness, Vanity, Revenge, Blind Desire; and to acquire that resolute belief in the identification of oneself with Brahma.

18. (Vide the table of *Panchíkaranam*, 12th Slókam. Read 1st column from above horizontally and refer to the Appendix on it.)

19. *Indriyavishayamulu* :—The objects of *Indriyams* or senses.

20. *Sachichdánanda Atma* :—*Sat* (*Satya* = true, eternal) + Chith (*Gnyana* or omniscience adj : omniscient) + Ananda (Delight or Bliss. Perfect Bliss.) Atma who is Eternal, Omniscient, and perfectly Blissful.

23. *Sat, Chit, Ananda, Nitya, Nirmalatha. Sat*: that which is undestroyed in wakeful hours, dream, and sleep. *Chit: Gnyánam* or divine knowledge. *Ananda*: eternal bliss. *Nitya*: that which is existing always. *Nirmalatha*: the purity and serenity of form and body.

29. *Kinchidgnyatwa* :—Knowing a little or something.

Sarvagnyatwa :—Knowing much or everything.

31. *Asti, Jáyaté, Vardhaté, Parinamate, Apakshíyaté,* and *Vinasyati. Asti* = To be or exist. *Jáyaté* = To be born. *Vardhaté* = To grow. *Parinamaté* = To ripen. *Apakshíyaté* = To decay. *Vinasyati* = To die.

36. *Avaranasakti* is that power which causes one to forget that knowledge of oneself though one is seeing one's own self; and, absorbing the difference between oneself and another, originates that difference again—e. g. sleep.

Vikshépasakti :—Is that power which causes the knowledge of difference in *Jágrat* and *Swapnávasthas*, i. e., in wakeful and dreaming hours.

40. *Thriputi* is the Sanskrit word for *Gnyathru* (the knower or one that knows), *Gnyana* (knowing) and *Gnéya* (that which is known.)

41. *Dhyánam* is no other process than active contemplation or meditation of Theosophists.

Antahkaranam is that internal sense whose purity, firmness and work are more to be cared for, and on whose adopting the right course and on whose success in that line depends one's spiritual development.

Gnyánam is the knowledge, the spiritual or divine knowledge, which is the result of the work of *Antahkaranam* working in right direction.

Agnyanam is the antithesis of the aforesaid *Gnyanam*.

48. *Satwagunams* :—Spiritually best qualities.

Rajasagunams :—Materially or worldly good qualities.

Tamasagunams :—Worldly worst qualities.

Jivanmukta :—Literally means one who has given up *Jíva* or life; but really one who is *in* this world though not *of* it.

49. The fact of an insect assuming the form of a fly is known in Sanskrit as *Bhramarakítanyayam*. This law is known to every school boy in India and abroad. Hindoo boys have very often tried this experiment and succeeded. The process is simple. Make a paper box or a tube; put a bee and a green caterpillar with some tender leaves in the box; and close the box. Then the bee begins its operation. It sits to look steadily into the face of the insect; whenever the latter moves a little, the bee stings it. This punitory discipline, continued for a week or so, creates such terror and fright in the insect that it entirely forgets everything, nay its self existence, but the form of its terrible master—bee; till by the end of nearly a fortnight the insect gradually assumes through this dreadful active meditation and devotion the very form of the bee with wings; and flies off as a bee when the lid is opened. This is both practically and scientifically true. This explains also the law of Affinity or Molecular attraction or Integration of homogeneous particles and the molecular repulsion or disintegration of heterogenious ones.

49. *Sama, Dama,* &c. Referring the reader to the article on the *Qualifications for Chelaship* in the September 1884 *Theosophist* in the opening page, for a better explanation of these terms, I shall here add my own explanation of the same with the view of assisting those readers that cannot conveniently see the article referred to.

(1) *Sama* is controlling or overcoming the internal sense or passion.

(2) *Dama* is curbing the external senses or passions.

(3) *Uparati* is gradually giving up the observance of all rituals and ceremonies as the acquisition of divine knowledge increases. This is the true meaning of *Sannyasam* or asceticism.

(4) *Titiksha* is being unaffected by heat and cold, joy and sorrow.

(5) *Shradhdha* is loving the Guru, the Ruler of the universe, the *Vedas*, and *Sástras*.

(6) *Samádhána* is enjoying the tranquillity of mind after finding the satisfactory explanations of the doubtful and intricate points or *Mahávakyams* inculcated by the Guru;—rather tranquilising one's own mind after finding one's Guru's teachings corroborated by the explanations given in *Sástras*.

52. *Vidéhakaivalyam* :—a man is called a *Jivanmukta*, whose sole profession is the acquisition of *Gnyanam*. This *Jivanmukta* gives no room for *Agámi* and *Sanchit* karmams, for he neither is doing nor does any action whose consequence will be in store for his enjoyment; but he is still subject to the consequential results of his past actions or actions of his past life. He *must* taste their fruits whether sweet or sour. This is what is called *Prarabdha* which exhausts in its enjoyment. Thus he, the *Jivanmukta*, suffers fully in his *Sthula Sarira* which dies the moment the *Prarabdha* karma is exhausted. He dies now once for all, and attains that *Kaivaly-*

am or *Móksham* from which he never returns and therefore has no more rebirth, and which therefore is called *Vidéhakaivalyam* or literally *body-less-nirvana.*

57. *Brahma, Vishnu, Siva, &c.* Here *Brahma* is the creating principle. The *Sastras* personify the same, give it a body, and say that it is the embodiment of *Satvaguna.*

66. *Hridakasa*, i. e., the *Akasa* or sky of *Hridaya* or heart. This is a figurative word. As the sun rises in the sky, so *Gnyanam,* which is compared to the sun, rises in the *Hridaya* or heart which again is compared to the sky.

67. *Errata* :—For "*Swayamtirtham*" read "*Swatmatirtham.*

FAITH IN ASTROLOGY.

[The following suggestive reply by a member of the Madura Branch to an enquiry as to whether the writer had any faith in Astrology and its predictions, has been forwarded to us for publication by the Hon. S. Subramaniem Iyer, F. T. S., President of the Branch] :—

The theory of universal attraction, which has been recognized by scientists to be magnetic, that is, both attractive and repulsive, teaches that everything in the universe attracts and is attracted by every other thing. Hence it follows that the earth magnetically attracts and is attracted by every other heavenly body, and the rotation of the earth around the sun is one of the results of the operation of this law of universal attraction. The sun is the source of a powerful magnetic emanation which in its turn engenders light and heat. It is the great nourisher and sustainer of the earth and all things on it. Botanists recognize the influence of the sun in the germination of a seed, in the growth of a plant, in the variety of colors in flowers, and in the production and ripening of fruits. Zoologists trace the various modifications of animal life, and varieties of types therein manifested to the same cause. Doctors have recognized the therapeutic value of the action of the sun's rays by recommending to some of their patients what is called the sun-cure, which consists in the daily exposure of the body to the sun for about half an hour. The moon has been believed to cause the well-known phenomena of the tides. Certain plants—as the mimosa for ins tance—are so sensitive to lunar influence that their petals close directly the moon is hidden behind a cloud and re-open when it emerges thence. Cultivators are aware of the prejudicial influences exerted by the moon on certain plants. Mad men rave under the moon's influence. The words 'moonstruck' and 'lunatic' are indications of the popular belief that the moon is connected with mental derangement. It is an observed fact that a person, who sleeps in the moonlight for a number of days consecutively, becomes disordered in mind and is liable to go mad. The crises of certain diseases accurately correspond with lunar changes. Such being the observed facts, it is but reasonable to infer generally that the planets exercise each its own influence on the earth and every creature on it. If this inference be correct, it is possible to conceive of a science the object of which would be to define such influences and the laws of their operation; in other words astrology is possibly a true science.

As to whether any particular system of astrological calculation is true or false, this can only be determined in the present state of knowledge by an actual application of the system to particular instances of accurately recorded births and a subsequent comparison of its predictions with the facts of the case. I say accurately recorded, for in the majority of ordinary cases the exact time of nativity is neither ascertained nor recorded. While believing therefore in the existence of a true science of astrology, I cannot so readily believe in astrologers. With few honorable exceptions, they are generally a set of quacks having but an imperfect knowledge of some particular system for the correctness of which there is no guarantee. In regard to their predictions, an additional element of uncertainty is introduced by the fact that the time of birth recorded rarely happens to be the true one. On the other hand, after making due allowance for these sources of error, there is still abundant evidence left, I think, of astrological predictions realized over long periods of time, which cannot be classed under the head of chance coincidences.

I hold moreover that astrology, being a calculation of the planetary influences on an individual, is merely a science of tendencies. In other words, the influences in themselves are such as to predispose the individual to adopt the line of action predicted. Man, however, being endued with what is called free-will, but what I prefer to call latent will-power or soul-power, may develop it to such an extent that he may successfully oppose the planetary influences and overcome what is popularly known as fate. It is only when the individual is passive, or when his will-power is undeveloped and feeble, or when, the will-power being developed, he works in the direction of the planetary influences themselves, that astrological predictions will be realized. Hence it is that we hear it said that when a person possessing the necessary amount of developed will-power is initiated into the mysteries of occultism, he passes beyond the pale of astrological predictions.

Holding these views, you will see that I do not believe in absolute predestination—a doctrine which, if strictly construed, would annul all inducements to exertion and improvement on the part of the individual.

A. Theosophist.

Note:—As the subject of Astrology is an important one, we invite contributions on the subject, from members studying the same. We do not quite agree with our brother's views on the subject of predestination, unless he means thereby that course of effects, the causes of which were already produced by the individual during his previous "incarnation." We hold that the science of Astrology only determines the *nature of effects*, by a knowledge of the law of magnetic affinities and attractions of the Planetary bodies, but that it is the *Karma* of the individual himself, which places him in that particular magnetic relation. However, the claims of the *Science* of Astrology are ably put forward by our brother, and it would be interesting to have good contributions on the science itself.—*Editor.*

KAMA-LOCA AND THE BEARINGS OF THE ESOTERIC DOCTRINE ON SPIRITUALISM.

By A. P. Sinnett.*

Students of the information lately obtained from Eastern sources for the elucidation of what is known as the Esoteric doctrine, are well aware that the teaching as yet conveyed to us is very incomplete. Certainly our views of Nature have been greatly enlarged with its help. We have been enabled to realize the general plan upon which the evolution of the human race proceeds, and to obtain a far more scientific conception of the moral law governing this progression than was obtainable previously by relatively blindfold speculation. But many of the processes of Nature concerned with the higher spiritual evolution of Man have but, as yet, been vaguely pourtrayed in the Theosophical writings which have so far been produced, and the work which now lies before those of us who are anxious to help on the inquiry which the Theosophical Society is engaged with, has to do chiefly, for the present, with the detailed examination of these processes. The walls of our intellectual palace have been built and the floors laid down, but we still have to decorate and furnish them before they constitute an entirely habitable abode for thought. Or to illustrate our position by means of a more natural analogy, we are now in the position—in regard to our study of the world, or world-system to which we belong—that early physiologists may have reached when the anatomy of Man was fairly well made out, when the general idea of the digestive chemistry which builds up flesh and bone was broadly appreciated, when the nature and purpose of muscular machinery was understood, but when the minutiæ of the subject were still quite unexplored, and the working of a great many important organs but very dimly perceived. It will be our business now to take up one by one successive branches of our stupendous investigation, and attempt the examination of these with ever-increasing care and patience. Happily we shall be guarded now by our general familiarity with the framework of the whole natural design from the danger of misconceptions which, without that safeguard, would have been very likely to arise from a concentration of the mind on details.

*A Paper read before the London Lodge of the Theosophical Society.

The danger just referred to would be especially serious if we were to deal with the phenomena of human evolution immediately following the death of the physical body by the light of observation and experiment relating to that department of Nature alone. Perhaps there is no passage in the Esoteric teaching which has, up till a recent period, been left in deeper shade than that which has to do with such phenomena. But from the point of view now reached the propriety of the course which has been pursued in dealing, first, with the general design of Nature before paying special attention to this almost unhealthily attractive department of her operations, grows very apparent. Already we can to a certain extent discern the phenomena of that state of existence into which a human creature passes at the death of the body. The experience of Spiritualism has supplied us with facts concerning it in very great abundance. These facts are but too highly suggestive of theories and inferences which seem to reach the ultimate limits of speculation, and nothing but the bracing mental discipline of Esoteric study in its broadest aspect will protect any mind addressed to the consideration of these facts, from conclusions which that study shows to be necessarily erroneous. For this reason we, as Theosophical inquirers, have nothing to regret as far as our own progress in spiritual science is at stake, in the circumstances which have hitherto induced us to be rather neglectful of the problems that have to do with the state of existence next following our own. The only point of view from which we may be inclined to regret such neglect is that from which we contemplate the parallel studies of our colleagues in spiritual research, who are mainly occupied with the branch of our subject we have thus turned away from in the first instance. I think it is impossible to exaggerate the intellectual advantage we derive from having taken up other branches of the subject in preference to that in the beginning, for we are thus like students of a language who have mastered its grammar before we attempt to employ it in writing essays. But it is to be deplored that some of us have perhaps been led, by the course our own study has taken, to under-estimate in more ways than one the value and significance of the experiments to which Spiritualists have all the while been devoted. There has been much less sympathy, hitherto, than perhaps might have been set up between the Spiritualists at large and ourselves. There is no point at which the Esoteric teaching, as it has been conveyed to us, has been discovered erroneous. Looking back even on those portions of my own book which refer to the matter we have now in hand, I do not find that I have been betrayed into making any statement that will not bear the light of subsequent elucidation. But the Spiritualists all the while have been applying a higher magnifying power to the region of Nature with which they have been specially concerned, and though this has led them to ignore and disbelieve in the existence of other regions which it is quite as important, or more important, to comprehend, it certainly has invested them with knowledge concerning a great quantity of detail within the field of their observation, which we are not called upon in any way to finally set aside or disregard. With this conviction borne in on my own mind very strongly for some little time past, I gladly embrace the present opportunity of setting forth in some detail the expanded conception which some of us have recently been enabled to form, of that state of existence described in the Esoteric doctrine as Kama-loca, which is, obviously, the state with which spiritual mediumship brings us most readily into relation.

It will be remembered that the passages in the Esoteric teaching as first systematized for the service of Theosophical study, which deal with the passage from earth-life to the true spiritual condition of Devachan, are broadly to the following effect:—When a man dies the three lower principles are discarded and consigned to the graveyard. The real entity may then be regarded as consisting of four principles, themselves divisible in imagination into two duads, the lower having to do with the earth-life just spent, the higher with the spiritual life then re-awakening. A struggle, it has been represented, takes place in the sphere or state of existence immediately adjacent to our physical state—in Kama-loca—between the affinities which these two duads are imbued with. That struggle has been described as ending in the rupture of the fifth principle or human Ego; all its higher attributes passing with the sixth principle or immortal, spiritual soul, into Devachan, while the lower portions of the fifth principle, uniting with the fourth or animal soul, relapse into a temporary existence of a relatively degraded kind, in Kama-loca, there gradually to disintegrate as the physicial body disintegrates, or ought to be allowed to disintegrate, in the grave. The Kama-loca entities of this description have been called "shells," in accordance with some old-established precedents of occult literature, and Spiritualists generally think that Theosophy is disposed to regard these shells as playing a larger part in the phenomena of Spiritualism than their own experience leaves them willing to recognize as having to do with any such agencies.

Now the enlargement of our more recent conceptions on this subject, as I venture to interpret them, has to do with fuller light at last let in on the nature of the struggle above described. That struggle appears to be a very protracted and variegated process, and to constitute,—not as some of us may have conjectured at first, an automatic or unconscious assertion of affinities or forces quite ready to determine the future of the spiritual monad at the period of death,—but a phase of existence which may be, and in the vast majority of cases is more than likely to be, continued over a considerable series of years. And during this phase of existence it is quite possible for departed human entities to manifest themselves to still living persons through the agency of spiritual mediumship, in a way which may go far towards vindicating the impressions which Spiritualists derive from such communications.

It will be seen at once how, by thus applying a high magnifying power to this one transaction in the vast process of evolution on which each human soul is launched, the door is opened for a realm of new ideas connected with the communications addressed to us through spiritualistic channels.

But we must not conclude too hastily that the human soul going through the struggle or evolution of Kama-loca is in all respects what the first glance at the position, as thus defined, may seem to suggest. First of all, we must beware of too grossly materializing our conception of the struggle, by thinking of it as a mechanical separation of principles. There *is* a mechanical separation involved in the discard of lower principles when the consciousness of the Ego is firmly seated in the higher. Thus at death the body is mechanically discarded by the soul, which (in union, perhaps, with intermediate principles), may actually be seen by some clairvoyants of a high order to quit the tenement it needs no longer. And a very similar process may ultimately take place in Kama-loca itself, in regard to the matter of the astral principles. But postponing this consideration for a few moments, it is important to avoid supposing that the struggle of Kama-loca does itself constitute this ultimate division of principles, or second death upon the astral plane.

The struggle of Kama-loca is, in fact, the life of the entity in that phase of existence. As quite correctly stated in former explanations, the evolution taking place during that phase of existence is not concerned with the responsible choice between good and evil which goes on during physical life. Kama-loca is a portion of the great World of Effects,—not a sphere in which causes are generated (except under peculiar circumstances). The Kama-loca entity, therefore, is not truly master of his own acts; he is rather the sport of his own already established affinities. But these are all the while asserting themselves, or exhausting themselves, by degrees, and the Kama-loca entity has an existence of vivid consciousness, of one sort or another, the whole time. Now a moment's reflection will show that those affinities, which are gathering strength and asserting themselves, have to do with the *spiritual* aspirations of the life last experienced, while those which are exhausting themselves have to do with its *material* tastes, emotions and proclivities. The Kama-loca entity, be it remembered, is on his way to Devachan, or, in other words, is growing into that state which is the Devachanic state, and the process of growth is accomplished by action and reaction, by ebb and flow, like almost every other in Nature,—by a species of oscillation between the conflicting attractions of matter and spirit. Thus the Ego advances towards Heaven, so to speak, or recedes towards earth, during this Kama-loca existence, and it is just this tendency to oscillate between the two poles of thought or condition that brings him back occasionally within the sphere of the life he has just quitted.

It is not by any means at once that his ardent sympathies with that life are dissipated. His sympathies with the higher aspects of that life, be it remembered, are not even

on their way to dissipation. For instance, in what is here referred to as earthly affinity, we need not include the exercise of affection, which is a function of Devachanic existence in a preeminent degree. But perhaps even in regard to his affections there may be earthly and spiritual aspects of these, and the contemplation of them, with the circumstances and surroundings of the earth-life, may often have to do with the recession towards earth-life of the Kama-loca entity referred to above.

Of course it will be apparent at once that the intercourse which the practice of spiritualism sets up between such Kama-loca entities as are here in view, and the friends they have left on earth, must go on during those periods of the soul's existence in which earth memories engage its attention; and there are two considerations of a very important nature which arise out of this reflection.

1st. While its attention is thus directed, it is turned away from the spiritual progress on which it is engaged during its oscillations in the other direction. It may fairly well remember, and in conversation refer to, the spiritual aspirations of the life on earth, but its new spiritual experiences appear to be of an order that cannot be translated back into terms of the ordinary physical intellect, and, besides that, to be not within the command of the faculties which are in operation in the soul during its occupation with old-earth memories. The position might be roughly symbolised, but only to a very imperfect extent, by the case of a poor emigrant, whom we may imagine prospering in his new country, getting educated there, concerning himself with its public affairs and discoveries, philanthropy and so on. He may keep up an interchange of letters with his old relations at home, but he will find it difficult to keep them *au courant* with all that has come to be occupying his thoughts. The illustration will only fully apply to our present purpose, however, if we think of the emigrant as subject to a psychological law which draws a veil over his understanding when he sits down to write to his former friends, and restores him during that time to his former mental condition. He would then be less and less able to write about the old topics as time went on, for they would not only be below the level of those to the consideration of which his real mental activities had risen, but would to a great extent have faded from his memory. His letters would be a source of surprise to their recipients, who would say to themselves that it was certainly so-and-so who was writing, but that he had grown very dull and stupid compared to what he used to be before he went abroad.

2ndly. It must be borne in mind that a very well known law of physiology, according to which faculties are invigorated by use and atrophied by neglect, applies on the astral as well as on the physical plane. The soul in Kama-loca, which acquires the habit of fixing its attention on the memories of the life it has quitted, will strengthen and harden those tendencies which are at war with its higher impulses. The more frequently it is appealed to by the affection of friends still in the body to avail itself of the opportunities furnished by mediumship for manifesting its existence on the physical plane, the more vehement will be the impulses which draw it back to physical life, and the more serious the retardation of its spiritual progress. This consideration appears to involve the most influential motive which leads the representatives of Theosophical teaching to discountenance and disapprove of all attempts to hold communication with departed souls by means of the spiritual séance. The more such communications are genuine the more detrimental they are to the inhabitants of Kama-loca concerned with them. In the present state of our knowledge it is difficult to determine with confidence the extent to which the Kama-loca entities are thus injured. And we may be tempted to believe that in some cases the great satisfaction derived by the living persons who communicate, may outweigh the injury so inflicted on the departed soul. This satisfaction, however, will only be keen in proportion to the failure of the still living friend to realise the circumstances under which the communication takes place. At first, it is true, very shortly after death, the still vivid and complete memories of earth-life may enable the Kama-loca entity to manifest himself as a personage very fairly like his deceased self, but from the moment of death the change in the direction of his evolution sets in. He will, as manifesting on the physical plane, betray no fresh fermentation of thought in his mind. He will never, in that manifestation, be any wiser or higher in the scale of Nature than he was when he died; on the contrary, he must become less and less intelligent and apparently less instructed than formerly, as time goes on. He will never do himself justice in communication with the friends left behind, and his failure in this respect will grow more and more painful by degrees.

Yet another consideration operates to throw a very doubtful light on the wisdom or propriety of gratifying a desire for intercourse with deceased friends. We may say, never mind the gradually fading interest of the friend who has gone before, in the earth left behind; while there is anything of his or her old self left to manifest itself to us, it will be a delight to communicate even with that. And we may argue that if the beloved person is delayed a little on his way to Heaven by talking with us, he or she would be willing to make that sacrifice for our sake. The point overlooked here is, that on the astral, just as on the physical plane, it is a very easy thing to set up a bad habit. The soul in Kama-loca once slaking a thirst for earthly intercourse at the wells of mediumship will have a strong impulse to fall back again and again on that indulgence. We may be doing a great deal more than diverting the soul's attention from its own proper business by holding spiritualistic relations with it. We *may* be doing it serious and almost permanent injury. I am not affirming that this would invariably or generally be the case, but a severe view of the ethics of the subject must recognise the dangerous possibilities involved in the course of action under review. On the other hand, however, it is plain that cases may arise in which the desire for communication chiefly asserts itself from the other side: that is to say, in which the departed soul is laden with some unsatisfied desire—pointing possibly towards the fulfilment of some neglected duty on earth the attention to which on the part of still-living friends may have an effect quite the reverse of that attending the mere encouragement of the Kama-loca entity in the resumption of its old earthly interests. In such cases the living friends may, by falling in with its desire to communicate, be the means, indirectly, of smoothing the path of its spiritual progress. Here again, however, we must be on our guard against the delusive aspect of appearances. A wish manifested by an inhabitant of Kama-loca may not always be the expression of an idea then operative in his mind. It may be the echo of an old, perhaps of a very old, desire, then for the first time finding a channel for its outward expression. In this way, although it would be reasonable to treat as important, an intelligible wish conveyed to us from Kama-loca by a person only lately deceased, it would be prudent to regard with great suspicion such a wish emanating from the shade of a person who had been dead a long time, and whose general demeanour as a shade did not seem to convey the notion that he retained any vivid consciousness of his old personality.

The recognition of all these facts and possibilities of Kama-loca will, I think, afford Theosophists a gratifying explanation of a good many experiences connected with spiritualism which the first brief sketches of the Esoteric doctrine, as bearing on this matter, left in much obscurity. I call the explanation gratifying, because whether Spiritualists, for the most part, reject the teaching on which we rely, or whether, as I hope may be the case, in progress of time they accept it as embracing their own experience, and sweeping on beyond this, they are a body of inquirers with whom we cannot but feel ourselves attached by many bonds of sympathy. Indeed, as contrasted with the outer world of materialists and slaves of religious dogma, Theosophists and Spiritualists ought to be regarded as forming one body. Their disagreements are as between themselves, and could hardly be understood by outsiders quite unconnected with any investigation of truth on the spiritual plane. I think, therefore, it should be a subject for us of great satisfaction, to begin to see an important group of problems connected with the work of the Spiritualists—problems which hitherto we have had to put aside as insoluble by the light of our teaching—coming now within the range of that teaching as its limits expand—or, to be more accurate, as its detail becomes fuller. The difference, I take it, between the attitude of mind of a Theosophist and that of any other person engaged in spiritual inquiry is, that the Theosophist perceives the inevitable trustworthiness of the Esoteric doctrine as a whole, and when some minor observation of Nature appears to conflict with it, he is inclined to believe that the contradiction will give way eventually to a

new view of the observation rather than to a reconstruction of the great generalization of the doctrine. In this way, while our information about Kama-loca remained incomplete, independent inquirers finding it in apparent conflict with their own experience, treated it as altogether unacceptable; but I think our policy of leaning to its acceptance provisionally, while we waited for more light to explain its applicability to facts it did not seem at once to meet, is ultimately finding an adequate justification.

For it will be seen that there is nothing in the explanation now given in reference to the normal evolution of souls in Kama-loca which conflicts with any statement on that subject previously made. The comprehension, on the contrary, that may now be formed of the way the Kama-loca entity developes towards his Devachanic state, shows us how inevitable it must be that an enormous number of such entities must always be existing in Devachan in a state of great intellectual decrepitude in regard to the aspect they present to the earthly observer. These will have sunk, as regards the activity of their lower astral principles, into the condition of the altogether vague, and unintelligible entities, which occult writers have denominated "shells." The designation is not a happy one. It would have been better perhaps to have followed another precedent, and to have called them "shades," but either way their condition would be the same. All the vivid consciousness inhering as as they left the earth in the principles appropriately related to the activities of physical life, has been transferred to the higher principles which do not manifest at séances. Their memory of earth-life has almost become extinct. Their lower principles are in such cases only reawakened by the influences of the mediumistic current into which they may be drawn, and they become then little more than astral looking glasses, in which the thoughts of the medium or sitters at the séance are reflected. If we can imagine the colours on a painted canvas sinking by degrees into the substance of the material, and at last re-emerging in their pristine brilliancy on the other side, we shall be conceiving a process which might not have destroyed the picture, but which would leave a gallery in which it took place, a dreary scene of brown and meaningless backs and that is very much what the Kama-loca entities become before they ultimately shed the very material on which their first astral consciousness operated, and pass into the wholly purified Devachanic condition, in which for the moment it is not our business to attempt in imagination to follow them.

But this is not the whole of the story which teaches us to regard manifestations coming from Kama-loca with distrust. Our present comprehension of the subject enables us to realize that when the time arrives for that second death on the astral plane, which releases the purified Ego from Kama-loca altogether and sends it onward to the Devachanic state—something is left behind in Kama-loca which corresponds to the dead body bequeathed to the earth when the soul takes its first flight from physical existence. A dead astral body is in fact left bebind in Kama-loca, and there is certainly no impropriety in applying the epithet "shell" to *that* residuum. The true shell in that state disintegrates in Kama-loca before very long, just as the true body left to the legitimate processes of Nature on earth would soon decay and blend its elements with the general reservoirs of matter of the order to which they belong. But until that disintegration is accomplished, the shell which the real Ego has altogether abandoned, may even in *that* state be mistaken sometimes at spiritual séances for a living entity. It remains for a time an astral looking-glass, in which mediums may see their own thoughts reflected, and take these back, fully believing them to come from an external source. These phenomena in the truest sense of the term are galvanized astral corpses, none the less so, because until they are actually disintegrated a certain subtle connection will subsist between them and the true Devachanic spirit; just such a subtle communication as subsists in the first instance between the Kama-loca entity and the dead body left on earth. That last-mentioned communication is kept up by the finely-diffused material of the original third principle, or *linga sharira*, and a study of this branch of the subject will, I believe, lead us up to a better comprehension than we possess at present of the circumstances under which materializations are sometimes accomplished at spiritual séances. But without going into that digression now, it is enough to recognize that the analogy may help to show how, between the Devachanic entity and the discarded shell in Kama-loca a similar connection may continue for a while; acting, while it lasts,—as a drag on the higher spirit, but perhaps—as an after-glow of sunset on the shell. It would surely be distressing, however, in the highest degree to any living friend of the person concerned, to get, through clairvoyance, or in any other way, sight or cognition of such a shell and to be led into mistaking it for the true entity.

The comparatively clear view of Kama-loca which we are now enabled to take, may help us to employ terms relating to its phenomena with more precision than we have hitherto been able to attain. I think if we adopt one new expression, "astral soul," as applying to the entities in Kama-loca who have recently quitted earth-life, or who for other reasons still retain, in the aspect they turn back towards earth, a large share of the intellectual attributes that distinguished them on earth, we shall then find the other terms in use already adequate to meet our remaining emergencies. Indeed, we may then get rid entirely of the inconvenient term "elementary," liable to be confused with elemental, and singularly inappropriate to the beings it describes. I would suggest that the astral soul as it sinks (regarded from our point of view) into intellectual decrepitude, should be spoken of in its faded condition as a shade, and that the term shell should be reserved for the true shells or astral dead bodies which the Devachanic *spirit* has finally quitted.

We are naturally led in studying the law of spiritual growth in Kama-loca to inquire how long a time may probably elapse before the transfer of consciousness from the lower to the higher principles of the astral soul may be regarded as complete; and as usual, when we come to figures relating to the higher processes of Nature, the answer is very elastic. But I believe the higher Esoteric teachers of the East declare that as regards the average run of humanity—for what may be called, in a spiritual sense, the great middle classes of humanity—it is unusual that a Kama-loca entity will be in a position to manifest as such for more than twenty-five to thirty years. But on each side of this average the figures may run up very considerably. That is to say, a very ignoble and besotted human creature may hang about in Kama-loca for a much longer time, for want of any higher principles sufficiently developed to take up his consciousness at all, and at the other end of the scale the very intellectual and mentally-active soul may remain for very long periods in Kama-loca (in the absence of spiritual affinities of corresponding force), by reason of the great persistence of forces and causes generated on the higher plane of effects.

It ensues from this that there is no impossibility in the nature of things why in some cases men of great intellectual eminence, who may have passed away perhaps even centuries ago, may not sometimes communicate with living persons through mediumship *appropriate to their affinities*; but this consideration does not relieve us from the propriety of regarding with the greatest possible distrust the claims of too obliging "shades," or "shells," who reflect the thoughts of mediums or sitters at séances, and announce themselves to the company by imposing names.

Kama-loca is a region of almost infinite variety, and a good deal has been said from time to time in Theosophical writings on the subject of its non-human inhabitants. On this head I have no fresh information to offer at present, and though we know that elemental influence is an exceedingly important factor in the phenomena of spritualism, a more detailed comprehension of that branch of the subject must await our later studies. There is, however, one other important possibility connected with manifestations reaching us by the usual channels of communication with Kama-loca, which it is desirable to notice here, although from its nature the realisation of such a possibility cannot be frequent.

No recent students of Theosophy, like ourselves, can expect to know as yet very much about the conditions of existence which await Adepts who relinquish the use of physical bodies on earth. The higher possibilities open to them appear to me quite beyond the reach of intellectual appreciation. No man is clever enough, by virtue of the mere cleverness seated in a living brain, to understand Nirvana; but it would appear that Adepts in some cases elect to pursue a course lying midway between re-incarnation and the passage into Nirvana, and in the higher regions of Devachan; that is to say, in the *arupa* state of Devachan may await the slow advance of human evolution towards the exalted condition they have thus attained. Now an Adept who had thus become a Devachanic spirit of the most elevated type would not be cut off by the conditions of his Devachanic state—as would be

the case with a natural Devachanic spirit passing through that state on his way to re-incarnation—from manifesting his influence on earth. His would certainly *not* be an influence which would make itself felt by the instrumentality of any physical signs to mixed audiences, but it is not impossible that a medium of the highest type—who would more properly be called a seer—might be thus influenced. By such an Adept spirit some great men in the world's history may from time to time have been overshadowed and inspired, consciously or unconsciously as the case may have been. But the possibility has no proper connection with the subject of this paper, and is only mentioned here, because it seemed possible that otherwise some inquirers would have sought among the various aspects of Kama-loca for the explanation of that rare seership which by virtue of the assistance given from the other side, may sometimes leap beyond Kama-loca altogether.

The disintegration of shells in Kama-loca will inevitably suggest to anyone who endeavours to comprehend the process at all, that there must be in Nature some general reservoirs of the matter appropriate to that sphere of existence corresponding to the physical earth and its surrounding elements, into which our own bodies are resigned at death. The grand mysteries on which this consideration impinges will claim a far more exhaustive investigation than we have yet been enabled to undertake ; but one broad idea connected with them may usefully be put forward without further delay. The state of Kama-loca is one which has its corresponding orders of matter in manifestation round it. I will not here attempt to go into the metaphysics of the problem, which might even lead us to discard the notion that astral matter need be any less real and tangible than that which appeals to our physical senses. It is enough for the present to explain that the propinquity of Kama-loca to the earth which is so readily made apparent by spiritualistic experience, is explained by Oriental teaching to arise from this fact, that Kama-loca is just as much in and of the earth as during our lives our astral soul is in and of the living man. The stage of Kama-loca, in fact, the great realm of matter in the appropriate state which constitutes Kama-loca and is perceptible to the senses of astral entities, as also to those of many clairvoyants, is the fourth principle of the earth, just as the *Kama-rupa* is the fourth principle of man. For the earth has its seven principles like the human creatures who inhabit it. Thus, the Devachanic state corresponds to the fifth principle of the earth, and Nirvana to the sixth principle. Consideration of this idea will, perhaps, assist us in a very remarkable way to comprehend some processes of planetary evolution. But that speculation would carry us into another region of our inquiry, and for the present I think we have quite enough to do in enlarging and filling up our conceptions of Kama-loca.

EDITOR'S NOTE.

The word "rupture" seems an unhappy expression, as it suggests the idea of a separate entity, whereas only a principle is under discussion. The "higher attributes" of the 5th principle are evolved in it, during the life time of the Personality, by its more or less close assimilation with the *sixth*, by the development, or rather the spiritualization by the *Buddhi* of the intellectual capacities which have their seat in the *Manas* (the fifth). During the struggle spoken of and when the spiritual monad striving to enter the Devachanic state is being subjected to the process of purification, what happens is this ; personal consciousness, which alone constitutes the personal Ego, has to rid itself of every earthly speck of grossly material taint before it becomes capable of living "in spirit" and as a spirit. Therefore while the upper consciousness with all its noblest higher feelings—such as undying love, goodness, and all the attributes of divinity in man, even in their latent state—are drawn by affinity towards, follow and merge into the monad, thus endowing it,—which is part and parcel of universal consciousness and has therefore no consciousness of its own—with a personal self-consciousness—the dross of our earthly thoughts and cares, "the material tastes, emotions and proclivities" are left to lurk behind in the shell. It is, so to say, the pure incense, the spirit of the flame, disengaging itself from the ashes and cinders of the burnt-up fire. The word "rupture" therefore is a misleading one.

The "Soul when laden with unsatisfied desires" will remain "earth-bound" and suffer. If the desire is on a purely earthly plane, the separation may take place notwithstanding and the shell alone be left wandering : if it were some act of justice and beneficence, such as the redress of a wrong, it can be accomplished only through visions and dreams, the spirit of the impressed person being drawn within the spirit of the Devachanee, and by assimilation with it, first instructed and then led by Karma to redress the wrong. But in *no* case is it a good or meritorious action for "living friends" to encourage the simulacra, whether shells or entities, to communicate. For, instead of "smoothing the path of its spiritual progress," they impede it. In days of old, it was the *initiated* hierophant under whose guidance the mediums of the *adyta*, the sybils, the oracles and the seers acted. In our days there are no initiated priests or adepts at hand to guide the blind instincts of the mediums; themselves the slaves of yet blinder influences. The ancients knew more about those matters than we do. There must be some good reason why every old religion prohibits intercourse with the dead as a crime. Let the Hindus always bear in mind, what the Atherva Veda says to that effect, and the Christians the prohibition of Moses. Subjective, purely spiritual "Mediumship" is the only harmless kind, and is often an elevating gift that might be cultivated by every one :—(*Ed.*)

NOTES ON OCCULT PHILOSOPHY.

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

The following notes of answers to philosophical questions put by some of the Delegates at the Convention of the T. S., were taken at the time by a member.

Devachan.

It has been asked why the activity exhibited by a human monad in Devachan should last through a longer period of time than that same monad's activity on the present plane of existence ?

From our present stand-point the difference is a great one, but this is not so from the stand-point of the Devachanee. When a Yogi is in a state of samadhi, years may pass and seem only months or days to him. Energy exerted on the astral plane produces effects which last for a longer period of time than those produced by an equal amount of energy on the material plane, for the reason that less friction or opposition is encountered on the astral plane.

On the objective plane, the metallic sound produced by the striking of a bell will not last more than five or six minutes, however finely the bell be made ; but after the sound seems dead to the ordinary man, a chela can hear it on the astral plane for one or two hours longer. So we say that the momentum being the same, the period of time occupied by effects differs on the material and on the astral plane.

It is not possible to fix beforehand the definite length of the time passed by a human being or even a race, in Devachan ; that depends a great deal upon the nature and development of the spiritual monad in the man, and also on the impulses it has generated in the world of effects and, more or less, on the nature of the man's aspirations. When the element of spirituality appears in the monad, its Devachanic existence will be longer. Perhaps the highest adept, after making a careful psychical analysis of a man, would be able to foretell the length of the latter's stay in Devachan within one or two thousand years, but he could not give the exact duration.

In estimating the influence on a man's Devachanic existence of a particular thought or train of thought, we must enquire into the utility of the latter and its effect on the world at large, and not imagine that everything depends upon whether the thought is subjective or objective.

It is a mistake to suppose that ideation which refers to practical work has less potentiality in this direction than ideation which only relates to the mental plane.

Good work on the physical plane helps on our spiritual development.

First, by its influence on the formation of habits ; a man constantly engaged in doing good works is not likely to fall into bad habits.

Secondly, by its effects on both the astral and the physical plane, a good action has the effect of concentrating good influences on the doer. When a man makes bad Karma, by the very ideation he attracts to himself forces which will lead him from bad to worse. A man, who has good ideas, attracts influences of quite a different kind and these will begin to help him on his way.

On the other hand, actions must not be judged of by their effects alone, because then one element is wanting, the inward impulse prompting the act must also be taken into consideration.

The question of our responsibility for the occurrence of a bad thought must be considered from a purely causal stand-point, so that the introduction of anything like the idea of a judge may be avoided.

The fact that the bad thought has occurred in your mind, makes an impression on the astral plane, though, if the thought is driven away by opposition, the bad effects may be neutralized. But if your will-power gives way to the bad ideas, they will produce evil effects, whereas if a determined will-power controls your thoughts, you will get into the path of virtue.

Devachanic existence does not always begin immediately after death. The period in the case of very good people begins immediately and the transition of Kama-loca is not felt.

There are no doubt a few other cases, such as that of an infant, whose monad has exhausted the results of its Karma, or where there is some physical reason against existence in a particular body, where the reincarnation may take place after a few minutes, or on the other hand it may not do so for a hundred years, during which period the entity is in a profound sleep and there is nothing like ideation.

When an entity reincarnates, the shell is invariably disintegrated.

THE HUMAN MONAD.

A complete explanation of what is meant by the term "human monad" would include the whole range of occult science. It may be said, however, that the human monad is not identical with the seventh principle, the Atma or Logos; it is the energy which works through the sixth principle. It is the one energy diffused from the Logos, the one life proceeding from the Logos as an active entity.

What is meant will be best explained in a simile.

Take the sun; according to the occult theory, that which emanates from it is uniformly spread throughout boundless space, the sun is like a focus in which this matter is concentrated and through which it is given off as visible light and heat. The one element is Parabrahm, and whenever the centre of activity called the Logos emerges from it as an active force, this force is the one element in its active condition, the one life, and it is the very same power which Hartmann describes as the one unconscious energy which may be called the will-power of nature, which produces consciousness and every other physical fact in the manifested universe.

We cannot say it comes into existence at any particular time, it seems latent in the one life throughout, but at its appearance as an active energy, it is the first germ of consciousness in the whole universe. This is Atma.

This is but one power, it begins to work through all the gradations of the various kingdoms, and on arriving at the plane of human volition, becomes differentiated and acquires a certain kind of individuality and this we call the monad. If this monad were not interconnected with the Logos, immortality would be impossible, but as it has been diffused through the Logos, there is a chance of its passing back through the Logos again and so gaining immortality.

The experiences of to-day are not those of to-morrow, each day a man may be considered as a different being, but there seems to be something within each of us on which all these varied experiences are strung and by which they have something like a continuity. The monad may be considered as a string on which the experiences of many births are strung. You may consider the Logos as the basis of innumerable monads. These never die out but start into active existence again. All the human beings whose experiences have been brought to the Logos by the travelling monad may be said to have gained immortality, but sometimes the monad becomes so opposed in its magnetic effect to the Logos from which it has emanated, that its absorption is impossible. This happens only in the case of a very wicked man, and then that monad never gains immortality; it may live on till the Pralaya arrives; and is then merged into the ocean of cosmic matter without transferring its impressions to any Logos.

A monad may remain for perhaps millions of years, till the Pralaya comes, this time can be almost called infinity, but it is as nothing in comparison to the existence of the Logos itself.

Is the ego ever really wiped out or effaced?

The monad is never killed though the man may be. You call the monad by a particular name so long as it retains the owner's subjective experiences, but when the monad is made quite clean, you can say the experiences are wiped out. A monad is only a centre of energy.

Nirvana means the absorption into the Logos, but for the purpose of differentiating, three conditions are intended by the one name. A period of rest not only from objective but also from subjective activity arrives after the completion of each round, but the real Nirvanic condition is only reached when the monad is transferred into the Logos and the man's life becomes part of the life of the Logos.

Many have asked whether after the close of one solar manwantara, when a particular monad is absorbed into the Logos, if by the activity of the same Logos that monad is again ejected; if so it would be said that even after the absorption birth is possible, but from the standpoint of the Logos there is no birth. Just as I may send my aura to your brain, the Logos emits a ray from itself into matter, the Logos does not suffer, but the ray does. From the standpoint of the Logos there is no rebirth.

The Logos has an objective existence. Beyond Logos there is the unmanifested Parabrahm.

Vishnu is the Logos. Brahma is the universal mind, the Demiurgos.

Each Logos has a consciousness of its own. Consciousness which is non-consciousness, means a state of consciousness unlike the state of consciousness with which we are acquainted.

SECOND PART OF THE UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

I.

Divination.

THERE are two ways of divining. Either through the process of reasoning or by second sight. Reasoning consists of a correct observation of facts followed by a logical deduction of cause and effect. Second sight is a special intuition similar to that of lucid somnambules who can read the past, the present and the future in the universal ether.

Edgar Poë gives an account of a certain Auguste Dupin who could divine thoughts and discover the secrets of the most complicated affairs by a particular system of observation and deduction; a system which our criminal lawyers would do well to study and to employ. Sometimes in criminal cases some apparently insignificant circumstances are left out of consideration, while these very unappreciated facts would have served to show the truth, and the truth appears sometimes very strange, unexpected and improbable, as we find it, for instance, in Edgar Poë's story, entitled "The Double murder in the *Rue de la Morgue.*" What would the world say if it were discovered some day, that the poisoning of Mme. Lafarge was due to nobody's evil intentions, that the person who mixed the poison was at that time in a somnambulic condition, and that under the influence of certain emotion during her sleep, she arose and mixed arsenic with the bicarbonate of soda and with the face powder of Marie Capelle, dreaming perhaps that thereby a poisoning of which she was afraid that her son might be the victim, could be prevented. We are dealing here with a theory, which may or may not be true; but it would perhaps have been well before passing sentence, to examine closely the reasons why Madame Lafarge always talked of poisoning; why she never undressed at bedtime, but slept in her day-clothes; why strange noises were heard at night in that house, and why arsenic was distributed everywhere without discrimination or judgment. Such circumstances might have impressed Mr. Dupin with their importance, but the

judges who were highly prejudiced against the accused never considered them worthy of consideration, the accused was sentenced to death, asserting her innocence up to the last moment. Many similar illustrations might be brought forward. It is well known in what manner Solomon discovered which of the two disputing women was the real mother of the child. The features, the walk, the habitudes, etc., of individuals gives indications of their character and can assist us in reading their thoughts. The formation of their heads and hands often shows the inclinations of the possessors; but we must not forget that man is a free agent and able to counteract evil natural tendencies by his will. We must also remember that good talents can become perverted and a good nature depraved, and that the best may become the worst, if they willingly fall.

The science of the great and infallible laws of equilibrium may also help us to predict the destiny of men. A worthless fellow may have grand opportunities and nevertheless remain useless; a very impulsive or passionate person who rushes into excesses may perish in those excesses or perhaps the unavoidable reaction will come in time to save him; the Christianism of Stylites and the saints of the desert was a consequence of the reaction caused by the revels of Tiberius and Heliogabalus.

At the time of Jansenism, this same terrible Christianism was a folly which outraged nature and which prepared the orgies of the French revolution. The excess of freedom in 1793 ended in despotism; excess of a force in one direction always helps to produce a movement in an opposite direction. It is the same in philosophy and religion; exaggerated truths become very dangerous lies. When, for instance, Jesus Christ said to his apostles: "Whoever listens to you, listens to me, and who listens to me, listens to him who sent me," he established a hierarchy with a discipline and a uniformity of teaching, and invested this method, which is divine because it is natural, with an infallibility relative to his own teachings, and he thereby gave to no ecclesiastical tribunal the right to condemn the scientific discoveries of Galileo.

The exaggeration of this principle of dogmatic and disciplinary infallibility produced the immense catastrophy in which the Christian Church was, so to say, *in flagrante delicto* persecuting the truth. Paradoxes were answered by paradoxes, the church would not recognise the rights of reason and the rights of faith were disregarded in return. The human spirit is an invalid who walks by the aid of two crutches, science and religion. A false philosophy has taken away his religion and fanaticism has taken away his science. What can he do? Only grovel like a worm between the blasphemies of Proudhon and the absurdities of the Syllabus.

The rage of incredulity cannot compete in strength with the fury of fanaticism, on account of the ridicule attached to it. Fanaticism is an exaggerated affirmation, incredulity an exaggerated negation, which is necessarily ridiculous. What can exaggeration of negation mean except less than nothing and this is not a sufficient matter to dispute about.

Thus we see on one side impotency and disappointment, and on the other obstinacy and usurpation, and we fall under the heavy pressure of blind belief and the interests of those who profit by our weakness. The old world which was believed to have died revives again before our eyes and a new revolution begins. All this could have been foretold, all this was plainly written in the law of equilibrium, all this was foretold, and in the same manner it will be easy to foretell now what the future will bring. A revolutionary spirit is at present working amongst the exclusively catholic nations, such as Italy, Spain and Ireland in a sense of religious despotism and exaggeration. At the same time Protestant Germany grows towards freedom of conscience and independence of thought. France is offering her sword to clerical reaction and thereby assists in the development of materialism. Religion becomes a matter of politics and industry; the best minds turn away and seek refuge in science; but science will finally be led by her seeker to find God and will force religion to come to her side. The gross theological ideas of the Middle Ages will appear so absurd that it will even seem ridiculous to mention them; the letter will then give way to the spirit and the great universal religion of the world will appear.

To predict that event is not an act of divination, because that event has already begun to make its appearance, and its effects can already be traced in its causes. Each day brings forth new discoveries, helping to explain the text of Genesis and to prove the ancient wisdom of the Kabala. Camille Flammarion has already taught us to see God in the Universe; long ago the mouths which condemned Galileo have become silent; Nature calumniated for so long is becoming justified by being better known, and the blasphemers of yesterday will be the prophets of to-morrow. To show that many creations have preceded ours, that the days of Genesis cover immense periods of years or ages, that the tale of Josbua commanding the sun to stand still, was nothing but a poetical expression, that the most absurd Bible stories are only beautiful allegories, &c., does not diminish the value of the Bible and does not abolish its authority. All that is dogmatic in that book comes from the church, but everything that refers to archæology, chronology, physic, history, &c., belongs exclusively to science, whose authority in such matters is undeniable and entirely independent of faith. The most enlightened theologians recognise this fact already without daring to say so and they are perhaps right in keeping silence. It is not advisable that the officers of an army should walk much faster than the old men and children. Those who are in too great haste to advance will find themselves alone and are liable to get lost in their solitude as has already happened to many. The officers should not lose the way to the camp, and be always ready to return to it in case of necessity. Scouts should always be prudent. When Messianism will have arrived, that is, when the true reign of Christ will be realised upon earth, wars will cease, because politics will cease to be clever impostures or abominable brutalities. There will be a truly international law, because there will be an international duty. There will then be only one flock and one shepherd.

But if we can put any confidence into the prophetic traditions, perfect order will not be established in the world before the judgment-day; that is before the transformation and the renewal of our planet takes place. Imperfect men are usually enemies of truth and incapable of deep reasoning. Vanities and ignoble desires divide them now and will always divide them, and justice will not be perfect on earth until the wicked are either converted or suppressed.

Divinations of the future by sagacity and by induction may be called prescience, that which is done by second sight or by magnetic intuition is a presentiment. The presensitive power can be augmented by self-magnetisation or producing a kind of hypnotism by means of certain arbitrary or conventional symbols whose contemplation throws the thoughts into a half slumber. These symbols are selected at random, because we want to consult the oracles of fate rather than reason. It is an act of invocation of the shadow, an appeal to madness, a sacrifice of lucid thought to a thing without a name that roams abroad by night.

Divination, as its name indicates, is a divine act and perfect prescience is a divine attribute. Divine men are therefore necessarily prophets. A good and wise man thinks and acts in union with the divine principle which lives in us all and speaks continually to us; but the turmoil of the passions hinders our hearing its voice. The wise, whose souls are calm, are listening to that sovereign and peaceful voice; their thoughts are like pure and tranquil water in which the divine sun reflects its splendor.

The souls of the saints are like sensitive plants, they shrink at the contact of the profane and turn away with horror from everything that is impure. They have a peculiar sense of perception, by which they are enabled to discern and to analyse the emanations of souls. They feel uncomfortable in the presence of the wicked, and the company of the vulgar causes them suffering. They see around evil-disposed persons a halo of darkness which is repulsive, and around the well-disposed an aureole of light which attracts them. St. Germain d'Auxerre was thus enabled to discover St. Genevieve; thus Wm. Postel found new youth in his discussions with Mother Jeanne; thus Fenelon learned to know and love the patient Madame Guyon. The parish-priest of Ars, the respected Mr. Vianney, penetrated the thoughts of those with whom he spoke, and when persons attempted to lie to him, they invariably made a failure. On a certain occasion he examined the inhabitants of La Salette and made them contradict all their former statements. They at first pretended to have seen an apparition, but when he asked them, they could not help confessing that they had seen nothing extraordinary, and had been amusing themselves by making a preconcerted and amplified story out of a simple dream.

There is also a kind of divination resulting from great enthusiasm and from exalted passions. The powers of the soul seem to create *that* which they demand. The efficacy of the prayer of such persons is not doubtful. They say: "Amen, so must it be;" and it is so, because such was their Will.

Note.—Some of the unpublished writings of Eliphas Levi deal entirely and some in part with exclusively theological matters, such as discussions of the merits and demerits of Catholicism and Protestantism and their future prospects. Some deal with political questions in France which have long ago been solved or superseded by others. All such matters and especially his speculations about the supposed infallibility of the Pope of Rome are things about which no progressive person will care to read. They can therefore hardly be of any interest to the student of Occultism and are consequently omitted.—*Transl.*

PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM.

X.

The two-fold action of the Law of Karma on the various Planes.

By the term *Karma* we understand the law of conservation of energy which regulates the effects of merit or demerit. It is the law of compensation on a plane where individual will and reason comes into action; the law by which merit receives its reward and demerit its punishment; not according to the arbitrary decision of a natural or supernatural judge; but as a certain and necessary consequence of thoughts harboured or acts performed. To be capable of merit or demerit, it is necessary that the being deserving punishment or reward should be to some extent a responsible and reasonable being; because only such a being is competent to judge of his actions and to choose between good and evil according to his own will. A stone, a plant or an oyster cannot voluntarily confer benefits, avoid dangers or discriminate between good and evil, and although the law of cause and effect holds good on the lowest physical planes as well as on the higher ones, the law of Karma can only be said to come into operation when moral responsibility has commenced and it must cease with moral responsibility. Life is made up of the results of previous Karma gained either in this life or in a former one, and of the action of the will either consciously or unconsciously induced. The lowest kingdoms of nature act entirely in accordance with the laws of nature that control them; there is no exertion of individual will, consequently no individual responsibility, no merit or demerit, no punishment or reward. In the highest spiritual planes the individual will is entirely controlled by the universal will which is set in motion by supreme wisdom. There can be no more deviation from the law, evil intentions and evil acts have become impossible; to do good has become a matter of course, which does not need to be decided on or considered for a moment. There is no more choice and consequently no more merit, and no more action of the Law of Karma. To express it in other words: On the lowest planes of life desire has not yet attained to consciousness and consists only in the form of unconscious attraction and repulsion; on the highest spiritual planes selfish desire has ceased to exist and there is no more necessity to choose between good and evil, because everything is good.

This brings before us the question: What is good and what is evil? And we shall find that *good* and *evil*, in the sense in which they are commonly used, are relative terms, that an action may be good on one plane and at the same time bad on another, that what may be good for one individual may be bad for another, and that absolute good can only exist on the spiritual plane, while absolute evil can exist nowhere. Whatever is relatively good in one direction is relatively evil in another direction. No light can be imagined without darkness, and the word darkness has no meaning unless it refers to a contradistinction from light. To decide whether an action is good or evil we must first analyse its effects on all the planes of existence, in the physical, astral, intellectual, moral and spiritual planes, sum up the good results, compare them with the evil results it has produced, and the balance will show whether the action may be called good, bad or indifferent.

An action may be said to consist of three elements: The *Motive*, the *Performance* and the *Act*. A motive (desire or impulse) may exist without being put into execution, and only when it is put into action does it become an act; an act can only be accomplished when it is performed; but an act can be performed without a motive. The performance itself is only the mechanical process of putting the will into action and as such it possesses neither merit nor demerit; but the means which are taken for the purpose of accomplishing a result constitute intermediate acts and produce intermediate results. We see therefore two essential elements, which in a complete action come within the operation of the law of Karma, the motive and the act, each of which produces separate effects on separate planes; but which interact and react upon each other. The conservation of energy and the indestructibility of matter—in the physical as well as in the metaphysical sense—hold good on the higher as well as on the lower planes. All motion, whether in the material or spiritual world, is the result of previous motion on the plane on which it exists and produces subsequent motion on the same plane. A motive power on the physical plane can only produce a mechanical result on the physical plane, but the results of a mechanical action may give rise to mental emotions, intellectual processes, moral tendencies and spiritual aspirations; which again may react down to the physical plane. A mental impulse belongs to the astral plane and as such it acts on the astral plane; but the physical acts induced by a mental impulse will produce physical results, which again may react upon the higher planes. If the mental impulse is governed or directed by intelligence, it will have its primary effect in the sphere of the intellect, if it is under the guidance of moral considerations or spiritual aspirations, the higher spheres will be the ones primarily affected.

A motive without an act cannot affect the physical plane directly; but the disturbances caused by it on the astral plane may induce important changes on the physical plane. A sudden terror—for instance—may cause the heart to cease its action, the blood to recede from the brain and so induce death. Hate, love, revenge, jealousy, greed, envy, malice, etc., leave their impressions (which may become more or less permanent) on the features; the mind moulds the physical body and a man's character is usually more or less perfectly expressed in the lineaments of his face, the development of his skull and the proportions and characteristics of the various internal and external parts of his body. If the motive originates from a high plane the effects acting through the astral plane upon the physical plane will be more powerful and lasting. So for instance a murder may be committed under a sudden impulse and on the spur of the moment, and the act may be regretted as soon as the physical force necessary to perform it is expended; but if the act is the result of long continued reasoning, there will be little or no regret, unless new causes come into action to produce a change of opinion. A motive—even without being put into action—is an accumulation of energy which cannot be annihilated, but which can be changed into another form, and be used in a different manner from that originally intended.

An act without a motive deserves neither merit nor demerit and can only primarily act on the lower planes, where it is governed by the law of cause and effect; but the results of that involuntary act may be productive of new causes which may affect the higher planes and from them react again upon the lower ones. If I break my leg by an unavoidable accident, I deserve neither merit

nor demerit; but the primary consequences on the physical plane will be the same as if it had been broken on purpose. It was an act, not an action, because it was done without a motive; but I shall have to undergo physically the same suffering or inconvenience as if I had done it intentionally; and the suffering caused by the accident or by the confinement in the room may give rise to new causes which will have their effects on the higher planes and from them react again upon the lower ones. A case is known of a woman who, while in a state of somnambulism, poisoned the food for her family, who partook of it in the morning and died. There was no conscious motive in that act and the primary effect consisted for her simply in the loss of her family. The effects on the higher planes, such as grief, sorrow, etc., were in this case caused by the effects of that act and *would have* been just the same if the act had been committed by another person.

A motive may be either good or bad, or good in one aspect and bad in another. If we save the life of an individual, from motives of benevolence, the motive will be good; if we kill an animal uselessly, the motive will be bad; if we kill one animal to prolong the life of another, the motive will be good in one aspect and bad in another. The same may be said about acts without motives. If an accidental discharge of your gun scares away a robber, the act is good, if the ball hits your comrade, the act is bad; but if it hits the robber, the act is bad for the robber and in some respect good for you.

An action to be good must have a good motive, and the best of motives amounts to very little unless it is properly executed. If we commit an act of stupidity with the best of intentions, we feel almost the same regret as if we had made an intentional mistake, and if we should happen to do a great humanitarian act by mere accident, it would give us little satisfaction, because there is no meritorious motive attached to it. To determine whether an action is good or evil it is not only necessary that the intention should be meritorious, but that the act itself should lead to good results. If I give a beggar some money so that he may get the means of satisfying his hunger, my motive is evidently good; but whether the act was good or bad will depend on the use which he makes of the money. The act of giving is under all circumstances bad for me on the physical plane, because I dispossess myself of the sum given, and if the beggar spends the money for the purpose of getting drunk, it will also be bad for me on the intellectual plane, because I shall have cause to regret my want of judgment. All this would go to make the action bad; but if the beggar should spend the money for what it was intended, then the action would—notwithstanding my loss, on the physical plane—be preeminently good.

Again, if I give a beggar some money, having sufficient cause to believe that he will use it for a bad purpose, then the motive will be undoubtedly bad, and if he does what I expect him to do, the act will also be bad for me not only on the physical but on the moral plane. Should he however, in spite of my anticipations, make some good use of that money, then I shall have done a good act with evil motives,—an act which may bring me a reward on the physical plane, but for which no direct good Karma could be expected on the moral plane.

We may now divide all complete actions into four classes:

1. *Actions in which the motive may be preeminently good and the act preeminently evil.* In such cases the Karma created by the motive will have its immediate good effects on the higher planes, while the effects created by the act on the lower planes will be evil. History tells us of many great criminals who committed the most horrible crimes with the best of intentions. Torquemada burned heretics in order to save their souls; Robespierre butchered people to liberate mankind from servitude and to put a stop to differences of opinion. The motives which inspired such persons were undoubtedly *good* from a moral stand-point,—however much they may have been mistaken intellectually—and the effects produced by such motives must necessarily have been good on their moral planes and given them some temporary happiness; while the effects of such evil acts will necessarily be felt on the lower planes and render them miserable. A person during his life may be physically happy and mentally suffering, or he may be happy in his mind while undergoing physical tortures; but when after death a division of his higher principles from the lower ones takes place, such a simultaneous state of happiness and misery becomes impossible. He cannot at the same time rejoice and suffer; the effect of one set of energies must exhaust itself before the other energies can come into play. But we have seen that the higher energies are more potential and enduring than the lower ones. They will therefore be the first to act and to unroll themselves, while the bad Karma created on the lower planes will have its effects on these lower planes whenever the individual monad redescends to them by the process of reincarnation.

2. *Actions in which the motive is preeminently bad and the act preeminently good.* Such actions may be imagined to occur if a person commits a selfish or criminal act, which produces beneficial results that were not originally intended. For instance a hypocrite may ostentatiously endow a humanitarian institution with funds, for the secret purpose of gaining political influence, which he expects to use for bad purposes. In such cases the effects created by the act on the lower planes will only be felt on the lower planes. He may obtain riches and honors, but as there was no good motive to create Karma on the higher plane, no direct good result can there be expected, while on the other hand the evil intentions by which his acts were inspired will produce suffering on the moral plane. Now if the sum of his evil Karma created on the higher planes preponderates over his good Karma on these planes, the evil energies must become exhausted before the effects of the accumulation of good energies can come into play. It must however be remembered, that comparatively few people do evil simply for the sake of doing evil. A motive may be selfish and induce a selfish act on account of some real or imaginary necessity, and in such cases the evil energies created are not sufficiently strong and powerful to overcome the effects of the man's good motives and good actions, and the Karma of evil will remain latent in the lower planes until the individual monad redescends to those planes in its next reincarnation.

3. *Actions in which both motive and act, are preeminently good.* Under this head we may classify all actions which relieve individual or collective suffering or assist in the progress of humanity, and which are undertaken without any selfish considerations. These are the actions of all truly great reformers, philosophers, statesmen, poets, inventors, artists and teachers, as well as of those persons who attend to their duties without any view to personal reward or punishment to be received either in this life or in another. Such actions necessarily create good Karma on the higher as well as on the lower planes; but as no act can be absolutely good in all planes, there must be necessarily relative evil mixed up with it, the amount of which may be large or small according to circumstances and coincidences. History furnishes sufficient examples. Some of the greatest inventors have lived and died in poverty and misery; because they concentrated all their energies on the intellectual plane, neglecting the claims of the physical plane. Often the unavoidable coincidences necessary to accomplish a good result are so unfortunate as to render it almost doubtful whether we should consider their originators as criminals or heroes. If we for instance examine the history of Napoleon I, we can hardly doubt that he began his conquests with the good motive of spreading civilisation, neither can it be doubted that by his conquests civilisa-

tion was spread and the world became more enlightened; and yet how many individuals were made the victim of his noble ambition, and how many homes were made desolate by his victories!—The soldier perishes in the battle, and the statesman who causes his death only knows the approximate number of his victims. They cannot accuse him as their murderer, they are the victims of casualties or acts without premeditation; the general may be responsible for the safety of an army; but he cannot be held responsible for the killing of an individual. Whether his acts are meritorious or deserving of demerit will depend on the justice of his cause and the manner in which he performs his duty.

4. *Actions in which both motive and act are preeminently evil.* To this class belong those actions which are performed with entirely selfish motives and for purely selfish purposes on the physical plane. They include such actions as hinder the progress of an individual or of a community, they include acts that are committed for the purpose of gratifying passions, such as revenge, lust, hatred, jealousy, greed, etc., they include what are called crimes, and are in most countries punishable by law. The motives in such cases arise from the lowest planes of thought, the acts belong to the lowest planes and the Karma created will act on the lowest planes. Even the worst criminals have in the majority of cases some good impulses and may have done some good, and unless their evil energies are so powerful as to entirely overcome the effects of their good Karma, the evil energies on the lower planes cannot become active until the energy of the good Karma is exhausted. But if the evil energies accumulated during life are so powerful as to entirely overpower and neutralise the accumulation of occasionally manifested good energies, than the evil Karma will immediately come into action in the subjective condition and the good Karma manifest its effects in the next objective existence.

The majority of evil actions are not perpetrated from absolutely evil motives, but for the purpose of receiving some benefit, so for instance a theft is not usually committed for the purpose of depriving the possessor of the article desired by the thief; but because the thief wants to enjoy its possession. Such acts are preeminently evil; but as they are not inspired by any positively malicious motive, the energy of the Karma created by them is not so powerful as to overcome a certain amount of energy that has resulted from actions which were done for good purposes. There is however a point at which the Karma created by good actions and the Karma created by bad actions might be so evenly balanced, that they would exactly neutralise each other. In this case the personality would have neither good nor bad energy, and it would amount to the same thing as if he had never existed, or as if his life had consisted in actions which were neither good nor evil.

5. *Actions which are neither good nor evil.* Under this head may be classed the actions of idiots, imbeciles and weakminded people and such actions as are done from fear of punishment or hope of reward. While the good or evil produced by the act creates effects on the physical plane, it is the motive which makes an action good or evil in the common acceptation of those terms. But an act without any intellectual or moral motive can create no active energy on those planes; hope and fear belong to the astral plane, they may be considered as emotions of the animal principle in man. But where no higher activity is at work, there can be no accumulation of energy on higher planes; there will be neither merit nor demerit, no important Karma to produce effects; such persons are neither good nor bad, or as the Christian Bible says, they are neither cold nor hot; they are useless, and for such there is no permanent existence possible, because no higher energies are brought into consciousness on the higher planes, there is nothing that could or would reincarnate as an individual. Man may be looked at as a materialised or incorporated idea or a set of ideas; but a person who has no idea of his own and no will of his own worth speaking of, an unthinking person, whose ideas are mere reflections of those of others, will, after the dissolution of his lower principles, have no need for a new form in which to incorporate his higher ideas, for the simple reason that he has none such left. This fact explains the danger that arises from a false belief in personal gods and saviours; because weakminded men and women will not exert their mental energies; thinking that an invisible saviour will do for them what they ought to do themselves; the motives of their actions are caused by cowardly fears or idle hopes and they gradually lose their individuality, unless they are aroused and made to exert themselves, and so create Karma.

6. *Actions which are absolutely evil.* An action to be absolutely evil, would have to be one in which the motive as well as the act would be evil on all planes and in every aspect, and such an action is unthinkable; because every intellectual motive has some object in view, by which it desires to accomplish something and if it accomplishes that which it desires, then the act was good for that purpose. Moreover most criminals commit acts by which they themselves at least desire to receive some benefit. An all-powerful being who would want to destroy the world, would do so for some purpose, and the suicide who seeks to destroy himself wants to escape from life. But there are actions which very nearly approach absolute evil. Such actions are those which are committed for the sole purpose of doing evil without receiving thereby any personal benefit. If a great deal of intellectual energy is employed to execute such actions; the energies made active will be very strong, and in proportion to their strength will be their duration. The ideas which make these energies active, necessarily do not rise up to the moral plane, they move entirely in the sphere of the intellect and we see therefore in such cases a strong and enduring energy accumulated in the lower planes, where those energies will finally become exhausted which can only be accomplished by long individual suffering.

7. *Actions which are absolutely good.* An act which accomplishes its purpose is in so far good and if the motive that inspired it was good, then the action may be said to be good; provided that the intermediate results did no serious harm; but an action which would be absolutely good on all planes and in every aspect would be difficult to imagine. An act means a change and a change can only be produced at the expense of energy. An act of benevolence causes a loss to the benefactor on one plane, while it may benefit him on another; and even the planting of a useful tree is done at the expense of time, space and energy; which might perhaps have been expended to some more useful purpose. But as there are actions which come very near to being absolutely evil, so there are others which come very near to being absolutely good. The energies created (made active) in such cases belong to the highest spheres and are enduring in proportion to the power of will by which they have been set in motion. They become necessarily exhausted in the course of time during the subjective condition; but this process is one that causes happiness, in the same sense as the recollection of a good action causes happiness, while the memory of a bad action causes remorse.

Life may be therefore called a great mathematical problem in which he will gain most who best knows how to calculate, and to foresee the effects of his actions. The good mathematician will be the gainer when the book of life is closed, a poor mathematician will have debts to pay; while those who have neither merit nor demerit will have no claims, neither can anything be claimed from them, and nature needs them no longer. But those who have accumulated a large store of good energy without leaving any debts behind will have treasures laid up which may not be exhausted for ages, or

they may enter the sphere of absolute good, whence no more return to matter is necessary.

The process of human development and the attainment of perfection is therefore accomplished by natural laws. It is not merely directed by sentiment ; but is a scientific process, guided by mathematical rules, which demonstrate that to be good it is necessary to be wise, and that the highest expression of wisdom is universal justice.

A. B.

PROPOSED INSTRUCTIONS TO THE TEACHERS OF THE "THEOSOPHICAL SANSCRIT SCHOOL."

By Dewan Bahadur R. Raghunath Row, F. T. S.

"One who is to be entrusted with the important work of training little children should be able to enter into the feelings of children, and to sympathise with their difficulties, should be mild, patient and painstaking, should possess the tact of explaining things in a clear and lucid style, and should above all be able to make himself or herself an object of love rather than of fear to the pupils, and to set to them a high standard of morality by his or her own conduct.

"When a child is five years old or a little older, he should be taught how to read and write. Two or three or four letters of the alphabet should be given him at a time; the letters must be written in a plain and large form, and the child is to be asked to copy them out a dozen or a score of times, and then remember their names. He may be aided in remembering the names of the letters by being told to associate these with the names of some familiar objects which have the letters in question for their initials. In this way he is to be taken over the whole alphabet by gradual steps, until he comes to know the names and forms of the letters as well as he knows what are the names and appearances of the several parts of his body. It would be a great mistake to present to the child 'the whole alphabet all at once,' such a course will simply bewilder him. When a child has learnt the alphabet he is to be made to read and write the more easy and simply-spelt words, and after this he should be taught to read and write words that are of more difficult pronunciation and of more complex spelling.

"All that a child of five or six years of age need learn by way of reading and writing is that he should be able to read and understand easy books dealing with ordinary topics, and that he should know how to put his ideas into writing in a plain and straightforward style. "Words of learned length and thundering sound" he may pick up as he meets with them when he grows older.

"The books which are to be used for teaching these languages to the child must, as far as possible, treat of subjects which he has already learnt by way of oral instruction.

"Together with language, the ordinary operations of arithmetic are to be made familiar to a child. He should be told that we make use of number for the purpose of counting the things we have to deal with, and that all that we can actually or conceivably touch on all sides without thereby causing break of continuity is called *one*. One and one is called *two*; one and one and one, or two and one is called *three*; and so on. We have only ten characters for expressing numbers in writing, and with the aid of these characters singly and in various combinations we express all the numbers that we can think of. These and other fundamental principles of our system of numeration should be clearly explained to a child with the aid of balls standing for units and groups of units ; and when he has thoroughly understood the system of numeration, the processes of addition, subtraction, multiplication and division, should one after another be taught to him. Addition, he should be made to understand, is a short way of finding out the total number of several objects or several groups of objects that have to be considered all together. Subtraction is the process of undoing the result of addition; given the sum of two numbers, one of which is known, to find out the other—this is the problem of subtraction. If a child thoroughly understands the relation of addition and subtraction to each other, he should be able to say from his own understanding that the subtrahend added to the difference would yield the original number. Multiplication, it should be clearly explained to the child, is a shortened form of addition under the specific circumstance that the numbers added together are the same. Thus to multiply sixteen by twelve is to find out the sum of twelve numbers, each of which is sixteen. Division is a shortened form of subtraction and reverses the result of multiplication. To find out how many times a given number (the divisor) can be *subtracted* from another number (the dividend) is the problem of division. Stated in other words division is the process by which we find out the number with which a given number (the divisor) being *multiplied*, the result is another given number (the dividend). To see whether a child has quite understood the relation of multiplication and division to each other, he should be asked how he would proceed to test division by the method of casting out nines, by which the process of multiplication is usually tested. It is in some such way as we have indicated here, that arithmetic should be taught to a child; it must be always remembered that he alone is a real teacher who can make the subject he teaches interesting to his pupil." "Under the instruction of an efficient tutor a child ought to be able to read, write and do arithmetical sums by the time he comes to be about eight years of age.

"During the two years following this stage of education, the child should be occupied with learning grammar,* history and geography, and algebra and geometry. He is to be made to understand that grammar traces out the principles on which language is naturally constructed, and that it is not a system of rules imposed upon the speech of mankind by a body of arbitrary men. The so-called rules of grammar can be rendered intelligible to and retainable by the mind of a child only by citing appropriate and illustrative passages from books with which he is already acquainted. Grammar can be efficiently taught only by making it go side by side with exercises in literary composition and with critical study of the works of approved writers.

"The only proper mode of teaching history and geography or any other subject to a child is oral instruction ; it should never be lost sight of that living tutors can ask and reply to questions on the spot, but inanimate books cannot.

"Supposing a child has learnt the abovementioned subjects within the first ten years of his childhood, he should spend the next two years in making an elementary study of logic, physic and chemistry, biology and political economy. Logic is to supplement what the child has already learnt in grammar ; the latter deals with the accurate *expression* of our ideas (thoughts, feelings and volitions), while the former deals with the validity of our *ideas themselves* (and more especially of our thoughts). The study of grammar is incomplete without the study of logic. Physics, chemistry and biology should be taught to a child by means of easy and simple experiments and with the aid of typical specimens of the objects whose properties are made the subjects of study in these sciences." "The tutor must avoid all attempts at general, abstract theorizations, and must content himself with only laying in the mind of his pupil the foundation of a systematic study of science. A child is to be shown such objects as levers, pulleys, thermometers, barometers, water, sulphur, common salt, the ordinary metals, and plants and animals that can be easily procured ; he should be asked to listen to what he is told of the properties of these objects, and afterwards to make out those properties from his own study of them. Above all he should be made to acquire the habit of scientific observation and description of natural objects and events. In political economy the ordinary questions concerning wealth, labour, capital, land, money, paper-money and taxation should be discussed with a child of eleven or twelve years of age in plain and familiar language and should be illustrated by constant reference to historical facts.

"Gymnastics, music and the fine arts should no longer be neglected.

"The serious branches of education must not take up more than five or six hours a day from the working time of a child ; in conjunction with them at least two hours more should be allotted to the cultivation of the lighter branches of education. The tutors and guardians of children must never forget that there exists an intense sympathy between mind and body, and they should take care that the children under their charge have work and recreation at proper and

* At the commencement a large grammar should not be put into the hands of a child. He should first acquire some acquaintance with the language from preliminary books. The master must take care to teach grammar in connection with the language in such a manner as to awaken and encourage thought.—*Ed.*

regular intervals. To refresh the minds of children, their tutors or guardians should take them out in small groups for holiday trips at least twice or thrice in a year. Many lessons which cannot be effectively imparted to children in the schoolroom may during these trips be indelibly impressed upon their minds by way of entertainments. Children are to be taught chiefly by means of oral instruction and with the aid of actual specimens and models.

"Boys and girls, while still mere children, are best taught together in the same schools and by the same tutors.

"It would be unwise, partly on physical and physiological, and partly on ethical grounds, to let the girls attend the same schools as the boys after the age of nine years. Another point worth noticing here on the subject of the education of children is that little boys of nine or ten years of age must never be taught together with big lads sixteen or seventeen years old in the very same classes and by the very same masters.

"If any child shows signs of special aptitude for a particular branch or a particular group of branches of rational knowledge, he should by all means be encouraged in his study of it, provided that he does not altogether neglect other branches of study that are indispensable to complete mental training.

"Finally, in discussing the question of education, one has to remember that education means the process of fitting a person for the proper discharge of his or her social duties, it is better that one should learn how to form a right and sound judgment by exercising and disciplining his mind with the thorough study of any one branch of knowledge, than that he should fritter away his mental energy upon a superficial study of many things, and thereby fail to acquire the power of viewing even the ordinary problems of life from a wide and comprehensive stand-point."

Answers to Correspondents.

Anxiety (*Bombay*).—If you will formulate your questions, we will try to relieve your anxiety.

R. M. S. (*Ceylon*).—The astrologer whom we can conscienciously recommend is Mr. John Pereira, 194, Calpitti, Colombo.

Mula-Varman Nathvarman, F. T. S.—The article you refer to needs no reply, as it is evidently written in a satirical spirit and is not at all serious.

R.—Declined with thanks.

NOTICE TO TRANSLATORS.

A translation into *Urdu* of our *Practical Instructions for Students of Occultism* has been begun by Mr. Ganesh Singh, F. T. S. at Gorakpur. Mr. Lakshmi Naraian, F. T. S. (Carur) proposes to translate them into *Tamil*.

At the same time the "Practical Instructions" will be revised and completed and appear in book-form.

NOTICE.

In future all *literary* communications must be addressed to Mr. A. J. Cooper-Oakley, the managing editor, Theosophist Office, Adyar, Madras.

Letters to the Editor.

SEEKING A SIGN.

To break down those *hateful* barriers of creed and caste —verily the Theosophical Society has undertaken a Herculean task, yet are the days of creed and caste numbered, for they have been long weighed, and found wanting. The writing is on the wall of every temple. Love is stronger than hate, and though with lip-service only, we repeat, "*Love ye one another.*" While hate gnaws like a canker-worm at the heart, the *Divine Word* is immortal. Some honest but simple souls will call these the dark days—days of sore trial, as though the foolish schemes of men or the crafty designs of priests could long stay the march of TRUTH, when she has girded on her armour. And is it a new thing that the rabble should revile the MASTER! They must either revile or worship so long as they cannot understand, and are they nearer the truth in the one case than the other. Hang your harps upon the willows, O ye of little faith! Sit down and weep, O ye disconsolate! but no sign shall be given you, except the *sign of the son of man*. Isis is unveiled! When was the Divine Mother ever veiled,* except to the profane, verily a thick veil hangs between vulgar prying eyes and the truth. Yet is the truth not veiled. There she stands in all her beauty, hug close the veil ye rabble, ye unclean, else the mirror of Isis shall show you legions of devils. Not as in a glass darkly, but *face to face*! It is said of old that—"He came to His own, but His own received him not." "If thou be the Christ, save thyself, and come down from the cross," and they spit on him and wagged their heads. Even among the Spiritualists, "Koot Hoomi is collapsed," the Theosophists—collapsed. Those Indian suns bring quick harvests, and tares grow with the wheat. How about those grains of wheat found with mummies two or three thousand years old, a little moisture, a little sunlight, and up shoots the green blade. Men seek a sign, and hucksters cry, lo here! lo there! Follow them ye foolish ones till ye are wallow in the ditch together, and then from your bed of filth make faces and thrust out your tongues at the *Sons of Light*, because they are not the sons of Loyola! Why should not a man deny himself every earthly gain, all that ye covet, even when it is within his grasp, conquer the world by denying himself, know no home, no kindred, no country, live alone, and when, after years of trial, he finds the veil of Maya has disappeared, when his introverted gaze no longer fears a devil, but sees Adonai, the shining one; when Truth is his, because he is truth; and when for a moment ye are satiated with lechery, bloated with wine, disgusted with fame, or disappointed with gambling (called trade) why should not this Mahatma dance attendance at your call, stand on his head for your amusement, or swallow "pisen" to show what a great man he is! That would indeed be a sign, as good as a circus, and the Mahatma might thank his star for the privilege of having labored for forty years in the wilderness to play to so appreciative an audience, for what? For money? he needs it not. For fame? he despises it. *Pay him in the coin of his country*, and verily he shall stand before you as before kings, but he estimates your false coinage at its true value, for he who knows the Philosopher's stone, cannot not only make gold, but can detect brass. Ye have piped to him, and he has not danced! Hence he is "collapsed," advance and give the countersign! at last the challenge has come. What do ye most desire? the *Truth!* nay call on the caves to open and the mountains to fall rather. Truth reasons and enlightens the pure in heart—they who "*see God*"—but burns and devours every unclean thing. He who has *found himself*, and dares to look at his own reflection in the mirror of Isis; He who is without fear, who dares, who knows, and who keeps, silent; He who, bidden to the feast, has on the wedding garment! He who knows the image and superscription, and who renders unto Cæsar the things which are Cæsars; He who has cleansed the temple—to him shall be said, Ask, and ye shall receive, knock and it shall be opened unto you. Ask not a sign, *but give it*!

Many are called, but few chosen—chosen by whom? chosen by Him to work in his vineyard. These are indeed trying times to those who seek a sign, but to him who seeks the *Truth*, there are neither signs, nor times, nor seasons.

"And I saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass having the harps of God."

"*Theosophy is a life*," and he who runs may read, and a man though a fool need not err therein, and yet men stand in the mire up to their very eyes, the most unclean beasts crawl in and out of their mouths, and when asked what seek ye? They reply, "We seek the fountain of truth, the springs of pure water, we would drink, and become as gods. We seek immortality." Immortality of filth! Pure water would only stir up the mud—at best dilute it. "Wash and be clean," "Bathe in the Jordon seven times and be whole." Tear the scales from your eyes, and there shall spring up in you, fountains of living waters, the waters of Life, and Immortality, then shall ye indeed "stand on the sea of glass, having the harps of God."

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CINCINNATI, OHIO, U. S. A.
November 3rd, 1884.

*It is said of Isis that no *mortal* has ever beheld the goddess unveiled. The term mortal here used, does not however apply to the initiates who were called the *immortals*.—*Ed.*

MR. LAWRENCE OLIPHANT.

It is said that, "*after* making a literary reputation of a very high order, Mr. Lawrence Oliphant suddenly disappeared from public view, and after a lapse of years has reappeared to startle the world" as the mouth piece of the "Sisters of Thibet."*

Mr. Sinnett's famous book "Esoteric Buddhism," while on the one hand it has awakened—in the minds of sincere enquirers, both in the East and the West—a profound interest, regarding Aryan Science and Philosophy has also given rise to much hostile criticism and frequent misrepresentation, as might have been expected about a subject which, being unfamiliar, is liable to be misunderstood.

Mr. L. Oliphant says that he has been chosen by the "Sisters of Thibet" (a Mrs. Harris of his own morbid imagination) not merely to throw a doubt "but actually to demolish the whole structure of Esoteric Buddhism," and like the knight of La Mancha he has taken upon himself a battle with the wind-mills. It seems that this literary star, having one day been surprised by the noise made by Mr. Sinnett's book, took to reading it and tried to raise himself in imagination to the height of an adept, and being slightly medidumistic perhaps, thought he had become a Mahatma. Having however, in some shape or other always remained under the tutelage of women he sadly felt the want of a female mentor, and had to abandon his lurid phantasy in despair. We must leave him to tell the tale that he has invented to criticize Mr. Sinnett's book.

Under the instruction of a Guru connected with the Nepanlese contingent, in less than fifteen years of spiritual absorption and profound contemplation of esoteric mysteries I became a *Mahatma* or adept, and learned to go about in my *Lingasharira*. In the house of a Thibetan brother, I passed a tranquil and contemplative existence for some years, disturbed only by a sensation of aching or void which I was finally compelled to attribute to the absence of women. In the whole of the sacred region there was not a single female, and during a trance condition I discovered the existence of the "Thibetan Sisters," a body of female occultists of whom the Brothers never spoke except in terms of loathing and contempt. Every Chela knows how impossible it is to make love satisfactorily in nothing but your *Lingasharira*, so I crossed the neutral zone, and after a few days' travel found myself on the frontiers of the "Sisters" territory and "Ushas," one of the sisters whose acquaintance I had made *in vacuo*, told me that I, a *Mahatma*, was to be adopted as a mere *Chela* by the ladies. In the fairy-like pavilion which was my home dwelt twenty-four lovely sisters, and these twenty-three chelas, and I was to make the twenty-fourth. "Ushas" who was 590 years old, told me that marriage was an institution as yet unknown to them, but she announced with a slight blush that from the day of my birth she knew that I was destined to be her future husband, and that at the appointed time we should be brought together. Meantime in order to enter upon the first stage of my new chelaship, it became necessary for me to forget all the experiences which I had acquired during the last twenty years of my life, as she explained it would be impossible to receive the new truths so long as I clung to the fantasies of my Mahatmaship. I had always found that the full enjoyment of the sixth sense among *Mahatmas* was heightened just in proportion to the numbers of other people who perish so long as you are safe yourself. Here among the sisters, on the other hand, the principle inculcated was "Never mind if you perish yourself so long as you save others." Owing to Ushas's tutorship I was able to flit about the world in my astral body without inconvenience, and acquired additional faculties. I happened to be in London when Mr. Sinnett's book appeared, and I at once projected it on the astral current to Thibet and received communication from Ushas that it compelled some words of reply from the Sisterhood. This reply was to the effect that the subjective conditions of *Nirvana* and *Devechan* were the result of one sided male imaginings, which had their origin in male selfishness, that the whole system of the occult adepts had originated in the natural brains of men who had given themselves up to egotistical transcendental speculation. That no seer was to be depended upon the moment he threw himself into abnormal organic conditions, and that they (the sisters) see best into the deepest mysteries with all their senses about them. That the discovery of this great fact was due to woman, and it is for this reason the Mahatmas shrink from female chelas and are afraid of them. That there are no more unreal and transitory delusions of sense than those states known to adepts as Devachan and Nirvana, which are mere dreamlands invented by metaphysicians and used to encourage a set of dreamers here to evade the practical duties of life which they owe to their fellowmen in this world. That this is the ingenious theory which the Brothers of Thibet have devised to release them from acknowledging that they have any Brothers in this world to whom they are under sacred obligations besides themselves, and which, owing to the selfish principle that underlies it, has a tendency to sap the foundations of all morality. That the sisters of Thibet repudiate and denounce in the strongest terms any such doctrine as the logical outcome either of the moral precepts of Buddha or of the highest esoteric science. That they, the sisters, have a secret to reveal—the result of twenty centuries of occult learning, and they formally announce to the so-called adepts of occult science that if they persist in disseminating any more of their deleterious metaphysical compounds in this world under the name of Esoteric Buddhism, they will not only no longer refrain from tormenting them in their subjective conditions while still in their (adepts) *rupas*, but by virtue of the occult powers that they (the sisters) possess, will poison the elements of *Devachan* until their subjective existence becomes intolerable there for their fifth and sixth principles, and *Nirvana* itself be converted into hell.

Mr. Oliphant in harmless satire has poured his wrath upon the devoted heads of Mr. Sinnett and the Mahatmas. The last threat which, dropping from the pen of such a brilliant writer, becomes rather vulgar, has the ring of a truly feminine spirit in it. It shows that Mr. Oliphant's genius has indeed taken a feminine turn by a too long association with rather an American than a Thibetan Sisterhood.

The article may not improbably have been inspired by some disappointed female occultist who erroneously thought that women had no place in the Occult Brotherhood. Whatever the source from which Mr. Oliphant may have drawn his inspiration, his story, which is undoubtedly a very clever production—has greatly amused all the intelligent Theosophists. His ascension into the Mahatma regions, his fall into the land of the Sisterhood, makes one regret that he has no control whatsoever over his *Kamarupa*, and he mistakes an undue weakness for the company of the opposite sex for the presence of the altruistic principle.

An attempt to criticize honestly and manfully the morality of Esoteric Buddhism would have done far more good to Mr. Oliphant than posing—as the chosen vessel of a Sisterhood that he has had to invent to throw some humour into his production.

It is simply a gratuitous assumption of the writer that the opposite sex has no place in the scheme of occult science and learning, or that the Mahatmas practise and inculcate selfish principles and shirk the duty that one man owes to another. These misrepresentations have been more than once corrected in the pages of the *Theosophist*, and if Mr. Oliphant has attempted to put them forward in another shape, we remind him that "to actually demolish the whole structure of Esoteric Buddhism," he must use more masculine sense and energy and less of the feminine bias that pervades his narrative. For the present we will leave him in the exhilarating company of the fair "Ushas," his charming Sweetheart, who is, he tells us, 590 years old.

N. D. K.....F. T. S.

* An article written in the November number of the "Nineteenth Century."

REAL LIFE IN DREAMS.

Will you kindly enlighten me as to the explanation of the following?

I see ten or twelve persons in dreams, who re-appear at intervals of not more than 1 or 2 months. I have not hitherto seen any of them in real life—they hold conversation with me in dreams on various topics, and they have given me much information.

Once one of them told me in a dream to prepare certain problems on the Binomial Theorem, pointing out three or four of them in a work on Algebra, by a Madras Graduate. Next morning I got the book from a friend of mine, and prepared those problems. Two months after this dream I saw in the examination paper on Algebra (Madras University, F. A., Decr. 1882,) *all the problems* above referred to. To some of my friends I had narrated my dream, and they were likewise prepared and answered those questions fully. I had often seen that work on Algebra, but had never worked out those problems in it. The first and last time before that dream, that I heard about them was while one day the Professor was lecturing in class. And I did not think any more of them afterwards.

II. On various occasions, I have read in my dreams many books which I have not seen in reality and, in some cases, I do not know if these books actually exist. I generally dream that I am in some Library Hall, where many books are to be found, which I read partly or wholly.

After I awake from these dreams, my memory retains the information gained by the study of those works. Thus I have learned much during my sleeping hours.

I have been dreaming such dreams from about the middle of the year 1878. They occur once, twice, or thrice a week. Generally it also happens that a portion of a book is read in one dream, another in a subsequent dream, and so on. In these dreams I have read completely the 5th and the 9th volumes of the *Asiatic Researches*, *The Persian Tales*, *Emerson's*

Representative Men, *Warren's Kala Sankalita* (ಕಲಾಸಂಕಲಿತ) *The Mysteries of Paris, etc.* I had long known that there are books of the above titles, but except Warren's, I had only seen the title pages and nothing more before the occurrence of the dreams. After these dreams, I had occasion to go over all the above-mentioned books, except the last two, and I found *that the books read in my dreams were the same in every way as those that were so read by me in reality.* As for the last two books I have not hitherto seen them, except in my visions.

Again I have partially read while dreaming Lord Lytton's "Lucretia", "Philosophy of Sport" and "Webster's Plays." I have hitherto neither read nor seen any of Lytton's works, though I know the names of many of them. Yet I know the subject matter of the first seven pages of Lucretia. As for others, I simply dreamed of their title pages.

Again, it has often occurred that words, the meanings of which I did not know previously, were made known to me in dream, when I was referred to a dictionary. Other miscellaneous and less important information was given to me either during the conversations I held with my unknown friends—the ten or twelve men, already alluded to who visit me in my dreams—or by my reading, when awake, certain books as by them advised.

I have tried to narrate as briefly as I could the history of my strange dreams, one, that covers the whole period between 1878 and the present time.

* * * * *

Editor's Note.—In the absence of further details we cannot be perfectly certain of the true cause of our correspondent's dreams. The most probable explanation appears to be that there existed in his internal mind an intense desire to obtain information, on various topics; or perhaps, to read the books and thus gain the knowledge of which he speaks. This desire may have existed although he was not conscious of it. He may have heard the names mentioned and thus the desire became father to his thought—in dream. The *manas* is able to take cognizance of many things of which the impression is not sufficiently strong to allow of its conscious transference to the physical brain; and this seems to have been the case in the present instance.

Another solution of the phenomenon before us is that the desire of knowing was so intense as to cause the astral Ego to go out of the body in sleep to gain the required information by reading the books, and so accomplish the desire.

There may be also possibly the assistance of some (to him) unknown persons in this case.

To explain the origin and continued action of the phenomenon—remarkable from whatever aspect we view it—we should have to know the peculiar idiosyncracies, temperament, the mode of life, and something of the past history of the dreamer.

A REQUEST.

I have seen with very great pleasure in the advertising columns of the *Theosophist* of December last an advertisement of a Catechism of Hinduism in Bengalee. I have long wanted to open Sunday schools for Hindu boys and teach them the main tenets of the Hindu religion; but my object could not be carried out, as there was a great obstacle on account of having no text that could be followed at the school. If there was any Hindu Catechism then it would be easy to guide a class with that book. But the great difficulty was in framing a Hindu Catechism. Hinduism has been laterally divided into so many divisions and sectarian views, that it is very difficult to write a simple Catechism of the faith fit for young minds. Are we to give instructions in the Exoteric religion or in the Esoteric one to the boys? If we give the Exoteric then there would be a great misunderstanding created. There will be the conflict between the Siva and the Vaishnava sects—two most bitter enemies of each other among the orthodox Hindus. If we give the children the Esoteric significations, their young minds would not be able to grasp the ideas set forth. Again the popular ideas of Krishna, Rama, Subramania and other minor gods with all their hosts of goddesses following, would have to be explained; for, the young children often hear their exoteric fathers and mothers muttering the names of thousands of gods and goddesses, and naturally they would ask the teacher to explain what they are, &c. Such explanations would naturally be repeated by the children to their fathers who, if they found those explanations opposed to their bigoted notions, would storm against the propounder of such nonsense and stop sending their boys to a school where, in their learned opinion, not Hinduism but heresy was taught. Again there comes a still greater difficulty of settling what system of philosophy is to form the foundation of the teaching—the Dwaita, Adwaita or Visishtadwaita. As so many difficulties beset the compilation of a Hindu Catechism, I gave up my hope of a Sunday class till some able gentlemen should bring out a Hindu Catechism free of all sectarian views. Now when I saw the advertisement in the *Theosophist*, it filled me with great joy. For, an English translation of the book might very easily be made by the learned author himself or by some other philanthropic Bengalee gentlemen. I beg therefore to request some kind gentlemen to be good enough to translate the Bengalee edition into English, so that the book might be useful to all English reading boys, while a Bengalee version is only useful to a few. The Buddhist Catechism made by Col. Olcott for the use of the Buddhist boys of Ceylon, has been widely utilised by others—both by the gentlemen and boys of India—as it was written in English, while if the same had been written in Singhalese would have been of no use to us, the inhabitants of India. Hence I believe an English edition would be of far greater utility than one in Bengalee and would be read by both young and old. And, from the English it might be translated into the vernaculars of each part of India. I therefore earnestly request any one of the members of the Bengal Branch Theosophical Society to kindly make an English translation of the works; for then, the use of the book would be immense and Sunday schools for Hindu boys could be very easily started and carried on.

PAGADALA N. MUTHUSWAMI,
Secretary, Sanmargha Sabha.

TRICHINOPOLY, 11*th Jany.* 1885.

MEDIUMSHIP.

1. What are the symptoms, both external and internal, to detect that one has been (unconsciously) developing, or has actually developed, into a so-called "spiritualistic" medium?

2. Are ill health, loss of vitality, and the consequent loss of will-power, and absence of mind some of the symptoms?

3. What are the means to effectually guard against such a development? and if the development be complete what are the means to dissipate its effects?

AN F. T. S.

31*st December*, 1884.

Answers:—1. Loss of vitality and its results.
2. Yes.
3. Positive will, study, activity, work.

"ECCE HOMO."

Can you inform me who was the author of "Ecce Homo?" This book was published some twenty years ago, and made a great sensation in the Christian World. The writer must have been not only a good Christian, but also a good Theosophist. He shows plainly, that the only thing Christ demanded from his disciples, was an active, living, enthusiasm for Humanity. Would that some dogmatic, intolerant, and aggressive Christians, would learn from the authorof "Ecce Homo," the first lessons of primitive Christianity, Humanity and Humility. Speaking of the present Christian Church he says in his concluding chapter: "For "the new Jerusalem, as we witness it, is no more exempt "from corruption than was the old. That early Christian "poet who saw it descending in incorruptible purity "out of "heaven from God," saw, as poets use, an ideal. He saw "that which perhaps for a point of time was almost realised, "that which may be realised again. What we see in history "behind us and in the world about us, is, it must be con"fessed, not like "a bride adorned for her husband." * * * "The bridal dress is worn out, and the orange flower is "faded. First, the rottenness of dying superstitions, then "barbaric manners, then intellectualism preferring system "and debate to brotherhood, strangling Christianity with "theories and framing out of it a charlatan's philosophy which "madly strives to stop the progress of science—all these "corruptions have in the successive ages of its long life in"fected the Church, and many new and monstrous perver"sions of individual character have disgraced it." * * * "Hypocrisy has become tenfold more ingenious and better

"supplied with disguises." * * * "It is a common mistake "of Christians to represent their faith as alone valuable and "as, by itself, containing all that man can want or can desire. "But it is only one of many revelations, and is very insuffi-"cient by itself for man's happiness.* * * To assist us in "arranging the physical conditions of our well-being, another "mighty revelation has been made to us, for the most part "in these latter ages. We live under the blessed light of "science, a light yet far from its meridian and dispersing "every day some noxious superstitions, some cowardice of "the human spirit. These two revelations stand side by "side." I would recommend such of your readers, as have leisure, to read "Ecce Homo." They will see therein, how much the Christianity of the first century differs from the blatant Christianity of 19th century sectarians. And they will also perceive, that the essentials of primitive Christianity are one with the essentials of primitive Brahmanism and Buddhism.

A. BANON, *Captain*, 39*th* N. I., F. T. S.

Note:—It is now pretty generally known that the author of "Ecce Homo" is Dr. J. R. Seeley, Professor of Modern History at Cambridge University, one of the ablest writers and most original thinkers in England. In his own department, he has initiated a complete revolution in the methods of historical study by showing students how to take a wide and comprehensive grasp of their subject, founded upon a just appreciation of the actual forces at work in the evolution of mankind as indicated in the available records of past events. Every student of the philosophy of history who cares to follow his theories on to their visible manifestation in the world at large should read Professor Seeley's "Expansion of England" and his recent essays in Macmillan's Magazine. He has also written "Life and Times of Stein," a monumental work on recent European History; and has lately published a volume called "Natural Theology," a sequel to "Ecce Homo," but which is hardly so satisfactory as its predecesssor.—*Ed.*

Reviews.

NEETYUPA DESHAKA (THE MORALIST.*)

The first Number of this monthly magazine, published in the *Marathi* language, in Bombay, has just been issued. The aim of its projectors is to inculcate principles of morality, irrespective of any theological creed, and thereby promote human happiness and progress. The first article is devoted to an explanation of the policy of the Journal, while the second contains a brief sketch of the *Neeti Prasarak Mandali*, an association for the promotion of morality, founded in Bombay on the 15th of November 1882, and of which the Journal may be said to be the chief organ. It is a curious coincidence that this association should have been organised in Bombay just a day or two before the close of the *seventh* year of the foundation of the Theosophical Society in America. Membership in the association is open to representatives of all forms of creed, the only pledge exacted from the candidate being a strict observance of the principles of Morality; and the only subscription demanded being contributions to the usefulness of the association by earnest endeavours to promote its declared objects. There is one Branch in the town of Bombay itself, and sixteen others in the Mofussil district. Regular meetings are held in Bombay, where is also a Branch composed entirely of ladies who meet twice a month. Two night schools have also been started for the benefit and instruction of the poorer working classes. We wish every success to the labours of this association, for it is working for one of the primary objects of the Theosophical Society by inculcating the principle of the Universal Brotherhood of Humanity. We trust that our brothers of the Bombay Branch will co-operate with this association in its beneficent work.

The Journal under notice contains three well-written articles, (1) on the Vice of indulgence in spirituous drinks and its evil consequences, (2) the origin of Morality, and (3) Anger. Its aim is a truly noble one, and we wish it all prosperity and hope that it will meet with the public sympatby and support it so well deserves.

THE HISTORY OF WITCHCRAFT IN SCOTLAND.

By CHARLES KILPATRICK SHARPE of Haddam Castle—Glasgow, Thomas D. Morison, London, Hamilton, Adams & Co.—1884.

By E. D. E., F. S. T. S.

In its comely red binding, this reprint of the chronological introduction to Law's "Memorials," edited in 1819 by the late Charles Kilpatrick Sharpe, the eccentric and accomplished literateur, artist, and antiquarian, will be found acceptable alike to the antiquarians,—may their shadows never grow less:—(in whose interest we presume it has been published) and to that section of the public who have a taste for mystic lore, and who are now beginning dimly to discern that there are to be found strong veins of scientific truth more or less hidden under its thick strata of legendary mist, and over-credulous superstition.

This is another instalment of that already generous meed of help which modern occultism owes to the antiquarians, which help we hope to see repaid with interest when Clairvoyance and its daughter Psychometry, come to be more generally developed and practised. "It is the best chronological and historical account of such matters in Scotland," says the editorial note. And as this is undoubtedly the case, we hereby proffer our best thanks to the editor for this well arranged result of his labours.

Mr. Sharpe's 'account of the belief of witchcraft,' embraces a vast collection of legends and attested narratives of all that is abnormal or "supernatural" in Scottish History, between A. D. 1465 and 1724. This wide range of necessity includes much that is purely superstitious,—so often the result of religious fanaticism, and much that is as pure romance; but in the residue, the student of Occultism will find traces of more important things. For, while to the ordinary reader the contents of this volume will consist of superstition and romance only, the student will find in it an array of hints that we cannot gainsay, to the effect that in Scotland between those dates, there must have existed both Occultism, and various practitioners thereof, whose knowledge,—if less clearly defined—was identical in source with that handed down to the present age by the Indian Rishis and other Eastern Adepts.

It is much to be regretted that our author was not moved to define more distinctly what he understood by the term "witchcraft," for we here find grouped under that head many occurrences which merit other, and less opprobrious titles. Of this we may instance the mention of Thomas of Ereildown, (called "the Rymer" and "True Thomas"), Hugh Gifford, Lord Yester, Sir Michael Scott of Balwearie, and Lord Soulis, who by all accounts were adepts in Occultism,—the latter, probably a left-hand one;—Visions, and cases of second-sight, as well as *post mortem* apparitions, and "spirit troublings."

Bearing in mind as we do, that the bias toward things occult is a hereditary one, or at least runs in families, it is interesting to note how scions of particular houses have followed the footsteps of one another, after a lapse in some cases of centuries, by becoming if not 'witches and warlocks' themselves, strongly implicated with those who were. Descendants of many of these persons form part of the generation of to-day, and though the weird reputation may no longer in the popular mind apply to members of the family, it has sometimes been transferred to their family residences. We find an instance of this in the noble family of Lyon, Lords Glammis. In the reign of James Vth Lord Glammis, his mother (Lady Janet Douglas) and John Lyon, a relation, were with others charged with practising 'the black art' against the life of the king. The Lady was convicted and burnt. In the next reign her great-granddaughter, Dame Jean Lyon (Lady Douglas) was strongly suspected of being in communication with "notorious necromancers," "witches and sorcerers." At the present day rumour places the real scene of Mrs. Oliphant's "Secret Chamber" story, (and also, perhaps that of her more recent work "The Wizard's Son,") in Glammis Castle.

In the reign of Alexander III lived the famous Sir Michael Scott of Balwearie, in the 15th century we hear of Thomas Scott, Justice Clerk,—a member of the same clan—appearing to the King (James V) on the night of his death, to announce that event. In the next (Queen Mary's) reign, Margaret Scott, Lady Buccleuch was more than suspected of 'witchcraft.' Her magical doings have been immortalized by another wizard of a different sort, though of the same name—Sir W. Scott, in his "Lay of the Last Minstrel." Still another of that name is to be heard of in Reginald Scott, the author of "The Discovery of Witchcraft." But instead of multiplying examples, we will now pass to the consideration of matter which, if it does not all savour exactly of witchcraft, will not be found less interesting to our readers. We refer to talismans.

"A contemporary of Thomas the Rymer was Hugh Gifford, Lord of Yester, esteemed a notable magician. He formed by magic art, in his Castle of Yester, a capacious cavern called *Bohall*, that is, Hobgoblin Hall,—(Fordun, ii. 105)—a spacious room with a vaulted roof, which still remains entire (1819). It may be observed, that the heiress of his family married Sir Wm. Hay of Locharret, ancestor of John, third Lord Hay of Yester, whose daughter, Jean, became the wife of Brown of Coalston. This lady's dowry consisted of a *single pear*, probably enchanted by her ancestor, Hugh Gifford; which her father declared to be invaluable; assuring the Laird of Coalston, that whilst the pear was preserved in the family, it would certainly continue to flourish. This palladium is still (1819?) carefully treasured up; but there is a mark on one side, made by the eager teeth of a lady of Coalston, who, while pregnant, longed for the forbidden fruit, and was permitted to take one bite by her too-indulgent husband; in consequence some of the best farms on the estate very speedily came to market." A talisman of this sort is very un-

* A monthly Journal in *Marathi*. Annual subscription, in advance (payable within two months)—Rupees 1-8. Apply to Mr. Simeon Benjamin, Manager, *the Moralist*, House No. 71, Payadhuni, Bombay.

common, but Mr. Sharpe had evidently seen it himself, which fact adds in no small measure to the interest of the narrative. A second talisman widely known in Scotland is the celebrated "Lee Penny." (p. 100.) It "is a small red stone, set in silver, said to have been brought from the Holy Land by Lockhart of Lee, who accompanied the Earl of Douglas when carrying King Robert the Bruce's Heart to Jerusalem. Lockhart extorted it from a Paynim Lady, whose husband he had taken prisoner, and who, while paying the stipulated ransom, dropt this stone from her purse. On her snatching it up with great precipitation, the wily Knight divined its value, and would not release the infidel till the amulet was added to his price." Water that this stone had been steeped in was long deemed a sovereign remedy for all sorts of diseases. "In a list of gold and jewels stolen out of the Earl of Marischall's House of Benholme (1624) by Sir Alexr. Strahan of Thornton" and others is "one jasper stone for steiming of blood, estimate to 500 French crowns." This high money value shows that these amulets were strongly believed in, down to a comparatively late period in Scotland.

In Buckle's "History of Civilization in England," it is remarked that the Scottish witches, differing from those of the sister country, seem generally to have made slaves of their so-called 'familiar spirits,' or to have 'worked their own will'; while in England the witches were generally the slaves of the 'spirits,' or worked the will of others. This remark appears to be fully borne out in the work now before us. That sapient monarch James the VIth (and 1st of England) had a keen nose for tobacco and witchcraft. He disliked the one, and feared the other so much, that he actually wrote books against them. His delight then, can be imagined, when one fine morning in 1590 there were arrested in his city of Edinburgh, no less a person than Dr. Fian *alias* John Cunningham, and several witches, who were accused of conspiring with the aid of 'that foul thief Satan,' to do harm to his most sacred majesty. The following extracts from their confessions may be held to give a very fair picture of the state of their knowledge of occultism, and what ideas they had of 'working their wills' by its aid.

"Item. The said Agnes Sampson (the eldest witch) confessed before his King's Majesty sundry things, which were so miraculous and strange, as that his majesty said they were all extreme liars; whereat she answered, she would not wish his Majesty to suppose her words to be false, but rather to believe them, in that she would discover such matter unto him as his majesty should not in any way doubt of.

And whereupon, taking his Majesty a little aside, she declared unto him the very words which passed between the king's Majesty and his Queen at Upslo, in Norway, the first night of marriage, with their answers to each other; whereat the king's Majesty wondered greatly, and swore by the living God that he believed all the devils in hell could not have discovered the same, acknowledging her words to be most true and therefore gave the more credit to the rest that is before declared.

Touching this Agnes Sampson, she is the only woman, who by the devil's persuasion, should have intended and put in execution the King's Majesty's death in this manner.

She confessed that she took a black toad, and did hang the same up by the heels three days, and collected and gathered the venom as it dropped and fell from it in an oyster shell, and kept the said venom close covered, until she should obtain any part or piece of *foul linen cloth that had appertained to the King's person* "(she failed to obtain such cloth, but)" saith that if she had obtained any one piece of linen cloth which the king had worn and fouled, she had bewitched him to death, and put him to such extraordinary pains as if he had been lying upon sharp thorns and ends of needles.

Moreover she confessed that at the time when his Majesty was in Denmark, she being accompanied with the parties before named, (Fian and the other witches) took a cat and christened it, and afterwards bound to each part of that cat the chiefest part of a dead man, and several joints of his body, and that in the night following the said cat was conveyed into the midst of the sea by all these witches, sailing in their riddles or cives, as is aforesaid, and so left the said cat right before the town of Leith, in Scotland; this done, there did arise such a tempest in the sea, as a greater hath not been seen, which tempest was the cause of the perishing of a boat or vessel coming over from the town of Brunt Island to the town of Leith." . . . . . "Again the said christened cat was the cause that the king's Majesty's ship, at his coming forth of Denmark, had a contrary wind to the rest of his ships then being in his company, which thing was most strange and true, as the King's Majesty acknowledgeth; for when the rest of the ships had a fair and good wind, there was the wind contrary and altogether against his Majesty; and further, the said witch declared that his Majesty had never come safely from the sea, if his faith had not prevailed above their intentions."

"As touching the aforesaid Dr. Fian, *alias* John Cunningham," one of the witches aforesaid confessed that he was their register, and that there was not one man suffered to come to the devil's readings but only he. The said Dr. Fian was taken and imprisoned and used with the accustomed pain provided for those offences. . . . . .

1st, By throwing off his head with a rope, whereas he would confess nothing.

2ndly. He was persuaded by fair means to confess his follies, but that would prevail as little.

Lastly. He was put to the most severe and cruel pain in the world, called 'the boots,' who, after he had received three strokes, being inquired if he would confess his damnable acts and wicked life, his tongue would not serve him to speak; in respect thereof the rest of the witches willed to search his tongue, under which was found two pins thrust up to the head, whereupon the witches did say, now is the charm stinted, and shewed that those charmed pins were the cause he could not confess any thing; then was he immediately released of the boots, brought before the King, his confession was taken, and his own hand willingly set thereto, which containeth as followeth:—

First. That at the general meetings of those witches, he was always present. That he was clerk to all those that were in subjection to the devil's service bearing the name of witches: That always he did take their oaths for their true service to the devil, and that he wrote for them such matters as the devil still pleased to command him.

Item. He confessed that by his witchcraft he did bewitch a gentleman dwelling near to the Saltpans, where the said doctor kept a school, only for being enamoured of a gentlewoman whom he loved himself; by means of which his sorcery, witchcraft, and devilish practices, he caused the said gentleman that once in 24 hours he fell into a lunacy and madness, and so continued one whole hour together; and for the verity of the same he caused the gentleman to be brought before the King's Majesty, which was upon the 23rd day of December last (1591); and being in his Majesty's chamber, suddenly he gave a great screech, and fell into madness, sometimes bending himself and sometimes capering so directly up, that his head did touch the ceiling of the chamber, to the great admiration of his Majesty and others then present, so that all the gentlemen in the chamber were not able to hold him until they called in more help; who together bound him hand and foot; and suffering the said gentleman to lie still until his fury were past, he, within an hour, came again to himself, when being demanded of the King's Majesty what he saw or did all that while? answered, *that he had been in a sound sleep.*

Item. The said doctor did also confess, that he had used means sundry times to obtain his purpose and wicked intent of the same gentlewoman, and seeing himself disappointed of his intention, he determined by all ways he might, to obtain the same, trusting by conjuring, witchcraft, and sorcery, to obtain it in this manner.

"That the doctor employed one of his scholars, a brother of the young lady, to procure *three of her hairs*, by which he might bewitch her to his wicked purposes, giving the boy a piece of *conjured paper* wherein to deposit them; but some suspicious circumstance alarmed the mother, "by reason she was a witch of herself, and was very inquisitive of the boy to understand his intent, and the better to know the same did beat him with sundry stripes, whereby he discovered the truth unto her. The mother, therefore, being well practised in witchcraft, did think it most convenient to meet with the doctor in his own art, and thereupon took the paper from the boy wherein he should have put the same hairs, and went to a young heifer which had never borne calf, and with a pair of shears clipped off three hairs from the udder of the cow, and wrapt them in the same paper, which she again delivered to the boy, them willing him to give the same to his said master, which he immediately did.

The schoolmaster, so soon as he had received them, thinking them indeed to be the maid's hairs, went straight and wrought his art upon them; but the doctor no sooner done his intent to them but presently the heifer cow whose hairs they were, indeed, came into the door of the church wherein the school-master was, into which the heifer went, and made towards the schoolmaster, leaping and dancing upon him, and following him forth of the church, and to what place soever he went, to the great admiration of all the townsmen of Saltpans, and many others who did behold the same.

The report whereof made all men imagine that he did work it by the devil, without whom it could never have been so sufficiently effected, and whereupon the name of the said Dr. Fian (who was but a very young man) began to grow so common among the people of Scotland, that he was secretly nominated for a notable conjurer."

Dr. Fian was then imprisoned, but in a short time managed to escape. When he was again captured he utterly denied the above confession, and after subjecting him to the most fearful tortures without avail, the "King's Majesty opined that, while out of prison, he had again met with the devil, and received from him some new charm enabling him to endure pain without confessing. But no such charm or mark could be found, so he was strangled, and his body burnt on the Castle-hill of Edinburgh, some of the witches were burnt "quick" (alive)," while a few were liberated. (*V. Fountainhall's M. S. Abstract of the Justiciary Record.*)

The most remarkable part of these edifying confessions is the evidence they give that the parties, *whether they denied their confessions or not,* had a sound practical knowledge of animal-mag-

netism,—both as applied to themselves as in the conscious clairvoyance of Agnes Sampson, and applied to others, by both parties in connection with the 'fouled linen cloth,' and the 'hairs.'

That they made bad use of that knowledge is not to be wondered at, when the state of morality common to that age be remembered. The operation by Sampson and her sister-witches with the cat and parts of a human body,—if it ever took place—was doubtless a ceremony of low-magic prompted by traditional memories of some species of Voodooism practised by the early Celtic tribes or imported by the Norsemen. The charmed 'pins' taken from under Fian's tongue may have been some kind of amulet, or a preparation to procure insensibility to pain. But the incomprehensible part of these and most other Scottish witch-trials, and confessions is the invariable introduction of the being who generally goes under the name of the devil.

That the 'devil' believed in by the King's judges, ministers, and population generally, is, and was, a myth, no one can doubt. But *what* the persons or beings served, and sworn to, by the witches and other unfortunates, were, it is far from easy to conjecture. Confessions generally describe a being in 'man' form, and it may indeed have been—as has been suggested—the work of the members of some left-hand sect, holding powers similar to those exercised by certain sects at the present day. But were that the case, their object would still be as great a mystery as their very intangible selves.

Broomsticks in England and riddles (or sieves) in Scotland, seem to have been the vehicles fashionable among the 'weird sisterhood' and their male friends the "Warlocks" or Wizards. As the first would be as effectual for aërial voyages, as the second is for yachting trips, it would be no great stretch of fancy for us to think when we read that such a one flew on a "broomstick," or sailed in a "riddle" that he or she really went somewhere in astral form.

At pp. 33 *et seq*, there are some narratives of *Incubi and Succubi*, which will prove interesting to those who have appreciated Mons. B. d'Assiers' 'Posthumous Humanity.' This one, (quoted by Richard Baxter from "Scribonius") is not the least quaint and curious. "Near Witeberg, a merchant's wife that passed for an honest woman, was used to admit one peculiar concubine; and once her husband being from home, her lover came to her in the night, and having pleased his love, in the morning he arose, and sat on the top of the door in the shape of a magpie, and said to her this farewell,—Hitherto this hath been thy sweetheart! and vanished with the words.—" (V. Certainty of the World of Spirits, p. 102) "I rather think this was a man-witch than a devil," adds Baxter, "but for what reason unluckily he does not say." However, as 'man-witches' are of somewhat less rare occurrence than 'devils,' we think Baxter's conjecture was not ill-aimed. And, this quotation is invested with an interest unusual to such narratives, from the fact that it leaves us to infer that the human phantom changed into the "Lycanthropic" one of the bird, under the eyes of the woman!

We will conclude these extracts by a short account of a *post-mortem* visit made by a celebrated historical character to the ancestor of a Scottish noble whose name appears in our list of the general council.

"After the battle of Killicranky, where fell the last hope of James in the Viscount of Dundee, the ghost of that hero is said to have appeared about day-break, to his confidential friend Lord Balcarras, then confined to Edinburgh Castle on suspicion of Jacobitism. The spectre drawing aside the curtains of the bed, looked very steadfastly upon the Earl; after which it moved toward the mantle-piece, remaining there for some time in a leaning posture, and then walked out of the chamber without uttering one word. Lord Balcarras, in great surprise, though not suspecting that which he saw to be an apparition, called out repeatedly to his friend to stop, but received no answer; and subsequently learnt, that at the very moment this shadow stood beside him, Dundee had breathed his last near the field of Killicranky." (p. 170). It may be supposed that it must have been some important friendly warning, or political information, which caused the 'Linga sarira' of the brave Claverhouse to visit his friend in Edinburgh Castle.

"The last execution of a Scottish witch took place in Sutherland, A. D. 1722," and in 1735 the statutes against witchcraft, Scottish as well as English, were repealed. Few of the witchcraft trials mentioned in this volume end without the burning alive of some unfortunate old woman, but in Mr. Sharpe's opinion too much compassion ought not to be thrown away upon them, and he thus concludes his account of such trials. "With all the compassion, however, which the fate of so many unfortunate victims is calculated to excite, it ought not to be forgotten, that many of these persons made a boast of their supposed art, in order to intimidate, and extort from their neighbours whatever they desired; that they were frequently of an abandoned life, addicted to horrible oaths and imprecations; and in several cases vendors of downright poison, by which they gratified their customers in their darkest purposes of avarice or revenge."

Besides several instances of visions, second sight, dreams, &c., in the body of the volume there are given at the end of it some very interesting notes, (in one of which it is mentioned that an ancestor of Lord Duffers was "suddenly transported through the air from Scotland to Paris, where he found himself in the French King's cellar, with a silver cup in his hand," but grievous to relate there is no hint given but the very vague one, by 'witchcraft' how this 'conveyance' was effected. It is stated that the silver cup was still in the possession of the family in 1695, and as an editorial appendix there is given a list of books on Scottish witchcraft, which, though not exhaustive, cannot fail to be of use to those who wish to study the subject especially.

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SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 6. No. 5. MADRAS, FEBRUARY, 1885. No. 65.

THE CONVENTION OF 1884.

THE celebration of the Ninth Anniversary of the Theosophical Society has just terminated and has been thoroughly successful, in spite of the troubled waters through which the Society has been passing, the serious questions that had to be settled, and last, but not least, in spite of the tide of ignorant public opinion which has been setting so strongly against it.

At noon on December 27th all the delegates proceeded together to the 'pandal' (pavilion), a large temporary structure lined and decorated with flags and chandeliers, under the superintendence of Mr. P. Shreenevas Row, Secretary of the Madras Branch. Over a raised *dais*, carpeted with Persian rugs, was erected a gorgeous canopy of embroidered cloth of gold supported by silver pillars; during the evenings the pandal was brilliantly lighted, making the whole scene picturesque in the extreme.

The warm and enthusiastic reception given to the Founders gave striking evidence of the love and devotion which the members of the Society feel towards them: and how their noble and unselfish work is appreciated. It was a deeply interesting spectacle, there presented to our eyes, men and women from all parts of the world congregated together to consider how best to do good to their fellow-creatures.

The Proceedings of the Convention were conducted in a most orderly and business-like manner, the discussions on the different resolutions being ably sustained.

The Convention opened with a powerful speech from Colonel Olcott who, in an able and masterly manner, sketched the work of the past year, and placed before the assembly the programme for discussion. We do not here intend giving the various speeches, as a full report will be published separately. The President's speech was followed by the Treasurer's report and the Secretary's account of the work done by the Indian branches, compiled from the different reports, which all testified to the progress Theosophy was making in various parts of India, and that practical philanthropy has not been neglected, in the absorbing interest of philosophical study. Some of the Societies havee stablished night schools, besides lectures and tuition on various subjects, libraries have been started and translations made of many valuable works, in addition to this, several Sanskrit schools have been founded to revive the study of Sanskrit literature and science. The sufferings of humanity are not forgotten and many mesmeric and other cures have been performed. The 'Aryan League of Honor' has been instituted to set a noble ideal of Truth and Purity before the boys of the Sanskrit schools and so raise the standard of their moral conduct. The accounts of the home affairs were then followed by the reports and speeches of the foreign delegates: beginning with the representative of the London Lodge, T. S., Mr. A. J. Cooper-Oakley.

The report of this branch was highly satisfactory. The general organization has been improved, and good work accomplished during the year; a great impetus was given to the Theosophical movement in England, by the visit of the Founders, accompanied by Mr. Mohini M. Chatterjee, whose kind aid and unwearying patience in solving the metaphysical questions which were continually placed before him, cannot be too highly praised. We are pleased to find that some of the deepest thinkers in England are evincing a growing interest in our philosophy, now that it is becoming apparent that Theosophy is purely a search after Truth and not antagonistic to any religious belief or system of Philosophy.

Mr. C. W. Leadbeater, also a member of the London Lodge, T. S., read the report for the Greek T. S., who were unable to send a member of their own branch.

No delegate having come from the French "Societe D'Orient et D'Occident" owing to a variety of circumstances, the report was read by Mrs. Cooper-Oakley, and was both interesting and hopeful; it pointed out the fact that Theosophy is spreading imperceptibly in France, articles on it have appeared in some of the leading magazines and journals, and it is gratifying to those interested to find this dissemination of Theosophy taking place outside the bounds of the Society, in addition to the earnest work of its members.

The Germania T. S., one of the latest founded European branches, represented by Mr. Rudolph Gebhard, is a nucleus of great promise; and it is fortunate in having so able a President as Dr. Hübbe Schleiden, who is well-known as an economist; many other leading thinkers are being attracted to Theosophy, and one of the members has translated "Esoteric Buddhism" into German. The German philosophers will find a fruitful field for investigation in the occult doctrines.

Dr. Hartmann represented the American Branches, who are also making good progress, counting amongst their members, men of great talent, and high social standing. In America, new Societies are in the process of formation, and isolated Theosophists can be found scattered far and wide.

Mr. Brown read the report of the Scotch Branch, which is a small but intelligent and able group of earnest students.

Next followed the appointment of various Committees to report upon the subjects laid before the Convention for consideration: this arrangement made a useful division of labour, as many important matters had to be decided in a comparatively short space of time,

The subjects for this year were as follows :—

1. Measures to be taken respecting the Missionary attack upon Madame Blavatsky.
2. Rules and Constitution of the Theosophical Society and appointment of District Inspectors.
3. Trust deed of the Adyar property.
4. Definite and uniform rules for the conduct of the Society's Sanskrit schools.
5. Aryan League of Honour.
6. Consideration of semi-annual Convention.
7. Series of lectures on philosophical subjects, by T. Subba Row.
8. Second section proposed by T. Subba Row.
9. Fancy Bazaar.
10. Suggestions for Anniversary Hall.
11. Essays.

The discussions on these subjects are fully reported; we need therefore only briefly touch on them.

The expression of opinion about the course which should be adopted with regard to the missionary attack on Madame Blavatsky was unanimous—needless to say, that every one was convinced of her perfect innocence, and agreed that the conspiracy was an attempt to uproot Theosophy by throwing discredit on the moral reputation of its Founders. Madame Blavatsky was anxious to take judicial proceedings, but placed herself in the hands of the Society as a whole, represented by the delegates at the Convention, submitting her own judgment to the general opinion. The Convention have placed the matter in the hands of a strong Committee, who are in possession of all the documents bearing on the affair. This Committee assumes the entire responsibility for such steps as may be taken.

Some small alterations were made in the rules, in the direction of simplification, but no fundamental changes were made.

Another important subject discussed was the appointing of District Inspectors to see that the Branch Societies keep up the various works undertaken by them, and to give help and advice in any small difficulties which may arise.

The Trust deed of the Adyar property was arranged, and Col. Olcott appointed sole trustee. No one is better fitted to undertake so responsible and onerous a post, his whole work in life has eminently fitted him for such a position, and the members can all feel perfect confidence in his fidelity and capacity.

Plans for the uniform working of the Society's Sanskrit Schools were also drawn up, and books and manuals for instruction recommended. This question is complicated, and requires much thought.

The "Aryan League of Honor" is a work worthy of the aims and aspirations of Theosophy; the very foundations of which are based on Purity and Truth. The wave which has passed over part of the western world, stirring men and women into a desperate struggle against the increasing immorality of the age, has reached the shores of India, and we are delighted to find that amongst the boys of the Colleges and Universities a strong feeling of love for the cause of Aryan moral regeneration is spreading widely and rapidly: and this is a most important fact to be remembered, for these are the future Theosophists! And as one of the great objects of Theosophy is a revival of Moral and Spiritual well-being, and a resuscitation of the grand old ideals of ancient Aryan Wisdom and Virtues; surely no movement is more worthy of consideration and sympathy than the formation of the League—but as it is at the present time restricted to young men and boys between the ages of 10 and 21, another question came before the Convention for consideration, namely, the establishment of an "Indian Social Purity Alliance" on the lines of the English S. P. Society: this idea was warmly received, the importance of it as a national aid to higher ideals no one could deny—but like the 'League,' it was thought better that it should be organized independently of the Theosophical Society, though in close sympathy with its aims and aspirations, and memberships in this "Social Purity Alliance" should not necessarily include memberships in the Theosophical Society. It would be difficult to estimate the beneficial influence such a Society would have on the rising generation and the national life of India.

Some propositions were thrown out at once; such as those for holding 'a Fancy Bazaar,' and a "Semi-annual Convention;" the former as entirely unsuitable—the latter as entailing a great deal of expense on the members, besides being liable to lessen the numbers who attend the general annual meeting, and the great value which consists in the united consultation of all the delegates on the matters brought forward. One important matter was the "Second Section" proposed by Mr. Subba Row, which consisted in the formation of a "Literary Committee," under whose supervision future publications of the Parent Theosophical Society will be issued.

These and other practical questions occupied the members during the day: in the evening interesting discussions were carried on; small groups were to be seen on every side talking eagerly on subjects spiritual, philosophical, and practical.

Nothing more picturesque or interesting could well be imagined, than the large hall or Council-room at the Headquarters, thronged with members, their faces all lighted up with interest and earnest thought. We only wished that many of our European members could have been with us, to take their part, and let the thoughts of the East and West unite in a common stream. Surely the new era of brotherly love so long worked for, so long hoped for, is at last dawning, in this nucleus of the Theosophical Society. On the 28th of December, a large and crowded public meeting was held in the pandal, the speeches of the different delegates were warmly and enthusiastically received, especial greetings being given to Madame Blavatsky.

Two days after, another public meeting was held at Patcheappa's Hall, which was filled to overflowing with Theosophists and non-Theosophists; the different speakers were well and warmly received. The various delegates particularly impressed upon the audience the points that Theosophy was not a new religion, but a system of philosophy; also that the movement is much wider than is at present supposed by its adversaries and that it rests upon its own basis, which cannot be moved by any personal attacks on the Founders.

Col. Olcott brought the proceedings to a close with a most able and earnest speech, in which he gave an outline of the Society's work, past and future, its aims and ideals, for the spiritual and moral welfare of India. Thus terminated the public proceedings of the Ninth Anniversary.

The following day, the delegates met for the last time in the pandal, and many were the regrets that the time for parting had, at last, arrived; in a short and pathetic speech, Colonel Olcott declared the Convention for the ninth year ended and many eyes were dim at the thought of parting and yet they parted hopefully, for the meeting had been one calculated to give confidence to many who had come with anxious hearts, wondering "what the morrow would bring forth." We cannot deprecate too earnestly the misconceptions that now arise in about Theosophy, and that it is considered as antagonistic to real Christianity, more than to any other form of religion. We repeat again, Theosophy is *not* a theological creed, but rather a system, which tries to find the underlying basis of truth in all religions, and all philosophies. And surely the harmony of the world would be infinitely greater, if we could prove that, under all exoteric religious forms, the esoteric truths are the same; that the eternal principles of Love, Justice, and Truth, set forth to the Western world by Christ, are the same in substance, though not in form, as those proclaimed to the Eastern world by Buddha, by Zoroaster, by Confucius, and many other Divine teachers.

Surely we arrive at an *infinitely* wider ideal for humanity, if we find *that in* all these religions, all these Philosophies, man had "to work out his own Salvation" by developing the "Divine" in his own nature, by putting down that which is of the earth earthy, and replacing it with the spiritual life.

Had Christ been the only Saviour, sent to the world, then such a growth of materialism in the west coupled with the fact that Christianity has not spread to any extent in the East, would prove his life of unselfishness had been an entire failure—but if we remember that in the fulness of time teachers always have come out from the Divine 'Wisdom,' then surely we may reasonably hope for other teachers, to develope the spiritual life in us, which is so sadly dying out; and this help will, we believe, come through Theosophy; not a new teaching but a renewed system of thought based on scientific spirituality; a system which gathers together the good, true and pure in each religion; and finding the same underlying basis gathers all together into one great harmony, and says 'Scio' instead of 'Credo.' This is the work of Theosophy, it holds every religion equal, and respects all religious opinions.

In fact the "Society is an Algebraical equation, in which so long as the sign=of equality is not omitted, each member is allowed to substitute quantities of his own, which better accord with the exigencies of his native land, with the idiosyncracies of his people, or even with his own. Having no accepted creed the Society is very ready to give and take; to learn and teach, by practical experimentation, as opposed to mere passive and credulous acceptance of enforced dogma." We cannot let our words on this Ninth Anniversary pass without raising a protest against the untheosophical spirit of sectarianism. We who teach Brotherly unity must act up to the spirit of our words and the reason of such an anniversary so full of confidence, earnest resolution and hope, will be lost indeed, if during this coming year we do not strive, however imperfectly, to act up to the spirit of our meeting. If feeling is not put into action it becomes mere sentimentality: therefore we must be active and earnest in our private and public life, and if this spirit pervades the work of the branches in the East and in the West during their review, surely our tenth meeting shall be one, to exceed if possible our greatest hopes in its accounts of work done, but besides this practical work, we must not forget above all things that inward growth, in knowledge, and increased spirituality are the aims to be kept ever before us.

For thus, and thus only can we help our fellowmen by making ourselves, nobler and truer, and then our practical daily life must inevitably take a higher tone from the spirit in which we act will pervade the work, and thus we shall benefit humanity, and the Theosophical Society will be working for that.

"One far off divine event,
To which the whole creation moves."

I. H.

THE PRESIDENT'S TOUR.

Colonel Olcott and Mr. Leadbeater have arrived at Rangoon, where they were received with honours by the Burmese Buddhist elders and the trustees of the Shway Daigon Pagoda, as also by the Tamil community. Colonel Olcott lectured in the Hindu temple to a crowded audience on the 25th ultimo. He is also to give a lecture at the golden pagado. The King has invited him to go to Mandalay, and he has seen the royal high priest in Rangoon. Burmese and Hindu branches are in course of formation, and the tour is proving a complete success.

Our New Branches.

Professor Coues of the Smithsonian Institution, U. S. A., notifies the formation, at Washington, of a Branch T. S., under the name of the *Gnostic Theosophical Society*. The Professor had recently been to Europe, where he met the two Founders, and the establishment of the Branch is one of the results of that visit.

Mr. Stanley B. Sexton, F. T. S., reports that Mr. Elliot B. Page, the President of the American Board of Control, visited Chicago in November last and has issued the Charter for the formation of a Branch T. S. in that place.

THE GYAN MARGA THEOSOPHICAL SOCIETY.

(FATEHGARH.)

Babu Hari Har Catterjee, President of the *Chohan Theosophical Society*, Cawnpore, reports the formation by him of a Branch Theosophical Society at Fatehgarh in N. W. P.

Official Reports.

THE JAMALPUR THEOSOPHICAL SOCIETY.

The second anniversary of this Branch was celebrated on 14th December last. The following Brothers attended as Delegates from the neighbouring Branches:—Babu Shankar Nath Pandit, Bhowanipore; Dr. Khiroda Prasad Chatterjee, Darjeeling; Babu Deno Nauth Roy, Calcutta; Babu Deno Nath Ganguly and Babu Sreenauth Goswami, Berhampore; and Pandit Nityanand Misra, Babu Tara Podo Ghosal, Babu Upendra Nauth Bose Sarbadhicary and Babu Bhugobut Lall Misra, Bhagalpur.

There were several addresses by the Delegates and by the Members of the local Branch. The proceedings were throughout enthusiastic and the celebration was a great success.

At a meeting of the Branch on the 17th of December, the following office-bearers were elected for the current year:—

BABU RAM CHUNDRA CHATTERJEE, *President*; BABU TROYLUCKO NAUTH ROY, *Vice-President*; BABU KALLY BHOOSUN ROY, *Secretary and Treasurer*; BABU RAJ COOMAR ROY, *Joint Secretary*; BABUS HARI NAUTH BHUTTACHARJEE, DABENDRA NAUTH CHATTERJEE, AND NILMONEY BANERJEE, *Councillors*.

THE PRAYAG PSYCHIC THEOSOPHICAL SOCIETY.

(ALLAHABAD).

The following are the officers for the year beginning from November 1884:—

BABU OPRAKAS CHANDER MUKERJEE, *President*; MR. H. C. NIBLET AND BABU HARDEO PRASAD, *Vice-Presidents*; BABU BENI MADHAB ROY, *Secretary*; BABU HARDEO PRASAD, *Treasurer (and Vice-President)*; BABU RAMESSUR PRASAD, *Librarian*. In addition to the above, *Councillors*—BABU ABINASH CHANDER BANERJEE, BROJENDRO NATH BANERJEE, BHOLO NATH CHATTERJEE, HARIPADA MUKERJEE.

THE AYODHYA THEOSOPHICAL SOCIETY.

At an ordinary meeting of the Branch, the following office-bearers were elected for the current year 1884-85:—

BABU RASIK LAL BANERJI, *President*; BABU JOKHOO RAM, *Vice-President*; BABU BIPIN B. BANERJI, *Secretary and Treasurer*.

Fyzabad, 8th Dec. 1884. BIPIN B. BANERJI, *Secretary*.

THE ROHILCUND THEOSOPHICAL SOCIETY.

At a meeting of this Branch held on the 7th December 1884, the following office-bearers were duly elected for the year 1884-85:—

RAJA MADHAVA RAO VINAYEK PISHWA, *Patron*; RAI PYARI LAL, *President*; P. CHEDA LAL, B. A., *Vice-President*; BABU GYANENDRA N. CHAKRAVARTI, *Secretary*; F. BHUGWAN DAS, *Asst. Secretary*; M. BALDEO SAHAI, *Treasurer*; B. CHANDRA SEKHAR, *Librarian*; M. DHURUM NARYAN, *Councillor*.

GYANENDRA CHAKRAVARRTI, *Secretary*.

THE TODABETTA THEOSOPHICAL SOCIETY.

(OOTACAMUND).

At a meeting of the Branch held on the 30th of November last, Major-General H. R. MORGAN was elected President, and Mr. T. GOPAL SINGH, Secretary, for the current year.

THE RAJSHAYA HARMONY THEOSOPHICAL SOCIETY.

(BEAULEAH.)

The first Anniversary of the Rajshaya Harmony Theosophical Society was celebrated on the 14th December 1884 at the premises of Babu Baroda Prasada Basu, F. T. S. Babus Ram Chandar

Baisak, F. T. S., and Jogendro Nath Chakravarti, F. T. S., read papers on Mesmerism and Universal Brotherhood, respectively. Alms were distributed to the poor on the occasion.

The following officers were elected for the current year :—

BABU CALI PROSONNO MOOKERJEE, *President;*
BABU BARODA PRASAD BASU, *Vice-President;*
BABU SIRIS CHANDAR ROY, *Secy. and Treasurer.*

AMERICAN BOARD OF CONTROL.
THE CHICAGO THEOSOPHICAL SOCIETY.

Under the provisions of Special Order of May 13th, 1884, I have issued a Provisional Charter to Stanley B. Sexton, William P. Phelon, Mira M. Phelon and Jakob Bonggren, all of Chicago, Illinois, for the formation of a Branch to be known as "*The Chicago Theosophical Society.*"

On Thursday, November 27th, I initiated all the abovenamed persons in the city of Chicago, and organized the Branch. Mr. Stanley B. Sexton, a Fellow of the Society since 1879, was President, and Mers Mira M. Phelon, Secretary, after which the Rules of the Parent Society were temporarily adopted.

I am most favorably impressed with each and every member of this new Branch, and, believing that good will result from the action, respectfully ask that a Charter be issued to the above named persons and that *the Chicago Theosophical Society* be added to the list of Branches in good standing.

I also promised Mr. Sexton to ask that you would kindly have sent him a Diploma such as are now issued from Head-Quarters, the one he now holds being the Provisional certificate issued from New York.

Fraternally yours,

ELLIOTT B. PAGE,
Presdt., Am. B. C.

THE TRICHINOPOLY THEOSOPHICAL SOCIETY.

I have the honor to report that at a meeting of our Branch, held this morning, the following office-bearers were elected for the current year :—

L. KRISHNAIYANGAR, *President.*
N. SWAMINADAIYAR, S. KRISHNAMA CHARIAR, B. A., } *Vice-President.*
A. SRINIVASAIYANGAR, *Secretary.*
A. C. CHIDAMBARA MUDALIAR, *Treasurer.*
T. PATTABHIRAM PILLAY,
T. M. ADINARAYANA CHETTIAR, B. A.,
D. MUNISAWMI NAIDU,
RAMANJULU NAIDU,
NARASIMHALU NAIDU,
NARAYANASAWMI NAIDU,
MUTTUKRISHNAIYAR, } *Councillors.*

A. SRINIVASAIYANGAR,
Secretary.

ADHI BHARTIC NHRATRI BRANCH THEOSOPHICAL SOCIETY'S OFFICE.

IN pursuance of Rule 12 of our Society, which provides for the annual election of members, a meeting was held on the 6th December 1884, in which the following office-bearers and Councillors were appointed for the year 1885 :—

BABU NOBIN KRISHNA BANERJEE, *President;* DINA NATH GANGOOLY, *Secretary;* RAJ KRISHNA BANERJEE, *Assistant Secretary;* SRI NATH GOSHAMI, *Treasurer and Accountant;* KESHUB CHUNDRA BHUTTACHARYA, *Librarian;* SATIOWRY MOOKERJEE, RAJENDRA NATH GANGOOLY, *Councillors.*

During the absence of the President, Babu Dina Nath Gangooly will act as President, Babu Raj Krishna Banerjee as Secretary, and Babu Rajendra Nath Gangooly as Asst. Secretary.

The 21st & 22nd of January have been fixed for the celebration of the anniversary of our Branch Theosophical Society, and it is expected that several delegates from different branches will be present on the occasion. The particulars of the anniversary will be reported in due course.

DINA NATH GANGOOLY,
President, pro tem.

THE GOOTY THEOSOPHICAL SOCIETY.

The following officers were elected for the year 1885 :—

M. R. Ry., T. Ramachandra Rau Garu, B. A., B, L., *President.*
„ J. Sreenivas Rau Garu, ... *Vice-President.*
„ B. P. Narasimmiah, Garu, B. A., *Secretary & Treasurer.*

THE THEOSOPHICAL HOMŒOPATHIC CHARITABLE DISPENSARY.

Mr. Tukaram Tatya, F. T. S., Bombay, requests us to acknowledge with thanks the following donations to the fund of *the Charitable Homœopathic* Dispensary of the *Bombay Branch*:—

Mr. Janakinath Ghosal, F. T. S., ...	Rs.	10	0 0
An F. T. S.	„	50	0 0

We beg to acknowledge with thanks the receipt of the following books presented to the Theosophical Society's Library by Mr. W. T. Brown, B. L., F. T. S. :—

Morality, by J. Platt; Life, by J. Platt; The Poetical Works of Thomas Moore; The Poetical Works of Thomas Hood, 2 Volumes; Benjamin Franklin: "Doer of Good"—A Biography; Works of Shakespeare, (The Excelsior Edition); Scotland, by William Beattie, M. D., 2 Volumes; Syria, The Holy Land, Asia Minor, &c., by John Carne; Thackeray's Novels, 23 Volumes; Milton's Poetical Works; The Boy makes the Man, by W. H. Davenport Adams; Wordsworth's Poems, 2 Volumes; Scott's Poetical Works; Burns' Poetical Works; Campbell's Poetical Works; Student's Moral Philosophy, by William Fleming; Cameos from English History; Longfellow's Poetical Works; Cowper's Poctical Works; Goldsmith's Works.

TRANSLATIONS OF THEOSOPHICAL PUBLICATIONS

Rai Kishen Lall, B. A., late President of the Chohan (Cawnpore) Theosophical Society, writes to us from Jalesar-Town (Aligarh Dt), where he has now been transferred as the Munsiff, that he has translated into Urdu the *Elixir of Life* and has written and compiled "A Short Treatise on Homœopathy in the Urdu Language" in two parts. He has further compiled a "Handbook of Theosophy" in Urdu, containing the following chapters :—(1) Introduction, (2) Theosophy, (3) Theosophical Society, (4) Constitution of Man, (5) The Law of Karma, (6) Kamaloka, Swargaloka, Mrityuloka, (7) Mahatmas and Chelas.

As there is an earnest enquiry for Urdu books from Hyderabad (Deccan), Muttra, Gorakhpur, Aligarh and Bareilly, our brother hopes that the above books, when published, will to a limited extent meet the want that is now felt.

The following books will shortly be issued under the auspices of the Bombay Branch Theosophical Society :—

Shankya Karika (otherwise called Nereshwar Sankya Theosophy) by Kopila Mahamuni. With the Bhashya by Gondapada in original Sanscrit Text, with their English translations and also Commentaries in English by H. H. Wilson. The price of the book is Rs. 3 to subscribers, exclusive of postage annas 6.

A Compendium embracing Palang Yoga Satras otherwise called Seshwara Sankhya Philosophy. Sankaracharya's two Treatises on Raja Yoga called Aparoxanubhuti, and Vakyasadha in original Sanscrit Texts and Bhashas and their English translations. Also Elixir of Life, and Dr. Paull's English Treatise on Yoga Philosophy with appendix containing extracts from ancient and modern works of different nations on the practices of Yoga, &c. Price Rs. 3 per copy, exclusive of annas 6 for postage.

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OBITUARY.

With deep regret we have to record the death of Mr. H. G. Atkinson, F. G. S.,—which occurred on the 28th December at Boulogne (France). Mr. Atkinson had been a great friend of Miss Martineau and was well known in literary circles. A few contributions from his pen have appeared in the *Theosophist*. When Madame Blavatsky was in Europe last year, she visited Mr. Atkinson at Boulogne and had a long and interesting interview with him.

A bold thinker, and an earnest worker in the cause of truth, ever ready to defend his opinions and do what lay in his power to promulgate them, his death will be deplored by a large circle of friends and admirers.

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THE THEOSOPHIST

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

ALCHEMY IN DUBLIN IN 1792.

By MIAD HOYORA KORA—HON. F. T. S.

MR. DAVIDSON'S interesting article on "The last of the Alchemists," in a recent number of this journal, mentions that individual as having been alive in 1820. It seems not unlikely, that the mysterious personage referred to in the following extract,—antedating Kellerman by only 28 years,—was, if not the actual teacher of, at least in correspondence with, James Price, M. D. (the immediate predecessor of Kellerman), the account of whose experiments was published in 1782 (an abstract of which, thanks to the same learned brother, appeared in the *Theosophist* in January and February 1881); whether or no this was the case; these letters lead us to infer that the person mentioned in them, was a man of much higher attainments in occult science than either of those gentlemen. But, as to whom it actually may have been, we do not pretend to say, though some of our readers may be reminded that the celebrated Count St. Germain had, not many years before (in 1783) died or disappeared. "In a Memoir of the late Dr. Adam Clarke" published in 1833 by "A member of his family," there is a very curious transaction recorded respecting Alchemy. As it is well authenticated, * * * * we (The Saturday Magazine) introduce it here (September 9th, 1837)* * to illustrate our own views on this much disputed subject.

Dr. Clarke was distinguished both for learning and piety, and was an influential member of the body of Christians denominated Wesleyan Methodists. During his ministerial career at Dublin, he became acquainted with a gentleman named Hand, who had been invited, by a mutual acquaintance, to hear Dr., at that time Mr., Clarke preach. The subject of the discourse on the occasion referred to, was founded on Isaiah i., 25, 26; "And I will turn my hand upon thee, and purely purge away all thy dross, and take away all thy sin," &c. In explaining what he considered to be the sense of the passage, Mr. Clarke made some observations on the general properties of metals, and especially on the modes usually employed in refining them. Mr. Hand was very much interested by these remarks, for, as it afterwards appeared, he had been for many years engaged in the study of Alchemy; trying every experiment, which the various books he could obtain on the subject, and his own active imagination, suggested. Mr. Hand now sought an introduction to Mr. Clarke, and the result was that an intimacy was established, which soon ripened into friendship; and as the Alchemist possessed a good laboratory, he and Mr. Clarke were frequently engaged together in making experiments. Mr. Hand worked incessantly, in the hope of, at length, discovering the art of transmutation. He often imagined himself in possession of the mighty secret; and though as often baffled and disappointed, the prize still appeared within reach of his eager grasp.

After Mr. Clarke had left Dublin, Mr. Hand continued to correspond with him. The circumstances we are going to narrate are mentioned in letters addressed to him at Manchester, in December 1792, and January and May 1793. To insert the whole of the letters would occupy more space than we can afford. We shall make such extracts from them as we think will convey an intelligible account of the most important particulars, employing as much as possible the language of the writer. To enable the reader the better to understand some of the allusions to "stained glass," it is proper to remark, that Mr. Hand had long practised that art, and with considerable success.

The first of the letters to which we have alluded, as written by Mr. Hand, is dated "Dublin, December 2, 1792". He says:—

"On the 2nd of November last, came to my house two men; one I thought to be a *priest*, and yet believe so; the other a plain, sedate looking man: they asked for me. As soon as I went to them, the last mentioned person said he had called to see some of my stained glass; and hoped, as he was curious, I would permit him to call and see me now and then. Of course I said that I should be happy if he would do so. After much conversation he began to speak of *metals*, and their properties, and of Alchemy, asking me if I had ever read any books of that kind (but I believe that he well knew I had). After some time, and many compliments passing on my ingenious art, they went away. At 12 o'clock the next forenoon, he came himself, without the priest, and told me that he had a little matter that would stain glass the very colour I wanted, and which I could never get, that is, a deep blood-red. Said he, "If you have a furnace hot, we will do it, for the common fire will not do well." I replied, "Sir, I have not one hot, but if you will please to come with me, I will show you my little laboratory, and I will get one lighted." When we came out, he looked about him, and then said, "Sir, do not deceive me, you are an Alchemist." "Why do you think so?" said I. "Because," he replied, "you have as many foolish vessels as I have seen with many others engaged in that study."

"I have," I answered, "worked a long time at it, it is true, without gain, and I should be glad to be better instructed."

"Do you believe the art?" said he.

"Yes, Sir."

"Why?"

"Because I give credit to many good and pious men."

He smiled. "Will you have this air-furnace lighted?"

"Yes, Sir." I did so, and he then asked for a piece of glass, opened a box, and turning aside, laid a little red powder on the glass with a pen-knife. He then put the glass with the powder on it into the fire, and when hot, took it out, and the glass was like blood. "Have

you scales," said he. I got them for him, and some lead, of which he weighed two ounces. He then put four grains of a very white powder in a bit of wax, and when the lead was melted, put this into it, and then raised the fire for a little while,—then took it out, and cast it into water : never was finer silver in the world ! I exclaimed, " Oh God ! Sir, you amaze me !"

" Why," he replied, " do you call upon God ? Do you think he has any hand in these things ?"

" In all good things, Sir," I said.

" Did you ever see the devil ?" said he.

" No Sir," I replied, " and trust I never shall."

" Shall I show you something wonderful ?" he inquir-ed.

" Not if it is anything of *that* kind," I said.

" It is not, Sir,—please to get me a glass of clean water." I did so. He pulled out a bottle, and dropt a red liquor into it, *and said something I did not understand.** The water was all in a blaze of fire, and a multitude of little live things, like lizards, moving about in it. I was in great fear. This he perceived, took the glass, and flung it (the contents) into the ashes, and all was over.

" Now, Sir," said he, " if you will enter into a vow with me, as I see you are an ingenious man, I will let you know more than youwill ever find out." This I declined, being fully con-vinced it was of the devil ; and it is now I know the meaning of coming improperly by the secret. Aftersome little time, he said he must go, and would call again when I should think better of his offer. He left me the two ounces of *luna* (the alchemical name for silver), and I have never since seen or heard of him.

The next letter, addressed by Mr. Hand to Mr. Clarke, is dated " January 1793," and seems to have been written in reply to one from the latter gentleman, inquiring more minutely into the particulars as narrated above. Mr. Hand says :—

" I will now proceed to give you the answers you require to your questions ; first informing you, that I have never since seen or heard anything from the individual you refer ; to and secondly, that when he was with me I was not in any part deceived. I was not imposed upon in the transmutation, having used a quarter of an ounce of the silver in my own work, and sold the remainder of it for *pure silver*. * * * * I have heard too much of the tricks of alchemists, and was too attentive to all that passed, for any man or devil to deceive me in this. The glass of water was a common tumbler, and *he said something* as he was putting it in, *and looked very sternly at me.** The blaze did not take place the moment he put the red liquid in, but little flashes in the water, and a strong smell of sulphur, so much so that I thought some had fallen into the air-furnace ; but that was not the case. The glass soon became all on fire, like spirits of wine burning, and a number of little creatures became visible, exactly like lizards in England, some of them moving their heads almost to the top of the glass, and I saw them as fairly and distinctly as I ever saw any thing in my life."

In the last letter relating to this curious affair, and which is dated " Dublin, May 13, 1793," Mr. Hand says :—

" Since I wrote to you last, I met the man who was at my house and who made the transmutation, and did the other matter. I said, " How do you do, Sir" ? He replied, " Sir, I have not the honour of knowing you."

" Do you not remember," said I, " the person who stains glass, and to whom you were so kind as to show some experiments ?"

" No, Sir," said he, " you are mistaken," and he turned red in the face.

" Sir," I answered, " If I am mistaken, I beg your pardon for telling you that I was never right in any thing in my life, and never shall be."

" Sir," he replied, " You are mistaken, and I wish you good morning." He several times turned round to look after me, but be assured I never saw a man, if that was not the one who was with me. I do intend to enquire and find him, or who he is ; of this I am determined.

We are informed by Dr. Clarke's biographer, that Mr. Hand " was a gentleman of character, and one who would not on any account misrepresent any fact. He continued to correspond with Dr. Clarke during the years he remained in Dublin ; and on his subsequent removal to London, maintained his intimacy with him and his family till his death."

It will be noticed that as in Dr. Price's experiments, the *white* powder is used to produce *silver*, while the *red* powder used in the production of gold, is here replaced by a *red liquor*, which, if it did not transmute a baser metal into metallic gold, made visible in the water, that which from the days of Hermes has been symbolized by gold ! We take it, that the fact of this individual making use of a mantram, shows that he must have been an initiate of a certain fraternity, the *name* of which can be conjectured from Mr. Hand's letter, without error, by those of our readers who are far enough advanced to know *what* Hand's saw in the tumbler.

* Those italics are ours.

EATING AND SLEEPING ALONE.

The *Dhammapada* or the " Path of Virtue" says: " He who, without ceasing, practises the duty of eating and sleeping alone, he subduing himself, alone will rejoice in the destruction of all desires, as if living in a forest."

Again the *Dhammapada* says : " Not to blame, not to strike, to live restrained under the law, to be moderate in eating, to sleep and eat alone, and to dwell on the highest thoughts,—this is the teaching of the Awakened."

These wise teachings of our Lord Gautama Buddha seem to be entirely disregarded by the majority of the followers of Buddha ; for the simple reason that they are not understood. Still they did not emanate from any sentimental impulse, such as perhaps may make a vain person think that he is too good to sit at any one's table ; neither are they arbitrary orders given for the purpose of practising abstinence or asceticism ; but the reason why the great teacher advises us to eat and sleep alone is based upon purely scientific principles and it would be well to study them.

Every one knows that the human body consists of visible and invisible substances. There are the bones, the flesh, the blood, the nerve-substance, the excretions and secretions, which may be seen and felt ; next come the secretions of the skin, which cannot be seen, but which can be perceived through the organ of smell. Other secretions and emanations from the body can neither be seen nor tasted nor smelt, but are nevertheless substantial. One of the most common of these secretions is carbonic acid gas. This in its pure form is a colorless gas, which is so heavy that it can be poured from one glass into another. If carbonic acid gas were poured into a tumbler on your table, its presence would be invisible to you and the glass would seem to be empty, yet the gas would remain there, and if a small animal were to be put into that seemingly empty tumbler, that animal would die immediately ; because carbonic acid is one of the most poisonous gases.

But there are emanations of the principles which constitute Man, which are much finer than invisible gases and are yet more potent and powerful and which cannot be seen or smelt, but which are only perceptible to the inner sense or so-called clairvoyant vision. From the fingers of every man, from his eyes and from other parts of his body there is a continual flow of an invisible fluid, which has been called magnetism, and whose qualities may be extremely injurious to sensitive organisations, when it proceeds from a low, vulgar and selfishly disposed person. No one would allow another person to soil the food he eats, and yet what can be more disgusting to a sensitive person than the impure although invisible magnetic emanations of an animal man.

Clairvoyant people can see these emanations, and they unanimously describe them as follows : On the top of the head where the moral faculties are located, these emanations are (in moral people) of a beautiful white color ; over the region of benevolence the light has a green tint. On the back of the head in the region of selfish propensities, the light

is of a red color, which grows darker as it descends, until at the base of the occiput it resembles a dark or black cloud. The intensity of these colors varies in proportion to the intensity of the desires of the individual. In evil-disposed persons the dark emanations preponderate; in those who are well-disposed the light colors are predominant.

From the various parts of the body similar magnetic emanations are continually streaming, impelled by a varying degree of force; they are in a mixed dinner partly poured over your plates and your food and with the food are taken up into your system; so that if you eat with another person, you actually eat a part of his body and he eats a part of yours; because the magnetic emanations coming from bodies originally belong to the latter.

What has been said in regard to eating is equally applicable in regard to sleeping. If two or more persons sleep together in the same bed or in the same room, they mutually inhale each others impurities, and as persons during sleep cannot make themselves positive and by an exercise of their will repel the magnetic influences of others, but are more passive and susceptible than when awake, so the proximity of impure persons is still more dangerous to them during sleep than when they are awake.

Many other reasons may be given, why we should not eat or sleep in the presence of physically or morally impure persons; but the above is universally applicable and therefore sufficient to prove that the custom of eating and sleeping in the company of strangers is not to be recommended. But why should we eat or sleep in the presence of friends and acquaintances? Eating and sleeping are unavoidable necessities of the animal nature of man. Why such necessities should be attended to in crowds, or why others should be invited to witness such exhibitions is difficult to explain. The acts of introducing food into the cavity of the mouth and of masticating and swallowing have usually nothing very graceful or beautiful about them, neither do these acts increase the fluency of speech or facilitate conversation. Low natures, who find happiness in the gratification of the animal appetites may find pleasure in gratifying those appetites in public or in company; but the wise, who do not live to eat, but eat to live, will prefer to waste as little time as possible in attending to the demands of their physical organisations. There may be no harm in eating in the company of congenial friends; but we cannot see any necessity for it.

Neither are those who do not wish to follow the path under any obligations to follow the directions which the Master gave to his disciples, not to eat anything after the hour of noon has passed; so that they may not be impeded in their evening meditations by demands of the digestive action upon the source of vitality.

Those who do not desire any immediate development of their higher faculties are under no restrictions against eating or sleeping in any company they choose; but the true followers of Buddha will do well to carry out the injunctions of the great teacher, whose moral doctrines are based upon scientific principles and truth.

A BUDDHIST.

THOUGHTS ON KAMA-LOKA.

By an Eastern F. T. S.

Suggested by Mr. Sinnett's paper on the same subject.

In considering this subject we must, above all things, take care to realise that the seven principles in man are not several entities or substances that can be separated and each considered as a distinct individuality having definite characteristics peculiar to itself. In Sanskrit the different principles are called *Upadhis, i. e.*, the sheaths or seats of the different states of existence of the One Life.

The seat of consciousness which gives rise to the feeling of individuality and the sense "I am I" is in the fifth principle.

If there is no fifth principle, *i. e.*, if there is no consciousness of individuality, all the other states of existence are non-existent, for without a percipient ego there can be neither perception nor any object of perception. Hence it is said, that without the son (the germ of consciousness in the Logos roused into activity at the time of Cosmic evolution) there is no Father or Mother. The Father and the Holy Ghost come into existence when the Son is born, and this is the true occult explanation of the Trinity in Unity and Unity in Trinity. Perhaps it may be objected that animals can take cognisance of existence although they have no fifth principle; but the reason of this is that although the fifth principle is not *united* to the lower principles of the animals, it yet *overshadows* them. Thus, properly speaking, it is the fifth principle only which plays a prominent part in the various states of man in life and after death. By its association (no matter how, for the present) with the lower principles, it generates earthly and material tendencies which attract it downwards. At the same time, being *overshadowed* by *its* father, the sixth and seventh principles, it generates higher aspirations which attract it upwards. After physical death, when the entity passes into *Kama-Loka,* the real struggle is confined to the fifth principle alone, that is, to the seat of consciousness together with the affinities generated in it during its earthly incarnation. In *Kama-Loka,* therefore, the fourth principle or *Kama-Rupa,* which is the *Uphadhi* or seat of all earthly desires and passions, &c., drags towards itself those affinities of the fifth principle which are of a material nature, while the higher aspirations are attracted towards the sixth and the seventh principles. The conception may be made clearer by remembering that the seventh principle is the source of energy, while the sixth principle is merely the energy radiated by the seventh. The states of existence of man may be divided into three which can be again divided into seven. The first three are:—physical life, astral life and spiritu al life The seven states are:—(1) Physical life, (2) the state between physical and astral life, (3) the astral life, (4) the state between the astral life and the spiritual life, and (5,6,7,) the three states of spiritual life. In physical life, all the physical activities are strong while the astral life is exhibited in the temporary cessation of the functions of physical activities, as takes place in sleep, &c. Each life manifests itself only on those spheres to which its organisation is adapted. Thus for manifestation on this physical world a physical organism is essential, and without its help no activity can be manifested in this sphere. In this life we have as it were brought with us such an accretion of principles as has been produced by the *effects* of the causes generated in a previous incarnation. At the same time we have an organisation which enables us to generate new causes. When the physical body is worn out by the activities manifested through it, the cohesive force which held its particles together becomes weaker and weaker until physical death takes place. We do not therefore die at once (except in cases of sudden death caused by accidents, &c.), but are gradually dying every moment of our lives. The vital principle, finding its present *Sthulasariram* unfit for habitation, leaves it, to animate some other *Sthulasariram.* The third principle, which is the agglomeration of the magnetic emanations of the physical body, cannot but die at the death of the latter. The fourth principle, however, by its contact with the third in physical life, has gathered round itself some of its essence. But this essence is like the smell of a rose, which lingers only for a time after the rose has been destroyed. Hence it is that the so-called astral body is seen at a distance by the friends or relatives of a dying man. The concentrated thought, an intense desire to see a friend, &c., clothes itself in the fourth principle, which, by the essence of the third gathered around itself makes itself objective to the distant friend. And such a manifestation is possible, only so long as this essence is still retained. This is the reason for the Hindu custom of burning the dead, for when the body is once burnt, no more astral essence can be drawn out of it. But a buried body, although in the process of decomposition, still furnishes the aura, however feeble it may be, through which the dead entity finds itself able to manifest itself. In the dying man the struggle between the

physical and the astral man goes on till it ends in physical death. This result produces a shock stunning the astral man who passes into a state of unconscious sleep until he re-awakens into the *Kama-Loka*. This sleep is the second state of existence. It will thus become apparent why it is that "apparitions" are seen at the time of death. Sometimes it so happens that these "apparitions" are seen some time after the supposed death of the man. But on careful examination it may be found that the man only *appears* to be dead; and although the medical faculty may not be able to detect any signs of life in him, still, in reality, the struggle between the physical and the astral man is not yet ended.

It is because this struggle is silently going on that the ancients enjoined solemn silence in the awful presence of death. When the man awakens into the *Kama-Loka*, he begins his third state of existence. The physical organisation, which alone enables *man* to produce causes, is not there, and he is, as it were, concerned only with those affinities which he has already engendered. While this struggle in the fifth principle is going on, it is almost impossible for the entity to manifest itself upon earth. And when a dweller on this earth tries to establish a connection with that entity, he only disturbs its peace. Hence it is that the ancients prohibited these practices, to which they gave the name of necromancy, as deadly sin. The nature of the struggle depends upon the tendencies engendered by the individual in his physical life. If he was too material, too gross, too sensual, and if he had hardly any spiritual aspirations, then the downward attraction of the lower affinities causes an assimilation of the lower consciousness with the fourth principle. The man then becomes a sort of astral animal, and continues in that state until, in process of time, the astral entity is disintegrated. The few spiritual aspirations that he might have had are transferred to the *monad*; but the separate *consciousness* being dragged into the animal soul, dies with it and his *personality* is thus annihilated. If a man, on the other hand, is tolerably spiritual, as most of our fellowmen are, then the struggle in *Kama-Loka* varies according to the nature of his affinities; until the *consciousness* being linked to the higher ones is entirely separated from the "astral shell," and is ready to go into *Devachan*. If a person is highly spiritual, his *Kama-Loka* is of a very short duration, for the consciousness is quickly assimilated to the higher principles and passes into *Devachan*. It will thus be seen that in any case intercourse with the *Kama-Loka* entities is detrimental to the progress of those entities and also injurious to the persons indulging in such intercourse. This interruption is just as bad and even far worse than the disturbance in the death-chamber on this Physical plane. When it is remembered that the fourth principle by its contact with the fifth has assimilated to itself the *essence* of the latter, it becomes an easy matter to account for those rare phenomena in which a high degree of intelligence has been exhibited by the *Kama-Loka* entities dragged into mediumistic *seances*. Of course there are cases in which an "astral shell" acts merely as a mirror through which the intelligence of the "medium" is reflected, as there are others in which "*elementals*" make use of these "astral shells." But in those cases where the *Kama-Loka* entities actually appear and exhibit a rare intelligence, it is on account of the *essence* absorbed by the fourth principle during its connection with the fifth. There are again cases in which the *Kama-Loka* entities of "suicides" and of persons dying unnatural and accidental deaths may appear and exhibit rare intelligence, because those entities have to live in *Kama-Loka* the period they would have passed on earth if those accidents had not carried them away—before the struggle between the astral and spiritual affinities commences. The causes engendered by them during earth-life are not yet ripe for fruition and they must wait their natural time. But to recall these into "mediumistic" circles is equally dangerous as in the above-mentioned cases, and for the very same reasons. It may not be positively injurious in all cases, but at any rate the process is fraught with danger and should not be undertaken by inexperienced persons. As regards those good persons, who, it is apprehended, may on account of some unsatisfied desire linger on earth, the Hindus have a peculiar custom which is generally relegated to the limbo of exploded superstitions, because its scientific rationale is not properly understood. If the desire be of a spiritual nature, then of course it is only concerned with the spiritual affinities set up in the *Manas*. But if it be of a material nature, such as some act to be done for the welfare of a friend or family, &c., &c., then only need it be taken into account. In ancient times, an initiate or adept was always present in a death chamber, and attended to the necessary conditions and thus released the dying man from his earthly attractions. This is the real origin of "extreme unction" in the Roman Catholic Church and the custom of having a priest near the dying man in other religions. Gradually as a materializing tendency began to assert itself, the Hindus invented a ceremony which is the next best thing they could do under the circumstances. It is a general belief among them that after physical death, the entity lingers on the earth for a period of ten days before passing into any other state of existence. During this period they perform a regular daily ceremony in which they prepare some rice balls and put them before crows. The belief is that crows are so sensitive as to detect any astral figure they see. If the man dies, having some unsatisfied desire, then his astral figure covers the rice balls which the crows cannot touch. If the balls are immediately touched, then it is concluded that the man having no unsatisfied desire is no longer earth-bound. But if they are not, then the relatives of the dead person go on recounting all the wishes of the latter, that they can possibly think of, promising at the same time to fulfil them. When the right thing is hit on, then it is believed the entity immediately goes off to its sphere, and the crows touch the balls. Whatever it may be, the Hindus have a horror of those elementaries and instead of dragging them into séances they try by every possible means to release them from the earth's atmosphere. When the struggle between the lower affinities and the higher aspirations of the man is ended in *Kama-Loka*, astral death takes place in that sphere as does physical death on this earth. The shock of death again throws the entity into a state of unconsciousness before its passage into *Devachan*. The "shell" left behind may manifest itself until it is disintegrated, but it is not the real spiritual man; and the rare intelligence exhibited by it, occasionally, is the radiation of the aura caught by it during its connection with the spiritual individuality. From its fourth state of existence, it re-awakens in *Devachan*, the conditions of which, according to Hindu books are, *Salokata*, *Samipata* and *Sayujata*. In the lowest state, *i. e.*, of *Salokata*, the entity is only under the *influence* of the sixth and the seventh principles, while in the second state, *i. e.*, of *Samipata*, it is *fully overshadowed* by the latter. It is in the *Sayujata* state only that it is fully merged into its *Logos* to be thrown again into re-incarnation when it has fully enjoyed the effects of the spiritual aspirations created by it. It is only very highly spiritualised entities that reach this highest state of *Devachan*. Of course, the cases of adepts are here entirely left out of consideration, for as the *Bhagavat Gita* says, the *Gnyani* reaches that state from which there is no re-birth and which is called *Moksha* or *Mukti*. The period of gestation between the *Devachanic* condition and the physical re-birth may be called the eighth state; but in the Hindu books the physical life being the basis of the seven after-states is not included in the category of the *Sapta* higher *lokas*, just as in the septenary principles, *Parabrahma* is not taken into account for the very same reason. From the subjective stand-point, the *Parabrahma*, and from the

objective stand-point the *Sthulasariram* are not included in the septenary division, as the former is the basis upon which the whole structure is built.

*THE LEGEND OF THE FISH.**

By N. D. K..... F. T. S.

Mons. Lenormant in his learned work "*Chaldean Magic*," thus gives the old legend regarding the Fish Avatar.

"There were three zones of the Universe; the heavens, the terrestrial surface with the atmosphere, and the lower abyss. The three greatest Gods, Ana, Hea, and Mulge or Elim, answered to or presided over these zones.

"The name Hea means "dwelling." This name then was manifestly connected with the time when the God was first imagined to be the same as the zone over which he presided, the zone which served as a home for men and animated beings. Hea afterwards was invoked as *the spirit of the terraqueous surface* and also as lord of the region of the atmosphere. The spirit of this zone of the Universe, he was also the soul which animated everything, penetrated into everything, and made everything which existed in the Universe live and move. The Accadians (and they transmitted this idea to the Chaldaic-Babylonians of more recent ages) considered the humid element as the vehicle of all life and the source of all generation. They saw this element circulating everywhere in the zone which embraces the terrestrial surface and the atmosphere. Hea was the soul and spirit of it and therefore, according to them, closely connected with the humid element. It was specially his domain: the waters were worshipped in their material reality, and the spirits presiding over them were his children. He had no father assigned to him, but he was eternally begotten in the bosom of the humid element; he was said to have issued from the celestial ocean personified as a goddess Tiku. His usual dwelling was in the great reservoir (*Abzu* or *arra*) which surrounded the earth. From this point but one step was necessary to represent him under the ostensible form of a fish-God, and this step was taken; for one of his most usual titles was "the great fish," or "*the sublime fish.*"

"As the spirit of the inhabited world and the soul directing its phenomena, Hea is *the repository of all science.* And here we have the chain of ideas which led to this odd notion that the learned God should also be an ichthyomorphous † God. It passed into the Chaldaic-Babylonian religion with the God Hea himself, and he appeared under this form in the cosmogonic legend, where he was the *Oannes* of Berosus, revealing religious and social laws to men. According to extracts from the Grecian historian of Chaldea, "he had the body of a fish entire, but under his fish's head there was a second human head, while human feet appeared under his tail and he possessed a human voice. This monster spent the whole day amongst men without taking any food, while he taught them letters, science and the principles of every art, the rules for the foundation of towns, the building of temples, the measurements and boundaries of lands, seed-time and harvest, in short all that could advance civilization, so that nothing new has been invented since that period. Then at sunset this great Oannes‡ regained the sea and passed the night in the vast region of waves, for he was amphibious."

"As the soul of that zone of the world inhabited by living beings, of the "dwelling" pre-eminently, Hea was the *God* who "sees that all is in order," and who defended the frame of nature against the incessant ravages of the wicked spirits. Since he was the God acquainted with science, he knew all their ruses and was able to baffle them; and therefore he alone was possessed of the magic secrets by means of which they could be conquered and repulsed.

"Hence the exceptional importance of the position of Hea in the arts of conjurational magic, of which he was the great God. Hea is the supreme protector of men and nature in the struggle, caused by the antagonism between good and evil, as the annuller and averter of fatal influences, and as the author of theurgic action. Help was sought from him when neither word, rite, talisman, nor even the intervention of any other of the gods had availed to destroy the demon's power."

The trace of an analogous legend that is to be found in the Avesta is interesting to examine.

In the *Bchram* and *Din Yashts*, Zarathushtra is said to have been given by these angels, "strength of arms, health of the body and strength of sight as *Karo Masyo*, the *Kar-fish* possesses it, who is under the water, and who is able to see (the minutest things) thin as hair, a thousand fathoms deep."

In the 19th Fargard of the Vandidad Zarathushtra opposes the assaults of Ahriman, and while praising the various powers of good, invokes "the *Kara-fish* that lives beneath waters in the bottom of the deep sea."

In the Pehlvi Bundabesh ten Kar-fish protect the *Gokard* or *White-Hom* tree from the lizard or frog that is trying to devour it.

The idea of a fish-god is not to be found in the Zoroastrian writings, but an all-penetrating, keen and watchful sight is attributed to a particular and typical inhabitant of the waters. A like, far-reaching sight is said to have been granted to the Iranian prophet (Zarathushtra), and when he has to withstand the attacks of the Powers of Darkness amongst the several principles of Light that he calls to his aid, he also invokes the Kara-fish; and here also it may fairly be conjectured that when he praises the Kara-fish, it is owing to the power that it is said to possess of seeing all and everything in the "wide formed ocean."

In the same ocean is that famous tree, the *Gokard*, or the immortal tree of life which is assailed on one side by the lizard (representing the production of matter) and on the other is protected by the ten* *Kara-fish* (the several theophanies or avatars of the spirit).

The word "*Kara*" is derived from the root "*Kar*," to see, to watch, and the word "*Karo-Mahi* or *Karo-Masyo*" might be translated as the all-seeing, the watchful, or the Protecting Fish.

This allegorical fish is said to be a production of Ahurmazd, the Supreme Divinity and the highest Principle of Light, and is specially opposed to the allegorical lizard, the outcome of Matter that would drag down the scintilla of the *Atma* which, on its peregrinations through the circle of necessity, evolutes as man and has been represented as the tree of life (Gokard).

The weapon of the Kara-fish is its all penetrating sight, and it is necessary to get a clear idea of this visual-power to understand the full significance of the allegory.

According to the Esoteric Doctrine, man is made up of seven principles:† 1, the Body; 2, Vitality, 3, Astral body; 4, Animal Soul; 5, Human Soul; 6, Spiritual Soul; and 7, Spirit.

The Animal Soul or *Kama rupa*, the body of desire, consisting of our appetites, passions, desires, feelings, is the most dangerous and treacherous of the principles. It

* This article is a continuation of a previous article called "*The Iranian Oannes*," published in the *Theosophist* for January last.

† Having the form of a fish.

‡ According to Berosus, as quoted by Apollodorus, there were many of these fish Avatars of the Supreme Being which were called Annedoti, the first after the lapse of 40 *Sari*, the 2nd after 26, the 3rd after 18 [or 28] *Sari*, then a fourth and finally a 5th named *Odacon*.

* Compare the ten Avatars of *Vishnu*, the Preserver.

† In the Avesta the names of the seven principles are as follows:—(1) Tanu, (2) Ushtana, (3) Keherpa, (4) Tevishi, (5) Baodhany, (6) Urvan, (7) Fravashi.

greatly influences and is influenced by the 5th, the Human Soul or *Manas*, which is the seat of reason and memory.

The sixth principle, called the Spiritual Soul (Buddhi proper) is the Higher or Spiritual Intelligence or Consciousness, or Spiritual Ego, in which mainly resides the sense of consciousness in the *Perfect* man. This principle is the vehicle of the 7th principle (the Atma or Spirit.)

Humanity is yet coursing through the lower "rounds" of its evolution. It has not yet perfected and purified its 4th principle, even the perception of the 5th principle is dim and the action of the 6th and 7th is quite veiled. There is a continual struggle between the 4th and 5th on one side, and the 6th and 7th on the other, and the upward progress of the human individuality is determined by the strength and success the 6th and 7th principles have over the 4th and 5th.

Where there is real progress, the higher portion of the 5th principle detaching itself from the fascinations of the 4th principle, assimilates itself by slow degrees with the 6th. The mental vision of the 5th principle is never perfect and is always beclouded by the seductions of the desires of which the 4th principle is the seat.

It is only the vision of the 6th principle, the Spiritual Soul or *Buddhi*, that is clear, pellucid, far-reaching and free from all deception.

In the vast ocean of the *Akása*—the all-pervading ether of modern science—the vision of the physical and mental sight hardly penetrates to any extent, and where in some instances it goes a short way, it is powerless to discriminate between the illusions and the reality, and unless the *spiritual sight* be fully awakened, the explorer in the realms of the invisible forces, is liable to fail and fall a prey to the agencies of evil that beset his path at every step.

It is this beneficial and protecting power of the vision of the 6th principle or the Spiritual Soul, that has been allegorized as the *Kara-fish* with penetrating sight.

In the cosmogony of Pherecydes the Gogard or the Hellenic tree of life is the sacred oak, among whose luxuriant branches a serpent dwells and cannot be dislodged. This description is very nearly the same as the Gokard tree of the Pahalvi Bundahish attacked by the lizard. The sacred tree of the white Homa,* which is said to be the king of all medicinal plants, is no other than the allegorical man tree, the spiritual germ which, in its long journey through the succeeding cycles, has to ally itself with the various phases of matter that at each turn try to darken its glory.

The Hea of the oldest Chaldean legends corresponds with the Oannes of Berosus. He is the repository of all science; He "sees that all is in order," and is the defender against the ravages of the wicked spirits.

These characteristics of Hea are analogous to the qualities attributed to the *Kara-fish* of the Avesta, which is invoked by Zarathustra when he is attacked by the powers of darkness, and which is said to protect the tree of life.

Zarathustra, possessing the power of sight imputed to the *Kara-fish*† appears to us therefore as the Great Teacher whose sixth principle had become potent, and who, whenever he had to withstand the opposition of the powers of evil, used to rely upon the deep strength of his spiritual vision which showed him the true path. It is this allusion amongst several others which shows that he was an initiate and an adept of the good Law who spoke not of vain imaginings, but referred to the exact teachings of Archaic science which deals with the invisible forces of the higher intellect and the soul.

An age of spiritual learning is almost always succeeded by one of material ignorance, and lofty ideas referring to the higher part of man's nature expressed in parables and allegories by ancient sages become encrusted in the course of time with gross materialistic coverings which, taken in their literal sense, completely disfigure the spiritual teachings. A priesthood originally constituted as a separate class owing to its high learning, becomes in course of time degenerate, unspiritual and ignorant, and continues to live on upon the long lost reputation of its ancient name. Such a priesthood is unable to explain the science underlying the sacred scripts of which its members are the nominal guardians, and unless an attempt be made in all such religious literature to show that there is a higher science upon which such writings rest, the mere study of the ancient languages and books for the sake of their grammatical and philological construction becomes a waste of energy, which simply tends to confirm that ignorant scepticism which denies the very existence of the religious faculty in man.

*Same as the Soma.

† In the last article called "the Iranian Oannes," a passage was quoted from a "letter written from Armenia," and the writer therein said that the meaning of the name of Zarathustra's mother is "the fish." This however is not correct. It is only in the later writings that the name of Zarathushtra's mother is said to be "Dogdo." Now "Dughdhar, or Dughda" in Avesta means and is the same as "daughter." The Semetic Hebrew word for fish is "Dagah" and a superficial reader might compare it with the Avesta "Dughda," but these words belong to two different stocks of language, and there is no authority for saying that the Iranian name of Zarthushtra's mother means the fish.

CHRISTIAN MYSTICISM.

II.

The "Lord's Prayer" of the enlightened.

Our Father—Supreme creative principle; original source of every existence.

Who art in heaven,—which is either active or latent within us as well as throughout the universe.

Hallowed be thy name,—finding its expression in the highest attributes of man;—

Thy Kingdom come—let us so desire and so work that it may manifest itself universally in its highest perfection—

Thy will be done—in us and through ourselves—

On earth as it is in heaven—in the visible as well as in the invisible universe:—

Give us this day our daily bread,—each day we drink from the fountain of life and have renewed opportunities to obtain more knowledge and perfection.

And forgive us our trespasses, as we forgive them that trespass against us.—We are using our efforts to free ourselves from imperfections and to assist others to free themselves likewise, for in measure as we assist others, we elevate ourselves.

Lead us not into temptation;—lower states of existence have lost attraction for those who have attained the highest:—

But deliver us from evil,—and they desire only that which is of use in the attainment of that state of perfection.

Regeneration.

The good and the true, the evil and the false, are attributes belonging either to the incorruptible, perfect substance or to corruptible imperfect matter, and moral therapeutics consist in developing the former at the expense of the latter.

The corruptible principle manifests its action in various ways: 1. In a state of expansion it produces pride. 2. In the form of attraction—avarice. 3. As repulsion—anger. 4. As circular motion—unchastity; as eccentric motion—intemperance. 5. In concentric motion—envy; in a state of rest—indolence.

This principle produces excitement in the blood, it obstructs the action of the brain, it creates emotions and passions, and prevents the physical elements from knowing the pure spiritual ones, the Christ-principle in man. This corruptible element is continually renewed by the food we eat, and its action must be continually kept within its proper limits by the force of the will. It must be continually transformed and purified, and the

agent by which this is effected is the incorruptible and perfect substance, the universal principle of light, called the "Body of God." This principle of supreme wisdom is the word (the Logos) through the power of which every thing has been created by a natural process.

The elements which constitute a form are the elements of the nutriment it has assimilated. The spiritual body is evolved from the material form, and the material form from bread, the symbol of life. This was the meaning of the philosopher of Nazareth, when he took up the bread and said: "This is my flesh." This saying is literally true; because the highest is contained in the lowest. The material body of Christ was an evolution of life resulting from its nourishment by "bread," and as his spiritual form drew its nourishment from the material form, so "bread" in its ultimate transformation is identical with the divine body of Christ. The physical body is gradually built up by material food, and the spiritual body by the spiritualised food, and the secret of regeneration consists in the knowledge of this spiritualised substance and the manner of its adaptation as our spiritual necessities may require.

The divine principle, in order to manifest itself, must do so in a form, and as long as it continues to flow, forms will continue to come into existence. Pure spirit (The Absolute) must associate itself with (metaphysical) matter, before it can create, or, in other words —*Christ* (the Logos) must take his seat at the right hand of *God*, before he can send his *spirit* (the illumination of wisdom).

This secret of regeneration is the last and highest mystery of Christian religion, it is the process of initiation, which reunites *Man* with *God*; its science constituted the Wisdom-Religion of the priests of Melchisedeck, and a priest of that order is a person who understands how to separate the pure from the impure, the sacrifice of the lower for the benefit of the higher, the only true sacrifice, which effects regeneration and reconciles "God."

Christ says: "I stand at your door and knock, and to him who hears my voice will I enter." This means that the divine Logos is active in every man, and the door which may prevent us from perceiving it, is the corruptible material substance of man, in which the roaring of the emotions may drown the still small voice of the conscience. If we would hear this voice we must suppress the turmoil of the passions and listen. The body of man is the temple of Christ. When the animal man dies, the Christ-principle becomes free, and the veil of the temple is rent, disclosing the eternal truths to the eye of the spirit; the light of the sun (of the material world) becomes eclipsed by the spiritual light; the rocks of material desires are torn asunder, men that have been (spiritually) dead (during their life) come forth from their graves (the physical bodies). The animal man is crucified and dies; but the spiritual man, united to the universal Christ-principle, rises in glory from the tomb.

God.

God* unmanifested, is incomprehensible. God manifested as nature may be comprehended. God (*The Absolute*) is the interior, Nature is His exterior appearance. God created nature by—so to say—stepping out of his interior being, evolving it out of Himself and thereby laying a foundation for further evolutions. This first product of the Will of God has been called the *Word* (Logos)†. God being life itself, it is living and united with God in the same sense as force is united with motion. It is a spiritual substance, the *sensorium* of God so to speak, and has been called wisdom. "Through wisdom was the world created."‡ *God* is the source of all power, the active principle of creation; the *Word* becomes the passive or feminine principle, and serves him, as it were, as a mirror in which he may behold himself reflected as the forms of all beings.

The principles of evolution are potentially contained in the Logos just as the seven colors of the solar-spectrum are contained in one pure ray of white light. *They are the seven spirits around the throne of God*, and through these seven spirits,—seven modes of activity or seven powers—God produces out of himself everything that exists, and therefore everything that exists is God, and nothing can exist, which is not God.

To "create" means to produce by the power of one's will, and God did not create the universe out of nothing (in the usual acceptation of this term), but he created it out of Himself, who is not a "thing," but *The Absolute*. If Man can unite himself with God, he becomes God and is able to create.

* Parabrahm.

† Manifested Purush and Prakriti.

‡ *Bible*. "In the beginning—through wisdom—was the Word."

NOTES ON OCCULT PHILOSOPHY.

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

The following notes of answers to philosophical questions put by some of the delegates at the Convention of the Theosophical Society, were taken at the time by one of the members:

Thought-transference.

The only explanation we can give of the phenomena of thought-transference depends upon the existence of the astral fluid,—a fluid which exists throughout the manifested solar system, but which does not extend beyond it.

It must be borne in mind that there is a difference between akaz and the astral light, though the two terms have often been used as being synonymous. Akaz is a much higher kind of cosmic ether which exists as a link between one solar system and another, and is as infinite as the original cosmic matter. It is the result of motion in that very cosmic matter. Astral light is not akaz but a different form of cosmic ether. It is simply that entity in the manifested solar system which corresponds to what we have called the fourth principle in man. It is a manifestation of undifferentiated matter. It is a kind of matter far more ethereal than any with which we are acquainted. Perhaps matter in its ultra gaseous condition—radiant matter —may help us to a conception of the astral fluid. Though it exists uniformly throughout space in the solar system, it is yet more dense around certain objects by reason of their molecular action, this is especially the case around the brain and spinal cord of human beings, where it forms what is called the aura. It is this aura round the nerve cells and nerve tubes which enables a man to catch the impressions made upon the astral light in the cosmos. If we divide mental phenomena into the three branches of modern psychologists; intellectual images, emotions and volition, we find that volition always makes itself felt by an increase of vibration in the astral aura. The intellectual image makes itself felt by the impression of the image on the aura; and in other cases there is a change of colour which also corresponds to change of spiritual feelings.

It is asserted that each colour corresponds to a certain emotion, but I am not prepared to say that occultists agree with phrenologists in their arrangement.

If I have the idea of a circle, the figure of a circle is formed in the sensitive's odic aura. All mental ideas have their pictures in astral light which are almost similar to the images that afterwards rise in the brain, but the intermediate link between the two, the nerve current in the brain, does not actually describe the picture in the mind. If there were in space no medium to serve as a means of communication between one human being and another, all thought-transference would be impossible, it is impossible to conceive of communication without a medium.

The existence of this astral light can be proved from the fact that certain phenomena can only be explained upon the assumption of such existence, and it is moreover an object of direct perception to adepts. Once let its existence be granted, and also the fact that it concentrates itself more thickly around the brain and nervous system than elsewhere, and you will see that nature has made provision to enable a person to catch the impressions made by others on the astral light.

In thought-reading experiments the best results have generally been obtained from children. The reason of this is that the aura of a child is passive, because it has not generated any active tendencies of its own. This fact can be inferred from the difference in colour between the aura of a child and that of an adult. The aura of a child is milk-white, but in the case of a grown-up person there is always upon this basic colour, another colour as green, yellow, red, &c. These colours denote a particular peculiarity of mental or spiritual organization. Whenever one of these colours is present and shows an absense of sympathy with the characteristics indicated by the colour of the aura of the operator, then a repulsion will be set up; but when there is no such repulsion—whenever the mind is passive, thought-transference is possible.

Every thought is accompanied by another physical phenomenon which may be described as an alteration in the nervous fluid. There is an intimate connection between nerve-fluid properly so-called and the aura surrounding it. Nerve-fluid has its own aura like every congregation of molecules in nature, even prime ether has its own aura which is akaz. Nerve-fluid has its own aura, called the odic aura of the man. All auras have one base, they are all akin to the magnetic fluid in the cosmos. For every thought there is an affection of the nerve currents of the brain or nerve. This implies vibration which is caught up by the astral aura which communicates with the astral fluid with which it is in contact.

This vibration affects the odic aura round the thinker's brain, and is immediately transmitted to the brain to which the thought is transferred; it is converted into a particular kind of motion in his aura and then into action in the nerve-fluid and is thus immediately transmitted to his brain.

If the will-power of the operator is not strong enough to give a direction to the vibration generated in the astral fluid, touch is generally required; and where there is magnetic sympathy or at least absence of repulsive tendencies, the vibration immediately reaches its destination and is transferred into a thought in the mind of the sensitive, which will be the same thought first generated in the mind of the operator. If a particular sort of motion in nerve-fluid means a certain thing in the mind of one man, it means the same thing in another man's mind.

The ideas of modern scientists about luminiferous ether are hardly sufficiently definite to enable us to express an opinion about their resemblance to our views, but from the manner in which the conclusions have been arrived at, we see certain differences.

First, we see light coming to us from the fixed stars, and they say, admitting the undulatory theory of optics, there must be a medium through which the vibrations pass.

Secondly, they have ascertained from minute mathematical calculations that, owing to friction in this ether, there is a certain amount of retardation in the path of the planets. Admitting the two premises, it will be plain that the ether exists throughout space; now the astral fluid does not exist throughout space, but akaz does, and the latter is more likely to correspond with the ether of the scientists.

Their cosmic ether is not peculiarly permanent in connection with any particular organism and does not appear to have any special connection with nerve force, but we hold that whenever there is a specially sensitive organization, the astral fluid is there concentrated, and in other places it exists more or less uniformly diffused, but its uniformity is never continuous like that of the ether of the scientists.

The fact is that the astral fluid only comes into existence when certain kinds of differentiation take place in the original Mula Prakriti.

If the scientists recognize a distinction between "bound ether" and "free ether," it amounts to the same kind of distinction as that between astral fluid and akaz, but even as it exists in point of space without any organisms, it differs in its constitution from real cosmic ether.

In the course of ordinary thought-transference there is no mediation of any elemental whatever.

In certain cases we find that a sense of calamity is felt by a person at a distance when his friend is dying; in such instances the impression is actually a picture of the person and sometimes the image is very distinct. But we believe that somehow our mental ideas are connected with the emotions of pleasure and pain; therefore, admitting that some currents are accompanied by feelings without images, we may conceive a case in which the image, being indistinct, is accompanied by a nerve current which is only expressed by an emotion. Sometimes there are variations. It may be that a portion of the picture is lost, or some new elements are introduced, but when there is no picture, but only a kind of vibration, there will be nothing but a vague idea of grief or calamity.

Again, we sometimes find that the recipient has some token transferred to him, such as, for instance, a coffin when a person is dying.

I believe if we take into consideration the results likely to be produced by the laws of psychological association, the case is that particular groups of ideas are connected, as death with a coffin in the mind of a christian, &c.

One idea has the effect of recalling other ideas which are associated with it. Any of these ideas may be pictured in the brain and be followed by other ideas, and sometimes it happens that the associations become more prominent than the main idea.

A case was mentioned in which a soldier's wife, travelling with the regiment, one night, while her husband was present and seated on a chair, declared she saw her mother appear, that her mother pressed her shoulders and said: "Ann, I have left you the cream-jug, mind you get it." The husband heard and saw nothing. The figure then vanished, and it was afterwards found that the mother had died and left a cream-jug to her daughter.

This was a case of thought-transference. The woman must have been very anxious to give her daughter this information before her death, the anxiety must have increased, when she was dying the thought connected itself with her aura, that thought carried with it, at the time of dissolution, the odic aura of the person herself, but it is not a case of the astral body going to a distance. In all cases except those where adepts are concerned, it is the energy of thought-transference which sometimes takes a portion of a person's aura. Generally this takes place in cases of death, in other cases, unless the person is clairvoyant, it will not be possible for the astral body to be seen.

Sometimes it happens that when a portion of the aura is thus brought, it will be visible only to the man to whom the thought refers.

When the thought is transferred, the image is transferred. From a more distinct mental subjective image to an objective figure, there may be infinite gradations of clearness and visibility.

Another case was as follows: A lady was going to India to her brother, she died on the voyage, and was seen clad, as at the moment of death, by the *brother's wife* three hours after the death occurred.

Here there must either have been strong sympathy between the two, or else the sister must have been a seer, or there must have been some other agency, such as an elemental at work. It is a case of thought-transference, but in the absence of further particulars a detailed explanation cannot be given.

The impression could not have been transferred from the husband to the wife if the former did not see the apparition.

As to the difference of three hours between time of death and of the appearance, generally speaking, the shell may wander about for a time, unless it is a case of a death at which all the principles are immediately separated. If this was so, if the dead body had these two persons in her mind, there is every likelihood that the shell would travel to the place, and not finding the person to whom she wished to communicate sufficiently sensitive, she communicated with the more sensitive person who was present.

There cannot be any delay in the mere transmission of the image. The mind may be sometimes active in cases of insensibility. You may have read accounts of persons under chloroform where the internal man was feeling peculiar sensations though apparently insensible. The delay might be accounted for by supposing the person to whom the image is transmitted did receive the image by means of his odic aura, but his brain being at work at the time did not cognize the impression; it will be some time before the impression is effaced, so the image may make itself felt at some future time.

The following instance differs in many ways from the previous ones. A man willed his own appearance at a distance to two ladies on a certain occasion. He went to bed and woke up unconscious of anything having taken place, but was afterwards told that on a certain night he had appeared to them and acted in accordance with details previously written down. They had seen him as if in life.

This may be accounted for in various ways. He may have dreamt though ignorant of having done so, and again the astral man may have states of consciousness of his own, of which the physical man is ignorant and which last for some time. Again, it may be possible that this will-power that he should go at a particular time had the effect of producing a particular nerve current in his brain, and it might actually have emanated from his brain at the time he had willed. In such cases I do not know of any instances in which the time set has varied. There are many cases to be disposed of on that supposition, the only way in which we can account for it is, that the astral man generated the impression at a particular moment without the knowledge of the physical brain, or else it was generated in the physical brain according to the impression left by the first determination.

A REMARKABLE ASTROLOGER.

In our last number, we published a contribution on the subject of Astrology by one of our brothers of the Madura Branch. We now find in the *Subodh Prakash* of 28th January, a weekly Anglo-Vernacular paper, published in Bombay, an account of a remarkable astrologer, named Kashinath Pandit, who has been staying for some time in Bombay. Not only can he draw horoscopes, but he is also said to be able to write down beforehand the question a visitor desires to put to him, and as soon as the question is put, he throws before the questioner the paper on which both question and answer have been already written by the astrologer. The result in these cases is arrived at by astrological calculation and must not be confused with what is known as simple clairvoyance.

We learn from the article in the *Subodh Prakash* that many sceptics have been convinced of the reality of the extraordinary powers possessed by this man.

If all that is said in the article be true, it only confirms what has been stated often in these columns, that although the science of astrology is based upon mathematical calculations, it is impossible that the precise results of each of the innumerable combinations which may occur could be calculated and written down by any mortal man, and that, therefore, in order that his astrological predictions may be correct, the astrologer must be versed not only in the *science* of astrology, but also in its *art*, that is to say, by purity of life, thought and deed he must develop his clairvoyant perceptions so far as to be able to take note of the minutest combinations possible in every individual case, and the effects they produce on one another.

We trust, however, that some of the members of the Bombay Branch will visit and consult the said astrologer and send us further information.

We should also be glad if any Theosophist who is competent to undertake the work, would contribute a series of articles on Hindu astrology, giving a detailed account of the science. Perhaps the gentleman whose remarkable powers we have recorded above could be induced to give us some help. Very little is known by most people about what astrology really is, and the science is frequently abused through ignorance of its true principles, if indeed there is not some danger of its gradually dying out altogether.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

II.

The Point of Equilibrium and the Extremes.

Section 1. *The point of equilibrium.*

All magic power rests in the central point of universal equilibrium.

The equilibrium of wisdom is contained in the four words: To know the true, to desire the good, to love the beautiful and to do what is right. The true, the good, the beautiful and the right are inseparable, and he who knows the true cannot resist the desire for the good, and loving it because it is beautiful and practising it because it is right. The central point of equilibrium in the intellectual and moral planes is the union of science and faith. In the human constitution that point is the centre at which soul and body meet and at which their action is in harmony; in the material world it is the resultant of opposite forces which mutually balance one another. You must understand that kind of union, identify yourself with that centre, act on that resultant, and

Eritis sicut Deus scientes bonum et malum.

The point of equilibrium between life and death is the great secret of immortality; the point of equilibrium between day and night is the great lever that moves the world; the point of equilibrium between science and faith is the great arcanum of philosophy. The point of equilibrium between order and freedom is the great arcanum in politics, and the point of equilibrium between man and woman is the great secret in love. The point of equilibrium between will and desire is the great arcanum of power, and the great arcanum of magic; the inexpressible and incommunicable secret, is nothing but the point of equilibrium between the relative and the absolute, the infinite of the finite and the finite of the infinite; it is the omnipotence of man counterbalancing the impossible in God. Those who know will understand and the others will seek and divine.

Qui autem divinabunt, divini erunt.

The point of equilibrium is the essential monad, which constitutes divinity in God, liberty or individuality in man and harmony in nature. In dynamics it is perpetual motion, in geometry the squaring of the circle, in chemistry the realisation of the great work. Arrived at that point, an angel can fly without wings and man can accomplish everything that he can reasonably wish.

We said that evenly balanced wisdom establishes that point, which may be expressed in four words: To know, to want, to love and to do the true, the good, the beautiful and the right. Every man is called to that wisdom, because God gave to all an intelligence to know, a will to choose, a desire to love and power to act. The exercise of the intel-

lect with the object of finding the truth leads to science; the exercise of the intellect for the establishment of the good produces the sentiment of beauty which builds up faith. That which is false depraves knowledge, that which is evil depraves the will, that which is ugly depraves love and that which is unjust annuls and perverts action. That which is true must be beautiful, the beautiful must be true and the good is always right. The bad, the false, the ugly and the unjust are incompatible with the true. I believe in religion because it is beautiful and because it teaches the good. I find that it is right to have faith in it. I do not believe in the devil because he is ugly and because by telling lies he produces evil. If people talk to me about a god who destroys our intelligence, suffocates our reason, and who is going to torture and maltreat his creatures for ever, granted even that these creatures are culpable, I find that such an ideal god is ugly, that such a fiction is bad, that the Almighty torturer is unjust above all and I come to the necessary conclusion that all this is false, that the pretended god is made in the image of the devil and exactly resembles him and I do not want to believe in him because I cannot believe in the devil.

Here it seems that I am guilty of an apparent contradiction. That which I declare to be unjust, ugly and consequently false is contained in the doctrines of a church in whose dogmas I profess to believe and whose symbols I profess to respect. It is contained in doctrines which are misunderstood and we therefore turn from the shadow of the face to the head of light, from the letter to the spirit. We are theologians in council, commentators of sacred texts and we are ready to undergo the punishment inflicted by a just sentence, if we have spoken of things about which we ought to have been silent. It must be remembered, that we are not writing for profane multitudes, but for advanced minds and for the leaders of future generations.

Those who are capable of knowing the true will also dare to desire the good. They will then love the beautiful and will not follow any false ideal. As soon as a pope is so disposed, he will feel in himself the power to do that which is right, and he will no longer need to say *non-possumus* because he will no longer be impotent, but able to do what he wants, because he will want to do what is right; and he will again become a king, not only of Rome, but of the entire world. What does it matter if the tiny ship of St. Peter founders in a tempest? Did not Jesus Christ teach the first of the apostles how to walk upon water? If he sinks it will be his own fault, because he is afraid and doubts his divine master. The hand of the Saviour will be extended and will lead him to the shore. Oh man of little faith wherefore did you doubt? A true believer never sees the church in danger. That which perishes is not the sacred edifice itself, but the external superstructures, weighed down by the ignorance of the ages. A venerable priest once told us, that having occasion to visit a convent of Carmelite-nuns, he was permitted to see an old cloak, said to have belonged to the sainted founder of the order and as he expressed his surprise at the somewhat filthy condition of the garment, the nun who showed it to him said: Oh this is the dirt of our holy mother! The priest thought and we think too, that the holy mother would have appeared more worthy of respect if she had had her cloak cleaned. If the Christians adore the dirt of a saint, they are on a level with the fetich-worshippers of Africa.

That which is not beautiful is not good, that which is not good cannot be right, and whatever is not right is not true. If Voltaire, the enthusiastic lover of justice demanded the destruction of the wicked, he did not refer to the spirit of the evangel or to its admirable author. He did not intend to attack the religion of St. Vincent de Paul and Fenelon; but he was justly opposed to the imbecilities, enormous stupidities and impious persecutions, and the quarrels between Jansenism and Molinism which filled the churches. "The wicked" to him as to us meant impiety and the worst of all impieties, disfigured religion; and after he had accomplished his work, when the revolution, in spite of all obstacles interposed by privileges of castes, proclaimed freedom of conscience, equality before the law and fraternity of men, Chateaubriand came and demonstrated how beautiful a thing religion is if combined with wisdom, and the world created by Voltaire and improved by the revolution, was ready to acknowledge once more that religion was true.

Yes, the beautiful religion is true and the hateful religion is false. The right religion of the spirit of Christ, whose name is Charity is true, and the spirit of Christ is the comforter, the good shepherd who carries the tired lamb upon his shoulders. The true religion is that which fosters orphans, and has a message of love and hope for the condemned criminal at the foot of the scaffold on which he is to be executed, which admits to communion the poor as well as the rich, the servant with the master, the colored as well as the white man. That religion is true which makes the sovereign pontiff the servant of the servants of God and commands the bishops to wash the feet of the beggars; but the religion of the huckster's shop which forces the successor of Peter to kill that he may eat, the rancorous and putrifying religion of the enemies of science and progress, is false, because it is hateful, because it is opposed to good, and because it favors injustice. Do not tell us that these two opposed religions are one and the same. You may as well say that rust is polish, that scoriæ are silver or gold, and that a leper is the same as a healthy man.

Man feels an internal longing for religion. This is an undeniable fact, which science is forced to admit. To this internal desire corresponds a particular sense which enables us to grasp the eternal and infinite. If there are any emotions which, when once experienced, are never forgotten, they are those which refer to piety. The Brahmin experiences them when he is lost in the contemplation of Iswara; the Israelite is filled with them in the presence of Adonai, they penetrate the nun weeping at the foot of the crucifix as she poursout her love for the Saviour. Do not tell them that these things are illusions and lies; they would only pity you and they would be right. Full of the divine rays of eternal beauty, they feel them, they see them, and in the presence of those who deny the sentiment, their feeling is the same as that of a clairvoyant who speaks to a blind man who denies the existence of the sun.

Faith is not without evidence of truth, which evidence it is necessary to know. It consists in the fact that a man without faith is incomplete and lacks the most necessary of all interior senses. Morality is to him necessarily restricted and cannot amount to much. Morality may be entirely independent of a dogmatic formula, independent of the dictates or prescriptions of priests, but it cannot exist without a religious sentiment; because outside of that religious sentiment human dignity becomes doubtful and arbitrary. What is even the best, the most learned and law-abiding man without God and without an immortal soul? He is only an animal able to speak, a reasoning dog, and many will consider the morality of the wolf more independent than that of the dog. True and independent morality is that which moves the good Samaritan who dresses the wounds of the Jew in spite of the hatred that exists on account of differences in religious opinions between Jerusalem and Samaria. It is that of Ab-d-el-Kader when he exposed his life to protect the Christians of Damascus. Alas! venerable Pius IX, most holy father! Why did you not expose yours, to save the lives of Perouse, Castelfidardo and Mentana. Jesus Christ, in speaking of the priests of his era, said: Do as they say, but do not act as they act. Then the priest said that Jesus Christ must be crucified. Priests, whose behaviour is scandalous, may yet be infallible in their speech. Did not the same Jesus Christ cure sick people on the Sabbath, thereby scandalising the bigoted Pharisees and doctors of divinity? The true independent oracle of morality is that which is inspired by independent religion. Independent religion is the religion of man, any other religion is made for children. We cannot find in religion a more perfect ideal than that of Jesus Christ. Jesus practised the religion of Moses, but he did not use that religion for his selfish purposes. He said that the law was made for man and not man for the law. The synagogues rejected him and he did not visit the temples. He even opposed the spirit to the letter and preached charity alone to his disciples. He died in the act of forgiving, and recommended his mother to the care of his beloved disciple. The priests were present at his last hours only to curse him.

The point of equilibrium in religion is the most absolute freedom of conscience, and voluntary obedience to an authority which regulates teaching, discipline and worship. In politics it is the despotic government of law which gives freedom to all in the most perfect hierarchical order. In dynamics it is the balance of the forces; in the Kabala it is the marriage of the Elohim; in Magic it is the central point between action and resistance; the simultaneous use of *ob* and *od* to produce *aur*. In hermetic science it is the indissoluble union of Sulphur and Mercury.

In all things it is the union of the good, the true, the beautiful and the just, it is the harmony of life and being, eternity in time, and in eternity dwells the generative power of the ages. It is the part of all and the all of part, it is the idealism of man in contact with the realism of God; it is the *rapport* between the beginning and the end, symbolising the Alpha through the Omega, and the Omega through the Alpha, it is in one word that which the great initiates called the mysterious *Azoth*.

A FEW THOUGHTS ON THEOSOPHY.

By Prince L. Ouroussow.

The main object of the Theosophical Society is to found a Universal Brotherhood, or to establish among men permanent peace which cannot be disturbed. It is most important, therefore, to show what disturbs peace among men, and what are the causes which hinder men from being brothers.

I believe that Theosophy ought to point out the original causes which endanger the reign of peace among men, and to recommend means of overcoming the same.

The first danger is anger rising in man's heart against his brother, when struggling for the possession of worldly advantages. Every man ought to repress anger rising in his heart against another man even if it should appear just. No man should ever consider another a bad man or an outlaw.

The second is hostility between men on account of women and sensuality of every description.

Men ought not to indulge in licentiousness, they should not consider woman as an instrument of pleasure only. Every man should be indissolubly united with only one woman, and they should cling to each other through life for better or worse.

The third is binding ourselves by oath. No man ought to bind himself to do the particular will of another man, or other men, for fear of being compelled to act in contradiction with the common law of nature which is engraved in our hearts. Let our words be "yea" and "nay."

The fourth is revenge, or what we regard as lawful punishment for wrongs which men inflict upon us, and which we try in vain to repress by force. Never, and in no case should we repay wrong by wrong, nor oppose violence to violence. Suffer abuse, and any amount of bad treatment, for triumph over evil belongs only to meekness, forgiveness and absolute patience. Triumph over evil is the only aim of a reasonable man's life and realises the dominion of spirit over matter.

The fifth is national enmity and division of land into particular countries. Consider not as a stranger, or as your enemy, any man of different nationality; never use a weapon against a living creature, for every man is your kinsman and brother.

It is my conviction that peace among men would be absolutely attained by the fulfilment of these five precepts; and that only then brotherhood without distinction of race, creed or colour,—which is the main object of the Theosophical Society—would be practically realised.

Therefore, I believe that these five precepts should be earnestly recommended, as the best rule of life, to every member of the Society, which is known as that of the Universal Brotherhood.

Paris, *May* 31st, 1884.

THE PERSIAN FROM INDIA.

By Vsevolod Solovioff, F. T. S.*

It was last year, on the 25th of August, about noon, that our little party emerging from the "Grand Hotel" at Tiflis, was preparing to go for a drive and make an exploration of the old city. We were already seated in the roomy carriage when there arose the usual question: "Where shall we go?"

Where? Into the Asiatic quarters of the town of course; towards the Cathedral of Zion, and into the Karavan-Saray.

We had only arrived in Tiflis the night before, and were still under the spell of the wild, grandiose scenery on which we had gazed from the "Military-Georgian Road" across the Caucasian mountains. It had proved glorious beyond all expectation,† and now we were in a hurry to get a glimpse of Asia, or as much of it as we could find at Tiflis.

No doubt we all looked like ordinary well-satisfied, contented tourists, but we were so in appearance only. We were all very tired, having passed a sleepless night; and the most worn out of us all, was our dear fellow-traveller T. * * *, a great hypochondriac who was getting more sullen and silent every moment. Moreover, the noon day heat was becoming oppressive. We did all we could to cheer up T. N. * * *, but notwithstanding our efforts we signally failed in so doing.

The conversation first dragged and then ceased altogether. We said nothing and tried to look unconcerned; but it was only too evident that T. N. * * *, our gloomy companion, was fast becoming intolerable. We were then approaching the Cathedral of Zion, and were amidst the hubbub and din which go on from morning to night among the dense crowds in the narrow, crooked streets of the "old town." On either side of us there was a labyrinth of dirty lanes, with small shops stocked with dusty wares of every description. Asiatics of the most varied appearances were occupied with their respective trades in the open air. A smell of spices, garlic and herbs with the occasional addition of whiffs of less aromatic emanations filled the air. Over the whole a deep blue, serene sky with its scorching unbearable sun-beams that penetrated everything and seemed as if they would melt the very pavements...

Well, here we are. This is the Asiatic portion of the city and it is impossible to drive any farther. The coachman stopped, and after alighting we bent our steps toward the Karavan-Saray. Now what were we to do next?...

The ladies of the party declared that they had a good deal to do: they wanted to purchase Caucasian trinkets and Persian goods, embroidered kerchiefs, cushions and table-linen. They were going to handle and examine everything, admire, bargain, buy, and then carry the purchased articles with infinite trouble to St. Petersburg, a city, where the same things may be bought without any inconvenience and much more cheaply.

Having nothing particular to do, I thought I would look at some Persian carpets. We were in the Karavan-Saray, surrounded by shops large and small, and from the door steps, the most Oriental looking individuals peeped out, inviting us to come in and inspect their wares.

* This strange narrative, translated from the Russian, was written three years ago. The author, a Corresponding Member, at the same time an active Fellow of our Society—pledges his word of honour to the truth of every word in it. Mr. Solovioff, besides being a well-known author in his own country, is the son of the famous Historian S. T. Solovioff, the late preceptor of the present Emperor of Russia.—*Ed.*

† From *Vladikavkaz* the road ascends up to Mount Kazbek. Thence down to the plains of Kakhetia, after crossing the whole ridge of the *Krestovaya* (or Cross) mountain it descends several thousand feet. The scenery is sublime. From some points of this gigantic road, due to Prince Bariativsky, one can see hundreds of miles of the surrounding country.—*Ed.*

II.

Three young Persians exchanging remarks and ejaculations, in their, to us, unknown tongue, very soon spread before us a heap of rugs, the ladies, however, went to a neighbouring shop and I remained alone with T. N. * * *. Finding nothing that would suit me, I sat down to await their return, and lighting a cigarette was soon plunged in my own meditations.

Why don't you sit down, and rest?—I asked T. N. * * * you are tired out and here, at any rate, we are cool.

He did not "sit down," however. He simply fell on a heap of carpets as though both his legs had been suddenly broken. Looking round at him, I was positively startled at his appearance. His face was deadly pale and his eyes were fixed in a horrible stare.

To all my questions he answered only in monosyllables, and so remembering that he was very much interested in spiritualism and its phenomena, though, notwithstanding his great desire to obtain conviction, he always tried to speak of the latter in a disparaging, sceptical kind of way, I turned the conversation upon that topic. My strategy was successful and he showed unmistakable signs of animation. Only this time he came out as a greater unbeliever than ever; he rejected most emphatically the slightest possibility of phenomena, the reality of which he would have welcomed so joyfully but a few days before.

This unexpected attitude, and sweeping denial of all that did not pertain to the category of well proven physical laws, aroused my combativeness. I brought forward the authoritative statements of certain men of science, the testimony of most trustworthy persons. Finally, I claimed credit for my own personal evidence. It was of no avail. It was all self-illusion, or deception,—he said, such phenomena have never occurred before nor can they occur now.

Just then he was called away by one of the ladies and left the shop, relapsing suddenly into his old lethargic ways. I remained alone. After some more conversation with the shopkeepers about their carpets, I was about to leave the place, when I was stopped by an old Persian who had approached me, and after a respectful salutation stood as though waiting for a responsive greeting.

I had already noticed this old personage. He had attracted my attention from the moment I had entered the shop. He had remained all the time quietly sitting in his corner, at a little distance from us; and from his attitude of attention had probably been listening to my discussion with T. N. * * * Evidently he was like myself a visitor and was not otherwise connected with the shop.

He was a tall, remarkably handsome and dignified looking old man, with a grave, intelligent face and kind, thoughtful eyes. His dress was rich: wide silk trowsers, a coat of fine broad-cloth bordered with gold lace and with double sleeves hanging behind his back; a thick gold watch chain and the tallest of black pyramidal fur caps as worn by the Persians completed his costume, which was quite Eastern.

As I have said, I had already observed the interest with which he seemed to have listened to our conversation. I answered his greeting and stood, looking at him enquiringly.

"Pardon me, Sir!"—he said, in a soft, pleasant voice, and with another bow.

"What can I do for you?" I asked.

"I would ask the favour of a few moments private conversation"—he answered, placing his well shaped hand with its red painted nails on his heart.

He spoke Russian with a foreign accent and with difficulty, though what he said was perfectly intelligible. I followed him into the corner he had just quitted.

"I overheard what you were just saying to the gentleman who went away," he said in a whisper.

"I understand what you meant *for I know*...I know all this well"...

His face had become quite solemn. I stared at him in still greater wonder.

"I know all that you know"—he went on smiling. "And that gentleman (meaning T. N. * * *) knows nothing. He disbelieves everything. Let him do so. But you, do you care to learn more about such things? Would you like to see such manifestations with your own eyes?...If so, and if you will pledge your word, to keep my secret, and remain silent on certain things, you may come and see but you must tell no one, not even that gentleman, and—if you will trust me, I can let you see things for yourself"...

"What shall I see?"

"Far, far more wonderful things than you ever heard of...very *very* wonderful!..."

"When, and how?"

"Do you know Golovinsky Prospect, near Palace Street? Can you find your way to it?"

"I can, of course."

"Well then, be there to-night, at eight. If you come to Golovinsky Prospect, I will meet you and take you where you will see strange things. Do you trust me, Sir?"

I looked at him scrutinizingly. That tall old man with his sober, noble face, his soft voice and dignified manners, inspired me with confidence. He astonished and perplexed, and therefore interested me.

"Very well," I said. "Meet me at the appointed place and hour." And then we shook hands and parted.

III.

In the evening of the same day, after telling the rest of the party that I had some business which might, or might not, interfere with my returning in time for supper, I sallied out for Golovinsky Prospect. When approaching Palace Street, I carefully examined every man I met and soon perceived the Persian coming out of Palace Street to meet me. He nodded his head and walked by my side.

"Where are we going to?" was my first question.

"We have arrived at our destination," he said, and abruptly turning under a large gate-way, he made me cross a small, well-paved court, and then ascend to the second floor of a large house. The staircase and landings were clean and tidy, and the whole place was faintly lighted by the rays of some distant, invisible lamp. The Persian stopped before a door, took out a key from his side pocket, and opening the door just enough to allow me to pass, invited me in, with the polite gesture of a proprietor.

I found myself suddenly in darkness, and I must confess that for a moment I hesitated to proceed any further; it only occurred to me at that moment that I carried with me all my money and valuables. But the intense curiosity I felt had the best of my misgivings and all suspicion very soon disappeared.

Meanwhile, the Persian had locked the door from the inside and had replaced the key into his pocket. Then he struck a match, and its light helped me to perceive that I was in a little hall furnished with a mirror and a table under it. The whole looked neat, but had the most common-place appearance about it.

The Persian repeating his—"Pray, walk in, Sir," lifted a heavy carpet hanging over a door.

Passing through, I found myself all at once in an apartment of quite a different character. The room I was ushered into was very large and lofty; and save its high ceiling it was literally covered with rich Persian carpets, its very walls, like the floor, disappearing entirely beneath the gorgeous tapestry. There were carpets hanging also on every window and door. Along the four walls were placed low, comfortable *tahtas* (divans). A very large curious looking, coloured lantern, lit this doorless and windowless room, shedding soft rays of pale, bluish, greenish light. At the invitation of my host, I took my seat on the *tahta*. I was overcome with

a strong feeling of expectation and knew that something very mysterious was to occur shortly. The bare idea of it made my heart throb in a most ridiculous-manner.

I glanced at the old man who had taken his seat near me. Picking up from the divan a musical instrument of, to me, unknown form, a kind of guitar, he began tuning it. No sooner had his long and delicate fingers with their crimson dyed nails touched the strings, than they called forth long wailing chords full of weird melody. Another touch and the whole room seemed full of strange and plaintive though melodious sounds, which, nevertheless, produced a very pleasant and soothing effect on my nerves.

How long this music lasted I am now unable to say. I sat motionless, with beating heart, and the same feeling of expectation growing stronger every moment, when finally, removing my gaze from the old Persian, I looked around with a vague sense of a new *presence*. But I saw no one besides us two; nothing in the room was changed.

There was the same, rather monotonous wealth of carpets and Oriental hangings around us; the same room—a lined casket all but the lid represented by the white ceiling—illuminated by the same soft, pale greenish blue radiance.

Suddenly, one of the hangings on my right moved. A small white hand appeared, and I saw it lifting the carpet slowly and silently, higher and higher, until all at once there emerged from behind the *portiere*, a slender, fairy figure clad in white, the form of a girl about ten or eleven years of age. As she stood for a moment motionless, the whiteness of her loose robes and figure strongly marked on the dark back-ground of the carpet, I had leisure to examine her, and I remarked that her feet were bare. Then she began to move gracefully and noiselessly toward the middle of the room, when till she stood just under the light of the lamp...

She was a lovely little girl, with delicate and finely chiselled features that had nothing Oriental in them. Her long, thick fair hair, of a very light hue, and her white transparent skin presented a strong contrast to her large dark eyes, of almost fiery black. Her childish face was serene and innocent; not a sign of fear or embarrassment was on it, not a trace of ill-health...The only thing that appeared to me strange in it, and strongly attracted my attention, was the expression, or rather the *complete absence of any sort of expression* on that fair young face.

The child bowed slightly in my direction. But so full was I of expectancy and attention that I verily believe now, that I never thought of returning her salutation. She fixed her large dark eyes steadily upon me, but I could read nothing in that gaze. It was hopelessly calm and indifferent.

I looked at the Persian. He went on playing as before; only his music was growing gradually softer and softer. His fine expressive face wore a very serious and solemn expression, but he remained silent as heretofore.

For a few seconds the child stood motionless. Then suddenly, to the accompaniment of the dulcet sounds of the melody, I saw her lift herself on the tips of her little rosy toes, and begin to slowly whirl round and round. From that moment I never lost sight of her for an instant. With every turn of her figure the circling motion became more and more rapid, until finally she whirled with such vertiginous velocity that her hair stood out horizontally around her head, and her long swelling garments made her little figure assume the shape of a moving bell...

I see her lift up her arms, one more rapid motion—and her white robe, her only garment, falls on the carpet. She is entirely nude. Only she whirls now with such rapidity that it is impossible to discern the *contours* of her childish frame.

One minute follows the other; the strange melody becomes at times louder, at others dies away into a hardly audible whisper. The extraordinary little girl goes on whirling with supernatural swiftness. Her hair is now forming a cloudy disk around the little head, when I perceive, all of a sudden, a strong luminosity emanating from it, like an electric radiation, a regular and visible aureole.

Involuntarily I close my eyes and open them again.

No; I was not mistaken; what I saw is sober reality... The radiant nimbus around the whirling girl is there, and it becomes more dazzling at every turn!

But this is not all. I now see quite clearly that the hazy figure begins to separate itself from the carpeted floor, floating higher and higher. No more doubt is possible—the child whirls in the air, at a height of at least half a yard above the floor.

Again I close my eyes, and carefully examine my own head, touching various parts of my body to assure myself that I am not asleep. It is no dream, and I am possessed of my full consciousness; I feel even relatively cool, and seem more than usually capable of sober reasoning. I open my eyes—and see again before me this most wonderful phenomenon: a little girl whirling in the air with a radiant aureole around her head...

The Persian begins to play more slowly, and the movements of the child decrease in rapidity. He ceases playing and her tiny feet touch the ground. The hair is falling lower, the light it emanates is becoming dimmer, and I begin to recognize in that hazy figure the forms of a little human body. A few minutes more and the girl is once more motionless.

I had expected to see her fall—but she did nothing of the kind. Catching hold of her cast off garment she bounded toward the door by which she had entered, and instantly disappeared.

I sat motionless and speechless, trying to collect my thoughts and account in some reasonable way for what I had seen.

—"Are you satisfied, Sir?" enquired of me the old Persian. "Very-well satisfied"!—answered I hesitatingly—"and I thank you for the opportunity you have afforded me. But I shall not have to ask you now the favour of a reply to a few questions,..."

"To-night it is hardly possible, Sir. To-morrow night at the same hour, if you will, you may come. I will show you something still more wonderful...far stranger things...and then I may explain. Will you come"? ...

There was an accent of determination in his voice, a certain authority, which made every attempt to counteract it useless.

"As you will, I said. I shall be here, to-morrow."....

He saw me back to the little hall, unlocked the door, accompanied me down the stairs and saw me safely to the street; after which we shook hands and parted. Twice on my way home along the street, I turned round and saw his tall figure standing motionless at the gate and evidently watching me.

(To be continued.)

THE BUDDHIST CATECHISM IN FRENCH.

(Translated from an Article by Comte Goblet D'Alviella in the Revue Belgique.)

THERE never was a greater excitement in Europe, than that now caused by the great duel fought between the Orient and the Occident, and which has been going on ever since the dawn of our civilisation. England became through the conquest of India the greatest of all oriental powers; Russia gained a great Asiatic territory by her annexations in Siberia and Turkestan; France seems to be about to create for herself an empire in Indo-China, which may be perhaps more extensive than her territory at home. Military expeditions which have been looked at by us as being hardly of a serious nature, have demolished for a long time to come the military prestige of China and Japan. Turkey and Persia are only suffered to be independent on account of the jealousies of European powers, and there is hardly a corner left in Asia which is inaccessible to our soldiers or to our commerce.

The people who treat us as barbarous foreigners take readily to our arts and sciences. Our fashions are known in the valleys of the Himalayas, and our social institutions find a place in the government of the Mikado. Even our books are translated into various Asiatic languages, and bring the elements of European culture to those minds which more than others are imprisoned by their secular traditions.

Amongst all the influences which modern civilisation brings to Asia, there is only one which finds a formidable resistance and this is Christianity. For centuries our missionaries have tried to accomplish the religious conquest of Asia, neither money, nor time, nor sacrifice of life and the persuasion of arms and physical force have been spared, and what are the results ? I think I am not mistaken in estimating the number of converts about 10 millions amongst 800 millions of Asiatics, of which about 300 are directly under the authority of European nations.

And what is still more—while we are waiting for the fulfilment of the prediction of E. V. Hartmann, that the religions of Asia will once more seriously affect the creeds of Europe—we now see nations which have been persuaded to become nominally Christians, return once more to their ancient religions. This is a fact which is at present taking place in India, although it is true that it is done under the instigation of a representative of the West.

I.

In 1879, four members of the Theosophical Society of New York, among whom were an American colonel, Henry S. Olcott, and a Russian lady, Madame H. P. Blavatsky, went to India to teach the glory of the ancient religions, and to warn the Hindus, the Sinhalese and Parsis against a substitution of a new faith in place of the Vedas, the Tripitakas and the Zend-Avesta. They founded the Theosophical Society in India. It is difficult to say anything definite about the doctrines of that Society. It seems to have something to do with Spiritualism, because it recognises "occult powers," which a man may discover and exercise by practising certain new psychological methods, or by meditation, and in which the development of will and magnetism are taken into account. But at the same time they say that these are simply natural processes which rest upon an entirely scientific basis. They have in view the following three objects: 1. The establishment of a universal brotherhood; 2. The study of ancient sciences, languages and religions; and 3. The investigation of the hidden mysteries of nature and the latent psychical powers in man.

I will not enter into a history of the Theosophical Society in India; it will be sufficient to say that that Society has rapidly grown amongst the more enlightened classes of the natives. We see in a Calcutta Review of last April that it has rallied the followers of the Arya Samadj, consisting of numerous organisations, who, while admitting the infallibility of the Vedas and explaining them in a rational sense, have pantheistic conceptions, disbelieve in a personal god and uphold the doctrine of re-incarnation. Especially among the Sinhalese populations has the movement taken root. In the island of Ceylon it has recalled to Buddhism thousands of natives which were previously (mainly by force) converted to Christianity, and a Buddhistic catechism edited by Col. Olcott in the Sinhalese language is at present used for the purpose of educating the youth in the schools of the island. This sounds like a novel, and we might be inclined to look upon it with suspicion, if the facts were not attested by the whole of the Anglo-Indian press and by the complaints which the missionaries themselves have made.

There was already a manual of questions and answers in existence, the *Kammavâkya* in the Pali language, which, according to Mr. Fouceaux, refers to the earliest times of Buddhism. But not only is the Pali at present a dead language, but that Catechism is only useful to those who want to become priests and does not teach the true doctrine. The Sinhalese catechism has therefore filled a want, and it is not to be wondered at, that with the authorization of the Buddhist High Priest, the author has succeeded in placing about ten thousand copies in Buddhist families. Soon after that, it was translated into English, and fourteen editions appeared in a comparatively short time; it was translated into Tamil, Siamese, Japanese, German and now appears before us in French, with two appendices; one by the author and the other by the translator. It is a small book of 105 pages, which explains Southern Buddhism by questions and answers in the same manner as the Catholic catechisms. To complete the resemblance there is attached to it an *imprimatur* by the High Priest of Adam's Peak, Hakkaduwa Sumangala, the principal priest of the island.

The rebirth of the Buddhistic philosophy or its transplantation, so to say, into Europe during the XIXth century by Schopenhauer and Hartmann, gives a color of reality to the manner in which Buddhism solves the problems of our nature and destiny. The publication, although being naturally short and superficial, is quite remarkable, as it gives us a version in regard to these questions, which is authorised by the most eminent Buddhistic authorities in the south.

Buddhism is that religion which has most followers. The most moderate estimates give their numbers as from 380 to 400 millions. Col. Olcott who is in regard to that point of the same opinion as the English savants, says there may be about 500 millions; while the Roman Catholic Church only counts 152 millions of followers, and all the Christian Churches together only 325 millions.

The Buddhists of the north, who are much more numerous than the southern Buddhists, but who are divided into various sects, live in Japan, China, in the Russian dominions, in Tibet, Cashmere and in the southern valleys of the Himalayas. The southern Buddhists are exclusively in the island of Ceylon and in Indo-China. They are only about thirty millions, but their doctrines are less changed than those of their correligionists. Col. Olcott tells us in his preface in what principal points the views of the northern Buddhists differ from those in the south.

II,

When Buddhism appeared in the midst of the Hindus, their philosophical speculation, although upholding the divinities of the Aryan pantheon, was inclined to look upon them as secondary manifestations of an absolute and eternal being, constituting the true god of the pantheistic systems. Buddha had only to fight the old *Devas* who were reduced to the rank of simple genies; but he proclaimed all beings, men or otherwise, as being subject to the law of time and space, of birth and death, and repudiated thereby the idea of what is usually understood to be "God." Col. Olcott says: "The Buddhists hold the idea of a god for a gigantic shadow thrown across empty space by ignorant men." Still more: The southern Buddhists in advance of modern positivism have formally pronounced the uselessness of researches in regard to the first and final cause. We read in the *Soutta de Malinka*, translated by Spence Hardy: "When Malinka asked Buddha whether the world was eternal, he obtained no answer, because the master considered this a useless question."

Buddhism sees in the universe only a chain of phenomena ruled by the law of cause and effect. The Colonel says: "Each thing proceeds from the Akasa in conformity with an inherent law and disappears after a certain time. Nothing comes from nothing. We therefore deny a creation out of nothing and we cannot conceive of a creator."

In the moral order as conceived by Buddhism, the law of cause and effect becomes a law of retribution which is felt by every one—in a series of rebirths—as the consequences of his good or bad actions.

Thus our condition and even our actual character are the result of our actions in a previous existence, and our merits or demerits in the present life will be the cause of our rebirth in either a superior or an inferior condition with certain tendencies and inclinations. "A good action performed during this life receives a reward in the next"—says the Buddhist text—"just as water poured upon the roots of a tree reappears in the flowers and fruits." Nothing can change this law of retribution which operates on its own accord, and Col. Olcott says truly in his Catechism:

Q. 10a.—If you wish to describe the spirit of Buddha's doctrine by a single word, which word will you choose ?

A.—Justice.

I will not enter at present into a controversy about whether or not the Buddhists believe in the existence of a soul. It seems that the northern Buddhists claim a kind of spiritual entity which lives through all the rebirths; but the southern Buddhists, who, according to Rhys Davids—but not according to Mr. Fouceaux—stick to the most ancient and orthodox tradition, say that everything in man is subject to a continual change; the spirit as well as the body.

That which is reborn is not the individual, but his spiritual elements or the *Skandas*, which having been set at liberty by death, form a new combination under the action of the desire for life. This combination is always conditioned by the merit or demerit of the defunct, or to express it in other words, by the moral state of the elements which newly aggregate.

All Buddhistic sects agree in basing their essential doctrines upon the four truths discovered by Buddha: 1. *The pain of existence;* 2. *The cause of pain* is the desire to live, which grows as we attempt to satisfy it; 3. *The means to destroy it* which consists in the suppression of desire; 4. *The way which leads to that suppression* and which consists in following the moral teachings of Buddha. He who follows that way is reborn under more and more favorable conditions, until he enters *Nirvana*. There has been a great deal of discussion about the term *Nirvana* which has been translated annihilation, but which does not mean an annihilation of the being but only an annihilation of all the troubles of life. The northern Buddhists maintain, that deliverance consists in a perfect liberation of the spiritual part of the individual from matter; but the southern Buddhists say, that no trace of the individual remains in Nirvana. Col. Olcott who inclines to the view of the northern Buddhists, but who had to do justice to the views of the High Priest Sumangala, describes Nirvana as "a condition in which all change ceases, where there is perfect rest and a complete absence of desires, illusions and pain, with a total obliteration of all that makes up the physical man." This definition is somewhat ambiguous and may satisfy both parties. Nevertheless from a practical stand-point the difference between the two states described can be but very small.

The Catechism gives us the details of the beautiful legend of the Sage of Kapilavatsu, and this in a way which avoids everything supernatural and miraculous. There is no doubt that the author in doing so acted in accordance with the wishes of the more enlightened men, who in Buddhism as well as in other religions desire to separate the true from the false, and to find an interpretation of the respective doctrines which agrees with science and reason. But it seems that he had no better success than the so-called rationalists, the partisans of the exegesis in the midst of Christianity during the first half of this century; when they attempted to give a natural explanation to the miracles of the Bible. Without going so far as to see with Mr. Senart in the life of Buddha only a solar myth, still the majority of the scientists believe that a great deal of legendary lore is mixed up with the true history. Col. Olcott believes, that Buddha on account of his merits had acquired certain faculties, which although not supernatural were yet superior to those possessed by average man and which enabled him to perform peculiar phenomena, which are commonly called miracles. This theory of latent psychological powers which may be developed and which is possessed by certain superior men, forms one of the fundamental doctrines of the Theosophical Society, and we are inclined to ask, whether it is not the existence of a similar doctrine in Buddhism, which has attracted Col. Olcott and his friends to that philosophy.

The preface to the French edition gives us to understand that certain adepts of a superior order have preserved by tradition from age to age the teachings of *esoteric* Buddhism as a secret science, which is unknown to the masses of Buddhists as it is to European scientists.

Those *Arhats* or *Arahats* (venerable men) are found in Tibet, and Col. Olcott says that what little of real Buddhism he knows, he has learned from one of them. He also says that the High-Priest Sumangala told him, that only the adepts of the secret science (*Iddividhannana*) know the true nature of *Nirvana*.

The common people believe when they hear one speak of Indian ascetics, that the Hindu *Yogis* or Buddhist *Bikkshus* are always poor fanatics or treacherous jugglers; but those who can see deeper have often been surprised in finding these ascetics to be deep thinkers. Those who desire more information may read the last chapter of Max Müller's work about the "*Origin and development of religion studied by the light of the Indian religions.*" Besides there must still exist in the libraries of certain Tibetan convents documents which might throw a great light upon the obscure side of Buddhism. But this seems to me a pure hypothesis, and Col. Olcott ought to give us something to prove his assertions. It is true, he speaks of a recent publication treating of *Esoteric Buddhism* by Mr. A. P. Sinnett. I have not yet seen the book, but I doubt whether it will produce a revolution in Oriental literature. If an "esoteric" Buddhism exists, it must be an enlightened Buddhism with rational tendencies, such as is indicated by the Catechism of Col. Olcott, and which is probably understood by the High-Priest of Sripada and his followers. *Exoteric* Buddhism is only a collection of legends and superstitions under which the pure philosophy of Buddha is hidden; it consists—even at Ceylon—in a worship of relics, in offerings to the images of the master, in a belief in charms and incantations, in a respect for animal life carried to absurd extremes, etc. In the north exoteric Buddhism means queer-looking and ugly idols encumbering the sanctuaries, pictures of paradise and of hell, which bear testimony to the credulity and absurdity of human imagination, a faith in the efficacy of numerous ceremonies; one more absurd than the other, exorcisms, prayer-wheels, holy water, rosaries, ecclesiastical hierarchies of Lamas; altogether an abuse, which Col. Olcott describes as the surviving remnant of fetichism and other foreign pantheistic religions.

This shows how far the Colonel is right in saying that the Buddhism of the south teaches the highest charity without a god, the continuity of existence without what is called soul, happiness without an objective heaven, a way to salvation without a deputised saviour, redemption through one's own efforts, without rites, and penitences, without interceding priests or saints, in short: the *summum bonum* to attain in this life and in this world. Does it necessarily follow that there are no shadows in that picture, and that the esoteric Buddhism of Col. Olcott answers all the needs of modern thought and conscience?

Col. Olcott in his enthusiasm goes so far as to say: There are many signs, which indicate, that among all the great religions of the world, Buddhism is to be the religion of the future; because it is not in antagonism with Nature and the Law. Well; who dares to deny it? It remains for us to examine how far Buddhism agrees with other contemporary interpretations of Nature and of the Law; and how far it will be identical with the philosophic, scientific and moral doctrines which are at present prevailing in modern civilisation.

(To be continued.)

MESMERISM AT THE ROYAL INSTITUTION.

By A. P. Sinnett.

The consideration of such an unorthodox fact in Nature as Mesmerism at the innermost sanctuary of modern science would have been impossible a few years ago. That a lecture on Mesmerism was actually given at the Royal Institution in Albemarle Street in the course of the Friday evening lectures of last year, is thus an indication of a decided step in the direction of psychic inquiry accomplished by Western thinkers. We must not expect too much at once. Mr. J. N. Langley who delivered the lecture to which we refer, took as his special topic. "The Physiological aspect of Mesmerism," and dwelt chiefly on the condition of nerve centres during the hypnotic state. At the same time though the higher phenomena of Mesmerism were thus passed over almost without notice, enough was said to show that the lecturer's sympathies were wider than the limits within which he thought it desirable to remain while addressing an audience who no doubt felt that a great concesssion was made by permitting the word Mesmerism to be pronounced at all in their hearing.

The lecture has been printed in the transactions of the Royal Institution and a copy is before us from which we propose to make some extracts.

Mr. Langley began by a general survey of the nerve machinery of animals.

Primarily, the hypnotic or mesmeric state is one in which the will is partially or wholly paralysed by certain sensory impressions; but there is no distinct line of demarcation between this and various other conditions, such as occur in sleep, somnambulism, and in some diseases of the central nervous system, such as hysteria. In each there is a typical state, but between them are many transition states.

Before discussing the mesmeric condition, I must say one or two words about the action of the central nervous system. I trust you will forgive me if, as very well may be the case, you

find that part of what I say seems too simple to need saying, and part too complex and uncertain to be said without reservation. The one for the sake of clearness must needs be stated; the other for the sake of brevity must needs be dogmatic.

Here is a diagram of the brain and of the spinal cord of the frog. In this, all the chief structures of the brain of man are represented. For my present purpose it is only necessary to distinguish three divisions.

First, there is the spinal cord. If a frog be decapitated, the brain is of course removed and the spinal cord is the only part of the central nervous system left. Yet if any part of the body of the brainless frog be gently stimulated, a particular movement results—a reflex action is produced. If, for instance, the right hind leg is gently pinched, this leg and this only is kicked out; if the left fore leg is gently pinched, this and this only is moved. Diagrammatically we may represent any one of these movements as being brought about in the following way. Pinching the skin stimulates the nerve endings of a sensory nerve, so that a nerve impulse—analogous to, but not identical with, an electric current passing along a wire—travels up the nerve to a sensory nerve cell in the spinal cord. In this nerve cell certain changes take place which result in an impulse being sent along another nerve to a motor nerve cell in the spinal cord. This is, in consequence, stimulated to activity and sends out a third impulse along a motor nerve to a muscle. The muscle then contracts, and the limb is moved.

If the brainless frog be pinched somewhat sharply, the movements which result are more extensive than when it is gently pinched, a spasm of the whole body may result. Referring to the diagram, we may represent this in the following way. The sensory cell being more strongly affected, sends out impulses to a number of other sensory cells on the opposite side of the spinal cord, and above and below it; these send impulses to their motor centres, and thus a more or less widely-spread movement results. This spreading out of impulses from the part immediately affected is called the irradiation of exciting impulses. When any part of the skin is stimulated, many sensory and many motor cells are affected; a collection of cells serving a common purpose is called a nerve centre. The spinal cord, then, consists of a collection of nerve centres. By appropriate stimulation, any one, or all of these nerve centres can be set in activity.

The second division of the central nervous system is the posterior part of the brain—the brain minus the cortex of the cerebral hemispheres. This, like the spinal cord, consists of a collection of nerve centres, but the function of these nerve centres is much more complex than that of the centres of the spinal cord. A stimulus to the skin, which, when the spinal cord is the only part of the central nervous system left, will produce either a local movement or no movement at all, will, when the posterior part of the brain is also present, produce a general co-ordinated movement such as occurs in walking, jumping, swimming. In fact, all the co-ordinated movements of which the body is capable can be brought about by the activity of one or more of the lower centres of the brain. Moreover, these centres can be set in action by events which have no effect when the spinal cord only is present. Here a flash of light or a sudden noise sets in activity a nerve centre in a manner strictly comparable to the way in which a pinch applied to the foot sets in activity a nerve centre in the spinal cord; and just as in the spinal cord the active sensory centre may excite to activity a motor centre, and this may cause the foot to be moved, so in the lower centres of the brain the activity of the visual or auditory centre may excite to activity a motor centre and lead to a complicated movement such as shrinking or jumping. A frog with these two divisions only of the central nervous system does nothing of itself; it is without will and consciousness, in the same way that the frog with a spinal cord only, is without will and consciousness; it is a complicated machine, any part of which can be put in action by using the proper means.

The last division of the central nervous system is the *cortex* of the cerebral hemispheres. This part of the brain is concerned with ideas, with will, and with consciousness in the sense in which that term is usually employed, that is, speaking generally, it is concerned with the higher psychical functions.* In saying that this part of the brain is *concerned* with the higher psychical functions, I mean that every higher psychical act is accompanied by some definite change in the cortex of the cerebral hemisphere. I mean that every emotion, every idea, every effort of will is accompanied by an activity of nerve cells in this part of the brain and that this activity is comparable to the activity which takes place in definite cells of the spinal cord when a leg or arm of a brainless frog is pinched.

Here we touch the much disputed question of the localisation of the functions of the brain. Roughly speaking, this question is whether there are nerve centres in the cortex corresponding to those which exist in the rest of the brain and in the spinal cord:—whether, for example, visual sensation and ideas are accompanied by an activity of one part of the cortex, and auditory sensation and ideas are accompanied by an activity of a different part of the cortex; or whether visual and auditory sensation and ideas may occur in any part of the cortex, the mode of activity of the cells being different in the two cases.

Happily, it is not necessary to enter into this question in order to gain a fair idea of the chief features of mesmerism. The idea which we gain lacks no doubt definiteness in detail, and we must be prepared to express it in different language according as we find later, that the cortex of the cerebral hemispheres consists of one nerve centre with many functions, or of many nerve centres with different functions, or again as we find—and this is most probable—that the truth is between these two extreme theories.

After a further examination of reflex action in the nerve system, Mr. Langley comes to some of the simpler phenomena of Mesmerism.

The primary point in mesmerism is the paralysis of the will; the nervous system is then out of the control of the subject, whether animal or man, and by appropriate stimulation, any one or more of his nerve centres can be set in activity. I shall consider first the behaviour of the lower animals when mesmerised: in these the phenomena, as far as at present observed, are much simpler than they are in man. If a frog be turned over on its back, it at once regains its normal position; if, however, it be prevented from doing so, and its struggles are for a short time gently suppressed, it becomes hypnotised. Then, although it be left at liberty to regain its normal position, it will not attempt to do so. Apart from the movements it makes in breathing, it lies motionless. If it has been held for a short time only, the hypnotic state does not last long, usually from one to five or ten minutes; but, if the movements it makes, say at the end of one minute, of five minutes, and so on, are suppressed, it will not infrequently happen that the frog will then stay without farther movement for a considerable time, sometimes even for many hours. During the first part of this time a slight pinch, a sudden flash of light, or a loud noise, will usually cause it to turn over and sit up in its normal manner. For a moment or two it looks a little dull and confused, but rapidly regains its normal activity. During the latter part of this time it responds less and less to external stimuli. Reflex actions are less readily obtained, or may not be produced at all by stimuli ordinarily effective. Within certain limits, the longer the frog remains hypnotised, the more marked becomes its general insensibility, the decrease in reaction being earliest distinct in the centres of special sense. When it is in this state, it may be propped up against a support with its legs crossed under it, or placed so that it rests on its head, or placed on its side with its legs arranged in this or that fashion, without offering the least resistance. Strong stimuli, or certain apparently lesser ones, for example a dash of water, cause it to recover its position slowly; it then usually sits for several minutes motionless, and only after some time regains its normal sensitiveness and activity. I show you here a frog in the early hypnotic state.

I have spoken of the frog as being hypnotised or mesmerised. Let us consider what is meant by this. I think it is obvious that the animal does not remain passive from any astuteness on its part; it is incredible that the frog, finding its efforts to escape ineffective, should make up its mind to remain quiet, and should, although at liberty to move, stay still for hours, becoming more and more determined as time goes on to take no notice of noises, of flashes of light, and of pinching of its skin. On the contrary, it is, I think, obvious that in some way its will has become paralysed. In order to attempt to explain how this is brought about, we must consider another aspect of reflex action, an aspect which is very little understood.

You remember that a brainless frog will, when its leg is gently pinched, kick out the leg; but if just previously some other part of the body has also been pinched, one of two opposite things may take place: the leg may be kicked out more quickly and vigorously, or it may not be kicked out at all. In both cases the nerve centre involved in producing the movement of the leg receives an additional impulse from another nerve centre, but in one case the additional impulse increases the activity of the nerve centre involved in the reflex action, in the other case it annuls this activity—there is, to use the physiological term, an *inhibition* of the "reflex" nerve centre.

Later on Mr. Longley produced a live alligator four or five feet long and mesmerised it on the lecture table. We read:—

Before passing to mesmerism in man, I will show you two other instances of hypnotism in the lower animals. The alligator which you see here behaves very much like the frog. It has, however, less tendency to become cataleptic. After a brief struggle, it becomes quiescent and its limbs slowly relax; its mouth may then be opened, and a cork placed between its teeth, without giving rise to any voluntary movement on its part. It may be kept for a considerable time in this limp condition by gently stroking the skin close to its eyes.

So far as I have observed, the hypnotic condition in birds and in lower mammals is not capable of any great development. It may last ten minutes, but rarely longer. In these animals, too, the emotional condition is probably the chief factor in producing the inhibition. Of impulses from peripheral sense organs, tactile impulses seem to be most effective in the lower

* It is not possible within the limits of this lecture to give the reservations that would be necessary in a full discussion of the subject,

mammals, as in the rabbit and guinea-pig and visual impulses in the bird. The pigeon which I have here, remains longest quiescent when, after it has been held for a minute or two, I bring my hand slowly up and down over its head.

In man the phenomena of mesmerism are of a very much more striking character than they are in the lower animals. Speaking generally, this seems to be due to a greater interdependence of the various parts of the nervous system in the lower animals. In these, when any one centre is stirred up by exciting impulses, an irradiation of exciting impulses is apt to take place to all other centres, and the mesmeric state is in consequence apt to be broken. And on the other hand, when a centre is inhibited, an irradiation of inhibitory impulses is apt to take place, and the whole nervous system is in consequence apt to be inhibited. Hence the activity or suppression of activity of particular of parts of the central nervous system, which forms so conspicuous a feature of mesmerism in man, can be only partially produced in the lower vertebrates. Even in man there is very considerable difference, in different individuals, in the ease with which particular nerve centres can be excited or inhibited without other centres being similarly affected. But apart from this the fundamental features are the same, whether a man or a frog be mesmerised. The primary point is, as I have said, the paralysis of the will, that is, the inhibition of a certain activity of the nerve cells of the cortex of the cerebrum.

In man, as in the frog, this inhibition may be brought about either by impulses proceeding from the peripheral organs of sense, or by impulses originating in the cortex itself. Of the former class, tactile and visual impulses are most effective, although the mesmeric state may be produced by auditory and probably by other impulses. A man may, then, be mesmerised by passing the hands over or close to the skin, or by making him look steadily at an object, or listen intently to a sound.

Whether the inhibitory impulses so set up produce inhibition or not, depends upon the condition of the whole of the nervous system. The effect of the inhibitory impulses may be counteracted by exciting impulses coming from other parts of the central nervous system. In many people the exciting impulses are always sufficiently strong to overpower the inhibitory ones, and such people cannot be mesmerised. In others, the inhibitory impulses must be kept up for a long time, and repeated on successive days, before they acquire sufficient force to overcome exciting ones. Such people are mesmerised with great difficulty.

The great majority of people cannot be mesmerised unless they consent to fix their attention on some particular object. This fixing of the attention, speaking generally, seems to be a voluntary exclusion of exciting impulses, leaving thus the inhibitory ones an open field. Idiots, who, on account of the lack of co-ordination of their nerve centres, cannot fix their attention for any length of time on any one object, cannot as far as I know be mesmerised. Now this, now that part of the brain becomes active, and exciting impulses are sent out which overpower the inhibitory ones.* Inhibition from impulses arising in the cortex itself are rare unless the patient has been previously mesmerised. Some such cases, however, do occur. But in people who have been previously mesmerised inhibition in this manner is of not unfrequent occurrence; within limits, the more often the changes in the cells accompanying inhibition have been produced, the easier they are to reproduce. Those who have often been mesmerised may fall again into this condition at any moment, if the idea crosses their minds that they are expected to be mesmerised.

Thus if a sensitive subject be told that the day after to-morrow at half-past nine he will be mesmerised, nothing more need be done; the day after to-morrow at half-past nine he will re-member it, and in so doing will mesmerise himself.

An instance sent by M. Richer to Dr. Hake Tuke, presents, it seems to me, an example of inhibition from the cortex which is of a somewhat different class, and more allied to that which occurs in birds and lower mammals. A patient was suspected of stealing some photographs from the hospital, a charge which she indignantly denied. One morning M. Richer found this patient with her hand in the drawer containing the photographs, having already transferred some of them to her pocket. There she remained motionless. She had been mesmerised by the sound of a gong struck in an adjoining ward. Here, probably, the changes in the cortex accompanying the emotion which was aroused by the sudden sound at the moment when she was committing the theft, produced a widespread inhibition—she was instantaneously mesmerised.

I will show you the method of mesmerising which is, perhaps, on the whole, most effective; it is very nearly that described by Braid. I have not time to attempt a mesmeric experiment to-night, it is the method only which I wish to show you. With one hand a bright object, such as this facetted piece of glass, is held thus, eight to twelve inches from the subject, so that there is a considerable convergence of the eyes, and rather above the level of the eyes, so that he is obliged to look upwards. The subject is told to look steadily at the piece of glass, and to keep his whole attention fixed upon it. This position is kept up for five to ten minutes; during this time the pupils will probably dilate considerably, often assuming a slight rhythmic contraction and dilation; when this is the case the free hand is moved slowly from the object towards the eyes. If the subject is sensitive, the eyes will usually close with a vibratory motion. In some cases the subject is then unable to open them, and the usual mesmeric phenomena can be obtained. If when the operator brings his hand near the eyes of the subject, the subject instead of closing them follows the movements of the fingers, the whole proceeding is repeated, but the subject is told to close his eyes when the fingers are brought near them, but to keep them fixed in the same direction as before, and to continue to think of the object and that only. The operator then for some minutes makes "passes," bringing his warm hands over and close to the face of the subject in one direction. When the subject is inclined to pass into the cataleptic state, an indication of his condition may be obtained by gently raising his arm; if he is beginning to be mesmerised, the arm remains in the position in which is placed. If the arm falls, the mesmeric state may not, infrequently be hastened on by telling the subject to keep his arm extended whilst he is still gazing at the object, or whilst the passes are being made. And that is the whole of the process. The man thus mesmerised sinks from manhood to a highly complicated piece of machinery. He is a machine which for a time is conscious, and in which ideas can be excited by appropriate stimulation; anyone acquainted with the machinery can set it in action.

The distinguishing feature of the earlier stages of mesmerism in man is that by slight stimulation any one centre can be easily set in violent activity, and its activity easily stopped, without the activity spreading to other distant centres. It is on this that the mesmeric phenomena usually exhibited depend; with most of these phenomena you are no doubt familiar, so that I need mention one or two only.

In all this of course there is very little said which would suggest to a person quite ignorant of the subject the lengths to which mesmeric effects may be carried, but considering the extreme caution of European scientists the passage we have quoted is full of very important admissions. Mr. Langley concludes as follows:—

I have not attempted to give an account of all the phenomena of mesmerism; I have taken those phenomena which seemed to me to be the least easy to understand the most liable to misconception and have attempted to show that they resemble fundamentally certain simpler phenomena which can be observed in lower animals. I have further attempted to string together the various facts upon a thread of theory, which may be briefly summed up as follows:—

The primary condition of mesmerism is an inhibition of a particular mode of activity of the cortex of the brain, in consequence of which the will can no longer be made effective.

This inhibition may be brought about by nervous impulses coming from certain sensory nerves, as those of sight, touch, hearing.

It may also be brought about by impulses or changes arising in the cortex itself.

The inhibited cortex, and probably also inhibited lower centres of the brain, send out inhibitory impulses to all other parts of the central nervous system, so that the mesmerised man or animal gradually passes into a state of torpor, or even of complete anæsthesia.

The phenomena of the excitable stage of mesmerism are proximately determined by the possibility of exciting any particular centre alone, without exciting at the same time other centres by which its activity is normally controlled. In lower animals this stage is less marked in consequence of a greater interdependence of the various parts of the central nervous system.

I would expressly state that I regard this theory only as provisional. Further, I am quite consolous that it is very imperfect. A complete explanation of the phenomena of mesmerism and of its allied states can only be given when we have a complete knowledge of the structure and functions of all parts of the central nervous system. But I have not much doubt that the explanation of the main features of mesmerism will be found when we are able to answer the question—What is inhibition? And it is some comfort to think that the answer awaits us in the comparatively simple nervous system of the lower animals. I would not be understood to mean that variation of blood supply and various other events are of no influence in producing mesmeric phenomena; I think, however, that these events are of secondary importance only.

Finally, I would say a word about the attitude of physiologists to animal magnetisers and mesmerists. It has sometimes been made a subject of reproach to physiologists that they have not concerned themselves more actively in investigating mesmeric phenomena. The reproach has very little foundation. The knowledge which has been gained on the subject has been gained almost entirely by medical practitioners and by physiologists, and it must be remembered that until lately most physiologists were also medical practitioners; the division of labour is of recent date.

* It is said that some persons, whilst they are sleeping, can be brought by means of passes into the mesmeric state. It would be interesting to observe if this can also be done with insane people.

It is, however, true that in the beginning and middle part of this century there were many scientific men who regarded the subject with contempt which intrinsically it did not deserve. But in my opinion they had much justification. A scientific man has always before him some problems which he knows he can solve, or help to solve. He has always before him a road which he knows leads somewhither. Mesmerism was long mixed up with assertions of the transmission of cerebral fluid, with impossible notions which had been banished from physiology, and with charlatanism. The scientific man of that day may, I think, be readily pardoned for supposing that the facts which were given as not more true than the theories, might be equally false. Why should he leave the fruitful work his hand had found to do for that which to all appearance would be barren.

Dr. Esdaile, who although himself not altogether free from blame for mystifying the subject, yet did much to advance it, expresses what must have been a general feeling:—"The ignorance and presumption of man; his passion for the mysterious and marvellous; his powers of self-delusion, with the pranks of knaves and the simplicity of fools, have so mystified the subject, that the artificial difficulties cost us more trouble to remove than the natural; and a mass of rubbish must be got rid of before we can reach the foundation stone of truth."

*ON THE HIGHER ASPECT OF THEOSOPHIC STUDIES.**

By Mohini M. Chatterji.

The study of Theosophy, in which we are engaged, is in its character unique. The Esoteric Science, which is but another name for Theosophy, is at once a complete system of Physics, Ethics, and Metaphysics, demanding the devotion of all the faculties of man for its proper comprehension. Unlike those departments of knowledge which usually occupy attention, is directly deals with the great problem of happiness, a happiness which is complete and eternal. The ultimate value of all effort is the production of happiness, and objects excite our interest in so far as we believe them to be conducive to that great and ultimate consummation of existence,—happiness. Thus it will be seen that Theosophy, claiming, as it does, to be the science of happiness, must embrace within itself all objects of human interest. In fact it must be omniscience itself. The definition here attempted is, no doubt, infinite in extension, rendering every claimant to a complete knowledge of it worthy of supreme contempt and ridicule, or, perhaps, even unworthy of that. One thing, however, is certain: the Great Science of Supreme Knowledge, as it is called in the East, is the science of supreme bliss and the art of acquiring it. As a science it recognizes the direction in which our highest faculties perceive the unfoldment of existence to be the direction of happiness, and looks upon all divergence from that direction as productive of unhappiness. As an art it naturally concerns itself most with the objects of our highest interest,—ourselfs (it is necessary to adopt this form for the plural in defiance of Grammar), and attacks the problem of happiness from their standpoint. These selfs, or as they are technically called, personal egos or personalities, are candidates for happiness, and therefore entitled to special consideration. It is needless to discuss here the contention which is sometimes heard that action, life, or existence is possible without a tendency towards happiness. Even a superficial examination will show that while pursuing apparently an unpleasant object, the man's real motive is still a desire for happiness. The author of the Upanishads shows great wisdom when he asks: "Who would have moved or who would have lived if happiness did not pervade all space?"

The universally admitted relations of the personal ego to objects, usually regarded as external by reason of their non-identity with the self, must be recognized before any scheme can be formulated or means devised for the acquirement of happiness. This part of the inquiry is confined to the domain of what is commonly, though empirically, called positive knowledge, and is physical; it is conducted by means of physical senses.

Having found the object to be made happy in the self, it becomes necessary to examine its nature, so as to discover how to make it happy. This branch of the inquiry, which is metaphysical, must be pursued with the aid of what may be called super-physical senses or higher intellection. Ordinarily we find all actions in life, proceeding upon a system of trial and error, seek to attain that happiness in which hope promises unchanging enjoyment and rest. But as the investigation into the true elements of happiness advances, a very important fact becomes apparent from our conception of time. We see that the personality, the aspirant for happiness, has itself such a characteristic as to be unable to exist without change in consciousness, and that exist it must. That which is can never absolutely cease to be; no relationship can be legitimately postulated between a thing and its utter negation. Therefore the scheme of happiness, which the personality sets up in ignorance of its own nature, must be given up for its true happiness. In order to be truly happy the personality has to realize its own perpetual changefulness, and the result of such realization will be the surrender of the desire for the permanence of any particular state of its existence, a desire springing from ignorance of its own nature. When this ignorance is dispelled and the personality conforms itself to its own natural law of change, the character of the ego is so completely altered as to render the personality, to all intents and purposes, extinct; to mark the difference of state the entity is then called an individuality. It is not within the scope of this paper to discuss the nature of the existence of the individuality during the time the personality lasts, or, strictly speaking, engages attention. Suffice it to say that if one could survey the universe from the standpoint of eternity there would be no change, but everything would appear present, changeless, and everlasting. But such a state can never be realized. The only eternity that exists is an eternity of change. Change alone is permanent. Forgetful of this our personalities build up schemes of happiness in which the desire for the permanence of some particular state occupies a prominent position. As a consequence we bring pain upon ourselves when that desire meets with inevitable disappointment. A thorough realization, therefore, of the perpetual mutability of existence is essentially necessary for that happiness which is most perfect. To be supremely happy we must renounce all desire for happiness as the result of our work, but find it in the work itself.

This being concluded, the next step is to know our work. A proper examination of the nature of change, the law embodied in the personality aspiring to happiness, furnishes this knowledge as the highest faculties of each project their searching light upon the massive darkness of what is to be as involved in what was and what is. Examining the true nature of our consciousness, we find that the great cause of pain and suffering is the personality itself, or, in other words, the great interest we feel in ourselves under the conviction of their separateness and opposition to other selfs. But the changefulness of the personality necessitates the existence of a permanent basis; and its separateness implies an underlying unity. This permanent basis must not, however, be considered a distinct entity. It is merely a state which has no more existence without change than change has without it. The more the personality realizes this permanence, this state of unity of all personalities, with which, in its present state, it feels such an opposition, the greater does its happiness become. For at each step of this realization the limitations imposed by the personality upon itself diminish in number and generate happiness. The effort to realize the ideal of Universal Brotherhood,—the emotional counterpart of the consciousness of unity which underlies the diverse forms of manifestation,—is usually known as the practice of morality. As the work of ethical evolution proceeds, the personality, which produces the consciousness

* A paper read before the London Lodge T. S.

of opposition of self and selfs, slackens its bonds and expands until it loses itself. The presence of opposition produces pain, which disappears in proportion as its true cause, the feeling of separateness, disappears; happiness grows with the growth of more permanent interests, and reaches its consummation when the "dew-drop slips into the shining sea," and the personality destroying its limitations merges in the all and loses its name. The peaks of perfection that the glorified individuality then begins to scale are far beyond the ken of mortal eyes. It never indeed loses "the glory of going on and still to be."

The path, however, by which this truth—this happiness—is realized, is not the same for all. The very fact that one personality is not another shows that each has a peculiar path of its own. No man is a superfluity in the universe. The existence of the humblest human creature is not without a reason. A contrary supposition involves the assumption of omniscience, and is tantamount to a denial of the existence of reason itself. Each man, therefore, has a right to a perfect liberty of conscience, and no man is entitled to judge his fellow man. One's opinions are one's own, but one is not justified in imposing them on others. A neglect of this rule has a tendency to transform the whole of the human race into multiple images of a single individual, which must necessarily produce pain by its opposition to the natural law which underlies the diversity of manifestation. Nothing in Nature can be annihilated, and all attempts to achieve the impossible must produce unhappiness. Leave the meanest individual to enjoy his birthright-liberty of conscience. When another's acts cross our path of duty and offend our sense of fitness and propriety we have a right to condemn the deed and endeavour to neutralise its evil effects, but it is wrong to shut our hearts against the doer; he is entitled to all the pity that is in our nature. For by the Law of Karma

> The false tongue dooms its lie; the creeping thief
> And spoiler rob, to render.

The law of Karma is the true order of our personal experience, as seen in the light of that mode of Nature's manifestation, commonly called Causation. That which is cannot cease to be. But it cannot remain in a state of permanence, for that would destroy the idea of succession, which is inseparably connected with existence. Our acts, therefore, live in their effects or subsequent forms. Until we can remove all material desires from our acts they will always necessitate material effects and produce re-incarnations. It will be out of place in the present paper, which deals but with the practical aspect of our studies, to elucidate the Law of Karma and Re-incarnation, or to meet even the principal objections raised against it. But attention is to be drawn to the fact that this Law offers a satisfactory explanation of the apparent injustices of life. We find around us not only pain and suffering but also moral excellence and depravity, forced upon individuals by circumstances over which they seem to have no control. No amount of speculation or dogmatism will furnish a clue to this anomaly so long as the above-mentioned Law remains unrecognized. Exception is taken to this Law on the ground that it is repugnant to justice that a man should experience the consequences of a prior act without preserving the memory of that act. It is hardly necessary to point out that this line of argument is based upon the assumption that the word justice, as applied to the working of natural laws, has the same meaning as the justice demanded by us in intercourse between man and man with their limited knowledge and selfish motives. Is a man, who is struck down by a disease, ever told the precise moment and circumstances when he received the germs of his malady? The justice of Nature is vindicated by the undisturbed sway of the law of Causation. If *you* suffer there must be a reason for it, and that reason must have some connection with *you*, otherwise it would not have produced *your* suffering. It should not, however, be supposed that the cause of suffering is here sought to be connected with the present form of you, your personality, the aggregate unity of a certain bundle of experiences, that personality being in fact but the form which your old self has assumed under the operation of self-generated causes, which are the progenitors of your present suffering and enjoyment. "Ye suffer from yourselves;" "that which ye sow, ye reap."

From the considerations, so briefly urged above, it will be obvious how wrong it is to entertain resentful feelings for evil done to ourselves. We must be indifferent to it and pursue our path of duty: the evil experienced is the outcome of our own previous deeds. No power in heaven or on earth can, by a moment's duration, prolong or shorten the term of our suffering or enjoyment. The sum-total of human happiness will receive considerable addition if unswerving allegiance is given to this law, which alone can furnish a true and scientific basis of Ethics. Our Ethical notions, however, cannot be fixed and permanent, because the personality in which they inhere is itself changeable. The morality of a Polynesian savage will be converted into its opposite when he is changed into a civilized man. The same law also obtains in the domains of Physics and Metaphysics. What is Metaphysics to-day will be Physics to-morrow as the right of now will be wrong of then. This truth, nevertheless, remains constant, that there will be always something unknown with which Metaphysics will concern itself, and which Ethics will demand to have brought within the grasp of Physics—the science of objectivity. There dominates throughout the whole range of existence the eternal struggle to convert Metaphysics into Physics, and Ethics is the power that fights. Any scheme of life or happiness that neglects one and enthrones the other of these will always defeat its own end. Physics without Metaphysics is empiricism; Metaphysics without Physics is dogmatism; and Ethics by itself is superstition. The harmonious combination of these three elements forms what is called Theosophy, Wisdom-Religion, or Esoteric Science. The study of this Great Science leads to a proper development of all the different faculties, the synthetic unity of which is the man. Physics requires the cultivation of the intellect, Metaphysics can be comprehended only by the development of the intuitive, or purely rational, faculties, while the emotional nature is expanded by Ethics. The feeling of reverential awe which we have for what we call spiritual is produced by the combination of the metaphysical and ethical faculties. Metaphysics recognizes the true nature of consciousness, which Ethics, acting through the emotions, forces us to realize. This impelling conviction produces the feeling of awe for the subjective side of nature, and makes it sacred.

Objection is sometimes taken to Theosophy because it is not new. The logical connection between novelty and truth is, however, not easy to discover. If Theosophy is the Divine Wisdom which is the Science of Divine Bliss, and if happiness is the tendency of all existence, there must be Theosophy whenever there is metaphysical faculty in man to contemplate problems that lie deep in his nature. Novelty is an attribute which has never been claimed for our doctrines. But at the same time it must be recognized that a truth is the richer for having passed through a larger number of minds. It is the realization of the truth that we seek, and in this great task we accept help from each other's experience; no statement is authoritative but has to be accepted or rejected according to the dictates of the individual judgment. Abstract truths are like mathematical formulæ; the underlying principles must first be understood and afterward facility acquired in their application, and it is no detraction from the value of mathematics that some of its results can be accomplished by empiric rules.

The Great Science is the Science of Eternal Life, the contemplation of which causes the present life to assume its true proportions. Misconception of the true value of the existence we now lead shrouds from view the permanent basis which underlies all changes of form, and has on the one hand led some to sink into the condition of Tennyson's St. Simon Stylites, and on the other produced Epicurean Corporealism. A right understanding of the subject shows, however, the worth as well as the worthlessness of this existence, which at once imprisons us and gives us liberty. It is but a small link in an unending catena of changes—it is but a drop in the ocean; but still it is a link and a drop. Our happiness entirely depends upon a correct estimate of the value of life. Ignorance is painful, and it is immaterial whether that ignorance begets an over-estimate of the importance of life or the opposite. The great delusion of belief in an absolute existence outside the Cosmos produces a perfect paralysis of the present life and all the misery consequent thereupon, while the over-estimate of life ends in sensuality and bigotry. This over-estimate proceeds from two distinct causes, both equally dangerous: Corporealism, which cannot conceive of any existence dissociated from the present body; and certain forms of dogmatic religion which supplement this erring, miserable life of humanity by an eternity of existence, the nature of which depends on causes generated in finite time. The pleasures of this life appear in gigantic proportions to a votary of the former system, and dogmatic morality becomes the omnipotent ruler of the so-called religious man.

But the only eternity we recognize is an eternity of change. This life is only one out of the numberless patterns which the ceaseless motion of the kaleidoscope of existence produces. The contemplation of this great fact of our nature broadens our view of life, and helps us to realize present existence in its true light. As we penetrate further into details, the realization of the harmony of being grows upon us in strength, and the darkening medium of ignorance loses its density.

The fragments of Esoteric cosmogony contained in Theosophical literature now before the world carry us a long way towards estimating the true worth of life. This teaching must, however, for most mindsin our age, rank as Metaphysics, appealing for sanction to the human reason, until the practice of Ethics makes it capable of realization as Physics, a task already accomplished by some individuals. But the practicability of converting Metaphysical concepts into Physical facts by the help of Ethics must not be lost sight of.

A mere intellectual study of this system of Metaphysics is no doubt productive of great good, but at the same time it is to be observed that the best result can be achieved only by its practical application to life and conduct, or, to translate an Eastern phrase, by constant sitting beside it—assiduity in its etymological sense. An effort to realize the immense tract of time during which the course of human evolution has been traced by the above-mentioned fragments makes the mind dizzy at first, but in the course of the process, when even a shadowy comprehension of the truth is obtained, the factitious importance with which ignorance invests each fleeting phase of existence disappears and leaves earth-life to take its proper place in the endless manifestation of being through which we pass.

Taking the present objective life itself we find it to be like a note in music, which when sounded must inevitably produce its third and fifth, and then return into itself in the higher octave. When a unit of consciousness, called a human entity, coursing along the present curve of objective evolution, reaches the furthest point of that curve and turns in a different direction, the phenomenon of death takes place. Death marks the point of comparative no motion or unconsciousness. Of course absolute unconsciousness has no existence in a universe, which is itself a grand consciousness. At death the unit of consciousness begins to disappear into the subjective side of existence. It is obvious that the rate of motion will be affected by forces tending in an opposite direction. In other words, an entity which generates material inclinations, is retarded in its progress heavenward, to use a popular expression, by those inclinations in proportion to their intensity. This state of conflict is rightly termed in the East, Kama-loka, or the World of Desires. It corresponds to the Purgatory as understood by some schools of Christian theology. The duration of the Kama-loka state depends upon the relative intensity of the material and spiritual inclinations of the personality. This state succeeding, as it does, the earth-life, is the nearest to it, and therefore the first which meets a psychic. The direction in which the living psychic moves, being opposite to that of the retiring entity, he gets of it but a retrospective glimpse, and reflects such of its thoughts and emotions as are of the earth earthy. We must not forget that in the view of life taken in this paper, the spiritual is closely connected with what is ordinarily called the abstract, and is something higher than what is considered moral by the work-a-day world. It need not, therefore, excite surprise to find men, considered good on earth, passing through the state of Kama-loka. Those alone who, during a long course of unselfish life have shed every atom of material craving, are able to overleap Kama-loka altogether, while in the case of the generality its duration varies from some hours to a great many years. It will, I believe, be confirmed by the experience of those who investigate the character of existence in Kama-loka, that men dying at a ripe old age with the satisfaction of having accomplished all life's labours, very rarely manifest through mediums. This gives some indication of the true nature of Kama-loka entities.

Let us return to the analogy between human life and a musical note. A man possessed of a peculiarly constituted sense of hearing, which prevents his taking cognizance of any other overtone besides the third of the original note, will never suspect the existence of the fifth and the octave. Thus the untrained psychic or medium, whose purview is confined to Kama-loka, cannot obtain any idea of the higher states. It is a matter of regret that transcendental Metaphysics should not be more generally studied, as that alone, in the absence of the incomparable clairvoyance of the trained seer, can fathom the mysteries of spiritual life. To some minds the manifestations of the seance-room are conclusive and satisfactory proofs of the immortality of man, but the illegitimate nature of the process of reasoning which yields such a result is plain to all metaphysical thinkers. It is not our purpose to enter into further discussion of a subject, whose importance demands separate treatment. For the present, it will suffice to remark that an examination of the state of consciousness known as Kama-loka does not give a clue to a right understanding of the higher existence, even though the examiner be assisted by the testimony of entities which have passed into that state. What amount of reliance is to be placed upon the information obtained through mediums regarding the mysteries of true spiritual life? In answering this question we must remember that there is nothing in the mere fact of death which would invest an otherwise incompetent person with authority to pronounce the last word upon spiritual matters. Problems which are amenable to reason are as much within the grasp of an embodied as of a disembodied spirit. We do not attach any value to a man's belief that his brain is made of wax or molten lead, although the brain is his and not ours. Nor do

we throw our Euclid overboard on the assurance of some one, that at the North Pole the three angles of a triangle are not equal to two right angles.

The secrets of the soul will never be revealed to sense. The physical man can only cognize astral existence, the borderland between the physical and the spiritual. It will thus be seen that the information obtained through Spiritualistic mediums will never enable us to solve the problems of the true spiritual life. In the meantime there is a grave moral objection to the practice of Spiritualism, which all its services against the fatal progress of materialism do not remove. Concluding upon insufficient data obtained by communication with the astral or semi-ethereal phase of existence that the personality is eternal, one is sure to take an exaggerated view of the present life, and of the personality manifested in it. As a consequence, the very life-stream of true Spiritual development, which is but another name for liberation from the bondage of personality, is poisoned at its source. The immorality of Spiritualism thus lies on a higher plane, and is, therefore, the more reprehensible. It is more pernicious to implant in a man's mind a germ of thought which expands into a upas tree of evil, than to rob or even murder him. From another point of view it is evident that the entity communicated with by a medium, is very seriously injured by being turned away from the higher life towards which it is pressing. The injury thus resulting is liable to be underrated by reason of our want of familiarity with the operation of causes on superphysical planes of existence. The illustration above cited as to the effects of thought-energy will throw some light on the subject. A tendency being set up in a Kama-loka entity to repeat the act it is once drawn into, its stay in Kama-loka will be prolonged to a much greater extent than will be readily admitted. The evil effects on the medium himself of his astral intercourse are quite manifest. The surrender of will is the surrender of duty, and treason to manhood.

We now enter upon a consideration of the truly spiritual counterpart of our life on earth, a state called Devachan in recent Theosophic teachings. In this state the entity lives in the highest spiritual manifestation of its personality on earth, and in the realization of all its hopes and aspirations. No communication, other than subjective, is possible with such a purified being. While the spiritual life of an individual is unfolding itself in Devachan, sympathetic souls on earth feel the vivifying and spiritualizing influence of that unfoldment, and translate it into their physical lives according to their respective spiritual development. Whenever an individual on earth is enabled by his highly spiritual life to live upon the plane of soul, he can consciously receive the influx of spiritual energy thus showered upon the world, and trace it to its source. True spiritual communication must be of a subjective character. The pure spiritual being, even while on earth, vibrates in unison with some glorified predecessor, a good man in life and goodness in death. It will thus be seen that good men, freed from the limitations of the flesh, become inspiring influences to their race, and so remain for a period immeasurably greater than the span of their lives on earth, before making another descent into objective life. But the state of Devachan is, from a higher stand-point, still a very selfish state. Although the spiritual energy evolved by an in habitant of Devachan is a factor in the spiritual development of the race, yet the entity, wanting in the element of self-consciousness (as all entities are in Kama-loka and Devachan, when left to themselves), cannot be credited with unselfishness any more than the tree can be styled unselfish for affording a shelter to the weary passer-by. In each fact of consciousness there are two elements, the mere perception and the reflective consciousness of that perception. When I see a thing there are two facts present in my mind; the fact of seeing the thing and and the fact that *I* see it. When the higher thoughts and aspirations are realized by an entity in Devachan, it is in the position of one who is lost in an enjoyment, the intensity and keenness of which prevent this reflective consciousness or self-consciousness. Truly unselfish beings do not enter into the state of Devachan, but obtain immediate re-incarnations so long as there is any possibility left for their further development on earth, after which they pass into the state of Nirvana, as Sakyamuni has done and become the true spiritual pabulum for those who thirst and hunger after righteousness.

This is the doctrine against which the charge of selfishness is sometimes very hastily preferred, but the extravagant injustice of the accusation is manifest on the least thoughtful consideration. If happiness is to be the supremely important object of all effort, our adversaries urge, where is that spirit of self-sacrifice which alone can open the portals of the highest good? Such a contention can live only in the shadow cast by the ignorance of the true nature of self-sacrifice and the highest good. Neither good nor evil has any absolute existence. No act performed in a finite period of time can ensure results which will retain their power of producing happiness or unhappiness to the actor through all eternity. The same reasons which condemn eternal punishment as absurd, also sap the foundation of eternal bliss, as the consequence of energy operating during a finite period of time. It is not here maintained that even the feeblest flash of energy is destructible but that owing to the changefulness of the personal ego the manifestations of a cause lose in time their unhappy or happy character as regards the unit of consciousness which originally produced the cause. Happiness alone is the constant factor and the final criterion to which all our conceptions of goodness must be referred. But what is the highest happiness? It is an utter renunciation of all desire for happiness, and a supreme satisfaction in the performance of one's work which in reality is one's nature, purified from egoism. Selfishness, or egoism, as it is the greatest enemy of happiness, is the greatest evil. Applying this principle to self-sacrifice as ordinarily understood, we find that by itself it is neither good nor bad, but may be either, according to the motive which underlies it. The surrender of self to duty is the only sacrifice of self; under all other circumstances there will be self-slaughter, not self-sacrifice. A subtle and dangerous form of selfishness is often found mixed up with many acts commonly regarded as self-sacrificial. Consciousness of personality is the great evil, and that evil is not removed by the way in which the consciousness is manifested. When one rushes on death with the determination of giving up *self*, no matter with what object, there is still a consciousness of self which is being given up, and consequently the object is selfish. Self-forgetfulness in the performance of duty, which reaches its consummation when duty and nature become one, is the true self-sacrifice. So long as there is an opposition between self and other selfs, the self has not been sacrified. Self-sacrifice is a perpetual effort towards the attainment of that goal where, to quote the words of a great Indian teacher, the "All is filled by the self, as the world is filled by water at the great universal cataclysm." It often involves a greater act of sacrifice to live on and perform one's duty than to be relieved from it by the approach of death. Thus the ideal sacrifice of self, is to be found exemplified in the life of Buddha, who, for our sakes, lived on. If by confounding a thing with its polar opposite, this is considered selfishness; so be it.

We have dwelt upon a few facts regarding Kama-loka and Devachan, not with the intention of expounding the subject, but to demonstrate its practical value. We have attempted to show how a careful study of Esoteric Doctrine, with earnestness of purpose and sincerity of heart, must needs impress us with the immense importance

of cultivating the spiritual side of our character on earth, as something higher than mere blind submission to conventional morality, which is based upon a recognition of human selfishness. Further, from this study we derive the lesson of universal toleration and brotherly love. And above all it teaches us the sublime doctrine of Renunciation and unselfish devotion to the cause of Humanity, a doctrine which the greatest teachers of all time and every country have preached and realized, which the great good men of every age and every land have worshipped and followed, and which it is the greatest glory of mankind to have the ability to receive.

PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM.

Consciousness.

Arise, oh child, and bathe your earthly senses
In yonder fountain of eternal light.
Göethe.— "Faust."

The term "consciousness" signifies realisation. A being who realises its own existence, is conscious, and as its states of existence change, so its consciousness changes. A new state of existence is incomprehensible unless it is experienced and realised, and it begins from the moment that it is realised. If a person were the legal possessor of millions of money and did not know it, he would have no means to dispose of it or enjoy it. A person is not conscious of the existence of a thing, unless he directs his attention to it, and things which he does not perceive, have to him no existence. He may be—so to say—alone in the midst of a crowd, he may be threatened by destruction and not know it; he may be surrounded by light and not able to see it; he may have a divine principle within him and not perceive it. He may be unmoved in the midst of emotions which he cannot understand, he may have strength and not know how to exercise it. To realise a thing it is not sufficient to see it. To see a thing, is to dream of it; to realise it, is to become conscious of it. Life is truly a dream and many do not wake up before it is ended.

There is no death; it is only a transformation of life and a consequent change of consciousness. This change may be gradual and imperceptible as it is in the waking state, or it may be sudden, like the waking up from the subjective state during a dream to the realisation of the objective surroundings. If the change from one state of consciousness to another is gradual, the change may not even be noticed; but if there is a sudden transition from one state of consciousness into another, the events that occurred during the previous state may not be remembered in the next.

Consciousness during a dream differs from the consciousness during the waking state, and the consciousness during deep and dreamless sleep is different from consciousness during a dream. A person in a deep sleep is not dead, but lives in a spiritual condition which he cannot remember when he awakes; and a person who dreams may or may not remember his dream. A person under the influence of chloroform may lose all external sensation and yet be conscious of his surroundings. His consciousness is sometimes transferred to his astral body, and while the physical man is asleep and unconscious, and perhaps undergoing some painful surgical operation, the astral man may be awake and conscious and watch the proceedings. A person in his normal condition may hide his emotions, but when under the influence of a drug or an anœsthetic the intellect loses its control, the emotional nature of the person usually manifests its peculiar characteristics. A person in a trance may be fully awake on a higher plane of existence, and be more wise and more intelligent during that state, and when his physical consciousness returns and his attention is attracted to a lower plane, he will usually remember nothing of what he said or did during the previous condition. The highest spiritual energies are during deep and dreamless sleep united with the person's own divine *Átma*, a state which he cannot remember when he awakes; and a person in the state of *Samadhi* lives entirely in his higher consciousness, and may have no knowledge during that state of any event on the lower planes.

Consciousness does not necessarily begin where sensation begins. We see chemicals change their form and color under the influence of light, and sensitive plants fold their leaves at the touch of an insect, and yet they can hardly be said to be conscious or to realise their existence. An oyster has sensation, but it does not realise its position in nature; a man may feel the divine element within him and be capable of high aspirations; but as long as he does not realise those powers, he can no more use them than he could use money deposited for him in a bank, of the existence of which he knows nothing. Consciousness is therefore a relative term. The more a person learns to realise the true state of his existence, the more he becomes conscious. If he does not realise his true position, he is deluded; if he fully knows himself and his surroundings, he is an adept. To become fully conscious of one's powers is the most difficult problem, and he who solves it, becomes immortal.

The lowest state of consciousness is the purely physical consciousness. It is the consciousness of the animal enjoying animal pleasures or suffering physical pain. It is the realisation of the sensation of the nerves, which may either excite pleasure or pain and give rise to the lower emotions. A person giving himself up to such a sensation may become entirely unconscious of everything except that sensation; he—so to say—exists then only in the nerve centre which is the seat of that sensation. It is a degrading sight, to see an intelligent person give way under the influence of a small amount of physical pain, or to see him entirely absorbed in gluttony or in the brutal enjoyment of some other animal pleasure. On the other hand history speaks of men and women whose souls rejoiced, while their earthly tabernacles were being devoured by flames at the stake, or undergoing the tortures of the rack.

If a person by the power of his will withdraws his attention from any part of his body or from any other object, he then becomes unconscious of any sensation occurring in that part or in that object; or he may concentrate his whole attention in another person or object, and anything that may happen to them, he will then to a certain extent feel as if it had happened to himself. A bird may drop down dead when its mate is killed, and a mother may actually feel the pain created by an accident happening to her child; because no being stands entirely isolated in nature, and the more love unites them, the more do they become conscious that they are one.

So-called death is a cessation of physical sensation; but not a cessation of the sensation of the energies acting on the higher planes. Man passes into another state of existence in which he realises a new variety of sensations, which are as real to him as the physical sensations experienced during physical life. His consciousness may be immediately transferred to the astral plane, where he may be fully conscious of the emotions that swayed him during his life in his physical body, or he may temporarily fall asleep in his astral form and his consciousness be transferred to the spiritual plane; but sooner or later the still active energies in the astral plane will re-awaken a more or less distinct consciousness in that plane. He may fully realise his existence in that plane and may remember the events of his physical life; or he may be like a person who is half aroused from sleep and only incompletely realise the conditions by which he is surrounded.

If, during that state, he again comes in contact with the physical plane by the assistance rendered through the mediumistic organisation of persons living on the physical plane, he will become more fully conscious of that lower existence and be attracted to it, and in proportion as he realises the lower, he will lose sight of the higher.

But as the life-forces on the physical plane become exhausted and the physical and odic bodies dissolve, so the astral energies become exhausted, and the astral body dissolves into its elements sooner or later. There are still higher energies left active, including those belonging to the intellectual, moral and spiritual planes, and when they become fully active, the individual enters his devachanic condition. There these higher energies continue to act, and to realise their existence; consciousness consequently continues to exist, until in the course of time the momentum which they

have acquired during physical life is exhausted, and the unconscious monad returns to earth to gather new strength in a new personality by the process of reincarnation.

Consciousness on the astral plane is a realisation of the instincts, impulses, emotions and passions belonging to that plane. It may be more or less perfect during life on the physical plane and consist in a vague and undefined feeling of attraction and repulsion, of sympathy and antipathy, and give rise to presentiments and warnings. We meet strangers and at once feel attracted towards them or repelled; a great danger may threaten, and although our physical senses cannot perceive it, our astral consciousness becomes aware of it and the astral man may impress the physical man with a feeling of danger; or the astral man may become fully conscious and describe the coming danger down to its smallest details. Persons whose whole attention is directed to the physical plane, will not often perceive presentiments, but persons whohabitually live, so to say, in two worlds (meaning two states of consciousness) may have them frequently. In the state of trance or somnambulism, the consciousness is entirely concentrated on the higher planes and forgets the objective existence of the physical body, or looks upon it as a distinct being, which is to a certain extent under its care. It may then prescribe for it as a physician prescribes for a patient, and give directions, which, when the physical consciousness awakes, are instinctively followed out; for it is a remarkable fact, that a promise made by the astral man is invariably fulfilled by the physical man, although the latter will not remember ever having made any such promise.

As the physical man may dream, so may also the astral man, and if his astral consciousness is not fully active, the sleep-walker may go where the man in his normal state could not go, and the physical body may thereby be exposed to danger.

If the higher consciousness is fully active, the person leads a life during that state quite different from the physical state. Things which are attractive to him in one state may be repulsive to him in the other, and a person may hate another person in his waking condition and worship him while in a trance.* What seems illusive to the physical man, is a reality to the astral man, and what appears objective in one state, seems to be a delusion in another. The physical brain receives distinct impressions only through the physical senses, and the sensations of the astral-brain leave no permanent impressions on the physical brain, and it is only during a half conscious condition that indistinct impressions from both planes may be perceived.

During the ordinary mesmeric trance the astral consciousness of the person is often not complete, and is more or less influenced by the magnetiser. The magnetised person will describe a certain place correctly, although he may never have been there; provided his magnetiser has been there, and if the latter will imagine a certain object to be in that place; although that object may not be there at all, the mesmerised person will describe it as if it were there. But sometimes the astral man escapes from the subjection of the mesmeriser, he becomes self-conscious and acts independently. As a person in the normal state may be physically conscious, "absent-minded" or wholly unconscious, so the astral individual may be conscious, half-conscious or unconscious. The astral body of a person in a sleep or in trance may be attracted to certain places or persons and visit them without being able to realise its surroundings; it may, as is often the case after separation by death from the physical body—be attracted to places or persons in a half-conscious condition, and being partly magnetised into consciousness by another person, give intelligent answers; or it may, either before or after death, be fully conscious and act with judgment and reason.

If we steadily concentrate our thought on a person or a place, the highest thought-energies actually visit that place. They go to the desired locality, and if the person has been there before, it will not be difficult to find it. If on such occasions our astral principles are sufficiently refined to accompany our thought, then our astral-body will go with it, projected by the power of will, and the more intensely we think of that place, the more easily will this be accomplished. We shall then actually visit that place and we may be conscious of what we are doing; and on awaking to physical consciousness we may or may not remember what we have seen; but if our lower astral principles cling to the physical body, having more affinity with it, than with our thoughts; then—although our thought may visit a certain place—consciousness cannot become active there; because there is not sufficient material accompanying it to make it act independently.

This then is the coveted secret, how the astral body may be projected to a distance. It is a process which may be acquired by birth or learned by practice. There are certain persons, in whom in consequence of either an inherited peculiarity of their constitution or from sickness, such a separation between the physical and the astral bodies may voluntarily or involuntarily take place, and the astral body may then either consciously or unconsciously travel to distant places or persons, and either by the assistance of its own odic body or by means of the odic emanations of other persons, it may "materialise" into a visible and tangible form.

A higher state of consciousness than the merely astral consciousness is consciousness on the intellectual and moral planes. The individual rises—so to say—up to the realms of knowledge and justice and bathes in its fountains. A man who is completely immersed in the pursuit of some intellectual object may be conscious of nothing else but that object and not realise his physical surroundings or experience lower emotions. He may be in a state of abstraction, and while his body is in a certain locality, his intellect may wander in the sphere of ideas. A person whose moral consciousness is more or less fully developed, realises to that extent what is right and what is wrong; he attains to the extent of that knowledge comparative freedom of will and becomes less affected by the emotions which a sense of isolation produces.

At a low stage of life individual consciousness begins. Gradually the animal realises its position in nature as a form distinct from other forms of being. Its whole attention is given to the claims of its physical wants and its pleasures. If a man occupies himself exclusively with the necessities or desire of an existence that terminates when the physical body ceases to live, and disbelieving in the existence of an unseen universe gives no heed to its voices; he will only realise his existence on the physical plane. To develope a higher consciousness a person should not allow himself to be captivated by the impressions of the senses, but concentrate his attention upon the impressions received from within. There are various modes recommended to accomplish this purpose; but they have generally speaking the same object in view,—abstraction of the senses from the exterior world and concentration of the thought upon the interior.

A man may be present at the delivery of an eloquent sermon, and unless he listens to what is said, the sermon will have no effect upon him. A man who never listens to the voice of his conscience will gradually lose the power to hear it, to a person who pays no attention to the meaning of symbols, symbols will cease to have any meaning.

To conquer death, man must become conscious of life in its higher states of activity. His lower consciousness ceases; when his physical, odic and astral body cease to exist. If the elements that constitute a higher existence are not active during life, they will also remain inactive after death; and there can be no realisation of the existence of something that does not exist; but a spiritual consciousness that comes into existence during life on the lower plane, will continue to exist on the higher planes. It does not come into existence on these planes after death; because it exists already, but it becomes much more vivid on these planes, after the entire activity of the energies acting on the lower planes has been transferred to them.

The difficulty in the way of development consists in making the physical brain capable of receiving the influences of the higher planes, or—in other words—of transferring the higher astral and spiritual consciousness to the physical plane, and this is accomplished by the process of evolution, which may be slow or fast according to the manner in which we assist the process of nature by our own efforts. When this point is reached, the individual ceases to be conscious of being an individual and realises that he is one with the infinite all. To attain this state of consciousness is the aim of those that desire to arrive at the highest state of perfection.

A. B.

* H. Zschokke. "Verklaerungen." (Transfigurations).

FORTHCOMING WORK BY MR. EDWIN ARNOLD.

Extract from a private letter of Babu Mohini Mohun Chatterji, M. A., B. L., F. T. S., dated London, 30th January 1885.

The great debt that India owes to the soul-stirring poetry of Mr. Edwin Arnold we all know. The "*Light of Asia*" has done more to bring the East and West together than any single statesman or scholar.

Through his kindness, I have had the good fortune of reading the first proof of his "*Secret Death*," which is a translation into beautiful English verse of one of the deepest and most treasured of our sacred writings—the *Katha Upanishad*. Mr. Edwin Arnold describes it appreciatively in these lines :—

This lovely lotus-blossom, grown
Long ere our Mary's Rose was blown;
This pearl of hope, fetched from the sea
Before they fished at Galilee !
* * * *
The subtle thought, the far off faith,
The deathless spirit mocking Death,
The close-packed sense, hard to unlock
As diamonds from the mother rock,
The solemn, brief, simplicity
The insight, fancy, mystery
Of Hindoo Scriptures—all are had
In this divine Upanishad.

The divine truth enshrined in this undying Upanishad will illuminate many a dark spot in the spiritual sky of the English speaking races. Apart from this, the "*Secret of Death*," like its elder Sister, the "*Light of Asia*," will cause many a heart to vibrate in unison with the heart of our great nation now silently throbbing in the East. So long as Mr. Edwin Arnold's poetry lives, our mighty past will not be altogether dumb in the busy marts of the West. But it will travel forth from the cloister of the student and come home to men's hearts and business. The poet of the "*Light of Asia*" has laid our Buddhist Brothers under a deep obligation, and I hope they will mark their sense of appreciation in some suitable manner.

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SPECIAL NOTICE TO CORRESPONDENTS.

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

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

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

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

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

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

Proper names and foreign words should be written with the greatest care.

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It is now evident that the THEOSOPHIST offers to advertisers unusual advantages in circulation. We have already subscribers in every part of India, in Ceylon, Burmah, China and on the Persian Gulf. Our paper also goes to Great Britain and Ireland, France, *Spain, Holland*, Germany, Norway, Hungary, Greece, Russia, Australasia, South Africa, the West Indies, and North and South America. The following very moderate rates have been adopted :—

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SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 6. No. 6. MADRAS, MARCH, 1885. No. 66.

MADAME BLAVATSKY AND THE STUDENTS OF THE MADRAS COLLEGES.*

As soon as the "S. S. Navarino," which brought Madame Blavatsky and party from Europe, was anchored in the Madras Harbour, a delegation of the Madras students, accompanied by prominent members of the local Branch of the Theosophical Society, went to the steamer and brought her to the shore where a large number of students and members of the Society were present to give her a hearty welcome. She was thence conducted in procession to the Patcheappa's Hall wherein were assembled a large mass of the sympathetic public to accord her a warm reception. After a few remarks by Mr. C. Ramiah, F. T. S. on behalf of his Branch, the students presented the following address to Madame Blavatsky, from which we extract the following :—

IN according to you this our heartiest of welcomes on your return from the intellectual campaigns which you have so successfully waged in the West, we are conscious we are giving but a feeble expression to the "debt immense of endless gratitude" which India lies under to you.

You have dedicated your life to the disinterested services of disseminating the truths of Occult Philosophy. Upon the sacred mysteries of our hoary Religion and Philosophies you have thrown such a flood of light by sending into the World that marvellous production of yours, the "Isis Unveiled." By your exposition, has our beloved Colonel been induced to undertake that gigantic labour of love—the vivifying on the altars of Aryavarta the dying flames of religi on and spirituality.

While at one quarter of the globe you had been with all your heart and soul addressing yourself to the work of propagating eternal Truth, your enemies on this side have been equally industrious. We allude to the recent scandalous events at Madras, in which an expelled domestic of yours has been made a convenient cat's paw of. While looking upon such futilities with the indignant scorn which they certainly deserve, we beg to assure you that our affection and admiration, earned by the loftiness of your soul, the nobility of your aspirations and the sacrifices you have made, have become too deeply rooted to be shaken by the rude blasts ofspite, spleen and slander, which, however, are no uncommon occurrences in the history of Theosophy.

That the revered Masters whose hearts are overflowing with love for Humanity will continue as ever to help you and our esteemed Colonel in the discovery of Truth and the dissemination of the same, is the earnest prayer of,

Dear and Revered Madame,

Your affectionate Servants,

Students of the Colleges of Madras.

MADRAS,
December 1884.

Further remarks on the above document are unnecessary, except to note the fact that over three hundred students, who signed it, are students of the *Christian College*, whose Professors attacked Madame Blavatsky in their magazine, and further that among the students of the *Christian College*, the Theosophical Society has only three registered members, one of whom, moreover, joined some time after the series of attacks were published. That such a large number of students, although not members,s hould express their sympathy for Madame Blavatsky and a protest against the action of their professors, in such a public manner, is a fact which speaks for itself.—

AN F. T. S.

* This account should have appeared in the February *Theosophist*, but was crowded out at the last moment.

THE HYDERABAD (DEKKAN) THEOSOPHICAL SOCIETY.

THE first annual meeting of the above Branch was held on the 21st of November last, when the Secretary's and Treasurer's Reports were read and officers for the ensuing year appointed. The Branch is in a pretty flourishing condition, both as regards its working and its financial affairs. After the close of the ordinary business at the weekly meetings, the President, Mr. Dorabji Dorabhoy, delivers discourses on Theosophy, Mesmerism and cognate subjects—which have proved very instructive and useful. The Branch has got a small collection of books and journals and the nucleus of a library is very promising. The rules for the management of the Society and the Library, were revised and adopted at the annual meeting. The following office-bearers were elected for the year 1884-85 :—*President*, MR. DORABJI DOSABHOY ; *Vice-President*, MR. P. IYALOO NAIDOO ; *Secretary*, CAPTAIN G. RAGHUNATH ; *Assistant Secretary*, MR. HUNMUNTH RAO ; *Treasurer*, MR. BHEEM RAO. A Managing Committee, consisting of seven members, was also appointed for the discharge of the ordinary work connected with the Branch.

LONDON LODGE, THEOSOPHICAL SOCIETY.

THE annual General Meeting of the London Lodge of the T. S. was held at Queen Anne's Mansions, St. James' Park, on

January 7th, 1885. The following officers were elected for the year.

MR. A. P. SINNETT, *President.*

„ G. B. FINCH AND MR. JOHN VARLEY, *Vice-Presidents.*

„ B. KEIGHTLEY, *Honorary Secretary.*

MISS F. ARUNDALE, *Honorary Treasurer.*

with the following six members of the Lodge to constitute the Council, Messrs. Wade, Ionides, A. Keightley, W. Crookes, F. R. S., Mme. de Steiger and Miss Hamilton.

Mr. G. B. Finch, the retiring President, in opening the proceedings, took occasion to review the progress of Theosophy in England during the past twelve months.

After alluding to the serious difficulties, both within and without, against which the Lodge had to contend during the earlier part of the year, he congratulated its members on the spirit of fraternal harmony which is growing up in the Society. He pointed to the work done during the last six months in various fields, especially that of literature, as decisive and incontrovertible proof of the vitality of the organisation, and of the deep hold which Theosophical Society thought has taken in the West.

Referring to the literary work accomplished during that time, he cited the "Idyll of the White Lotus," and "Light on the Path" as examples of a form of Theosophical literature, which cannot fail to appeal to the sympathies of all and to bring the Eastern doctrine home to many hearths.

Passing on to the new works shortly to be issued, he spoke of the great value attaching to such publications as "Man: Fragments of Forgotten History." "Five years of Theosophy" and the English edition of Colonel Olcott's lectures. He then pointed to the many signs indicating the readiness of the West for a revival of spiritual thought, and mentioned especially the recent work of Dr. Carl du Prel, F. T. S., on the Philosophy of Mysticism as on a proof of the working in the Western mind of ideas essentially similar to those inculcated by the Esoteric Teaching.

In concluding he expressed his conviction that Theosophy was destined to become a most important factor in Western and, especially, in English thought, while looking forward to the bright prospects of the opening year, he anticipated a great increase in the Society's activity and a marked spread of the noble and lofty ideas which it represents.

In accepting the office of President for the ensuing year Mr. Sinnett directed his attention more particularly to the future. After pointing out that Theosophy was now established on so firm a basis as be able to resist any attack which could be made upon it, he observed that the Society now represented a system of thought, so noble, an ideal so lofty, that its existence and progress were no longer dependent on any single individual. It is no longer possible for any personal question, however closely connected with the organisation of the Society, to seriously impair its usefulness or to check its progress and prosperity.

Mr. Sinnett agreed with Mr. Finch that literature was the best and most useful field of work to which the Society can direct its efforts; but in view of the growing tendency of Western Scientific thought to seek an experimental basis for all knowledge, he pointed out that the time had come when the London Lodge must take some steps towards carrying out the Third Object of its organisation:—the investigation of Man's psychic powers. Alluding to the Society for Psychic Research, he observed that the T. S. had no wish to intrude on their peculiar province, but in his opinion the field was so vast that with its special facilities the T. S. might do incalculable good in this direction by combating the spread of materialism through experimental investigations.

Mr. Sinnett touched in the course of his remarks upon several other topics and concluded his address by expressing the conviction that at the annual meeting of 1886 the Lodge will number 200 or 300 members instead of the 100 active members at present on its roll.

At Mr. Sinnett's request, Mr. Keightley then addressed a few words to the Lodge on the aspect presented by Theosophy to those who have resolved to devote themselves entirely and without reserve to its cause, and who are therefore striving to realise in their lives the truths they had apprehended by the intellect.

Mr. Mohini M. Chatterji, to the great value of whose work and influence all the previous speakers had testified in terms of warm appreciation; then delivered a short address on the effect in India of the growth and spread of Theosophy in the West.

In the course of his remarks, he alluded to the subject of experimental psychology mentioned by Mr. Sinnett, and stated his belief that the more advanced students of that science in the East would be ready and willing to give all the aid in their power to follow students in the West. In his opinion the time had arrived when such investigations might be usefully undertaken and he expected that for the future the larger number of phenomena occurring in connection with the T. S., would be rather of a nature calculated to assist the experimental works of its members than to astonish or confound the outside world.

The proceedings then terminated with a hearty vote of thanks to Mr. Finch for the admirable manner in which he had discharged the duties of his office during the past year.

BERTRAM KEIGHTLEY,
Honorary Secretary.

LONDON,
January 18th, 1885.

RAJSHYE HARMONY THEOSOPHICAL SOCIETY.

Babu Dero Nath Ganguly, President of the Berhampore Theosophical Society, came to this District, and at the request of the members of the Local Branch Theosophical Society, and other educated gentlemen of the station, delivered a lecture on "Theosophy" in English at the Beauleah Sok Nath School premises, on Saturday, the 10th January, at 7 P. M. Babu Kati Kumar Das, Head Master, Rajshpye Collegiate School, was in the chair on the occasion. The three objects of the Society were fully explained to the audience, numbering about 150 gentlemen, up to 9-30 P. M. In the course of the lecture, the lecturer made mention of the conversion of a minister residing in Ceylon into a Theosophist, and of a Church in London into a Theatre, to prove that the men of the present age do not wish to hear the tales and the dogmatic ideas, abounding in the pages of the Bible. Theosophy deals only with truths: Hence it has become the topic of the day. No compulsion or force is necessary, it will have an easy hold on the mind of the seekers of Truth.

On the following morning he met several gentlemen, and conversed with them on the powers of the soul, and of the Mahatmas. His advent at the station has created a sensation in the minds of many who came in contact with him.

BEAULEAH,
18th January 1885.

SREESH CHUNDER ROY,
Secretary.

NOTICE.

WE beg to acknowledge with many thanks, the donation to the Theosophical Society by Mr. A. O. Hume of 300 copies of No. 1 and 400 copies of No. 2 of "Hints on Esoteric Theosophy."

LONDON LODGE THEOSOPHICAL SOCIETY.

An open meeting of the Lodge was held on Wednesday, January 21st, at Queen Anne's Mansions, St. James, Park. There were many strangers present, the audience numbering considerably over a hundred persons.

The subject under discussion was the recent experiences of a member of the lodge through whose agency the "Idyll of the White Lotus" was produced.

In opening the meeting, Mr. Sinnett gave a short explanation of the principles and objects of the Theosophical Society for the benefit of the visitors present. He then proceeded to narrate the circumstances under which the Idyll of the White Lotus was commenced eight years ago. It was at that time left unfinished, but on the arrival of Colonel Olcott and Mr. Mohini in this country, the lady in question was induced by the latter to make an effort to obtain its continuation. The effort succeeded and the book was finished, as had been predicted five years ago by its inspirer who is believed to be an Adept of the Occult Brotherhood.

Mr. Mohini M. Chatterji then read a paper on the Transcendental Senses in general in which he dealt with the experiments of the s. Society for Psychic Research on the subject of thought-transference and mesmerism.

Mr. Sinnett then invited the members present to ask any questions they chose. Several questions having been asked and answered, Mr. Sinnett read some further details of her experiences from an account drawn up by the author of the Lotus, in the course of which she expressed her warm gratitude to Colonel Olcott, by whose mesmeric powers she had been greatly aided in recovering from a severe illness to whose kindness and encouragement was in a great measure due the successful restoration of her interrupted communication with the adept who had inspired the book.

The meeting then assumed a conversational character.

BERTRAM KEIGHTLEY,
Honorary Secretary.

THEOSOPHICAL SANSKRIT SCHOOLS.

The Secretary of the Chittore Theosophical Society reports, under date, 12th February, that its Sanskrit School has been turned into an Anglo Sanskrit Institution, and classes have also been opened as far as the upper fourth standard. Number of boys on the roll was then nearly ninety, while there have been additions every day.

MADURA.

An important religious institution entitled "Vedic and Sanskrit School" has been started a few days ago at Madura by a member of Nattukottai Chetty, a famous class in establishing religious and charitable Institutions in Southern India (50,000). Fifty thousand Rupees have been set apart as Permanent Fund towards the maintaining of that department.

It is proposed to teach the Rig and Yejur Vedas and Sanskrit. A fair number of boys attended the date on the opening day.

MADAME BLAVATSKY IN AMERICA.

The following contribution to the early history of the Theosophical Society appeared in the *New York Times*, January 2nd, 1885.

"A promulgation was received only a few days ago by the Rochester Branch of the Theosophical Society, from Col. H. S. Olcott, the President of the Society. Its address was in London, where he and the founder of the Society, Mme. Blavatsky, were recently visiting, if indeed they are not still there. The communication is called the "Special Orders for 1884," and is signed by the President, and countersigned and attested by M. M. Chatterji, his private secretary. It is an elaborate system of regulations to govern the formations of the new branches of the Society which it is expected will be shortly in working order in various American cities.

This intelligence is interesting to the general reader, mainly as it serves to recall a most curious phase of modern thought. Its development nearly 10 years ago in New-York attracted much attention. The doings of the strange society mentioned in the French flat at Eighth-avenue and Forty-seventh-street, where they had their head-quarters, were widely noticed by the press, and some influence on the thought of certain classes of men and women undoubtedly emanated from the small circle who gathered there.

This influence was beyond a question the result of the strange personal power of Mme. Blavatsky—a woman of as remarkable characteristics as Cagliostro himself, and one who is to-day as differently judged by different people as the renowned Count was in his day. The *Pall Mall Gazette* recently devoted a half column to the lady. By those who know her only slightly in this country she was invariably termed a charlatan. A somewhat better acquaintance developed the thought that she was a learned, but deluded enthusiast. And those who knew her intimately and enjoyed her friendship were either carried away into a belief in her powers or profoundly puzzled, and the longer and more intimate the friendship was, the firmer the faith or the deeper their perplexity became. The writer was one of the last class. The closest study of a trained New-York reporter failed for over two years to convince him that she was either a fraud or self-deluded, or that her seeming powers were genuine. That she wrought miracles will be denied flatly, of course, by all persons whom the world calls sober-minded, yet there are scores of people who will swear to-day that she did work them in New-York.

A lady whose brother was an enthusiastic believer in the wonderful Russian, but who was herself a devout Methodist and thoroughly antagonistic to Theosophy, (as the new system of thought was then beginning to be called,) was induced to make Mme. Blavatsky's acquaintance. They became friends though they continued widely opposed in belief. One day Mme. Blavatsky gave the other lady a necklace of beautifully carved beads of some strange substance that looked like, but was not, hard wood. "Wear them yourself," she said. "If you let any one else have them they will disappear." The lady wore them constantly for over a year. Meantime she moved out of the city. One day her little child, who was sick and fretful, cried for the beads. She gave them to him, half laughing at herself for hesitating. The child put them around his neck and seemed pleased with his new toy, while the mother turned away to attend to some domestic duty. In a few minutes the child began crying, and the mother found him trying to take the beads off. She removed them herself and found that they were nearly one-third melted away and were hot, while the child's neck showed marks of being burned. She tells the story herself, and in the same breath denies that she believes in "any such things."

One of Mme. Blavatsky's friends, an artist, sat with her in her parlor, one day, when she suddenly said, "Make a sketch for me and I will see if I can control you." He began sketching without, he says, knowing exactly what he should draw, but thinking presently that he would make a picture of an Oriental head, he drew one. When he had finished she unlocked a drawer and showed him a fac simile of what he had drawn, excepting that the headdress was slightly different in the two pictures. The pose, features, and expression of the two could not be told apart. The artist solemnly declares that he never saw the picture and never thought of the peculiar type of face before. Such stories could be repeated by dozens, and for each one a reputable witness could be produced to swear to the truth of it. It was not, however, by the working of tricks or miracles whichever the reader may choose to regard them, that Mme. Blavatsky made the impress she certainly made on the thought of the day. It was by the power of her own personality, vigor of her intellect, freedom and breadth of her thought, and the fluency and clearness of her powers of expression. Her mental characteristics were as remarkable as her appearance. A more impetuous or impulsive person than she never lived. She was generous and hospitable to a fault. To her intimate friends her house was Liberty Hall, and while there was nothing sumptuous or pretentious about her mode of life, she lived well and entertained constantly. She seemed physically indolent, but this was on account of her great size, which made bodily exertion onerous. Nothing like mental indolence could be noticed in her conversation, and if such a trait had ever been attributed to her, the publication of "Isis Unveiled," her work on Eastern mysteries and religions, would have exonerated her from the charge. Without discussing the merits of the book it may be asserted that the labor involved in its production was very great.

As a friend Mme. Blavatsky was steadfast and devoted to an unusual degree. Credulous by nature, she had been imposed upon by so many that she learned to limit her circle, but up to the time she left America she was always liable to imposition on the part of any designing person.

She was unconventional, and prided herself on carrying her unconventionality to the utmost extremes. She would swear like a dragoon when in anger, and often used in pure levity expressions which served no other purpose than to emphasize her contempt for common usages. Born, so it is said, of the best lineage in Russia, she had been bred and educated not only as a lady but as an aristocrat. Discarding, as she did, the traditional belief of her family, she discarded at the same time the entire system of European civilization. During her residence in America at least, for the writer claims to know no more about her than was developed here, she protested against our civilization as vigorously as against the Christian religion. The criticism she drew on herself by this course was merciless, and from a civilized stand-point was certainly deserved.

Those who knew her best believe her to have been entirely incapable of a mean act or a dishonest one. The honesty of her utterances was often questioned, but never by those who knew her well enough to understand how she was often carried away by her own eagerness and credulity.

A case in point. A ghost story was started some eight years ago by some unknown person on the east side of town, near the river. It was declared that the disembodied spirit of a watchman who had been known in his life time as "Old Shep" had been seen around where he had worked, and that it came to a certain dock every night in a ghostly boat. Many people in the neighbourhood of Thirtieth street professed to have seen this, and among these persons were several policemen. Mme. Blavatsky was one of a party who visited the river front one midnight in hope of seeing the ghost. It is useless to say that no ghost appeared, and a careful investigation of the story (which was made) failed to develop anything like respectable evidence of its truth. Yet Mme. Blavatsky always insisted that the story was true—insisted angrily when the story was ridiculed. "There are ghosts, and ghosts," she said once to the writer, when she was questioned about "Old Shep." The air that we breathe is permeated by a subtler fluid that corresponds to it, as the soul corresponds to the body of man. It is the astral fluid, and in it are the thoughts of all men, the possibilities or all acts—as in the photographer's plate there are images that remain unseen until revealed by chemical action. So the last dying thought of any person, if it be intense enough, becomes objective, and, under favorable conditions, is very apt to be seen. Only a little while ago the news-papers of this city reported the case of a man who committed suicide in his bath-room. A friend ran for a doctor against the earnest remonstrance of the dying man. On the way the friend was startled by seeing, for a moment only, the image of the dying man, clad only in his night shirt, grasping his pistol and bleeding from his death wound. This was at a considerable distance from the house where the suicide was, and the apparition disappeared almost instantly.

"That was merely the intense desire of the dying man to stop his friend. It became objectvie and visible when the astral man left the physical. So it is with many other apparitions. In haunted houses the last thought of the victim of a crime may remain, and the tragedy may be re-enacted thousands of times before it fades away. It is likely in the case of 'Old Shep,' the watchman, that he does not know he is dead, and his fast thought was probably that he was going his rounds. So he will continue to go his rounds until that thought fades away, and under certain conditions he will be visible to the physical eyes of those around him. Many persons do not know when they are dead, and they go around afterward in great perplexity, sometimes for several days, because no one pays any attention to them. They feel as well as ever and talk to their friends, and are almost frantic at not being able to get any answers." It will readily be seen from this discourse how impossible it was for any one to hold controversy successfully with Mme. Blavatsky. Accepting as demonstrated facts, things and thoughts that seem to every-day mortals to be ingenious dreams, and flatly denying, as she did, what are held ordinarily to be the fundamental proved facts of human knowledge, there was no common ground of argument between her and the most of her antagonists. You cannot argue with anybody who will "speak disrespectfully of the multiplication table."

It will be asked, "What did this singular woman really believe? What was the exact ground she occupied as a controversialist?" The answer is difficult. It could, possibly, be made by digesting "Isis Unveiled," and stating the import of that book in a sentence, if that were a possible task. Probably no one could do that satisfactorily excepting the author herself. She would say "Science" is a true and beautiful thing, but these modern scientists have not found out what it is. They borrow theories from the ancients, and dress them up in beautiful, eloquent language, and pass them off for

their own productions. The ideas that Huxley advanced while he was in America are all taken from the ancients, as I shall show in my book. But they don't any of them know what they are talking about—Huxley, Tyndall, and the rest. They refuse to investigate things which are absolutely demonstrated, and they break their noses over the origin of matter, which is a correlation of spirit, and they reach, for a conclusion, the annihilation of man. "I am a Buddhist," she said, in reply to the obvious question which followed the statement, but "Buddhism" does not hold out annihilation as the last best good. That is one of the misrepresentations of ignorant theologians. The Buddhists teach that whatever is beyond the power of human language to describe, beyond the reach of human intellect to conceive, whatever is impossible in any measure to understand, is, so far as man is concerned, non-existent, and what we term God is therefore non existent. That is, that so far as the understanding of man is concerned, God can have no existence. You see, it is merely a refinement of metaphysics. And we believe in the triple nature of man. We believe we are a material body, an astral body, and pure soul, or *nous*, as the Greek terms it. After the death of the material body we lead a dual existence, and finally, when purified, the soul enters *nirawana*, that is, it rejoins the Creator. The astral body I spoke of is not spirit, and yet not the matter with which we are familiar. It is imponderable matter, and ordinarily is imperceptible to the senses. It is what St. Paul called 'the spiritual body.'"

Speaking of Spiritualism and its alleged manifestations, Mme. Blavatsky in the same conversation said: "The phenomena that are presented are perhaps often frauds. Perhaps not one in a hundred is a genuine communication of spirits, but that one cannot be judged by the others. It is entitled to scientific examination, and the reason the scientists don't examine it is because they are afraid. The mediums cannot deceive me. I know more about it than they do. I have lived for years in different parts of the East and have seen far more wonderful things than they can do. The whole universe is filled with spirits. It is nonsense to suppose that we are the only intelligent beings in the world. I believe there is latent spirit in all matter. I believe almost in the spirits of the elements. But all is governed by natural laws. Even in cases of apparent violation of these, laws the appearance comes from a misunderstanding of the laws. In cases of certain nervous diseases it is recorded of some patients that they have been raised from their beds by some undiscoverable power, and it has been impossible to force them down. In such cases it has been noticed that they float feet first with any current of air that may be passing through the room. The wonder of this ceases when you come to consider that there is no such thing as the law of gravitation as it is generally understood. The law of gravitation is only to be rationally explained in accordance with magnetic laws as Newton tried to explain it, but the world would not accept it.

"The world is fast coming to know many things that were known centuries ago, and were discarded through the superstition of theologians," she continued. "The church professes to reprobate divination, and yet they chose their four canonical Gospels of Matthew, Mark, Luke, and John by divination. They took some hundred or so of books at the Nicene Council and set them up, and those that fell down they threw aside as false, and those that stood, being those four, they accepted as true, being unable to decide the question in any other way. And out of the 318 members of the Council only two—Eusebius, the great forger, and the Emperor Constantino—were able to read.

Talking thus by hours together when the right listener was present, and speaking always "as one having authority," it is small wonder that Mme. Blavatsky made her modest apartments a common meeting ground for as strange a group of original thinkers as New—York ever held. Not all who visited her agreed with her. Indeed, there were only a few who followed her teachings with implicit faith. Many of her friends, and many who joined the Theosophical Society which she formed, were individuals who affirmed little and denied nothing.

The marvels which were discussed and manifested in Mme. Blavatsky's rooms were to the most of them merely food for thought. If the bell tones of the invisible "attendant sprite" Pou Dhi where heard as they were heard by scores of different persons, this phenomenon so minutely described by Mr. Sinnett in "The Occult World," was as likely to be chaffed good-naturedly by an obstinate skeptic as it was to be wondered at by a believer. But even the skeptic would shrug his shoulders and say, when hard pushed, "It may be a spirit. I can't tell what it is." If the discussion turned on some marvel of Eastern magic, or some fanciful doctrine of Eastern mythology, there was always a witness to the Magic and a believer in the mythology present, and there was no one bold enough to deny what was affirmed, however much it might be laughed at. Sensitive as Mme. Blavatsky was to personal ridicule and to slander, she was truly liberal in matters of opinion, and allowed as great latitude in the discussion of her beliefs as she took in discussing the beliefs of others.

The apartment she occupied was a modest flat of seven or eight rooms in West Forty-seventh-street. It was furnished plainly but comfortably, but of the furniture properly so-called, t was hard to get an exact idea, for the rooms, especially the parlors, were littered and strewn with curious of most varied description. Huge palm leaves, stuffed apes, and tiger's heads, Oriental pipes and vases, idols and cigarettes, Javanese sparrows, manuscripts, and cuckoo clocks were items only in a confusing catalogue of things not to be looked for ordinarily in a lady's parlor.

BOMBAY BRANCH T. S.

The annual general meeting of this branch was held on the 8th February when the following officers were elected:

PRESIDENT.

Rao Bahadur Gopalrao Hari Dishmukh.

VICE-PRESIDENTS.

Mr. K. M. Shroff.
„ Tukaram Tatia.
„ Naserwanji Coyaji.

COUNCILLORS.

Mr. Martandrao Babaji Nagnath.
Dr. Vithat Pandurang Mhatre.
Mr. Rustamji Cowasji Coyaji.
Dr. Fakerji Ratanji Bonesetter.
Dr. Tuljaram Chunilal, Khanvala,
Mr. Janardhan Damodar Kolatkar.

JOINT SECRETARIES AND TREASURERS.

Mr. Bal Nilaji Pitale.
„ R. Ardesher

RUSTAMJI ARDISHER, *Secretary.*

THE NEGAPATAM THEOSOPHICAL SOCI TY.

The following resolution was passed on the 1st February.

"Mr. S. A. Saminadier Avergal, Secretary, having permanently left the station, resolved that the Assistant Secretary, Mr. N. P. Balachandrier, be appointed Secretary in his stead."

N. P. BALACHANDRIER,
Secretary, N. T. S.

THE PARAMAKUDI THEOSOPHICAL SOCIETY.

On the 26th January 1885, as meeting of important gentlemen of the place was convened at which our Brother Mr. S. Ramasawmi Ayyar was present. He explained to them the objects of the Theosophical Society and conversed with them on Theosophical matter. Questions were put to him by the gentlemen present and to each of them he gave satisfactory and convincing reply.

On the 27th, the candidates were initiated and the present Branch formed with Mr. S. Minakshisundramayyar as President.

In addition to the Rules of the Parent Society, the members resolved that a subscription of annas eight, (8,) shall be paid by each member, monthly, for the expenses of the Branch.

S. MINAKSHISUNDARAM, *President.*

COLONEL OLCOTT AT RANGOON.

We received a telegram from Rangoon dated 23rd February, to the effect that Colonel Olcott lectured there, at the Town Hall, on "Theosophy No Sect," before a large audience, that a Hindu Branch called "Rangoon Theosophical Society" has been formed, and that European and Burmese Branches are in course of formation.

THE THIRD ANNIVERSARY OF THE ADHI BHOUTIC BHRATRU THEOSOPHICAL SOCIETY (BERHAMPOAE, BENGAL)

was celebrated with great success on the 21st and 22nd of January 1885. Delegates from the neighbouring Branches attended. At Grant Hall, Babu Dinonath Ganguly delivered addresses before a large audience on the work that the Theosophical Society has done since its advent in India, in spite of great opposition and obstacles; dwelt upon the work done by the Branch during the year; and exhorted the delegates present to cooperate in all Theosophical undertakings. Pandit Nityanand Misra the learned Sanskrit scholar of Bhagalpore, and other brothers also gave lectures on the occasion. The Nawab Bhadur of Moorshedabad sent a letter conveying his cordial sympathy for the cause of Theosophy.

Measures were taken to secure co-operation and mutual help among the members of Jamalpur, Bhagalpore, Rajshye, Rajmahal and Berhampore.

DINO NATH GANGULY.
Prest., A. B. B. T. S.

THE THEOSOPHIST

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

VOL. 6. No. 7. MADRAS, APRIL, 1885. No. 67.

सत्त्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

IN THE CRUCIBLE.

OF all the branches of learned research, none is so difficult as that of psychology. In entering this field one leaves behind him all the familiar methods employed in the inquiry into physical phenomena. The mechanical aids of the analyst, the surgeon, the microscopist, the astronomer—crucible, scalpel, magnifying lens, telescope—are useless: the mysteries of mind, soul, and spirit reveal themselves only to those who possess those highest human principles, in the condition of development. Nothing is more common than the failure of clever scientists to get true views of psychical action, because nothing is so rare as the possession of that "sixth sense" of clairvoyant intuition, which alone enables one to see through phenomena their remote cause. The records of all generations support this proposition, for each shows us its calendar of martyred seers, sages and teachers, born before their time, and sacrificed to brutal dullness and prejudice. The great Harvey—whose discovery of the circulation of the blood was quite as cruelly and scornfully received by the "Dons" of his day as Asiatic Esoteric Philosophy is being received by our contemporary Dons—wrote in bitterness of heart about his detractors—"Some are clamorous with groundless and fictitious opinions on the authority of their teachers, plausible suppositions, or empty quibbles: and some rail with a torrent of expressions which are discreditable to them, often spiteful, insolent, and abusive, by which they only display their own emptiness, absurdity, bad habits, and want of argument, and show themselves mad with sophistries opposed to reason." If *such* a terrible arraignment of the body of scientists could be provoked by their behaviour about such a physical discovery, what grain of hope was there that the revivers of Indian Occultism could fare any better under the circumstances? "The World" says Mrs. Linton—speaking of the common fate of reformers—in her grand tale of *Joshua Davidson*—"has ever disowned its Best when they came; and every truth has been planted in blood, and its first efforts sought to be checked by lies." See, in this connection, the instance of Galileo, who vainly tried to induce the orthodox professors of Pisa and Padua to look through the just-discovered telescope and satisfy themselves of the existence of planetary orbs until then unsuspected. They would not make even this concession to him, but as he wrote Kepler—went on "labouring with logical arguments, as if with magical incantations, to draw the new planets out of the sky!" And they had the better of him for the time being, for they had the ear of authority and the control of popular opinion: Galileo succumbed, but Time, the avenger, has written his name, immortal, among the stars.

But we are not now concerned with the fate of the martyrs of physical science; if mentioned at all, it is only to show the friends of psychological enquiry that justice is not to be hoped for at this stage, and that our cause must have its martyrs, whether or no. Mesmerism is the true science of Experimental Psychology; its fundamental laws are easy to grasp, it offers the widest possible field for practical research, its most brilliant phenomena may be provoked by an ordinary uneducated person, it demands no preparatory ordeal of initiation, and its rewards, of knowledge and the power to confer relief and comfort to the sick and sorrowing, are really grand: yet how has it been treated? Kicked out of the Academy of France by a Royal Commission of the most renowned savants of the 18th century, and tabooed by the Paris Faculty of Medicine which, in 1784, ordained "that every member and abettor of the new doctrines of Mesmer should be struck off the list of the Society;" it was fallen upon by every stupid orthodox scientific dolt, and the most determined efforts were made to put out this inextinguishable lamp to the path of spiritual truth. "To the thunders of science was added the small arm of ridicule," says the good Dr. Esdaile*, "and Mesmer, overpowered by injustice and disgusted, quitted France: and it was believed that Mesmerism was plunged into oblivion."

It was not, however, in 1825 the French Academy of Medicine, under the spur of a professional opinion that felt outraged by the previous unfairness of its own body, appointed a second commission, which devoted five years to the investigation and, in 1831, published their Report, which "changed the popular feeling, in France, in relation to it." In 1841, the Sacred Penitentiary of Rome, forbade the use of magnetism [Mesmerism], to Catholic priests. Fontenelle declared that "if he held all the truths in his hand, he would take good care not to open it" [*Biog. Univ*]: he knew too well the fate that would await them. But all reactionists are like the Romish Church—they will not open *their* hands to receive them. Foissac tells us that M. Castel energetically opposed the publication of the Report of the Academy of Medicine, above cited, because "if the facts narrated were true, they *would destroy one half of their physiological knowledge.*"† Or, to put it differently, mesmerism if popularized would show the gross ignorance of the medical profession! They would not investigate, but were quite ready to trample the life out of the dangerous new truth. Medicine and Theology were quite agreed as to this policy. If they could not extirpate Mesmerism they might at least destroy the characters of its advocates. So the Church issued its bulls and the medical press calumniated those, especially medical men, who had the courage to support and spread the truth. In France, Germany, England, Austria, Italy and all European countries these ignoble tactics were resorted to; and when Esdaile proved by a multitude of surgical operations at Calcutta, in 1846, the great efficacy of mesmerism as an anæsthetic, he was denounced as an unprincipled quack, instead of being blessed as a public benefactor. We have before us extracts from the leading British medical journals of the day—the *Lancet*, *British and Foreign Medical Review*, *Medical Gazette*, *Medico Chirurgical Review*, *Medical Times*, &c., &c., and really one does not know whether to be most astounded with the ignorance, or the violent, low abuse displayed in their remarks upon the subject of mesmerism. Says one: "The mesmero-mania has nearly dwindled in the metropolis into anile fatuity; but lingers in some of the provinces with the *gobe mouches* and chaw-bacons, who, after

* *Natural and Mesmeric Clairvoyance;* p. vi. Pref. (London, 1852.)

† Foissac's *Rapport de L'Academie.*

gulping down a pound of fat pork, would with well-greased gullets, swallow such a lot of mesmeric mummery as would choke an alligator or a boa-constrictor."*

Says another: "Pass a few months, and the delusion stands exposed; the actors are declared to be deceivers or deceived; the facts so lately boasted of are trampled upon with contempt; and the doctrines built upon them are laughed to scorn."†

The *Mesmeric Magazine* [heterodox] was asserted by its contemporary, the *Medical Gazette* [orthodox] to "only find circulation among the class of impostors who record their doings in it;" just as many of our contemporaries declare to be the case now-a-days with the THEOSOPHIST! It is, perhaps, disappointing to some that "like the camomile plant, mesmerism [and Theosophy] only flourishes the more for being trodden upon;" but so it is, and our opponents must make the best of the situation. They have, like their predecessors, to learn the solemn fact that the intrinsic merits of a cause are quite independent of the personal demerits of any individuals who support it: and that, though the latter be shown to be infamously bad and quite unworthy of public confidence, yet the cause itself, being but a focus of universal truth, and an expression or embodiment of natural law, *must inevitably succeed in the long run*. This rule absolutely applies to Theosophy: it is the wisdom of the ages; the concrete experience of the whole sequence of practical psychologists, since the dawn of human history; its conclusions are embodied in the occult literature of the Aryan, and every other ancient race; it explains every obscure fact in man's nature; it leaves no gaps to be filled with guesses; it appeals with equal force to the reason and the intuition; it satisfies the highest and purest aspirations; it illumines the dark lands beyond the River of Death; it promotes human happiness by showing the true causes of misery, and offers to us in the figures of the illustrious dead, (and the equally illustrious living,) exemplars to pattern after. Whatever may be thought about the characters of the Founders of the Theosophical Society, the Philosophy, for whose revival and dissemination they have been the humble agents, will never lose the clutch it has taken upon the intelligence of the present age.

There seems a necessity for saying what is written above. It is but too evident that a great, rich and powerful conspiracy exists to stifle Theosophy in the mephitic air they are collecting about Mme. Blavatsky. She and her colleagues may, perchance, be destroyed like Hypatia, or driven away like Mesmer, but no possible human effort *can extirpate Theosophy*, until every ancient book is burnt, every custodian of ancient wisdom silenced, and the forces of Nature compelled to work backward. What do these foolish foes expect? Has the world been remade, and is a new system of Evolution coming into play? Does it matter one whit more, as regards the merits of Aryan Philosophy, that the Founders harbored in their house a succession of traitors or scamps, than it did as to the merits of Christianity that one of the twelve Apostles, *personally selected by its Founder*, was a traitor and thief, and another a self-convicted liar; or than it did as to the merits of Buddhism that Sakya Muni had among his closest disciples the fiendish Devadatta; or than it did as to Hindu Occultism that Shiva, Krishna, and the other greatest adepts were so often the victims of tricks and traitors? We hope, for their own sakes, that no sensible persons will ever in a panic run away from a movement which is conspicuously the most ready agent for the acquisition of good Karma now existing. Let its leaders be put aside by all means, if expedient, but for even selfish considerations the wise will stand by the movement as the helmsman to his rudder when the ship is amid the breakers.

Recent research in theosophical matters has shown a tendency to apply to the whole subject of our phenomena a most faulty rule of inquiry; and there is danger that, even when a good intention is the motive, grave injustice will be done to innocent persons. The disproval of fifty alleged phenomena does not invalidate a single genuine one, and that single one stands as the basis for new inductions, as the falling apple of Newton did for his theory of universal attraction: "what has been seen by one pair of eyes," says Dr. Chalmers, "is a force to countervail all that has been reasoned or guessed at by a thousand human understandings." Let numberless committees and special commissioners dogmatise as they will, and jocund sceptics of sorts try as they may to "rail the seal from off this bond;" those who have seen true psychical phenomena of any description repose quietly upon their facts and let the ignorant exhaust their malice in fruitless efforts to make white appear black. These perverse theorists would do better in not trying to prove too much. They should not viciously stretch a weak hypothesis until it cracks in contact with the hard facts that are within the personal experience of cool-headed, intelligent, and honest witnesses.

The only real peril that threatens our Society is that which hangs over every army—Panic: a blind, unreasoning desertion of the colours because of an imaginary danger. The most supreme generalship and an absolutely just cause may be, has often been, neutralized and frustrated by this agency. When we take the present situation at its very worst, it comes to this, that doubt has been cast upon the authenticity of a certain small number of Madame Blavatsky's phenomena while many others even more remarkable in character, are left absolutely intact. The worst construction possible would then be that a person evidently endowed with extraordinary psychical powers had supplemented them at times by artifice. This, remember, is to admit all that our enemies have claimed, but not yet proved to the satisfaction of experienced eye-witnesses. Spiritualism has shown us many examples of the greatest psychics resorting to the same measures, and the judicious observer has based his belief in mediumistic phenomena upon such as could *not* be discredited upon any reasonable hypothesis of fraud: and of this class there are many thousands. And then as regards the occult Eastern phenomena, the volume of recorded proofs is so great and the number of even living witnesses so considerable, that he must be a most incompetent investigator who, upon taking sober second thought, will not grasp the situation and once and for all separate Theosophy from each and all individual theosophists.

This is what has preserved modern Spiritualism from breaking down under a thousand exposures of cheating mediums and "trick-cabinets." Not but that the fraud of individual charlatans has been often and thoroughly exposed, but after deducting from the sum-total of modern mediumistic phenomena every such instance, the remainder of actual, obstinate facts proving the reality of the mediumistic faculty, and of apparitions and their power to hold converse with the living, is so overwhelming in number, that Spiritualism is more tenacious of life than ever. We see the same faulty policy being tried with Theosophy, and the same result is inevitable. Esoteric Philosophy is the completest theory of the universe possible to formulate, and the long prone pyramid reset upon its base, will breast every storm of opposition. That base is Experimental Psychology, and whatever the fate of Madame Blavatsky and the final verdict as to her alleged powers, it cannot be overset. Mr. F. W. H. Myers avers that "Science is the power to which we make our first and undoubting appeal, and we run a corresponding risk of assuming that she can already solve problems wholly, which as yet she can solve only in part,—of adopting under her supposed guidance explanations which may hereafter be seen to have the crudity and one-sidedness of Voltaire's treatment of Biblical history.*" This is a fact but too well known to Theosophists, especially: none are more loyal than they to the behests of Science, but sad experience has warned them to be very cautious as to what sort of Sciolism may be cloaked under that venerable name. They have not forgotten the persecutions and betrayals of their contemporaries and predecessors.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Continued from last number.)

Section II.

THE EXTREME POINTS.

THE force of attractions is at their two opposite poles, and the point of equilibrium is in the centre between the two poles. The action of one pole is balanced by that of the opposite pole in a manner resembling the movement of a pendulum; its swing to the left of the centre is caused by its swing to the right. This law, which governs

* *Medico-Chirurgical Review*, 1843.

† *British and Foreign Medical Review*, 1839.

* *Essays Classical*, by F. W. H. Myers, *p.* 5, London, 1883.

physical equilibrium, is the same as that which governs moral equilibrium: the forces start from the extreme ends and converge in the centre; between the extreme ends and the centre is nothing but weakness.

Cowards and the lukewarm are such as allow themselves to be carried away by the motion or emotions of others and are themselves unable to move. Extremes meet and resemble each other by the law which rules likes and contraries; they constitute the power of the strife, because they cannot combine. If, for instance, hot and cold come together, each loses its special quality of temperature and they become lukewarm. Alexander said to Diogenes: "What can I do for you?" And the cynic replied: "Step out of my sunshine." The conqueror then said: "If I were not Alexander, I should wish to be Diogenes." Here we see two kinds of pride each understanding the other, and which meet, although they are placed at the opposite ends of the social scale.

Why did Jesus Christ go to seek the Samaritan woman when there were so many honest women in Judea? Why, did he accept the tears and caresses of Magdalen, who was a public sinner? He says, because she is a woman who has loved much. He does not seek to hide his preference for people of ill repute, such as publicans and prodigals, and we feel when we listen to his words, that one tear from Cain would be more precious to him than all the blood of Abel.

It was nothing unusual for saints to say that they felt as if they were the equals of the wickedest scoundrels, and they were right. The scoundrels and the saints are equals in the same sense as the two pans of a pair of scales. Both rest upon extreme points, and a saint is as far removed from a scoundrel as a scoundrel from a saint. The extremes in life produce by their constant strife the balanced movement of life. If the antagonism in the manifestation of forces were to stop, everything would be frozen in the immovable equilibrium of universal death. If everybody were wise, there would be neither rich nor poor, neither masters nor servants, neither rulers nor any that would obey, and society as such would cease to exist. The world is a lunatic asylum in which the wise are the nurses; but a hospital is intended for the sick. It is a preparatory school for the eternal life, and a school must above all have scholars. Wisdom is the aim to be reached, the prize for which we must contend. God gives it to him who deserves it and no one obtains it as a birth-right.

The balancing power is in the centre, but the motive force always manifests itself at the extremes. Fools begin revolutions and sages bring them to an end. Danton said: In political revolutions the power always belongs to the most evil disposed. In religious revolutions the fanatics draw the rest of the people after them.

Great saints and great devils are alike powerful magnetisers; because they have their wills strengthened by habitually acting against nature. Marat fascinated the convention, while every member of that assembly hated him; but while they cursed him they obeyed.

Mandrin dared to go about the town and pillage the people in broad day and no one dared to arrest him. He was believed to be a magician; people thought that if they were to bring him to justice, he would do as Punch did and hang the executioner in his stead. And so he might perhaps have done, if he had not ruined his own reputation by engaging in an amorous adventure which ended in his ridiculous capture like another Samson in the arms of his Dalila.

The love of women is the triumph of nature. It is the glory of the wise; but for brigands and for saints alike it is the most dangerous quicksand. Brigands ought only to fall in love with the gallows and saints ought to kiss only the skulls of the dead. Wicked men and saints are alike excesses and both are inimical to nature, and popular tales frequently confound them by attributing to saints, acts of horrible cruelty, and to celebrated brigands acts of philanthropy.

St. Simeon Stylites standing upon his column is visited by his mother, who wants to embrace him before she dies; but that Christian Fakir not only refuses to come down, but he hides his face that he may not see her. The poor woman exhausts her last powers in weeping, but the saint lets her die.

If a similar story were told of Cartouche or of Schinderhannes, we should consider it an exaggeration and a libel on a criminal. Cartouche and Schinderhannes were certainly not saints; they were merely robbers. O! human stupidity, whither do you lead the world!

Disorders in the moral plane produce disorders in the physical plane and the ignorant call them miracles. One must be a Balaam to be able to hear an ass speak. The imagination of block-heads is the source of wonders, and if a man is drunk, he thinks that the trees are falling and that nature steps out of his way. You, who seek the extraordinary, you who desire to produce miracles, you must be extravagant and eccentric. You will then create a sensation. Wisdom is never noticed, because she remains within the limits of order, tranquillity, harmony and peace.

All vices have immortal representatives, who by their excesses have become famous in infamy. Pride is represented by Alexander, if not by Diogenes or Erostratus, Anger is represented by Achilles, Envy by Cain or Thersites, Luxury by Messalina, Gluttony by Vitellius, Indolence by Sardanapalus, Avarice by Midas. Contrast with these ridiculous heroes others who by the law of contraries arrive at exactly the same point. St. Francis, the Christian Diogenes, who by his humility appears as the equal of Jesus; St. Gregory VII, whose anger throws all Europe into confusion and exposes papacy; St. Bernhard, the green-eyed persecutor of Abelard whose glory eclipsed his own; St. Antony, whose impure imagination surpasses the orgies of Tiberius or of Trimalcyon; the hermits of the desert, who while starving see the visions of Tantalus, and the "poor" christian monks who are always greedy for money. The extremes meet, as we said before, and that which is not wisdom cannot be virtue. The extreme ends are the herds of folly, and in spite of all the dreams of asceticism and odours of sanctity, folly is always engendered by vice.

Evocations, whether voluntary or involuntary, are always crimes; men who are tormented by the magnetism of evil and to whom it appears in visible form, suffer the penalty for having outraged nature. A hysteric nun is not less impure than a lewd woman. The former lives in a tomb and the latter in a place of luxury; but often the woman who lives in the tomb has a chamber of delight in her heart, and the woman of the temple of joy carries a tomb in hers.

When the unfortunate Urban Grandier was suffering the cruel punishment for his folly, cursed as a pretended sorcerer, despised as a lewd priest, going to death with the resignation of a sage and the patience of a martyr, the pious Ursuline nuns of Loudon whirled about like Bacchantes and went through the most sacrilegious and obscene performances. They were pitied as innocent victims, and Grandier, with his limbs broken by torture and chained to a stake, burnt by a slow fire, dying by inches without a word of complaint, was looked upon as their tormentor; while in fact the nuns were the representatives of evil which they realised and incarnated in themselves; they were the persons who blasphemed, insulted and accused, and the object of their passion was sent to death. These nuns and their exorcists had been calling up all the powers of hell, and Grandier who could not even impose silence on them, was sentenced to death as a sorcerer and master of demons. Mr. Vianney, the well-known parish priest of Ars, was, according to his biographers, habitually pestered by a devil who lived with him in a familiar kind of way. The valiant priest was thus a sorcerer without knowing it and made involuntary evocations. How is this? One of his own sayings will explain what we mean. He would say, in speaking of himself, "I know somebody who would be badly fooled if there were no reward after death." Would he then have ceased to do good if he had not expected any reward? Did nature in the recesses of his conscience complain of injustice, and did he feel that he was unjust towards nature?

Does not the life of a wise man bring with it its own reward? Does not blissful eternity begin for him while on earth? Can true wisdom ever characterize the part played by a dupe? Valiant priest! If you said so, it must be because you felt the exaggeration produced by your zeal, because your heart felt and regretted lost enjoyments, honourable enough in themselves, because mother nature was revolted by you, her ungrateful son. Happy are the hearts to whom nature addresses no reproaches; happy the eyes who see beauty everywhere; happy the hands which are always distributing gifts and caresses! Happy are the men who having to choose between two kinds of wine, know how to select the best and find more pleasure in giving it to others than in drinking it themselves.

Happy are those whose faces shine with kindness, whose lips are full of smiles and kisses. They will never be dupes, because, after the hope of always loving what is best on

earth has passed away, they have the recollection of having loved the best, and only those things whose remembrance brings happiness, are worthy to become immortal.

A SYNOPSIS OF BARON DU PREL'S "PHILOSOPHIE DER MYSTIK."

By Bertram Keightley, F. T. S.

Kant's Critique of Pure Reason is a most convincing demonstration that no knowledge is possible for us outside the limits of experience, since *á priori*, and apart from experience, we can know only the abstract forms of pure thought: the laws imposed by our nature on the external world of phenomena as given to us in "intuition" (Anshauung). Since, however, these laws are inherent in *us* and apply to that which we call the "Not-self" only in so far as *our* consciousness is concerned, it follows that the limits of true knowledge are for us the limits of our possible experience.

Advancing from this ground, Dr. Du Prel states the problem which his work is an attempt to solve, the problem which lies at the root of all Mysticism, of all Occultism, nay, even of spiritual progress itself, as follows:—

"Is our true Ego entirely contained in our *self*-consciousness?"

"The extent of knowledge and self-knowledge possible to any organised being is determined by the number of its senses, and by the degree of stimulus to which they respond, *i. e.*, by its psychophysical limit of sensation. In biological evolution this limit has always been variable, and thus, not only have the senses been differentiated in the succession of living forms, but the consciousness of their possessors has been enlarged as well."

These remarks suggest the following somewhat different statement of the fundamental problem: Is not man a being whose consciousness is distinguishable as dual from the existence of a variable limit of sensation; the consciousness of the one form (at present outside the range of our *ordinary* experience) including that of the other; while the latter (our normal consciousness) is not distinctly cognizant even of the existence of their integral unity?

The problem, thus stated, is clearly a legitimate rider to the Kantian philosophy, since it implies nothing more than an enquiry into the possibility of any extension of the present limits of our experience and the conditions of such extension.

That such an enlargement of our field of observation is possible is more than suggested by the Theory of Evolution, as well as by the past history of Knowledge itself. A careful consideration of this branch of the enquiry very properly forms the Introduction to the subject under consideration. In order to give a clear idea of the method pursued, we shall analyse at some length one or two chapters; translating freely from the text and adding only the connecting links.

The Introduction consists of an investigation as to the possibility of a real growth of Knowledge. At the outset, Dr. Du Prel remarks that the logical instinct of mankind always leads them to adopt a line of conduct in harmony with their conception of the riddle of existence, and that therefore men's moral progress is necessarily dependent on the growth of knowledge; and thus, if knowledge admits of growth, we may hope to attain to a better state of things; to a form of culture tinged at least with loftier ideals. He then continues:—"Now, the most common of popular assumptions is that knowledge not only can, but does, grow. Unfortunately, however, this belief is largely coloured with misconceptions; the first and most serious of which is the idea that this growth proceeds solely in breadth, not in depth. True progress ever goes deeper; yet each generation fancies that it leaves merely surface work to be done by its successors. The second misconception lies in the expectation that the riddle of life will become more intelligible to us through the increase of knowledge. The contrary has in truth been the case up to the present, and will be for a long time to come; although that expectation may some day be realised."

"We have, therefore, two questions to examine:

"1st. In how far does the human mind progress in depth?"

"2nd. What contribution can it bring to the solution of the Riddle of the Universe?"

After showing by the examples of Copernicus and Kant that the real advance of knowledge has been in depth rather than in mere surface extension, the author pursues:

"The modern Theory of Evolution follows, consciously or not, the lines traced out by Kant. Biological Evolution began with the simplest organisms and has reached in the most complicated human being its highest point for the moment. Thus, a tree stands in but very few and very simple relations to external nature; it responds to sunshine and rain, wind and weather, and unfolds itself accordingly. In the animal kingdom these relations to the surrounding external world have increased in number and extent; and hand in hand with organic, advances also intellectual evolution."

"From the oyster to man, the growth of consciousness proceeds parallel with that of organisation. But even supposing the organic evolution had reached its close, the domain of human consciousness would still receive additions through the advance of the technical and theoretical sciences."

"Thus, from the standpoint of every animal organism, external nature is divided into two unequal parts, the inequality of which increases as the organism descends in the scale of life. On one side is that portion of nature with which its senses connect it; while the rest of nature is transcendental to it: *i. e.*, the organism in question stands in no conscious relation to that part of nature. This frontier-line has been continually pushed backwards and onwards during the process of biological evolution: the number of the senses having increased, as have also their working powers."

"Thus, what Fechner has termed the 'psycho-physical threshold' has been steadily pushed back in proportion as the senses differentiated, and responded to ever-weakening degrees of physical stimulus; while stimuli falling below this threshold do not enter into consciousness at all. So that the biological advance, as well as the growth of consciousness implies a constant pushing back of the frontier-line between the realms of Thought and Reality, at the expense of the transcendental and unknown, and to the profit of the known world."

"This is the view of Darwin, who has proved the necessary existence of a transcendental world for every organism. It is also that of Kant, who demonstrated the same fact by his distinction between the 'Thing in Itself' and the 'Appearance.'"

The opposite of this is the view held by the materialists, who regard the eye as simply a mirror for appearances. According to them, the world exists in our brain as it is in reality outside of us.

Materialism, therefore, rests upon an assumption with which it stands or falls; viz., that all that is real is perceivable by the senses. Thus Feuerbach, one of the most consistent and philosophical thinkers of that school, writes: "The object of the senses, or the Sensuous, is alone truly real; and therefore Truth, Reality and Sensuousness are one." But this assumption, that to every force in nature there is a corresponding sense, stands in direct contradiction with the fact that our consciousness is demonstrably a growing product of biological development. For the forces of magnetism and electricity escape our sensuous perception, and their very existence would be unprovable if they could not transform themselves into equivalent amounts of other forces which do appeal to our senses. The world remains an unsolved problem, only because Perceptibility and Reality do not coincide; for were they coincident, a few centuries would suffice to discover all Truth.

Pursuing this line of argument, Du Prel next reaches the following conclusion:—Our consciousness in its relation to the Real is therefore imperfect, both quantitatively and qualitatively; because we have not as many senses as there are natural forces which act upon us; qualitatively, because objects become transformed in the process of sensuous cognition: thus, what in nature is ethereal vibration becomes in consciousness light; while aërial vibration becomes sound. Therefore, not only are there more things than senses, but further, the things themselves are different in Reality from our Conceptions of them. In other words, "Consciousness does not exhaust its object, which is the Universe."

Passing then to the second branch of his problem, he continues:

"We have dealt, hitherto, with the first only of the two great riddles placed before the mind of man, the Universe. Let us now consider the second, Man himself."

"As the world is the object of Consciousness, so is the Ego that of Self-consciousness. As Consciousness strives to penetrate its object, the world, and to define it logically, so does Self-consciousness its object, the Ego. As regards consciousness and the universe, the materialistic view has at least been repulsed: but materialism still flatters itself with the hope of resolving all psychology into physiology. But even were this hope fulfilled, there would still remain the unsolved problem, whether self-consciousness does indeed exhaust its object."

"Such a question is quite as legitimate here as was a similar question in regard to consciousness: and we have every ground to suppose that both questions must be answered in the negative, and that the same relation obtains between self-consciousness and the Ego, as between consciousness and the world. Both analogy and the history of evolution support this view; for if Nature spent some ten million years in developing man's consciousness to the point of realising the riddle of the universe, and the difficulty of its metaphysical problems, it would hardly seem likely that, in contrast thereto, self-consciousness should have been perfect in man from its very dawn, not susceptible of development, but a finished product from its earliest appearance. And this is what is implied in the assertion that our self-consciousness embraces its object, our Ego, in its entirety."

Summing up the arguments contained in the Introduction or first chapter, we are led to the conclusion that consciousness does not exhaust its object, but is, on the contrary, engaged in a ceaseless process of adaptation to it, which is still very far from being even approximately completed. Similarly, it would seem at least highly probable that the adaptation of our Self-consciousness to its object, our true Ego, is also far from complete or perfect; and that the failure, so far, to demonstrate the existence of a Soul in man, by no means warrants the assumption that it does not exist at all.

It has been shown that the purely materialistic view of science is incompetent to explain fully the very facts upon which science itself rests; while the Law of Evolution, its last and greatest generalisation, requires by its fundamental assumption of the unbroken continuity of natural laws, that man should be capable of an indefinite amount of further progress—a result which can only be achieved if knowledge can grow in depth as well as breadth; implying thereby a further development of man's faculties of observation.

The second chapter is occupied with an investigation into the scientific importance to be attributed to "Dream."

Now dreaming itself implies mental activity, while it is an acknowledged fact, that dream pictures differ very largely from the contents of our waking consciousness, a fact which proves them to come from a region from which we are shut out when awake. Du Prel, therefore, concludes that the nerve stimuli which form the basis of these dream pictures must lie, during waking, below the threshold of sensation, hence that, during sleep, this threshold must be displaced. Now the region thus brought into sensation may lie either in ourselves or in the outer world. In the former case the heightened sensibility during sleep would be of interest only for the physician; but in the latter, sleep would beget a relation between ourselves and the outer world different from that of waking, and which might well give to dreams real meaning and importance.

"Waking to external life is partly subjective, partly objective: it embraces our bodily sensations, and extends also to the world without us. It may, therefore naturally be asked whether the internal awakening of dream has also both characteristics: *i.e.*, whether the displacement of the threshold of sensation can give rise to a relation with the outer world of which we are not aware in our waking moments."

"The answer must be affirmative. Physiology has long since proved that the contents of our waking consciousness come to us through the senses; but this consciousness is limited by those very senses themselves. There exists, therefore, a more intimate connection between ourselves and nature than we are aware of. There are sounds inaudible to our ears; rays, which produce no sensation of light in our eyes; substances, which do not affect our taste or smell. Although, then, our sensuous consciousness disappears in sleep, we still remain immersed in the general life of nature, to which we belong as the part to the whole. Sleep can only suspend our relation to nature through the senses, but never that relation of which, though present, we remain unconscious in our waking hours. The latter, sleep can but bring into consciousness, since it displaces the limit (Schwelle) of sensation."

Sleep has, therefore, not merely the negative aspect of suspending the waking consciousness, but also a very positive one, in that it brings into prominence a relation existing between ourselves and nature, of which we are unconscious when awake.

Further, we find that the vast majority of dreams, especially those of deep slumber, are totally forgotten; while, when awake, we could not possibly forget in an hour or two what we have clearly and distinctly seen. This fact is physiologically incapable of any other explanation than that our waking and dreaming consciousness are functions of separate organs, or that at least the dream of deep sleep depends on the action of other brain-strata than those in activity during waking. For, if from the identity of our consciousness on successive days, we infer an identity of the organ of consciousness; then, from a difference of consciousness, we must infer a difference of organ.

But the fact that dreams are remembered at all implies a ground common to both; thus the confusion and the illogical, meaningless character of such remembered dreams—those of light and imperfect slumber—may well be due to an admixture of elements from our normal consciousness among the ordered and logical memories of the dream-state during profound sleep.

"Now we fall asleep and awaken gradually, and the dreams we remember belong to the transition state between the two, in so far as the organs active in waking and dreaming are common: such dreams are, therefore, confused, because they lack organic unity, being the mixed product of the partial activity of two organs. Such remembered dreams will, therefore, usually consist of fragments from our waking thoughts; of the true products of the dream organ itself, and lastly, of pictures arising from vegetative stimuli within our own organism."

In this middle state, then, between waking and deep sleep, we must not expect to find the characteristic functions of the pure dream-organ. Since, however, as will be seen later, the course of a dream becomes not only connected and logical, but even directed by definite purpose, as soon as the causes of disturbance are removed, we may assert that the foolish and meaningless part of dreams is due to the partial activity of the organ, whose full functions are displayed during waking; while its reasonable and connected part proceeds from the undisturbed action of that organ which is specially concerned with dream-activity.

It remains to show the existence of connected, reasoned dreams, marked by conscious purpose. This Du Prel proves—1st, from the phenomena of sleep-walking, when the dreamer translates his dream-thoughts into action; and 2nd, from those of somnambulism,* where the dreamer can express his thoughts in words.

We find, then, reason to attribute the irrationality of dreams in general to the action of external disturbing causes, and we should, therefore, expect that the deeper the slumber, and the more these sources of error are excluded, the more rational will dream-thought appear. First, however, we must show that thinking does still go on in deep—nay, in the deepest possible slumber.

"Here somnambulism comes to our help. Whether produced by mesmeric manipulation, or, as sometimes happens, spontaneous, it is a condition of sleep to which is united an internal awakening, and in it ordered, connected and logical series of ideas make their appearance. The connection with the outer world through the senses has vanished from the somnambule's consciousness, while his insensibility to physical stimuli has enormously increased; and in their place a new and ordered, though partially limited connection with the outer world has arisen. The 'I' of *waking* consciousness has disappeared from the self-consciousness of the somnambule. This self-consciousness, indeed, now includes the contents of the former, in their entirety and in logical order, not in fragments merely, as in ordinary

* The words Somnambulism and Somnambule are not used in their etymological sense, but denote throughout this paper a state of mental activity during trance.

dreaming; but these contents are not referred to the inner, waking 'I,' but to another and strange 'I.' The same 'subject' is thus split up into two personalities; a state of things also occasionally found in ordinary dreaming."

Du Prel thus finds in somnambulism a dream-state susceptible of accurate observation, and one which bears out to some extent his former conclusions as to "dream" in general. But, leaving a detailed investigation of its phenomena for a later section, he passes on to consider the metaphysical value attaching to the existence of the dream-state itself.

After a general review of the position, Du Prel points out that regularity and logical order are observed in such dreams as, from the extremely short time they have occupied, may fairly be considered as, on the whole, free from outside disturbance. This shows that the organ active during dreaming produces logical and connected representations, which, however, as a rule, become confused in our remembrance, owing to the admixture of elements derived from those organs which become active as we awake.

He cites Schopenhauer and Fechner in support of his belief in the existence of a special organ, whose activity constitutes dreaming; and shows from numerous instances the marked difference both in form and matter existing between our dream-thoughts and those of waking life. He then proves that this state of things, of which the existence is widely admitted by investigators of very different schools, is in reality equivalent to an alternation of two personalities within the limits of a single subject, and therefore bears out the hypothesis of a transcendental Ego existing in man.

Next, he gives a clear and concise sketch of the results arrived at hitherto in this direction, in their bearing upon the two great philosophical problems—Man and Nature; and in analogy with the definition of the "transcendental world," as that portion of Nature lying outside the domain of our consciousness, he suggests the term "transcendental subject" in man ("subject" meaning the whole human being) as proper to be used in opposition to the "empirical or self-conscious Ego;" remarking, however, that the former can only be considered as a "transcendental *Ego*," if it be shown to be capable both of knowing and of self-consciousness.

If now the empirical or personal consciousness be capable of development, it follows that the boundary between it and the transcendental subject cannot be impossible; and we should therefore expect to find occasional evidences of the existence of this higher self. But the thread which holds together the personal consciousness is the faculty of memory, and hence any such evidence of the presence of faculties properly belonging to the transcendental part of man ought to be accompanied by modifications of this faculty. And thus our usual forgetfulness of such dreams as occur in deep sleep is merely what we ought to expect, and we shall find but seldom any signs of abnormal faculties under normal conditions; and they must therefore be sought in abnormal states, such as somnambulism.

Summing up the conclusions reached in this chapter, Du Prel indicates the *à priori* conditions under which such a transcendental Ego in man (if it exists at all) may be expected to manifest itself, and the form which such manifestations must necessarily take, as logical consequences of its existence as defined. These results he states as follows:—

"If a transcendental Ego possessing self-consciousness and the capacity of knowing exists at all, the following facts must be capable of logical, scientific proof:—

"1. The existence of a dual consciousness in man.

"2. A regular alternation of the two states of consciousness.

"3. Modifications of the faculty of memory in connection with this alternation.

"4. The functions of Knowing and Willing must operate in both states, and probably subject to:—

"5. Modifications of the standards of space and time (since these are known to be the special and characteristic modes of perception and thought of our present, actual consciousness)."

Should these logical consequences of the hypothesis be found to fit in with observed facts, there will then be a great probability in favour of the truth of the hypothesis itself.

The third chapter deals with the dramatic aspect of dreaming under its two forms:—1st, as affecting our normal measure of time, by substituting in its place what may be termed a transcendental standard; and 2nd, as producing a dramatic division of the Ego.

It has often been noticed, both by patients and doctors—many of them practised and highly-trained observers—that, under the influence of anæsthetics, either the mental processes go on at an enormously greater rate, so that the patient seems to himself to have lived through a series of eventful years in a few short seconds; or, on the other hand, he awakes with a merely general impression of having been unconscious for many hours. The abnormal rapidity and crowding together of thought and feeling, proved by these observations, have also been noticed and described by opium and hashish eaters, as well as by many of those who have been nearly drowned.

Now the investigators* who have occupied themselves with experiments on dreaming have succeeded in tracing many dreams to external causes, and in most cases they have found that the catastrophe of the dream, to which its entire course led up, could be unmistakably identified with the external stimulus which woke the sleeper. This seems to imply that the *effect*—the dream and its climax—*precedes* its cause—the external stimulus awakening the dreamer. And this holds equally good both in natural dreams and those excited for experimental purposes; so that it is a very common, almost nightly occurrence, and cannot, therefore, be ascribed to chance coincidence. We have thus to solve the following problem:—How can a dream, excited by a given external stimulus, and seeming to cover a lapse of years, end with a climax which is merely the original stimulus itself in disguise: the stimulus which at the same time awakens the sleeper; the stimulus, and the seemingly prolonged dream leading up to the climax, and the awakening at that climax, being thus all included in an imperceptible (to us) period of time?

Now Helmholtz has proved experimentally that nerve-stimuli require a definite, measurable time for transmission; and Fechner has also shown that their transformation into conscious sensation further requires an additional time. And the only possible solution of the above problem is that, under certain conditions, the mental processes take place independently of this physiological time-measure; so that the whole series of dream-events, explaining, leading up to, and culminating in the catastrophe which wakes the sleeper, are interposed between the moment when the stimulus in question reaches the consciousness by some direct avenue, and the moment when the same stimulus reaches it through the normal channel—the nervous and cerebral system.

Since, then, conscious mental processes can thus go on at a much greater rate, than the normal, physiological nerve-time admits of, it follows that this mode at least of consciousness is independent of the physical nervous system, and is subject to a different and much smaller time-measure. But this is practically to admit that our consciousness has two different laws in two different states—*i. e.*, that its functions are dual; hence that it may itself be regarded as a duality.

Again, if dreams are not to be regarded as inspirations, we must ourselves be their architects. But dream places us amidst events unfolding themselves dramatically; so much so, that every dream involves dramatic division of the Ego, since what we think dialogues (in dreams) can be in reality but monologues. More still; we are not only actors and spectators in the play-house of dream, but a part of ourselves goes into the stage itself, since the whole drama—scenery, actors, and spectators—are of our own creation.

* See the works of Volkelt, Hennings, Lemoine, Maury, Scherner, Richter, Steffens, &c.

This suspension of our subjective unity, however—this externalisation of internal processes—is only possible so long as we do not consciously grasp the fact of their *being internal*; so long as we do not knowingly produce, but have them, as it were, given to us. All, therefore, depends on the relation of these externalised processes to consciousness; and this relation must lie either in the mental or in the physical region.

Now, of internal physical processes the only ones which can thus be projected as objective, without our recognising them as internal, are the automatic and vegetative functions of circulation, digestion, &c. Hence, when in dream the subject is split up into several persons, the plane of this cleavage, so far as it is produced by physical causes, must be that dividing conscious and voluntary, from unconscious and involuntary functions and movements. And again, since every stimulus must attain a certain minimum limit before it can excite in us conscious sensation—which limit, as the line dividing conscious from unconscious thinking and feeling, is called the psycho-physical threshold or limit; and since all internal stimuli which pass this limit enter into consciousness, while those falling below it remain in the region of the unconscious, it follows that in the dramatic division of the subject in dream, the plane of this cleavage—so far as the division is due to psychical changes—must be this very psycho-physical threshold or limit itself.

Du Prel then enters on a detailed and convincing proof of these conclusions by an examination of the recorded observations of the most famous scientific psychologists, some of them belonging to the extreme materialistic school. The following are some of the instances:—

Van Esk had a patient afflicted with asthma, who, on falling asleep, regularly suffered from the following dream:—Her deceased grandmother came in through the window, and, kneeling on her chest, endeavoured to suffocate her.

In a case reported by Schindler, a somnambule, in one of her illnesses, saw her deceased aunt enter the room with the words "This sick girl is in danger of dying, but will recover with my help." Subsequently, in a more advanced state of trance, the same patient characterised this vision as a mere personification of her condition, which had intensified itself from a vague feeling into a dramatic picture.

This last case shows that the subjective meaning of such visions is only perceived when we become conscious of the difference between the one state and the other. Similarly we recognise, after each awakening, our dream-pictures as illusions, while, in the dream itself, they are taken as realities. With the change of state there comes a disbelief in the reality of the perceptions of the previous state. The existence of a standard of comparison does away with the illusion, but as a rule the standard can only be attained through a change of state, which allows of a comparison between the two sets of perceptions. In all conditions in waking, as in every stage of sleep-life, man consists, as it were, of two halves; as far as either his waking or his dreaming consciousness extends, so far extends his "I" (his self-consciousness). Whatever wells up from the unconscious, and crosses the threshold of consciousness, the dreamer conceives as belonging to the "Not-self." Thus the dualism of conscious and unconscious, the dividing psycho-physical threshold, is the common cause both of the dramatic division of the Ego in dream and also of the illusion, in virtue of which we hold the dream to be real. A remarkable illustration of this is afforded by one of Werner's somnambules, who had prescribed for herself a journey for the benefit of her health. Werner asked her how she would be, when away on her journey, and she replied, "My Albert" (in spiritualistic phrase, her spirit-guide) "cannot then approach me so closely, because you will not be there; but still he will come and help me as much as possible." Translated into physiological language, and stripped of its dramatic garb; this means that she would miss the mesmeric treatment, but that the effects of that already undergone would remain with her.

The foregoing are cases of the dramatisation of physical conditions or states. The following are cases which take their origin in mental or psychic stimuli or conditions:

Boswell relates of Dr. Johnson that the latter dreamt he was engaged in a contest of wit with a stranger, who proved himself Johnson's superior, much to the Doctor's annoyance. On this Du Prel remarks:—"No wonder; the dreamer Johnson was split up into two persons along the cleavage plane of the threshold of consciousness; of whom one, the stranger, worked with unconscious talent, the other, Johnson, with conscious reason; and therefore got the worst of it." Another case is taken from Maury, who relates that once when learning English he dreamt of conversing with some one in that language; and, wishing to tell him that he called upon him the previous day, he used the words, "I called for you yesterday." The other, however, at once declared that the expression was wrong and corrected it with "I called on you yesterday." On awaking, Maury looked up the question and found that his critic was right.

Then, taking the fact of this dramatic division of the subject in dream as granted, and assuming also as proved that the plane of cleavage is in all cases the plane (for the moment) dividing the conscious from the unconscious; Du Prel proceeds to draw the following inferences, which he derives by analysis from the foregoing propositions:—

1st. It is, therefore, *psychologically* possible that a subject should consist of two personalities, without the latter recognising their mutual identity, or their identity with the common subject; or, in other words, that man is physically dual.

2nd. It is further *psychologically* possible that between the two personalities existing in a single subject, intercourse should take place without their recognizing their own underlying identity.

The consideration of natural sleep leads inevitably to that of its abnormal phenomena, and especially those of natural and artificial somnambulism. In dealing with the former of these, Du Prel cites a number of the best authenticated cases of very protracted sleep brought on by nature herself as a means of cure, and lays just and necessary emphasis upon the need of always bearing in mind the radical difference between "causa" and "conditio;" between the adequate cause of an occurrence, and the condition which, though necessary for its appearance, is still not the producer of it. He points out that the deep and prolonged sleep of nature in which clairvoyance sometimes makes its appearance in the indication of appropriate remedies, is the *condition*, not the *cause*, of that clairvoyance. Just as, in artificial somnambulism, the mesmeric passes are the mediate cause of the deep sleep which ensues; but neither they nor the sleep itself are the cause, but merely the condition of the clairvoyance which often accompanies that state.

Du Prel then considers at some length the recorded facts and conditions of mesmeric clairvoyance, pointing out that these abnormal faculties are clearly alluded to in the Vedas, and that they afford the strongest experimental proof of the existence of a soul in man; a soul, that is, not identical with our present daily consciousness, which, being bound up with our physical organism, must be modified if not destroyed with it, but a soul in the wider sense of a conscious transcendental Ego. In support of the genuineness and reality of clairvoyance itself, he quotes the unanimous report of a special commission of eleven doctors of the Paris Academy of Medicine, which in 1832, after prolonged and exhaustive investigation, fully confirmed the existence and genuineness of these abnormal faculties.

Furthermore, Du Prel shows that all these phenomena do not appear suddenly or *de novo* in the somnambuli

state, but that they are, on the contrary, merely extensions and modifications of phenomena, whose presence and action may be traced even in ordinary dreaming. Then, after refuting Dr. Braid's Hypnotic explanation of mesmerism by opposing the evidence of other observers to his, he concludes the chapter by saying—

"In fact somnambulism furnishes the most convincing proof of another order of things besides the sensuous, as also that man is interwoven with this transcendental order through that side of our consciousness which lies beyond the ken of our personal Ego in its normal state. Somnambulism proves that Schopenhauer and Hartmann were right in basing that passing form known as man upon Will and the Unconscious; but it proves Will is not blind, and that that of which our personal Ego is unconscious is not *in itself* unconscious; and further, that between our personal selves and the Universal Substance, there must be interposed a transcendental subject, a knowing and willing being. Thus man's individuality extends beyond his passing phenomenal form, and life on earth is but one of the forms of existence possible to his true self."

Among the many strange phenomena of sleep, there occur cases in which our dreams represent the state of our bodily organs, and these cases Du Prel considers in the fifth chapter, under the heading "Dream—a Physician." Instances are cited in considerable number which show that our state of health not only gives the keynote to our dreams, but even becomes symbolically portrayed in them with surprising accuracy. Hence he concludes that in dream we are much more vividly conscious of our bodily condition than when awake; a circumstance only explicable from a displacement of the psycho-physical threshold or limit of sensation, taking place during sleep.

Then, passing to the diagnosis of their own and other peoples' diseases, which so often characterizes somnambulic clairvoyance, he refers, after examination of a series of remarkable instances of this faculty, that the vague and usually sub-conscious feeling of our own physical condition becomes conscious and definite in somnambulism, owing to a displacement of the threshold of consciousness following the exclusion of all external stimuli. Hence the statements of clairvoyants as to matters not relating to their own bodily state should be received with great caution, and should not be encouraged or sought after, since the sources of error to which clairvoyants are exposed must be much greater, in dealing with facts not in direct physical relation to their consciousness, than in taking cognizance of such facts as present themselves spontaneously, from the displacement of the psycho-physical threshold.

In explanation of the diagnosis itself, Du Prel observes that the most advanced scientists have seen reason to ascribe "sensibility," *i. e.*, the foundation of consciousness itself, to the ultimate atoms of which their so-called "dead matter" consists. He points out that the brain and the solar plexus are two almost anatomically distinct centres, each of which may well be the seat of a form of consciousness, that of the solar plexus being in our waking state below the level of our consciousness; and he inclines, therefore, to the view that the latter is the centre of that consciousness which takes cognizance of our bodily states in detail, or at least is closely connected with it. And he finds a confirmation of this opinion both in statements of the clairvoyants themselves, and in the ancient records and traditions of the East.

After an exhaustive examination of the facts bearing on the subject, Du Prel comes to the conclusion that this whole series of facts is due in the main to two causes: 1st, To an alternative and mutual relationship between Will and Idea; and 2nd, to a displacement of the psycho-physical threshold. Thus Will, or desire, excites or calls up an idea; and *vice versâ*, an Idea calls up or excites the desire or will to realise it. We are thus brought to the conclusion that our normal self-consciousness does not exhaust its object, our Self, but embraces only one of the two personalities forming our Subject. Man is thus a monistic and a dual being; monistic as subject or individual; dual as person.

Now it is apparent on reflection that the existence of personal consciousness depends mainly on that of memory, and further, that reasoning, thought, and action, depend for their value on the clearness with which our memory retains past experience and on the presence of mind with which we draw therefrom our conclusions as to the future. It is, therefore, not too much to say that in proportion as a creature rises in the scale of life its memory expands; while, on the other hand, every disturbance of the sense of personal identity in madness or mental disease is accompanied by derangement of this faculty.

But in the chapter on Dream, it was proved deductively that if our Ego is not entirely contained in self-consciousness, then some modification of the faculty of memory must accompany any manifestation of the inner kernel of our being. And to denote this latter, the word "soul," or "psyche," may appropriately be used, not in its theological, but in its purely philosophical sense; not as opposed to "body," but as denoting that element in us which lies beyond our normal consciousness and is divided from the latter by the psycho-physical threshold.

Before proceeding to analyse the disturbances which have been observed in the faculty of memory, we must draw a distinction between *Memory*, *Recollection*, and *Reproduction*. The power of the psychic organisation to recall past sensuous impressions as images is *Memory*. This is the common root of both recollection and reproduction. When an image recurs without its being recognized, it is reproduction only; recollection implying reproduction accompanied by recognition as well. But memory does not embrace all the images and sensations of past life, and we may well seek the reason and law of their selection.

According to Schopenhauer, whose opinion is now widely accepted, the selection depends on the will, which he considers the indispensable basis of memory. With this opinion Du Prel agrees, so far as the will is here regarded as determining the *contents* of memory; but he points out that the possibility of reproduction and recollection proves that the forgetting of an image cannot be equivalent to its annihilation or total obliteration from our nature. It follows, therefore, that such forgotten images and thoughts must as much inhere in some basis as those not forgotten inhere in the will. And as this basis is not to be found within our self-conciousness, it must be sought without it. But, mere atomic and molecular changes in the physical brain are insufficient to account for the facts, and hence the basis sought must lie in a (to us) unconscious part of the soul.

Du Prel then shows that on Schopenhauer's own premises he ought to have recognized in brain and intellect the objectified Will to know the things of sense, and should therefore have concluded that Will in itself is not necessarily blind, since, just as the eye cannot see itself, so neither can our intellect see itself; *i. e.*, recognize in itself through pain and pleasure more than a metaphysical aspect of Will; while any second attribute of that Will, which Schopenhauer considers as the root of Being, must remain unknown and unperceived by the intellect as such.

To apply this to memory. Assuming that our metaphysical Will has two aspects or attributes—Willing and Knowing—the Will, as the basis of intellectual memory, would decide *its* contents, *i. e.*, those of our empirical consciousness; while in the latter attribute—Knowing—would be found the real basis of memory in general, the common receptacle of all images and thoughts without distinction. Forgetfulness would therefore be confined to our brain consciousness, and would not extend to its transcendental side, which, alone, in union with the will, would embrace our whole being.

But we have shown that it is only during sleep and analogous states that our transcendental Ego can manifest itself, and we, therefore, now pass on to consider the

enhancement of memory and the extent and evidence of its latent riches, in dream, mesmeric somnambulism, and other abnormal states.

On all these subjects ample experimental evidence is adduced by Du Prel, from the published records of the most scientific observers; but as it would require too much space to deal with it here in detail, we shall content ourselves with indicating the general conclusions he arrives at. Du Prel demonstrates :—

1st. That the reach and clearness of memory is largely increased during sleep.

2nd. That the latent wealth of memory is enormous, and that its existence has been recognized by many competent observers in cases of madness, idiocy, fever, accident, &c.

3rd. That these latent riches become most apparent and striking in somnambulism, while in that case the subsequent and complete forgetfulness proves the previous absence from physical consciousness of these stored-up treasures of memory, which are far too complex and minute to be capable of preservation as mere molecular alterations of the brain structure.

We now come to a class of cases in which memory, which links as by a bridge our successive states of consciousness into a united whole, is so completely wanting that, looking only to the difference between the successive states of the same person, we may well speak of "alternating consciousness." These cases go far towards giving an empirical and experimental proof that a single subject or Ego can split up into a dual personality.

Besides the well-known absence of memory after mesmeric trance, the same phenomenon has frequently occurred spontaneously. Du Prel cites and discusses the principal instances on record, but of these we shall quote only one, that of a Miss. R——, given by Dr. Mitchell in IV. Archiv für thierischen Magnetismus.

"Miss R—— enjoyed naturally perfect health, and reached womanhood without any serious illness. She was talented, and gifted with a remarkably good memory, and learnt with great ease. Without any previous warning she fell, one day, into a deep sleep which lasted many hours, and on awakening she had forgotten every bit of her former knowledge, and her memory had become a complete *tabula rasa*. She again learned to spell, read, write, and reckon, and made rapid progress. Some few months afterwards she again fell into a similarly prolonged slumber, from which she awoke to her former consciousness, *i. e.*, in the same state as before her first long sleep, but without the faintest recollection of the existence or events of the intervening period. This double existence now continued, so that in a single subject there occurred a regular alternation of two perfectly distinct personalities, each being unconscious of the other and possessing only the memories and knowledge acquired in previous corresponding states."

This very remarkable case is illustrated and confirmed by many others analogous to it, and fully justifies us in assuming at least the empirical *possibility* of a *conscious* individuality in man, of which his normal self is totally unconscious. This hypothesis also goes far to explain many curious phenomena observed in abnormal mental states which hitherto have defied explanation.

Du Prel then proceeds to apply these facts and conclusions to build up a consistent and adequate theory of memory. Having cleared the ground by proving the utter inadequateness of the materialistic theory to explain even the facts which it admits, let alone those of abnormal memory which we have just examined; putting aside the almost unthinkable attributes with which the materialists find themselves forced to endow their "atoms" in order to make their mere combinations and permutations the sole basis of memory; leaving aside even these glaring absurdities, there still remains a residuum of admitted fact which their theory cannot explain, viz., our recognition of previous images and sensations, the *unity* of our consciousness, and lastly, the fact that these two factors are in a great measure independent of each other, which could not possibly be the case if both were merely due to blind atomic combinations.

But a correct theory of memory must also explain "forgetfulness." Now, what happens when we forget? Simply a disappearance from our sensuous everyday consciousness. This, however, cannot imply the annihilation of what is forgotten; otherwise its reproduction would be and remain impossible. And, hence, as the theory of material traces on the brain is considered by Du Prel to be untenable, there must be a psychic organ which has the power of reproducing a mental image even when that image, as a product of its past activity, has been annihilated; and further, this organ must lie without our self-consciousness, and therefore can only belong to the (quo-ad nos) Unconscious. But, if this organ possessed merely and only the latent potentiality of reproduction, and did not rather take up the mental image as a product into itself and there preserve it unchanged, then we should be forced to distinguish between the conscious and the unconscious within this organ itself. Since, if not, the image would, in being forgotten, merely sink back into the purely "Unconscious" and no reason or explanation could be given why or how this "Unconscious" could return on a sudden to consciousness. Such an explanation would be none at all, and we are therefore driven to conclude that this organ is *not* in itself unconscious, and that accordingly it possesses not a merely latent potentiality of reproduction, but that it takes up into its own consciousness the images which disappear from ours.

This hypothesis, further, has the advantage of explaining how an enlargement of the field of memory can take place through a simple displacement of the psycho-physical threshold, as is the case in mesmerism, &c.

Let us compare this theory with that of the materialists. The latter assert that every thought or image leaves behind a material trace on the brain. Hence every recollection would be equivalent to an extension of the *sensuous* consciousness—the only one they recognise—beyond its previous sphere, whereby the trace so left behind becomes "illuminated," while it otherwise would remain in "darkness." But in reality we find that it is in sleep and similar states that the memory is enhanced, and that in proportion as sleep deepens, *i. e.*, in proportion as sensuous consciousness grows feebler and disappears. Whence it follows that memory cannot be a mere extension of sensuous consciousness. On the other hand, when we forget anything, our theory teaches that nothing is changed in its mental representation, which neither becomes, in some inexplicable manner, unconscious nor yet is annihilated, but there takes place an alteration in the subject or individuality of the man. This subject has a dual consciousness and is separable into two persons; so that in forgetting, as in remembering, a simple transfer of the representation in question takes place between these two persons of the same subject. The thought does not become unconscious, but one of the two persons of our true self, the "I" of everyday life, becomes unconscious of the existence of that thought.

What we forget is not annihilated as thought; what we remember is not begotten afresh as thought, but merely transferred into sensuous consciousness.

We have now reached the last chapter of this outline of a philosophy of Mysticism, in which Du Prel applies the results already obtained to establish the existence and indicate the nature of a monistic soul, or individuality in man. In spite of the inevitable repetition which it will involve, we shall follow at least the general outlines of his argument, with the hope of bringing to a focus the proofs scattered throughout the book, and of enforcing the importance and validity of the author's conclusions.

First, then, it must be borne in mind that man, like every other organism in the scale of life, faces in two directions—gazing, as it were, on the past and the future; bearing within him the footprints and outlines of Nature's past development and history, but showing also the

rudimentary organs and dormant faculties which he is destined to develop in the future. And to these dormant faculties, promises, as it were, of new worlds of experience and knowledge, belong the so-called abnormal powers and senses which have already occupied our attention. They are the germs of man's transcendental capabilities, the re-actions of his soul on impressions received from without, which, however, usually remain unnoticed and unperceived because they fall below the normal limit of sensation.

Second. In addition to the arguments already brought forward (from the phenomena of memory, &c.) for the existence of a principle in man, beyond and higher than the known laws of nature, it may be urged that the existence of organised matter proves the action of some agency, which suspends for the moment the operation of the usual laws of chemical affinity, and brings about atomic and molecular combinations of the most unstable and ephemeral character, which could never come into existence were the atoms free to follow their normal affinities; and this organising principle throughout nature may well be identified with the transcendental subject of the organism under consideration.

Thirdly. It has been shown that the Ego, individuality, or Subject in man embraces two distinct personalities, since in somnambulic and allied states the knowledge and memories present in the subject's consciousness are radically different from those present in his normal state; while further, the sense of individuality, far from being lost or weakened—as it ought to be on the Pantheistic theory of Hartmann—or fading away into the Universal Unconscious, becomes, on the contrary, more strongly marked, while new psychic powers and faculties make their appearance in those states.

That we are, indeed, entitled to speak of two personalities in one and the same subject is fully borne out by the fact that the antagonism between them often extends to the mode and contents of their activity, *e.g.*, when a somnambule asleep prescribes for himself, and insists upon a remedy which is abhorrent to him when awake. Such instances show that the transcendental subject regards the man's situation from a purely objective, impersonal standpoint, and is as indifferent to his fate as to a stranger's—as, indeed, should be the case if the two sides of man's nature are divided by the threshold of sensation. This view is further confirmed by the dramatisation of dream-life already dealt with.

We are thus led to consider that higher Self within us (of which we are unconscious) as individual and conscious, but independent of our senses. Pursuing further the consideration of this transcendental subject and its functions, the following thoughts suggest themselves.

The transcendental Subject or Ego being thus interposed between man and the synthetic unity of existence called God, Nature, or the One Life, we should expect some fresh light to be thrown on those fundamental contradictions, which neither Theism, Pantheism, nor Materialism, has been able to interpret or explain: the contradiction, for instance, between man's undying desire for happiness and the misery and suffering of his existence. Now, no view of existence, which regards man as called into being from nothingness at birth by a foreign external power (*i. e.*, as only *then* becoming an individual), can possibly attribute these miseries and sufferings to causes generated by himself. To reconcile the contradiction we need a view, which, while recognising to the full the ills of life and the overbalance of its suffering and misery, shall regard man's birth and life as the free act of his very being itself; a being, whose individuality cannot, therefore, begin with birth, and hence must have more than a mere transient importance, must last beyond the brief moment of life's passing. If, then, I am the creation of my own actions—as both Fichte and Schelling admit—there must then be a duality of persons within me. So, alone, can I be the cause of myself, for my individuality can well be the cause and producer of my earthly personality, provided that only the sensuous, earthly personality takes its rise at birth, and Earth-life would thus result from the tendency of the individuality towards incarnation. The actual proof of this view, however, can only be given through real facts and arguments; and Du Prel then proceeds to analyse the circumstances causing the birth of any given individual, and to examine the metaphysical basis of "Love" in its bearing on human evolution. The evidence thus obtained is most conclusive, and suggests many lines of further investigation, but is too long for quotation, and too condensed to admit of a useful summary.

In the Chapter on Memory, it was proved that the passage from Consciousness into the Unconscious really implied a passage from the personal memory into the transcendental subject or individuality. At this point the materialistic theory of evolution loses sight of the process, and confesses its inability to explain how acquired mental habits and memories can be transmitted hereditarily.

Now, what is true as to the passing of memories out of consciousness, must be equally true of thought and ideas in general, of which the accumulated contributions constitute our psychic talents and powers. The individuality thus appears as the heir of our psychic earnings during life, and especially so of moral qualities and development, since the forms of intellectual knowledge (space and time) are the most modified by death, which does not equally affect the moral nature. (See the phenomena and observations of the mesmeric death-trance and other states.)

In somnambulism we have found evidence that the process of life is not simply engaged in calling into existence ephemeral beings and then annihilating them; but that, on the contrary, the object of earthly existence is the growth and strengthening of the individuality. This must be the reason why it seeks incarnation, since physical man is the common point determining, on one hand, the evolution of the individuality, on the other, that of the species.

But the stress of evolution must fall wholly on the development of the species, if we assume, with the materialists, that the acquired talents and progress of the individual are only stored up in his germ-cells, by which the type of the next generation is determined; while the individual himself is finally annihilated by death. Clearly this assumption contradicts that universal law of nature, admitted by the thinkers of all schools alike, the "lex parsimonia," the law of least effort. For would not far less energy be expended in producing a given progress, if the individual stored up his own mental and moral progress in successive lives for the future advantage of himself and the world, instead of merely bequeathing the objective fruits of his labours to succeeding generations? If it be not so, then nature is wasteful of her forces, careless of the means she employs, and acts in contradiction with herself.

We found, however, in the transcendental subject, the psychic faculties of normal waking life, and if, therefore, this higher individuality but stretches, as it were, its feelers into the material world through the senses, and if, as seems almost certain, our sensuous being is capable of psychic evolution, then so also must be our true Self, our Individuality. In other words the individuality must absorb the essence of our conscious activity, and grow, as grows a tree-trunk from the nourishment brought it by leaf and branch.

This granted, it follows that the evolution of the individuality cannot be confined to a single earth-life, but that the distinct personal and individual character, with which we come into the world, must have been previously acquired by the same means through which it grows and expands in this life. Hence our individuality or transcendental subject must have grown into what it actually is through a long series of successive existences.

Thus, not only is the existence in general, but also the individuality of man metaphysically determined and shown to be his own creation; for, as in our dreams, we are unconsciously the poets, managers and even scene-painters of the plays therein enacted, so also is our individuality or Self the synthesis of the threads by which destiny guides us through life, although the fact that this is so is not patent to our sensuous consciousness.

We will now state in brief this, at least partial, solution of the problems of life and death as a whole, and then pass on to consider its ethical bearing and the answer it gives to that mightiest of all questions—What is the purpose of life?

The human psyche exhibits faculties which are *physiologically* inexplicable, not during the exaltation and greatest activity of sensuous consciousness, but, on the contrary, during its complete suppression. Hence it follows that the soul must be something more than a mere product of the organism, and thought something other than a mere secretion of the brain.

Still the soul can and must be conceived of as material but of a materiality lying as far above that of the body, as the materiality of the latter is removed from that of a stone.

Soul and consciousness are not identical conceptions. As belonging to the transcendental world the soul is unconscious, but not in itself, only in respect of the brain-consciousness. Thus the mesmeric trance which produces on the one hand the phenomena of clairvoyance, is, on the other, attended by so complete a suppression of the brain-consciousness, that the most serious surgical operations can be performed in it painlessly. This relatively, but not in itself unconscious, Ego, as the true substance of the individual, is united together with man's personal Ego, the basis of our normal everyday consciousness, into one single subject, which is, however, divided into two personalities. The man, who alternately sleeps and wakes, is one single subject, possessing, however, two alternating forms of consciousness, which have but few points of contact between them.

Hence man is not called upon to play his part in the history of the Cosmos merely as a part of the species. Man is no mere passing phantom, forced to serve another's purpose by some strange fatality, but, on the contrary, he himself, as an individual being, is capable of infinite progress towards absolute perfection.

But what is the purpose of life, the true end and object of existence? We have seen that life's sufferings, spurring us on to progress and deeds of love and charity, thus become means to expand and develop our individuality. But they have an even more direct purpose, for in them lies that purifying power recognized alike by christian and pessimist, by poets and thinkers. We can still say with the pessimist that through earthly suffering the will to live is checked and brought to rest; remembering, however, that this holds true but of the desire for earthly life; while the Nirvana we strive for is not absolute annihilation, but transcendental Being, and is to be attained, not through quietism and idleness, but through untiring effort on the battle-field which we ourselves have chosen for ourselves. Therefore may we say with Eckhard the Mystic, "The fastest steed to bear ye to perfection is suffering," or with the wise Hebrew, the author of Ecclesiastes, "Sorrow is better than laughter, for through sadness is the heart made wiser."

One thing alone is acknowledged by all thinkers alike as the actual result of earthly existence—the growth and enhancement of the individuality. And we shall attain earth's true object and fulfil its highest purpose by subordinating our personal interests to those of our true selves, our Individuality—in other words, by serving the cause of Universal Brotherhood; for the individuality is but an expression of the supreme synthetic unity. The entire contents of ethics may be summed up in the precept; that the personality shall serve the individuality. Thus the highest rule of conduct is impersonality and unselfishness—love and charity.

PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM.

IDEATION.

"Everything in the occult universe which embraces all the primal causes is based upon two principles: Cosmic Energy and Cosmic Ideation."

ACCORDING to the usual definition, *Mind* is "the intellectual power in man," and as by *Man* is meant a person, this definition makes of *Mind* something confined within the physical body, and in fact some of our modern physiologists have stated that in their opinion *Mind* is a function of the brain. But if this narrow definition were true, there could be no transmission of thought to a distance, because there would be nothing to act as a medium for such transmission. No sound can be heard in a space from which the air has been exhausted, and no thought could travel from one individual to another without a corresponding material existing between them to act as a conductor; but it is well known, that the tunes produced in a musical instrument do not die within that instrument, but can be heard at distances according to their pitch and their power, and it is now admitted even by the most critical investigators of psychological subjects* that thought-transference is not only possible, but of everyday occurrence, and any one who desires to investigate this matter, will easily find ways to make suitable experiments, either by impressing his thoughts silently upon others, or—if he is of a sensitive nature—by letting others impress their thoughts upon him; and he will find, that—as the tunes emanating from a musical instrument may induce corresponding vibrations in a similarly constructed instrument—so the thought-vibrations emanating from one brain, may induce similar thoughts and ideas in similarly constructed brains.

Light travels through the ether with a velocity of over one hundred thousand miles a second; thoughts pass with a similar velocity from one brain to another. A ray of light may be seen to flash through space, and may be intercepted by some non-conducting material. An idea flashes through space and may be seen and intercepted by an adept. Mind is a certain state of the universally active energy of the Cosmos; and as the lungs inhale air and breathe it out again in a changed condition, so the brain receives ideas, transforms them in its laboratory, and sends them out again. A sound may be heard by an indefinite number of persons, and a thought may affect the world. As a pebble thrown into water produces concentric waves, which grow wider and wider but less distinct as distance increases; so a thought may affect a person, a family or a country; while distant lands may not receive it until the ripple beats again and again upon their shores.

This carrier of intelligence may be rendered active in various degrees of intensity and projected with various degrees of will-power. Intense thought is more powerful than a merely passive play of the imagination. As the rays of a lighted candle are most active around the flame, so this thought-ether (Akasa) is most active or concentrated around sensitive centres and the organs of thought, and may there become, so to say, crystallised and rendered objective to the person from whose brain they are evolved. To think of a thing is to form an image in the mind, and the more the thought is intense, well defined and free from vacillation, the more does the image formed become real. The more, unselfish the thought, the more it expands; the more selfish, the more will it contract, isolate and destroy, becoming consumed in its own fire. Purity of thought means singleness of purpose without any foreign admixture; pure thoughts alone are powerful. Impure thoughts create fancies and

* Report of the Society for Psychical Research. *London*, 1884.

hallucinations; pure thoughts call powerful spirits (states of mind) into existence.

Singleness of purpose being an essential element in all magical operations, it follows that spiritual effects cannot be produced for material purposes. Genuine love, patriotism or benevolence cannot be bought for money. A saint cannot fall into a religious ecstacy for pay, and if a Yogi would exhibit his powers for material gain, he would soon lose them. Imitations can be bought for money; but the genuine article requires a higher motive, and true magical powers can never be obtained by those who wish to employ them for their own selfish interest.

An idea evolved in the laboratory of the brain may be impressed upon the concentrated thought-ether (Astral Light) surrounding and penetrating the brain of another, and if the intensity is strong enough, it may there become objective to that person. In this way a person or a number of persons may see the forms of the ideas of another person in an objective form and become hallucinated or "psychologised" through him.

An idea impressed upon the Astral Light of a person may or may not come to the consciousness of that person; and such an impression may be clear or it may be distorted; but as the sound of a vibrating string lingers longest around the instrument that produced it; so the thoughts and ideas remain impressed in the memory of those who harboured them. Unwelcome thoughts make usually a merely superficial impression, exalted and spiritual ideas penetrate more deeply into the mind. If a person takes a retrospect of his past life, he will—generally speaking—find pleasing events more deeply engraved upon his memory, than disagreeable or painful occurrences, unless the latter should have been of uncommon intensity. All thoughts, once evolved, linger more or less in the Astral-Light. To remember a thing is to read it in the Astral-Light. It is the book of memory upon whose pages all events are recorded, and the deeper they are engraved, the longer will they last; even when physical consciousness has faded away. Old age or disease may have rendered the physical man unable to run at will through its pages; but to the astral man they will present themselves unasked, neither will they go away at his bidding. Good thoughts and actions make deeper impressions than bad thoughts and bad actions, provided their intensity is the same; because the former are more refined and able to penetrate more deeply. Gross thoughts and emotions remain in the *astral-shell* after death and die with that shell. Spiritual recollections go with the higher spiritual elements into the devachanic condition. Evil remembrances cannot be effaced from memory before their effects are exhausted, and to brood over them engraves them only more deeply. Good recollections last longer; but even their energies become gradually exhausted and the spiritual monad will go to sleep, to reawaken in its next objective life on earth.

Not only men and animals have their memory; but each stone, each plant, and every physical substance has its surrounding Akasa, in which is stored up, its own past history and the history of its surroundings,* so that every single thing—no matter how insignificant it may be—could give an account of its daily life, from the beginning of its existence as a form up to the present, to him who is able to read.

Every thought, every word, and every act, leaves its impression in the Astral-Light, which impression—if conditions are favorable—may become objective and visible even to less sensitive persons; who may mistake them for apparitions or ghosts. "Haunted houses" are not a mere fiction. Deeds committed with a great concentration of thought, live there as images in the Astral-Light, and have a tendency to repeat themselves and may induce other persons to commit similar acts. Crimes of a certain character may become epidemic in certain localities, and an act committed in a certain place may induce others to commit the same act again. A case is known, in which a prisoner hung himself in his cell, and several other persons who were successively shut up in the same cell hung themselves likewise.

As the moon reflects the light of the sun, so does the mind of man reflect the universal Mind. The human soul is not a musical instrument, which merely plays upon itself; but it may be compared to a harp which is made to sound harmoniously, if touched by the hand of a master. It may be compared to a "smaragdine tablet" upon which the thoughts of the Supreme are engraved in letters of light. The seers and prophets of all ages have heard and understood that language; but they could only reproduce it imperfectly through the imperfect language of their times.

As every form is an expression of a mental state, the mental state which determines the form exists in the Astral-Light before it manifests itself on the physical plane. An emotional or moral disease may exist before the physical body becomes affected by it, or a physical disease may induce an emotional or moral disease. A man's morality often depends on the state of his physical health, and the state of his physical health on his morality.* Two persons may externally look alike; yet the moral atmosphere radiated by one may be pure, and that of the other poisonous; but in the course of time the state of their moral attributes will become expressed in the form of their features. This difference in the invisible mental states often makes itself felt quite independent of external appearance, and intuitive persons may perceive a vast difference in all objects, although these objects may apparently present the same form. The character of one house may be quite different from that of another; although the architecture and furniture of both may be of the same kind; and the more impressible a person is, the more will he perceive such a difference; while a dull person may see no difference at all.

A certain state of mind induces similar states in its surroundings; or, in other words, the conditions of the Astral-Light of one form modify those of another form. A lock of hair, a piece of clothing, the handwriting of a person or any article he may have touched, handled or worn, may indicate to an intuitive individual that person's state of health, his physical, emotional, intellectual and moral attributes and qualifications. The picture of a murderer may not only be impressed on the retina of his victim and, in some instances, be reproduced by means of photography; but it is surely impressed on all the surroundings of the place where the deed occurred and can there be detected by the psychometer, who may thus come *en rapport* with the criminal, and even follow the events of his life after he has left that locality and hunt him down just as the bloodhound traces the steps of a fugitive slave.†

This tendency of the Astral-Light to inhere in material bodies gives amulets their powers and invests keep-sakes and relics with certain occult properties. A ring, a lock of hair, or a letter from a friend, not only conjures up that friend's picture in a person's memory; but it furthermore brings us *en rapport* with the peculiar mental state of which that person was or is a representation. If you wish to forget a person, or free yourself from his magnetic attraction, part from everything that "reminds" you of him, or select only such articles as call up disagreeable memories or disgusting sights and are therefore repulsive. Articles belonging to a person may bring us in sympathy with that person, although the fact may not come to our consciousness, and this circumstance is sometimes used for purposes of black magic.

As every form is the representation of a certain mental state, every object has such attributes as belong to that state, and this fact may explain why every substance has its sympathies and its antipathies; why

* Professor Denton, *Soul of Things*.

* W. F. Evans, *Mental Cure*.

† Emma Hardinge-Britten, *Ghost-Land*.

the loadstone attracts iron and iron attracts the oxygen of the air; why hydroscopic bodies attract water, why affinities exist between certain bodies, why some substances change their colours under certain coloured rays, while others remain unaffected, etc.

Looked at in this light it does not seem quite so absurd to believe that the ancients should have attributed certain virtues to certain precious stones, and imagined that the Garnet was conducive to joy, the Chalcedony to courage, the Topaz promoting chastity, the Amethyst assisting reason, and the Sapphire intuition. A spiritual force to be effective requires a sensitive object to act upon, and in an age which tends to extreme materialism, spiritual influences may cease to be felt,* but if a person cannot feel the occult influences of nature, it does not necessarily follow that they do not exist, and that there may not be others who may be able to perceive them, because their impressional capacities are stronger.

Only the ignorant man believes that he knows everything. What is really known is only like a grain of sand on the shore of the ocean in comparison to what is still unknown. Physiologists know that certain plants and chemicals have certain powers, and to a certain extent they explain their secondary effects. They know that Digitalis decreases the quickness of the pulse by paralysing the heart; that Belladonna dilates the pupil by paralysing the muscular fibres of the Iris, that opium in small doses produces sleep by causing anæmia of the brain; while large doses produce coma by causing congestion; but why these substances have such effects, or why a chemical compound of nitrogen, oxygen, carbon and hydrogen may be exceedingly poisonous in one chemical combination; while the same substances if combined in a different stœchiametrical proportion may be used as food, neither chemistry nor physiology can tell us at present. If we however look upon all forms as symbols of mental states, it will not be more difficult to imagine why Strychnine is poisonous, than why hate can Kill, or fear paralyse the heart.

A mental state is the result of various elements that called it into existence, and a simple idea which is once firmly rooted in the mind, is difficult to change. If an idea is complicated, it is less difficult to modify it in its details, so that gradually an entirely different set of ideas may be the result. In physical chemistry the law is analogous. Compound bodies may be easily changed into other combinations; but the so-called single bodies cannot be changed at present. Yet there are indications that even these single bodies are the results of combinations of still more primitive elements. It has been observed that when lightning struck gilded ornaments, they have become blackened, and it has been found on analysing the blackened matter, that the presence of sulphur was distinctly indicated. Unless sulphur exists in the lightning, it must have existed in the gold and have been evolved by the action of lightning. We may then fairly assume that gold contains the elements of sulphur, and this is no anomaly in the case of gold, as other metals have also been proved to contain the elements of sulphur, and the dreams of the alchemist may have some foundation† after all. But sulphur is supposed to be related to nitrogen, and the elements of nitrogen are believed to be hydrogen and carbon, and if we go still further we may find that even on the physical plane all forms are only modifications of one primordial element.

Corpora non agunt nisi fluida sint. The great solvent in physical chemistry is heat; the great solvent in mental chemistry is the Will. "As it is above, so it is below," and the laws that govern Mind have their corresponding laws in the realm of physical matter. The laws of the Universal Mind may be studied by observing the action of the mind of man. Man's ideation produces certain effects in the small world that surrounds him, and cosmic ideation produces similar effects on a scale which is immeasurably greater. The whole of the human body is alive, the brain is the seat of intelligence and infuses it—so to say—into the various parts of the body; determining their movements and attitudes and the expression of the features. Thoughts come and go; some are invited, others intrude. Good ideas illuminate and lighten the heart, evil ideas render it dark and heavy. As the ideation changes, so changes the expression of form, and that change may be transitory or permanent.

Mental states induce attitudes of the body, and bodily attitudes induce corresponding mental states. An actor who can identify himself fully with the personality whose part he plays need not study attitudes to appear natural; an angry person who forces himself to smile, will lessen his anger; a person who constantly has a scowl on his face will get a scowl on his soul. It is perhaps for similar reasons that certain attitudes are prescribed in certain religious ceremonies and acts of devotion.

The whole of the Cosmos is alive. The Universal Mind, the aggregate of all minds acts through the sensorium of the Akasa upon the world of effects. It has its centres of intelligence, represented by god-like planetary beings, its currents of thought and its centres of activity and seats of emotions, its currents of electricity and its workshops of elemental forces. Ideas are evolved by the imagination of nature and crystallise into forms of matter.

Man's ideas are not arbitrary creations, but results of previous mental states. No man ever had an original thought; he can only perceive, grasp and modify that which exists. The ideation of the Cosmos is neither new nor original but the result of cosmic evolution. In the beginning of each new "day of creation," when "the morning-stars sing together for joy," Nature springs again from the bosom of God, and the results of her previous evolution produce effects which cause the existence of forms in a still higher perfection. Seen from the standpoint of our finite minds, progress seems endless and the effects of the past are the causes of the future. Seen from the stand-point of the Eternal there is neither past nor future, and nothing exists but the ineffable name whose letters are written in Nature. A. B.

* Justinus Kerner. *Seeress of Prevorst.*
† David Low, F., R. S. E:—*Simple bodies in Chemistry.*

A LETTER FROM LOUIS CLAUDE DE SAINT MARTIN.

(EXTRACT.)

At the end of the last century, Claude de Saint Martin (The unknown philosopher) wrote the following lines, which sound like a prediction of what is now on the way towards fulfilment.

"Perhaps the time is not distant, when Europeans will look eagerly at things which they now treat with distrust or contempt. Their scientific edifice is not so firmly established, that it will not have some revolutions to undergo. They are now beginning to recognise in organic bodies what they call *elective* attraction—an expression which will carry them a long way, notwithstanding the pains they take not to call the truth by its right name.

The literary wealth of Asia will come to their aid. When they see the treasures which Indian literature begins to open; when they have studied the Mahabarata—a collection of sixteen epic poems, containing one hundred thousand stanzas on the mythology, religion, morals and history of the Indians, etc., they will be struck with the similarity between the opinions of the East and those of the West on the most important subjects.

In this way some will seek correspondences of languages in alphabets, inscriptions and other monuments; others may discover the grounds of all the fabulous theogonies of the Egyptians, Greeks and Romans, and others again will find remarkable coincidences with the dogmas published within the last centuries in Europe by different

spiritualists, who will never be suspected of deriving their ideas from India.

But while waiting to know more of this theosophic wealth of India, from which I expect more light myself, I must admonish my fellow-men that it is not in these books more than in any others, to take them beyond speculative philosophy. The radical devolopment of our intimate essence alone can lead us into active spirituality.

ASTROLOGY

BY

O. Alexander Jayasekere, f. t. s. (Ceylon.)

The science of Astrology, like most other sciences, has had friends and enemies since its very beginning ; and as truth must in the end grow and progress so this venerable science grew and flourished, and still luxuriantly progresses to the wonder of sceptics. Phœnicians and Egyptians, Grecians and Romans, were once its custodians. Now, Arabians and Indians, Persians and Chinese, as of old, are its warm supporters. And ere long, we shall see Europeans and Americans becoming its votaries. However, insignificant may be the present hold of the hoary science in the eye of European civilization and however abstruse and incomprehensible it may be to those that despise it in ignorance of its real intrinsic merits, yet the testimony of others, once utter sceptics as to its divine truth, clearly evinces that it is destined to live time without end.

Astrology according to the Indian system includes the so-called European Astronomy, and is divided into three principal parts—the first part treats of the sun, moon and planetary systems, the alternation of days and nights, the calculation of months, seasons and years and the phenomena of motion, gravitation and eclipse ; the second part treats of horoscopy ; and the third part treats of divination on certain scientific principles. The Europeans accept the first part calling it astronomy, and the majority of them reject the second and third parts which they call astrology. No doubt, this disbelief is not without foundation, and its cause is to be found in the variations in the dicta of astrologers on the one hand and ignorance of its sound principles on the other. It is however as unjust to condemn the science on account of the mistakes of illiterate simpletons—who frandulently assume the robe of true experts, as to dismiss its claims without due examination, because their nature happens to be foreign to our ordinary experience.

"Truth," says, John Locke, "scarce ever yet carried it by vote anywhere at its first appearance; new opinions are always suspected, and usually opposed, without any other reason but because they are not already common. But truth, like gold, is not the less so for being newly brought out of the mine. It is trial and examination must give it price, and not any antique fashion ; and though it be not yet current by the public stamp, yet it may, for all that, he as old as nature and is certainly not the less genuine."

It is assumed and proved by historians and comparative philologists, that the aborigines of Ceylon came from India. This theory can be further confirmed when the dormant sciences still extant in the Island are duly considered and compared with those of India. History records the fate of Singalese literature and the destruction of a large number of valuable books on more than one occasion, a destruction only second to that of Alexandrian Library. What remains however, supplies us with materials, by which we are able to trace the historical facts of antiquity on tangible grounds. The more we study the fragments the more we are struck by their similarity with the literature of India the *atma mater*.

Singhalese astrology clearly shows that it is of Indian origin. The Vrahatjataka of Varahamihira, is the book to which astrologers generally resort in the exposition of horoscopy, prognostication of events and settlement of doubtful points. It is the standard authority here and so it is we are told with the Indian astrologers. Unfortunately our Singhalese manuscript paraphrase abounds with gross perversions and serious mistranslations, and we are led, on enquiry, to believe that the paraphrast was a learned sanscrit scholar but a poor astrologer For it seems that all that part of the translation which demanded the scholastic acquirements of the linguist and grammarian is perfect beyond praise, while all that necessitated an acquaintance with astrological principles is entirely erroneous. The Vrahatjataka is an Indian Sanscrit work, and recently we were put in possession of an elaborate commentary with the text also written in Sanskrit by the great mathematician Battothpala. Mr. P. Veragama Bandara, the Editor at the "Sarasavitanderesa," of the Buddhist Theosophists in Ceylon, and a distinguished Sanscrit scholar of the celebrated Right Revd. H. Sumangala, High priest of Adam's Peak and Principal of the Viddhyodya, College, we are informed has undertaken the translation of the Vrahatjataka from the original Sanscrit into Singhalese. He was already dissue a part in print. The plain, clear and simple language used is comprehensible even to those who have but a tolerable knowledge of Singhalese ; and the various notes appended to illustrate abstruse points, by quoting the standard authorities, and giving diagrams for their better elucidation, show that he treats the work as a labor of love, and bear witness to the amount of learning he is possessed of. Our thanks are due to him for his pains and we hope ere long to see the whole work is in print.

Next in order ranks the treatise known as Daivainno Ramadenuwa, which may be looked upon as a Sanhita, a work indeed of remarkable distinction. It treats of the whole circle of horoscopy, briefly, perspicuously and concisely. It was written by a Buddhist Priest when Ceylon was under its native princes. The work is founded on the teachings of Garga. Sarahamihira, Bhoha-Raja &c, and is in Sanscrit. I remember my pundit once telling me, that the learned author of the above seems to have had swum up and down the wide ocean of astrology, so copious is the work.

Then comes another treatise known as "Saramallia." Unhappily we have only 12 chapters of it in the Island. There is a Singhalese paraphrase to the detached portion and the marvellous way in which it is rendered into Singhalese from the original Sanscrit text, shows that our ancient Singhalese astrologers were not inferior to our Indian Brothers in deciphering the occult portion of the science.

The Ephemerises are compiled very systematically and are founded on Surya Siddantha and Baskara Siddantha.

The above shows that astrology was brought here from India; that it is founded on the same foundation and principles as in India; and it further assists archæologists and philologists to arive at conclusions with respect to the aborigines of the land, the progress, the social condition, the literature and the science of its ancient sons.

Recently several new books on astrology have been brought hither from India, such as the Vrahat Sanhita, Jatakaharana, Baneaktbu-bala, with some others of less importance. And this leads us to the natural inference that the islanders are assiduously cultivating the divine science as they call it.

Now to return to the real merits of the science. In Ceylon among those who bear the name of astrologers or more particularly horoscopians, and carry on Astrology as a trade, only a few are true ones. For the majority of them having studied a few slokas, plume themselves as great horoscopians, and profane the truth of the science to the dishonor of the experts.

To test horoscopy by these is useless ; and one should not be deceived by their random statements and so condemn the science. There are some experts though they do not like much publicity. Among them very

few make a trade of, it for it does not pay, while others content themselves with remaining unknown. To expound a horoscope, to some reliable extent at least, it will take two to three months, whereas a quack will do two to three in one hour. The use of casting out a horoscope is that it reveals manifold circumstances that one should know before he enters the amphitheatre of life; such as to what calling he is best adapted, the disasters attending throughout his life, the troubles he has to suffer from incautious acts and how to avoid them; the inevitable fate of thousands of actions done or begun in bad times and under bad stars, the time, place and kind of actions that are better aspected, under such and such stars; what part of his life is good, better and best or bad, worse and worst, and a host of like others. The writer of the Jawanajataka a recent Sanscrit work on astrology says "that if one be without a horoscope, by which to know the good and bad circumstances of his life—his existence is a dark room without any light."

According to Varahamihira, in common with other astrologers, man is divided into 12 parts to represent the 12 Zodiacal signs, and that sign which stands at the time of birth should represent the head; but according to the author of Daivanna, Kamadenuwa if one's birth takes place with the head first the sign standing at the time should represent the head, and the rest the other members of the body in their due order; but if birth takes place with the legs first, the sign standing at the time should represent the legs and not the head, and the remaining 11 signs the other members of the body. We should feel very thankful to our Indian brothers if they would enlighten us on this point of seeming discrepancy.

(To be continued.)

THE PHILOSOPHY OF THE PARSI LADY'S HEAD GEAR.

THE MATHOOBANA.

By A Graduate of the Grant Medical College.

(*From the Jam-i-Jamsheed.*)

All Bacteria, animal or vegetable, are not necessarily the fruitful sources of the numerous diseases of which the flesh of man is heir to. Some, namely, the Bacterium Aceti, are fermentative, and assist in the fermenting process of beer and other drinks. Cohn found it to be of dumb-bell shape. According to the nature of fermentation, the quality of the vegetative bacteria, varies. Others are perfectly innocuous and harmless. The third class of bacteria is morbific. This last class, or the pathogenic micrococci, is the one which produces septic fevers, cholera, septic and unhealthy decomposition in wounds, &c., prevents union in their edges, causes gangrenous inflammation by setting the true ferment of decomposition, brings on phthisis, obstinate skin affections, and numerous mortal diseases; and it is this from which mankind has to fear the most. They are extremely tenacious of life. According to Bonnet, the most destructive chemical agents are not able to destroy them, and by means of circulation, they penetrate the entire economy of animal beings. M. Le Vicomte Gaston d'Auvray was of opinion that "there exist in air myriads of eggs and spores, the vitality of which resists boiling for eight hours, and even a white heat." If this be true, it is a matter of deep consideration. Every special parasite brings on, according to certain conditions of the weather, special manifestation of sickness in the animal and in the plant. One set of bacteria belonging to this last class, the '*morbific*,' will produce fever, another, cholera; another, phthisis, and so on. Cholera is supposed to be caused by microbe which is like (,). While phthisis is believed to be caused by bacillus, which is like a colon followed by a dash (:—). Now all men and women are not of equally clean habits. Want of means, or want of time, or lazy habits, prevent many from keeping their hair in its natural healthy condition. Irritation of the skin of the scalp and severe itching in the surrounding parts set in. They are obliged to make a free use of the sharp nails of their fingers, and scratch. The raw surface of the skin thus caused by the slightest scratch of the fingers forms a fruitful locality for these unseen living pernicious spores to deposit, and make their habitation on, and thus enter the body through circulation where millions of them are generated every moment. Once having found a way to enter the blood, they can freely traverse from their extremely minute size, and from their tenacity of life, into the most remote and distant organs, large or small, and work with greater effect than even the best of our hypodermic syringes. But we can conceive their action to be energetic or otherwise, according to the state of the weather, sudden meteorologic changes in the atmosphere, deficiency or increase of ozone in it, exaggerated or deficient electric or electro-magnetic influence or force in nature from causes or cause which we are not at present cognizant of, but on which science may hereafter throw some light. Their action may also be energetic or otherwise according to the peculiar constitution of the patient himself, the power or otherwise of his blood-force (call it if you please Will-Force) to resist disease of any kind, and his natural habits and the nature of the soil of the place where he lives. Of course, moderation in eating and drinking, proper food, the wholesome habit of keeping the body clean by bathing daily with pure water, of going to bed regularly at prescribed hours, avoiding late hours, wearing plain clothes which would keep the body decent—but not fantastic and deformed and contracted according to the modern fashion; all these and numerous other minute and minor points will go to retard and delay considerably the action of these noxious insects on the human system. Filthy habits in general, vitiated state of the system from an immoral tone of living, will also considerably predispose him to be worked upon energetically by these unseen spores. Thus it is that in times of epidemic, when a mortal disease is raging fearfully in a particular locality, from cause or causes on which thorough light has not yet been thrown by our modern savants, some may escape, whilst others may be seriously suffering from the noxious influence of these animalcules.

In many cases of poisonous fevers, and cholera, &c., such a raw surface as described above is not necessarily required to bring on the morbid symptoms of the disease, for it is a well known fact that the mere touch of infected clothes, or even of furniture in a room where the sick patient is lying, is sufficient to bring on a similar train of symptoms and disease in its worst form. We now understand the extreme importance of the 'Mathoobana.' In certain conditions of the system, and in densely crowded localities, especially on low marshy ground where light is not sufficient, and the air stagnant, and where the people live closely crowded and huddled together, the weather very often is surcharged with such bacteria floating in the air. Moisture is an essential element in the formation of spores. It is therefore chiefly to protect their exposed part of the body, the head, the most important, as it contains the brain, that sensible Parsi ladies wear on their heads, a thick white Mathoobana, which, while it acts as a medium between the scalp and the weather, also protects the head from the sun in hot weather, and this thick covering is kept on the head not only during the day time, but also during the night hours as a measure against bacterial influence and cold. Call our ladies if you please, ladies of old views, but health and not beauty it is that they care for most. It (the Mathoobana) keeps up an equilibrium of the force of blood in the arterial system and the nervous centres. Those that go to bed without covering their heads, even the males, are not only in danger of bacterial influence, and of improper circulation of blood in different parts of the body, but also do not get sound sleep. It is a fact well known to every medical man that habitual want of sleep, from whatever cause, induces fatigue, loss of energy, timidity, and sometimes though not very rarely, a desire to end life by committing suicide. In such cases, that is, habitual want of sleep, or broken sleep, I have recommended my patients to take the simple course of covering their head and ears when they go to bed by wearing light Turkish caps, and much good has been done to them, even without my prescribing to them nauseating draughts and chloral. Now from all these dangers, our ladies of old views are free.

E. Klein, M. D., F. R. S., Joint-Lecturer on General Anatomy and Physiology in the Medical School of St. Bartholomew's Hospital, London, thus describes the remarkably tenacious habits of the spores in his paper on "Micro-Organisms and Disease." See the *Practitioner* May, 1884. "The spores represent the seeds capable of retaining life and of germinating into bacilli even after what would appear

the most damaging influences (that is, damaging to all other kinds of organisms and to the bacilli themselves), such as long lapse of time, drying, heat, cold, chemical reagents, &c. Spores retain the power to germinate into bacilli after the lapse of long periods, and there is no reason to assume that these periods have any limit; it makes no difference whether they are kept dry or in the mother-liquid.

"The temperature of boiling water while it kills micrococci, bacteria, and bacilli themselves, does not affect the vitality of the spores. Cohn found spores of hay-bacillus still capable of germination even after boiling. * * * Exposing the spores of anthrax-bacillus to a temperature of 0° to 15° C for one hour did not kill them. Antiseptics, such as carbolic acid (5-10 per cent) strong solutions of phenyl-propionic acid and phenyl-acetic acid, corrosive sublimate, although the spores were kept in these fluids for twenty-four hours, did not kill them.

"Pure terebene, phenol (10 per cent.) corrosive sublimate one per cent. does not kill the spores of bacillus anthracis.

"The great resistance of spores to low and high temperatures, to acids and other substances, is due to this, that the substance of each spore is enveloped in a double sheath; an internal sheath probably of a fatty nature, and an external one probably of cellulose; both are very bad conductors of heat."

In connection with this bacterial theory, an eminent Italian Doctor named Grassy has of late given out, that the origin of typhoid fever, cholera, consumption, and of a particular form of eye-disease common in Egypt, and other diseases, is our common fly. Such bacteria or spores are always found in the fæcal matter of fæces of flies, from which he collected a number of them, and gave them to flies as food. He believes that wherever flies settle, there they deposit the spores in the fæcal matter. He also believes that intestinal worms in general, have also their origin in flies. There seems to be a great truth in this discovery. The natives in general will not allow their children to eat much of sweet-meat, date fruits, molasses, called kakvi or gor in the vernacular, &c., &c., for they believe that sweet-meats produce worms. Now any one going to the shop where these things are being sold, will see these stuffs literally covered with a thick layer of flies which, in spite of strenuous efforts of the molaswalla to fan and make them fly away, will not do so. This is generally the case in the rainy season; and therefore the coincidence of cholera and the fly annoyance is not surprising. It may be, therefore, fairly said that the flies are the harbingers of diseases. Hence it is advised in the Vendidad to kill the Kharfastars (in which flies and other creeping reptiles are also included). Hence it is that the head ought to be kept covered by a white covering called the Mathoobana, so that the flies may be prevented from touching the scalp, and depositing the bacteria with their fæcal matter.

The Mathoobana may appear hideous in the eyes of many who have recently passed from our Colleges. But this custom of covering the head has come down from times immemorial. In the absence of religious testimony, custom has its voice, and in many cases it ought to be obeyed for our good. The general belief among the Parsis about it, is, that Srosh, the Angel, is not pleased with him or her, who walks, eats, drinks, talks, or sleeps, without a head-covering, and that Satan slaps him or her who sleeps at day or night without covering his or her head. It is not an easy thing to impress on the minds of the masses high scientific truths, and hence a simple ordinance is given out that he who has no head-covering is in danger of falling in the clutches of the Deva, Bacteria called, in the Vendidad Drug Nashus. Now I ask, in our high-pressure of 19th century civilization, how few are acquainted with the bacterial theory. How few of even the so-called most enlightened, know the fatality induced by these Devas of death. My advice to the new-fledged so called. Sudharawalas, is that the less they bother their heads with rooting out the cherished customs misnamed in the name of civilization, the better it will be for the community. And not to be hasty, but to be patient and mature-minded before they try to introduce new things, or to root out old ones, for we should remember that Rome was not built in a day.

The greatest living physicists have shown that the air contains besides bacteria, numerous other corpuscles whirling about in all directions. These can be seen in a dark room in which a ray of sun's light is made to enter. These are not living germs like bacteria, but are formed of skeletons of infusorias, of debris of the articles of diet, of coal, threads, &c. &c. &c. In large manufacturing towns, the air is always saturated with them. They enter the lungs of weak chests, and produce dirty low chronic coughs, and other chest affections, by irritating the nasal and the air-passages impeding pulmonary circulation, and the free access of oxygen.

When we see these inanimate corpuscles producing such dire mischief, how much more is there need of our keeping clear of the living bacteria. It is said by the latest scientists, that as in phthisis and cholera, as also we find living germs in pneumonia. It is these germs that are found in the sputum of pneumonia, giving it the color of the prune-juice. They are called micrococcus pneumonia. They are oval and of nail-like shape. Medical men recommend their patients especially those who are predisposed to affections of the chest, to wear respirators, which, while they protect the chest from cold, prevent also such minute particles entering the lungs. Now if these life-less corpuscles prove so noxious to the health of man, how much must the living bacteria do. I leave the reader to consider; and how much in proportion the Mathoobana is of value to the respirator. I leave every professor of medicine with common sense to judge; the thicker this covering, the more effective is it in the fulfilment of its wholesome purposes. For the preservation of the chest, you may recommend flannel shirts and respirators, against cholera when it is raging, you recommend abdominal bandages. For cold in general, you suggest dry cotton to be put in the ears. So against bacteria in general, against cold, wretched dreams, and sleepless nights, the custom of the Parsis is to be borrowed, and the head protected.

Now we understand the full importance of the Zoroastrian custom of washing exposed parts of one's body. The bacterian theory holds equally good with the latter custom as it does with the foregoing custom of keeping the head covered, and both have one common basis founded upon medical and hygienic grounds. As science advances, it sheds light upon every thing that at the outset seemed mysterious and unintelligible. My advice to my Parsi Brethren is, not to laugh at and ridicule things that appear to them unintelligible by the light of Western thought and Western science, but to hold their judgment in abeyance until they receive more light from the study of the arcane and occult teaching of the East, their Fatherland.

Lastly, Prevention of Diseases is better than their cure. As regards bacteria in general and their spores, we do not know the A. B. C. Much less do we know how to protect ourselves from their extremely mortal and noxious influences. The Bacilli of consumption and cholera are like :—, and—, Do we know anything more, I mean as regards their treatment? It may be plainly said—nothing. Though Iodine and Arsenic have been recommended in consumption and used, they have failed. For Cholera, even the civilized land of Europe is crying out. Will you therefore wait before you raise your voice against the cherished Parsi customs which are based on nothing but the preservation of health, and longevity of life? Surely you should; especially when you know that even science does not favour your views.

THE PERSIAN FROM INDIA.

(Concluded from last number.)

IV.

On the following evening I was at the same place at the same hour. I had left word at the hotel that I should not return until late. The Persian was waiting for me as on the previous occasion. Once more I found myself in the carpeted room, once more I listened to the same weird strains of the unknown instrument and sat expecting the second apparition of the fair little girl. The same scene was repeated down to its minutest details. The girl began to whirl, first slowly and then rapidly; as she whirled her, garment fell off, again the radiant light appeared encircling her head; again as the whirling became more rapid, she appeared to float in the air at the distance of a couple of feet from the ground, and then at last the whirling slackened and she stopped.

But this time instead of leaving the room she remained before us motionless.

Then the Persian addressed me.

"She does not know Russian, believe me, yet you can question her—put any question you like to her and she will answer you in Russian. Now she will approach you, place your forefinger on her forehead, and begin your questions—just so—now proceed."

He took my right hand, bent the forefinger, and explained that while mentally formulating my questions, I must touch the brow of the child with the second joint of that finger. These directions finished he addressed the child, rapidly pronouncing some words in a, to me, unknown tongue. The child's body first swayed slightly and then she slowly began to approach me.

I was now able very distinctly to perceive every feature of her face, more even than the evening before was I struck with its wonderful beauty. The fair golden hair falling in profusion on her shoulders made a remarkable contrast with her beautifully pencilled eyebrows, which were black, and her eyes, which were very dark. Her cheeks were pale and there was a slight convulsive tremor on her delicately chiselled lips.

She was looking straight into my eyes, but with the same absolute indifference and impassibility in her expression.

In her pale face, charming as it was, it was impossible to read any thought or detect any expression of feeling.

She seemed to be perfectly free from any sense of the strangeness of her position, though she was standing garmentless before a man she did not know. She stood before me quite calm, with her arms hanging down by her sides, and the fatigue and agitation of the whirling she had just gone through were only indicated by a slightly accelerated breathing and the extreme pallor of her face. How, after such a performance, she was able to stand so firmly on her legs, how it was that she showed no giddiness, how it was in fact that she did not collapse altogether, were things that I could neither explain nor understand.

"What sort of questions shall I put?" I enquired of the Persian.

"Anything you like, sir. She knows all things."

"I rose, and placing my right forefinger on the girl's brow, I felt that her forehead was covered with a cold, clammy perspiration."

"Where have I been living for the last ten months." I asked.

"At Kieslowodsk," was the answer, given without the slightest hesitation.

She pronounced the name in a tone a little above a whisper, but very clearly and very correctly. I felt as if I could not belive my ears.

"What is my full name?" was my second question.

She repeated all my names: Vsevolod Sergeitch Soloviоff.

A nervous tremor shook my frame from head to foot, my teeth chattered. I removed my finger from her forehead and almost fell back on the tahta. The old Persian looked at me and smiled.

"Now, sir, think of some questions but do not say them aloud, only keep them in your mind and put your right hand on her head—she will answer all your mental questions."

I rose and placed my hand on her forehead. Her head seemed as if it were burning, her hair was quite dry. I began putting mental questions to her and to each of them she gave correct, unhesitating answers, as though she could not only read every one of my thoughts but knew what suggested them. Every one of her words was a clear answer to the question in mind.

Suddenly the old Persian pronounced a long phrase in a language which I did not understand, the child nodded, and at once turned away from me, picked up her garment from the floor, and disappeared behind the carpet.

V.

It was some time before I was able to to collect my thoughts and recover my mental equilibrium. The Persian sat gazing at me with his calm, serious eyes, and did nothing to break the silence.

"Will you at least give me some explanation?" said I forcing myself to speak. "Last night you promised that you would do so."

"What would you have me tell you, sir."

"Who are you? Who is this child? How does all this take place?"

The Persian rapidly pronounced what seemed to me an impossible combination of words, out of which not a single sound remained in my memory.

"What does that mean?"

"That is my name, sir."

"Would you be kind enough to repeat it again?"

"He did so, but with the same result, I could make nothing out of it but some impossible syllables, which seemed to be combinations of consonants which I could neither understand nor recollect.

"You told me you came from Persia?"

"Yes, but I lived many years in India—I taught there."

"Whom did you teach."

"I taught myself. In India you can teach yourself much."

Now that, instead of short phrases, he had to use many words and sustain a regular conversation, he began to have much difficulty in finding the right Russian words, and these he mixed up woefully. Several times I was obliged to ask him to repeat what he had said before I could understand his meaning. And, as he told me that he had been in Russia less than two years, I could only feel astonished at his progress in our difficult language. A literal reproduction of our coversation would be impossible here.

He explained to me that the little girl was not his daughter, neither was she a Persian, and insisted once more that she did not know a word of Russian. He said he had brought her up from childhood and she was a good little girl. When she came of age he intended to give her plenty of money, with many beautiful things, and to find a good husband for her.

Then, he said, she will be transformed into an ordinary woman, and will lose altogether the capacity of being levitated or of answering mental questions in unknown tongues. She will lose her gift of clairvoyance and of foretelling things that are to happen in the future.

In reply to my question whether these abnormal faculties were the special gift of the little girl, or could be developed in any other child, he answered that it would be impossible to develop them in every girl or boy. He told me that wherever these faculties existed, their dormant presence was marked by certain symptoms, and that these were wonderfully developed in his little girl. One of the requisites, for instance, was a female organism which had not yet reached its full development. Then there must be a perfectly normal, well-balanced constitution; physical health joined to great impressibility of the nervous system; an absolutely childish purity and chastity of thought. The subject should have very light eyes and dark hair, or *vice versâ*, as in the present case.

"If, sir, you should ever find such a child, you could, learning from me, do with her what I have done with this one."

"Your little girl has every appearance of being healthy and well; but all the same, I cannot but believe that such whirlings and levitations and the rest must in time injure her health and may ultimately ruin it altogether."

The Persian shook his head and smiled. "You do not know, sir, what you are talking about, but I know—good child—I love the child—would not wish her evil—she will be healthy and will make a good wife."

"And you are prepared, you say, to teach me how to develop these faculties in a child such as you have described."

"A great science—mighty science—you will have to learn much!" answered the Persian, solemnly, lowering his head and knitting his heavy eyebrows. "Come to-morrow, I will show you certain things and teach you what I can; to-night I can do nothing."

"To-morrow I have to leave Tiflis."

"Do not go, sir, do not, I beg you; better stop."

"I am obliged to go away and therefore I ask you to tell and explain what you can to-night."

"Impossible, sir, quite impossible. Come to-morrow!" repeated the Persian in a decided tone that admitted no contradiction.

"Very well, I will try;" I said; "still it is more than likely that I shall have to leave the town without seeing you again. Let me thank you for the interesting things you have shown me. *But* I do not know how to thank you: may be you will allow me to offer you some money....."

Suddenly the Persian jumped from the tahta on which he was sitting near me, with an expression of extreme indignation on his handsome face.

"Shame, sir!" He said this with so much dignity that I really felt quite ashamed.

I began to excuse myself, I tried to explain to him that in reality I knew nothing whatever about him, and that there are many very respectable people who show interesting things for money.

"It is not right, it is not indeed," said he; "I do not need your money, I am rich, come to-morrow; if you go away you will regret it."

Quite embarrassed and agitated, I began to take leave of him.

As on the previous evening, he accompanied me down the stairs, and brought me to the gate and, offering me his hand, he whispered "Sir, get the stone chrysophrase and wear it; for you it will prove very, very good!"

I hastened back to the Grand Hotel; my heart beat rapidly and my temples were throbbing. It seemed to me as though I had just escaped after a long seclusion in darkness into the light, and once more felt at liberty, and was able to breathe the fresh, cool air. "What is the meaning of all this?" I thought to myself: and my mental vision became crowded with whirling dervishes and prophesying shamans and other members of some of the mystic and mysterious sects of our own and other nations. There was no doubt in my mind that I had met with a most interesting phenomen on and one of a kind quite unknown to modern European science. It was only natural that I should be deeply agitated.

All at once—and I confess it freely, I felt overwhelmed by the most abject cowardice.

"It is all very fine," I argued, "the Persian pretended to be mightily offended when I offered him money, and certainly his appearance is undeniably respectable, but yet, after all, who knows? I am in a strange town, suddenly I am taken to a dark and mysterious lodging where I am placed in a room—a box without door or window—then again this charming little girl standing before me, nude yet unabashed. The Persian entices me by promises and cajolery to come every night, but who knows whether all this does not conceal some trap? No, no, thank God, I have escaped! To-morrow morning I leave Tiflis."

I acted as I thus determined, but I had not made half the journey to Kutais when I began to repent my decision. I repent it now more than ever, as I give this truthful description of an adventure which will, I know, be regarded by most persons as a myth, but which, I pledge my word, is sober fact.

THE BUDDHIST CATECHISM IN FRENCH.

(continued from last Number.)

The theory of rebirths which are controlled by merit or demerit accumulated during a previous existence, is not in itself opposed to science and reason. Great minds, whose rationalistic views are above suspicion, believe in it, and among these we may name Jean Reynaud and Camille Flammarion, who have popularized the idea in their various works, and M. Tiberghien, who has been teaching the doctrine for twenty-five years at the University of Brussels. But with all these philosophers, as with the Brahmans and Pythagoreans, it is the soul, the *Ego*, which passes from one existence into another. Buddhism, however—at least Southern Buddhism—teaches that the *Ego* disappears after death and yet the responsibility survives, sometimes even a distinct memory survives, or in other words the *individual* survives but not the *person*. This seems a contradiction and reminds us of the Christian orthodoxy, which speaks of three persons in one, and our friends do not seem to be inclined to exchange one mystery for another, when both are equally incomprehensible.

Col. Olcott cites a saying of Haeckel. The great naturalist said that "as far as he understood the Buddhistic doctrines in regard to the eternity of nature, their theories of force and other things, they were identical with the latest deductions of science." I do not know whether we may accept this literally, but we may ask, how far will Mr. Haeckel endorse Col. Olcott, when the latter says in his catechism:

Q. 70.—Is the Buddhistic doctrine opposed to the teachings of modern science?

A.—It agrees with science, because it is the doctrine of cause and effect. Science says that man is the result of a law of development and that he grows up from an imperfect and inferior condition to one which is perfect and superior.

Q. 71.—What is the name of that doctrine?

A.—Evolution.

Q. 72.—Are there any other points in Buddhism, which science endorses?

A.—The doctrine of Buddha says that there are several ancestors of the human race; that there is a principle of differentiation among men; that certain individuals have more capacity than other individuals, to become wise.

So far we have no objection and Buddhism may be said to be not only in accordance with the dominant ideas of our fashionable science, but even a great deal in advance of most of the theologies preferred by the great positive religions of our time. But let us go a few pages further, where we find the theory of the Devas:

Q. 154.—You said a *Deva* appeared to prince Siddhartha. What is the Buddhistic belief in regard to invisible beings, having intercourse with humanity?

A.—The Buddhists believe that such beings exist, and that they inhabit worlds or spheres of their own. They believe that by a certain internal attraction and by overcoming his lower nature, an Arhat may become superior to the greatest Devas and be able to command those that are inferior.

In the *Appendix*, Col. Olcott is more explicit. He says: "These beings are not exclusively disincarnate human souls, nor exclusively entities below the standard of men, evolved by nature in her progressive labor for the purpose of producing humanity; but they are either. Human and elemental, good or bad, beneficient or cruel, beautiful or monstrous, whatever they may be or whatever they may be called, *they are as much the legitimate product of the eternal and continually active law of evolution*, as the plants and animals classified by modern science. We see that Buddhistic philosophy recognises nothing supernatural, neither on the subjective and invisible side of the universe, nor on its visible and objective side. Everywhere, at whatever state of development, whether it concerns the nature of a stone, a plant, a man, or a *Deva*, they mark only natural causes unceasingly producing natural results."

It is certain that at the present day we can no longer look upon man as we see him, as the aim or the final crown of creation. For a long time the progress of science has undermined the old anthropocentric conception of the universe, which still haunts the christian cosmology, and in vain did the school of Hegel attempt to reconstruct the moral world upon the basis of subjective idealism. If the world's evolution is not an idle sound, and if we are permitted to draw a conclusion from the evolution which reveals the life-history of our planet, we

are forced to agree with one of the principal American evolutionists, as to the "existence of combinations of matter as much superior to man as man is to a sponge or a crystal." But while the evolutionists give to those superior beings a place in time, the Buddhist gives them a place in space; the former seeks them among our descendants and successors on the planet*; the latter believes them to be actual inhabitants of the invisible world and of planetary spaces.

If Buddhism were content to claim for other spheres the existence of beings of a constitution different from ours, we should have nothing to object. Common sense upholds such an idea, because we can hardly believe that the phenomena of life should be restricted to our speck of cosmic dust, lost in the immensity of the universe; but if Col. Olcott says that those hypothetic beings are able to meddle with our terrestrial affairs and to enter into relation with us, does he not then again open the door to the wonderful and supernatural, which a little while ago he declared to be impossible?† It is not absolutely necessary for the sublimity of humanity—Buddha understood this—to be able to extend its powers beyond terrestrial limits. That which constitutes our true royalty in nature, is—as Pascal said in one of his most sublime writings—that man knows himself in the presence of a universe which does not know itself.

The objections raised against Buddhistic metaphysics will not prevent us seeing the immense benefit which a great portion of the human race has received therefrom. No doubt its morose precepts found their equivalents in Hindu philosophy; but to Buddha belongs the merit of reuniting the separate doctrines into a compact body, based—for the first time in history—upon reason and not upon revelation. In this light Siddhartha, the traditional founder of Buddhism is a forerunner of an independent morality, which will put the positive religions in the place of our ethics.

It is necessary, once for all, to notice among the Buddhistic commandments two very different orders of duties prescribed. One order, that which refers to the attainment of Nirvana, rests upon personal considerations and gives rules for the destruction of desire, passion and covetousness, it deals with the suppression of all earthly attractions and the freedom from illusions which may retard progress. To this order of ideas belong the five principal sins of Buddhism; to kill, to steal, to commit adultery, to lie, and to commit excess in drinking and eating; and the five virtues which he recommends: chastity, patience, courage, humility, practice of contemplation, and study. The second category implies a more active element, the love of neighbour, which means positive actions of benevolence and brotherly love.

Buddhism requires us to render good for evil. The master says in the *Dhammapada*: "If a man foolishly wrongs me, I will cover his faults with my love, and the more evil he does to me, the more good will I do to him." This spirit of charity embraces all living creatures, and the legend of Buddha is well known, when in a former incarnation he allowed himself to be eaten up by a half-starved tigress who had no milk to feed her young.

In this case—as Mr. F. Pillon in his "studies of the religions of India" has well remarked—Buddhism oversteps its own principle, which consists in seeking final deliverance in a complete extinction of desire and of life. We may therefore say that Buddhism has solved the heretofore unsolved problem, of basing moral upon self-interest, or in other words connecting altruism with egotism. The adoption of a humanitarian system of ethics is as incomplete without the religion of Siddhartha, as without that of Comte or it rests entirely upon a purely sentimental basis. But if Buddhism in that respect is shown to be inconsistent, it is this fortunate inconsistency which must have made it a religion. In fact, if Buddhism had been satisfied in simply giving us the philosophy of renunciation, it would only have instituted a new Brahminical sect, such as had long ago set contemplation and asceticism above sacrifice as means to obtain salvation or the absorption into the Great All.

The first Buddhists recognized this apparent contradiction, and they have even gloried in it. Tradition says, that Buddha in his existence preceding the last one, merited Nirvana already; but that he preferred to be reborn once more so that he might help humanity. Another legend says that after having found the way to salvation, while resting under the fig-tree at Gaya, he asked himself, whether he should keep the truth for himself or whether he should teach it to others. But his hesitation was of a very short duration and the alternative which he chose was worth more than Nirvana to him—the gratitude and veneration of millions of human beings, to whom he gave for many centuries an alleviation of their misery and a consolation in their sufferings.

First above all we must recognise the fact, that Buddhism, several centuries before our era, had established religious tolerance from the Himalayas to the Indian ocean. Its propagation was entirely pacific. Mr. M. Felix Néve says in his work about literary epochs in India: "A century before the Christian era, poetical notes of a new character sounded in the midst of the civilised countries of India. They came from men of various classes and various professions and the people who were accustomed to hear but the lyrical and liturgical chant of the Vedas listened with surprise. They asked, what were those beautiful poems, and they were answered: 'They are not poems, but they are the true words of Buddha.' Such were the peaceful signs which inaugurated the greatest of religious revolutions and the soil of India was the place where it occurred.

Christianity spread by similar processes in the Roman empire; but there was one fundamental difference, namely, that when the religion of Buddha became victorious, she never forgot her own doctrines of tolerance and of peace. Let us look again at the maxims of the great king Asoka, the Constantine of Buddhism, given out while the war against the ascendancy of the Brahmins was going on; maxims which are still very little practised in Christian contries. He says:

"We must never blame others for their belief and we shall then not to do them any wrong. Under certain circumstances we should even honour a belief which we do not share. By acting thus we strengthen our own belief and we are useful to others. May the disciples of each faith become rich in wisdom and happy in virtue."

Buddhism has not only opened the doors to civilisation among all the populations of the Mongolian race, who have adopted its philosophy, but it has also improved their morals to a remarkable degree. M. A de Remusat shows us that at the time of Ghengis Khan, the nations belonging to such Turkish and Mongolian races as were for a short time subjected by him, were very ferocious. Now the former, having remained under the influence of Islamism, have not yet lost their disposition to carnage and rapine; while the latter, having adopted Buddhism, are now as pacific as they were formerly troublesome and unruly; thus giving us an example of how great may be the influence of religion over morals.

Buddhism among the Hindus, even at the time of its highest triumph, could not efface the division into castes, but it has changed the basis upon which the caste-system rested. It never directly attacked the existence of the gods or the infallibility of the Vedas or the authority of the Brahmins, or the efficacy of sacrifices and rites; but it has practically suppressed these doctrines by showing another way to deliverance. Siddhartha himself is said to have embodied his doctrines in the following lines:

To abstain from sin,
to acquire virtue,
to purify one's heart:
this is the religion of the Buddhas.

* Of course upon the petty theory that this planet is the only theatre of anthropogenesis.—O.

† Col. Olcott says that the Catechism [see his Prefaces to all the Editions] is simply a compendium of Buddhistic ideas as found in the Southern Church, and that his own views are not in question.

The position of Buddhism contrasted with the old rites and ancient religious traditions, is perhaps nowhere better or more shortly expressed than in the parable of the Sigalowada Sutta. I am sorry that I cannot give the whole document as Rhys Davids does, but I will give the following extract: "Once the master went to collect alms in the plantations of Rajagriha and came to a chief of a family called Sigala at a time when the latter was performing his daily religious observances by bowing with folded hands towards the four points of heaven and towards the nadir and zenith. The master asked him to tell him the object of this ceremony, and Sigala said that he did it in conformity to the custom of his forefathers, so as to avert the six evils which might come from these six points. Then the master told him, that the best way to protect himself on all sides would be to do good on all sides; to his parents in the east, to his teachers in the south, to his wife and children in the west, to his friends and relatives in the north, to the good spirits, whether Brahmins or Buddhists, above, and to his slaves and servants below. The master then gave him in the following order (which is still found in our books of morals) directions as to his conduct in regard to the duties: 1. Between parents and children, 2. Between teachers and disciples, 3. Between husband and wife. 4. Between friends and companions, 5. Between master and servants, 6. Between priests and laymen. His sermon ends with these words: "generosity, politeness, benevolence, disinterestedness, are to the world as is the bolt of an axle-tree to a chariot."

Rhys Davids adds: "The ideas expressed in the Sigalowada Sutta bear the impression of a social state, which our age of care and anxiety caused by social competitions has lost sight of entirely; but we can at least imagine the happiness which a village on the borders of the Ganges enjoyed, where the people, inspired by benevolent sentiments of fraternal feeling, and a spirit of justice, expressed such simple words." The state of the Singhalese society of to-day can hardly give us a faint idea of the social state caused by the introduction of Buddhism at the time when king Asoka created the office of *Dharma Mahamatra*, or minister of justice, and engraved upon stones his immortal expressions of religious and humanitarian morals.

And yet, even in India, Buddhism could not conceal its vulnerable spot. Like Christianity and other religious doctrines, based upon a renunciation of self and seeking in communism a remedy against social inequalities, it could not fail to lead to a rupture between the faithful and the profane, between the church and the world. Like the primitive Christians, the followers of Buddha, were able to put the precepts of the master into practice as long as they were only small societies; but when Buddhism became the religion of the masses, it then became necessary to deal with the customs of the times as well as with the necessities of social life. A rupture between the secular and the religious elements ensued and increased. The former took to a mitigated form of Buddhism, and the latter constituted the church or Sangha. The members of the latter were at first only distinguished by their more numerous duties and by a more severe discipline; but if they were individually bound to poverty, nothing prevented their church as a whole from possessing riches and soon the mortmain of the convent began to devour the riches of India. Brahmanism had no ascetics. Buddhism was in possession of convents, whose numbers and riches are still to be seen in their ruins; and it is not to be wondered that after ten centuries the pure religion of Buddha was deteriorating, and that there was actually then no true and pure Buddhism left in India. I have already referred to the fate of Northern Buddhism. If the Buddhism of the south did not fall as low as that of the north, it is due to partly local circumstances, partly to the comparatively limited number of its followers, and especially to a smaller infiltration of ancient popular superstitions. But the abuse of the mortmain exists in Ceylon too, and all travellers unanimously agree in denouncing that system as a cause of the decadence which took place during the middle ages in that rich and fertile country, which the ancient navigators considered the earthly paradise. If Buddhism were implanted in the West, it would there have the same effects, and if our country tries to get rid of all Catholic convents, they do not wish to establish Buddhist convents in their places, even while confessing that the latter would be much preferable.

V.

Finally, the moral of Buddha, even where it directs us to use our activity for the purpose of doing good to others, is derived from the spirit of renunciation of self, which forms the basis of Buddhist metaphysics. Even charity and self-sacrifice seem to result more from a sense of renunciation than from a desire to make good the injustice done to others. The true sentiment of right seems to be absent. There is nothing said in favour of civil virtues and manly qualities, neglect or ignorance of which is a constant cause of reproach against Christianity on the part of modern rationalism, the highest good is found in inactivity, which is in direct antagonism with the tendency of our times to measure progress by the intensity of life, sensation and thought.

I know very well that the recent formation of a pessimistic philosophy in Europe will be brought as an argument against what I say, and I do not propose to stand up in favor of the kind of development which this philosophy has acquired in Germany; but from a practical standpoint it has not yet overstepped the limits of simple speculation and could not even, in its native country maintain itself against the instinct which impels men to seek the remedy for their misery in an amelioration instead of an abatement of their existence. The favourite hero of modern society is the engineer who cuts tunnels through the mountains to increase tenfold the economic activity of the nations, not the mendicant monk, not even the preaching monk who furnishes an example of self-denial and who claims to lead us to the rest of Nirvana. Even from a pessimistic standpoint, Nirvana is not a solution or at best is only a partial solution of the problem. In the same way the founders of German pessimism have been reproached for attempting the cure of suffering by the extinction of life, a problem which is by no means solved by the disappearance of the individual or even humanity itself. If the whole of humanity were disgusted with life and would all at once cease to reproduce themselves, or if they could find some other way of committing an immense collective suicide, life and suffering would still continue to exist upon earth as they did before man became its inhabitant, and we have no cause to believe it impossible, that from the struggle for life among the superior representatives of the animal kingdom there would not finally result a new species of humanity, doomed to begin again at the lowest step of the ladder and to pass again through all the dismal stages of the Calvary of progress, until the day would arrive when a perfection of knowledge would enable them as it did their predecessors to discover and pursue the way of deliverance.

In morals, therefore, as well as in metaphysics, Buddhism can never fulfil the prediction of Col. Olcott, unless it is supplemented and corrected by a superior conception of man and his destiny in the universe.

To resume: The work of Col. Olcott would have gained in scientific value if it had appeared without those adjuncts, the orthodoxy of which the High Priest of Sripada cannot guarantee. However this criticism,—which does not apply to the catechism proper,—does not prevent us from saying that this little work is very useful for all those who desire to obtain a clear idea in regard to Buddhism in an exact and condensed form. Unfortunately our literature possesses no cheap manuals like those of England and Germany, the object of which

is to disseminate scientific knowledge of ancient, and modern religions. Moreover there is no place on earth where such a dissemination seems more necessary than among Catholic nations. This we have said before and it cannot be repeated too often. (Comte Goblet D'Alviella, in the *Revue Belgique.*)

VEGETARIANISM IN ENGLAND.

A meeting of advocates for Vegetarianism held at Exeter Hall in January has evoked some recent comments on this subject in the London papers. The *Times* published a heavy, common place, and not very intelligent article on the general question and various letters followed, amongst one signed "F. W. Newman" is much to be commended. It runs thus :—

I have to thank you for your long and useful article on Vegetarianism of January 13. Your mention of my name in the close emboldens me to hope that you will allow me to offer some elucidation. Perhaps you hardly realize how far we (I mean the majority of vegetarians) agree with you. Personally, I have striven to remind our friends that our aim is not to found a sect but to influence a nation—indeed, to influence Christian civilization, and that we ought more to rejoice in implanting our germs for future expansion than in rearing sporadic entire converts. We know what the family table and mutual conviviality imply, and how reasonable it is to fear dislocation of connexions by strange food. We are thankful for your aid against gormandizing and unthrifty festivity, even when you continue to justify flesh-eating; and we have such faith in our own doctrines that even scornful banter fell harmless on us. Much more are we encouraged by serious criticism and banter in which respect is mingled.

On your article I wish to remark—abruptly in order to be concise :—

1. You say we "do not appear to make very many converts in this country." Our society began in 1847. It was at first like a single congregation. A few years back enumeration showed that in the previous ten years it had multiplied both numbers and funds by ten—of course, least in those classes which feel bound to give dinner parties. They will be last converted. 2. You erroneously state that we advocate a dinner of herbs. Man is not herbivorous but frugivorous. Herbs are our condiment, not our staple food. We live on fruits, grain, pulse, roots, besides eggs, milk, and its products in subdued quantity. 3. You say we look forward calmly to the extinction of sheep and oxen, which is the certain result of the triumph of our principles. We do not expect such result. We believe that on limestone and other mountainous downs very superior wool will always be produced, amply repaying the grazier, and that if we return to the practice of other nations—indeed, of our nation until recent times—and restore the bull to agriculture, fondling him from his birth, he is far stronger than the horse, and it will always pay to keep him. 4. Temperate climates make no difficulty to the vegetarian, nor do even Arctic climates, if only some grain will ripen in them, such as barley, oats, rye, and so long are the days of Arctic summer that even wheat ripens in higher latitudes of Norway and Finland than until of late was known. Flesh-eating extended itself through barbaric roving; in a settled population it ought to decline with cultivation of the soil, and with us is kept up by old habits chiefly. It was dying out with the mass of our workers until 1842, when the late Sir R. Peel brought in foreign cattle. 5. You assume that flesh food is required for hard manual work and by brain-exhausting sedentary occupations. But we have abundant proof to the contrary, and chemical science is entirely on our side. The same assertions used to be made as to the necessity of alcoholic drinks. This is now exploded as a gross error; we believe the like assertion concerning flesh food is sure to be exploded in all schools of science. 6. You remark that few men of science profess themselves on our side; but the most eminent physiologists who are not practitioners living by fees give us wonderful support, from Haller downwards. Teetotal physicians tell us that not long back it was almost ruinous to a physician to be a teetotaler. A like cause intimidates physicians now from avowing vegetarianism; and we make mild allowance for their difficulty. They look up to physiologists, and physiology is with us. 7. It is not only the Irish cattle trade that is inhuman. All transference of cattle in mass by sea, whether from America or Germany or Ireland, is liable to horrible results. The rail is often very bad. Fever of various forms follows, and disease to poorer eaters of meat who are tempted by low price.

We do not recommend Nebuchadnezzar's food of grass, and with you we deprecate luxurious expenditure on our lowest wants. We trust that the day is coming in which either the rich will cease to tempt the poor to imitate their festivities, or (what begins to appear possible) the poor will despise the rich as foolish devotees of the palate.

The growing strength of the Vegetarian movement in England is a very promising sign of the times, and will help to show Natives of this country that the rough vigour of the English race is not incompatible with the growth of spirituality. And it is well to remember that when this is re-asserted in the European nature, through the thicker encasements of materiality which have accumulated on *that* more advanced sub-race of the Aryan stock it is apt to be of a finer temper than the kind which is due merely to a higher place on the descending arc. Now that the theosophical movement has taken a firm root in Europe, Indians must recollect that they will have to exert themselves to keep the lead in this movement, which so far is gladly recognised by all parties concerned as rightly theirs.

In support of the above we would call the attention of our readers to a "Lecture on Food" by Dr. Anna Kingsford to the students of Girton College, together with a short fairy story by the same writer in the Vegetarian Society's Annual; and also to a paper by Mr. E. Maitland on the "Higher aspects of Vegetarianism" in the February number of the Dietetic Reformer.

Mrs. Kingsford's book "The Perfect way in diet," is perhaps the best essay on the advantages of Vegetarianism that has yet been published.

The lecture now before us, though not so long as the essay, is yet complete in itself and touches all the main points involved. In it the writer gives a scientific account of the structure of human beings, with reference to the organs employed in the assimilation of food, and the nature and functions of the latter.

After showing that :—

"In eating animal flesh we consume, as well as the healthy and nutritive matter momentarily fixed in the tissue, certain substances in course of expulsion, decaying products returning into the blood, and destined for elimination from the body of the animal by the various channels appropriated to waste residue" and pointing out—"what impurities and degenerate products are *inevitably* consumed by every kreophagist," the writer goes on to prove that all the elements necessary for the conservation and building up of our bodies are to be found far more abundantly in the vegetable than in the animal kingdom, and without the disadvantages which must accompany consumption of food derived from the latter source.

The ethical side of the question is also touched upon, and all must agree with the writer when she says :—"I know not which strikes me most forcibly in the ethics of this question—the *injustice*, the *cruelty* or the *nastiness* of flesh-eating." And to those who have any idea of the workings of the magnetic law it is positively appalling to think of the impurities continually being assimilated by the multitudes of flesh-eaters in "civilized" countries, while to any one possessed of the least delicacy of feeling nothing can be more disgusting than the sight of a butcher's shop, not to mention the loathsome spectacle presented by a metropolitan meat market.

Mr. Maitland's paper dwells on the aspects of Vegetarianism as presented by a study of the question in the light of the lives and teachings of the ancient philosophers, the votaries of the Wisdom Religion.

He says :—

Intelligent and reverent students of Nature, and able therefore to discern the spirit through the form, they recognised her perfection and carefully observed her method. And finding that she works from within outwards, they did the same; always in love and justice, regarding all existence as but a larger self; and remembering that righteous means are indispensable to righteous ends, and that to seek any end by unrighteous means—such as the infliction of suffering on others for one's own advantage—is to descend and not ascend the ladder of evolution, and to become degraded from the human to the sub-human.

Their method was at once simple, uniform, and capable of universal application. And it was comprised in a single work—a word, to pronounce which is to sound the keynote of all genuine reforms, dietetic and other. It is the word *Purity*. For every plane of man's fourfold nature they insisted, as the condition of perfection, on purity. On purity of blood, as meaning health, strength, activity and endurance of body. On purity of mind, as meaning clearness of perception, intellectual and intuitional. On purity of soul, as meaning fulness of sympathy and loftiness of aspiration. And on purity of spirit, as meaning righteousness of intention and fearlessness of will. None of these could be defective, they held, without the whole suffering thereby. It was their aim, by cultivating purity on every plane of man's system, to raise each part to its highest perfection; to bring all parts into harmony with each other; and to subordinate the whole to the will of the highest.

And then to show the bearing of these teachings on the present subject:—

"To come to the point to which all I have said leads. The very first step on which these profoundest of all professors of the science of man insisted with their disciples was the total renunciation of flesh as food. This was in order, first, that their systems might be cleansed and built up anew of the purest materials —materials derived at first hand from Nature, and undeteriorated by passage through other organisms; and which could, to a great extent, be used in their natural state and with their vitality unimpaired by fire. And, next, that they might live as indicated, alike by our physical and our moral constitution, man is intended to live, and as, to be fully and truly human, and realise all that is implied in the term man,—he *must* live."

We only regret that we cannot reproduce Mr. Maitland's paper *in extenso*: it should be read by every Theosophist. We think it would be a good thing if Western Theosophists would join the Vegetarian Societies in their respective countries, and thus give some practical support to the crusade against the practice of flesh-eating. It will be long, we fear, ere the calling of a butcher is a thing of the past, an archaic tradition of a more barbarous age, but each one who becomes a Vegetarian helps to hasten the coming of that time.

"Beyond the Sunset" is the title of Mrs. Kingsford's charming fairy story in "Almonds and Raisins," the vegetarian annual for 1885. It is about three travellers who paid a visit to the Princess who lives in the land beyond the sunset; when they left her, she told them that the man who would win her must journey through the world, and go through many dangers, and resist many temptations, and to each of the travellers she gave a song-bird which would act as monitor whenever his master was in danger.

The three set out on their journey; but the first, in spite of the warnings of the bird, soon fell a victim to worldly enjoyment; while the second fell into the trap of materialistic science: only the third held on his way to the end, but he was neither a man of the world, nor a scientist, but a poet:

"A man who saw and followed his Ideal, who loved and prized it, and clave to it above and through all lesser mundane things. Of a man whom the senses could not allure, nor the craving for knowledge, nor the lust of power, nor the blast of spiritual vanity, shake from his perfect rectitude and service. Of a man who, seeing the good and the beautiful way, turned not aside from it, nor yielded a step to the enemy; in whose soul the voice of the inward Divinity no rebuke, nor derision, nor neglect could quench; who chose his part and abode by it, seeking no reconciliation with the world, not weakly repining because his faith in the justice of God distanced the sympathies of common men. Every poet has it in him to imagine, to comprehend, and desire such a life as this; he who lives it canonizes his genius, and, to the topmost manhood of the Seer, adds the Divinity of Heroism."

Reviews.

JYOTIHI PRAKASH.

We have received the first double number of this monthly Magazine, recently started, for the purpose of spreading a knowledge of the Science of Astrology among the Marathi-speaking population, who cannot consult the original works in Sanskrit owing to their ignorance of that language. The projectors of the vernacular journal are of opinion that the continual abuse heard now-a-days of the science of Astrology is due to ignorance of its foundation and teachings; and they therefore hope to remedy this by making that knowledge more easily accessible. Their intention is to translate and explain the Sanskrit works in Astrology in easy Marathi. We wish them success, and trust that the Marathi-speaking public will afford every help which such a worthy project deserves. The annual subscription is only Rs. 3, and postage annas six, for India, if paid in advance. Applications should be made direct to Mr. Narayan Govindrao Kadlak, Dnyan Chlakshn Press, Poona. The double number before us consists of 46 pages and is well got up.

THE DIVINING ROD. *

This is a small pamphlet of 83 pages, consisting of an essay read by Charles Latimer, Civil Engineer, before the Civil Engineer's Club of the Northwest, at Chicago, U. S. A., on the 1st of February 1875, together with several extracts from different authors, both for and against the practice of the "Divining Rod." In his essay, Mr. Latimer does not depend upon the testimony of other "diviners" or "dowsers" as they are called, but gives a few of the many experiments tried by himself, with success. By the help of the "divining rod," he affirms, he has been able to find, on several occasions, not only springs but minerals. But he says that it is not every one that can succeed in this direction, for, according to his theory, it is the current of electricity, generated by springs and minerals, which, passing through the "dowser," causes the "switch" to move; and, therefore, "although the switch may not turn in the hands of all, this is no proof that the current producing the movement does not pass through the persons just the same—the effect is only less perceptible in some, than in others." By means of the several experiments tried by Mr. Latimer, he "exploded the superstition of the 'witch-hazel,' and learned that peach, apple, willow, dog-wood, beech, maple, iron, steel, copper—in fact, that even old barrel hoop possessed all of its virtues, and so concluded that after all this relic of the necromancer's art of former days was a very simple matter, if we could but find the clue to it." With a view to test his electric theory in making one of the experiments, he got four ink bottles, adjusted them to a pair of wooden sandals, which he fastened to his feet. Thus insulated, he walked over the ground, switch in hand, but, as anticipated, there was no movement—"the diviner's rod was powerless." Having by similar experiments satisfied himself of the truth of his electrical theory, he set himself to settle the mathematical point and thus find out whether by the movements of the "rod," he could determine the exact depth at which the springs and the minerals could be found. Upon walking over the ground again and again, he found that the switch always commenced to turn at the same places, equally or nearly distant from a centre, and kept gradually turning until it pointed directly downward. After repeated experiments, he arrived at the conclusion that the switch commenced to turn at an angle of forty-five degrees from the edge of the water, and that the distance from his hand to the water would be measured by the distance from the point where the switch commenced to turn to the point of absolute turn-down. This, in his opinion, is the fact of the case. Then he mentions some experiments wherein his calculations of the depth of water turned out to be true, on verification. Among the extracts given from the several authors, that from Dr. Ashburner's remarks in his translation of Reichenbach's "*Dynamics of Magnetism*," are very interesting and instructive. Dr. Ashburner mentions cases that came under his observation, and that were reported to him by those in whose intelligence and veracity he has full confidence, and tries to apply to the case of the "divining rod" the theory of magnetism. In stating his facts and theories, Mr. Latimer hopes that a proper enquiry will be made into the subject, as it deserves, by persons most competent to do so. There are some, he admits, who will say that it is all "nonsense," because, in trying the experiments upon themselves, they did not succeed; but, he adds, "this does not disprove the fact" of the turning of the "switch" in the hands of others; and further uses the argument that "the evidence of one man, who heard a bell, is worth that of a dozen who did not hear it." In fact, if every one were to dispute any fact beyond his experience, the testimony of competent witnesses becomes valueless, and very little progress can, under the circumstances, be made.

It may not be amiss here to refer to an Aryan theory. The Vedantic schools teach that man is, among others, composed of the five elements of earth, fire, air, water and *akasa*, meaning, of course, thereby his *Sthula Sarira* (physical body). The combination of the various elements in different proportions, determines the character of the individual. Cannot the phenomenon of the "divining rod" be attributed to physiological causes, on the hypothesis that the preponderance of the watery or the mineral element in particular individual constitutions, leads to a more perceptible effect on the "switch" in their hands, the magnetic and electric currents of a large mass of water or mineral so effectively passing through those individuals as to visibly affect the "divining rods" held by them? This would account for the fact that the "rods" are moved in the hands of certain persons only and not in those of others, and also that certain kinds of "rods" are affected, namely, those which are recognised as good conductors of electricity and magnetism. This theory gains strength from a perusal of the facts and hypotheses put forward in the pamphlet under consideration; but we would leave it to the investigation of "scientific" men. In the meantime, it would be interesting to have a record of the observations and experiments of our Indian and other Asiatic brethren on this subject, as the book under notice refers almost exclusively to the phenomena noted in the West.

KESHARI MANDEEL.

This is a tragedy composed by one of the members of the Theosophical Society, with a view to exposing the hypocrisy of the sham *Sadhus* who, as Col. Olcott remarked in one of his lectures, are nothing less than painted humbugs. Although the author is a Madrasi gentleman, he shows a familiar acquaintance with the Marathi language in which the work is published. The plot is taken from two anecdotes

* *The Divining Rod: Virgula Divina—Baculus Divinatorius (Water-Witching.)* By Charles Latimer, Civil Engineer. Fairbanks, Benedict and Co., Printers; Cleveland, O., U. S., America; 1876.

related to the author by two of his friends. Hemachandra, the *Sowcar*, becomes an enthusiastic follower and devotee of a pretending Sadhu, named Sadanand. The son of the Sowcar, Kishore, knows the rascality of Sadanand, having caught the latter trying to ensnare his friend's wife, whom he saves by disguising himself as a woman, and then at the last moment giving the assailant a sound thrashing. From that moment Sadanand becomes an inveterate enemy of Kishore and tries every possible means to "get him out of the way." All sorts of intrigues begin; and the first opportunity Sadanand takes of avenging himself occurs, when Kishore has his *Mandil* (head-cloth) dyed safron colour (*Keshari*), an incident which gives the name to the drama. Sadanand represents that if this is done, bad luck will befall the house, but in spite of all remonstrance Kishore insists on having the Mandil dyed secretly, and in this way causes his father to become exasperated with him. More intrigues go on until at last Sadanand determines to administer poison to his enemy. The father continues to be a blind and obstinate follower of Sadanand, until one evening he finds out, by accident, his daughter's criminal intercourse with this wicked *Sadhu*. Before the occurrence of this incident, however, Sadanand under some pretext or other succeeds in administering poison to Kishore, who dies immediately. His death is followed by that of his wife and of his mother. The father, unable to bear the strain of all this calamity, becomes mad; and Kishore's sister, filled with remorse for her evil ways, commits suicide by drowning herself in a river. The day of reckoning, however, soon comes for Sadanand. He is found out, tried, and sentenced to be buried alive. It is only when he is subjected to this torture that he repents of his sinful thoughts and deeds and ultimately dies like a miserable brute. The story is pathetic and excites sympathy and admiration for Kishore; while our indignation is stirred by the iniquities of the brutal Sadanand. If the author had treated his work artistically, the story would have been much more impressive than it is now. We would however recommend it to the Marathi-reading public. The book can be had for annas eight per copy (postage one anna) from the Editor of the *Poona Vaibhar*, Poona, or from Mr. Keshav Ramchandra Gadgil, Rajkumar School, Jubbulpore.

MENTAL MAGIC.

This volume professes to give "A Rationale of Thought Reading and its attendant Phenomena, and their application to the Discovery of New Medicines, Obscure Diseases, Correct Delineations of Character, Lost Persons and Property, Mines and Springs of Water, and All Hidden and Secret Things"—a truly comprehensive programme. We must confess however that we were somewhat disappointed with the contents of the book itself. We were moreover not a little astonished to learn that "Those who attempt to study 'The Natural Powers of the Soul, and how these may be manifested' . . . . will find this important branch of Occult Science (mesmerism) more practically useful for attaining satisfactory results than the Theosophy of the Arya Samaja, and they will get in the precise instructions of Mrs. Chandos Leigh Hunt-Wallace more information than all India can teach on the subject."

The above is quoted on page 8 as the assertion of a "high authority." We think we have heard of this "high authority" before in connection with Mrs. Wallace's little book, which, useful as it is in many ways, is rather a compilation than an original work, and we can only pity the ignorance of both author and reproducer of such an assertion.

"Mental Magic" contains about a dozen pages of practical instructions in mesmerism, including what is known as "stage magnetism," and there is nothing in these instructions radically differing from those given in other works. It has always seemed to us, however, that causing another to imagine himself "a horse, a wind-mill, or a steamboat," is most perversion ignoble of mesmerism, especially as the writer says nothing about the inconvenient and even dangerous results which may often occur in such cases with inexperienced magnetizers. He also says nothing about the importance of regulating the magnetic current, a matter justly insisted on by Dupotet.

The next few pages contain an account of Mrs. Welton's clairvoyant powers, of which the most interesting is her gift "of finding springs, mines, minerals, &c., on a map of the land being brought to her."

We then come to a long account of the "Planchette," one of the latest of the numerous instruments, by means of which sensitives are able to read in the astral light. This ends the first 79 pages of the book.

Next follows a translation from the French of Cahagnet's treatise on magic mirrors, another means of inducing clairvoyance, apparently intended to introduce to the public the mirrors sold by Mr. F. editor of "Mental Magic."

Better than any of the "mirrors" described in this book however, is a saucer filled with fresh and finely powdered pure vegetable charcoal.

The rest of the book is taken up with "notes" and "miscellanea," the most important of the former being an extract from Col. Fraser's book on India, reprinted from one of P. B. Randolph's books. This extract gives an account of some Indian magical feats with Bhattah mirrors, which seems to contradict the opinion about India quoted by the "high authority" mentioned above.

The "miscellanea" contains a couple of short poems and "closing directions" for mirror-gazing, and the whole ends with the following quotation from Narada, apparently copied out of Isis Unveiled:—

"*Study to know,*
Know to understand,
Understand to judge."

If the author and editor of this work would take these lines to heart, their next joint production might prove a more valuable addition to occult literature than "Mental Magic", with its extravagant pretensions and somewhat superficial contents.

Branches of the Society.

THE SANJEEVANI THEOSOPHICAL SOCIETY.

The officers of the Bankoora Branch for the current year are:—

Babu Protap Narain Singh..... *President*;
„ Kedar Nath Kulabhi..... } *Joint Secretaries.*
„ Indra Narayan Biswas..... }

THE CHOHAN THEOSOPHICAL SOCIETY (CAWNPORE).

The third Anniversary of the Cawnpore Branch was celebrated with success on the 1st March 1885, the day of the *Dole Jatra, alias* the *Holi* festival. Captain Banon, and delegates from the Lucknow and Farruckabad Branches attended. Babu Hari Har Chatterjee, Captain Banon, Babu Preo Nath Chatterjee of the Warrackabad Bar, Babu Nil Madhab Banerjee and Pandit Jwala Prasad Sankhadhar spoke before a large audience. Great care was taken to explain among other things that the Theosophical Society is not a sect, that it is not to be identified with any religion whatever, that Theosophy is the essence of all religions and philosophic and that Theosophists are but seekers after Truth.

THEOSOPHY IN RANGOON.

Col. Olcott has just returned to Head-quarters from Burmah. He has formed the following Branches in Rangoon:

RAMINYA THEOSOPHICAL SOCIETY.

A Burmese Branch under the above name was formed on the 27th February, 1885, with the following officers for the current year:—

Mr. Moung Oon..... *President* (*pro tem.*)
„ Moung Htoon Oung..... *Vice-President.*
„ Moung Shwe Waing.... *do.* *do.*
„ Moung Shway Tsee..... *Secretary.*
„ Moung Byoo..... *Assistant Secretary.*

C. W. Leadbeater, F. T. S.

THE RANGOON THEOSOPHICAL SOCIETY.

A Hindu Branch, called the "Rangoon Theosophical Society" was formed on the 23rd February 1885 with the following Officers for the current year:—

Mr. V. Ratna Mudalyar...*Vice-President and Acting Prest.*
„ T. Muttukrishna Pillay, *Treasurer.*
„ C. Vatharaniam Pillay, *Secretary.*
„ N. Theroovengadiah Naidoo, *Assistant Secretary.*

The Bye-laws of the Parent Society have been temporarily adopted. A Hindu General Library is in course of formation.

C. W. Leadbeater, F. T. S.

IRRAWADDY THEOSOPHICAL SOCIETY.

This Branch, composed of Europeans, was formed on March 8th, 1885; with the following officers for the current year.

This Branch has already obtained some very interesting results in thought-reading with mesmeric sensitives.

Mr. Norman Duncan. *President.*
Dr. D'Vaz ..... *Vice-President & Secretary pro-tem.*
Mr. R. J. Moody.. ... *Treasurer.*

C. W. LEADBEATER, F. T. S.

THE BUDDHIST CATECHISM IN BURMESE.

An excellent translation of Col. Olcott's Buddhist Catechism has been prepared by Mr. Moung Toon Oong, Extra Asst. Comr. and a first edition of ten thousand copies has been printed.

COCONADA THEOSOPHICAL SOCIETY.

This Branch was formed by the President-Founder on his return journey from Burmah, and the following officers were appointed *pro-tem.*

Mr. K. Subbarayudu..... *President.*
„ M. V. Subbarau..... *Secretary.*
„ P. Ramakistnaya . .. . *Treasurer.*

BENGAL BRANCHES.

Mr. Damodar K. Mavalankar, Recording Secretary of the T. S., has been visiting the Branches at Calcutta, Berhampore, Jamalpore and Benares. At each of these places Mr. Damodar had long and interesting philosophical discussions with the various members, and his report shows that these branches are in a flourishing condition and doing good earnest work.

CIRCULAR NOTICE.

Complaints having been made at different times to this office, that the same works were being written or translated simultaneously by two or more members of Branches widely separated from each other; and much useless labour and expenditure having been thus caused; the undersigned earnestly requests that in future no Theosophical literary work shall be undertaken before enquiry is made of the Recording Secretary, at Head-quarters, whether the same has already been begun by some one else. A register will henceforth be kept by the Secretary for this purpose.

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

ADYAR,
23rd March 1885.

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

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

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

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

(IV.) All correspondence to be written on one side of the paper only, leaving clear spaces between lines and a wide margin. Proper names and foreign words should be written with the greatest care.

☞ The Theosophical Society, as such, is not responsible for any opinion or declaration in this or any other Journal, by whomsoever expressed, unless contained in an official document.

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Vol. I. of the Supplement to the "Theosophist" or, as it is called, the "JOURNAL OF THE THEOSOPHICAL SOCIETY," wherein appeared the first eleven numbers of the translations of Eliphas Levi's writings—now continued in the *Theosophist*—can be had for Rs. 2 (India); and six shillings (Foreign). Single copies, annas nine (India); and four pence (Foreign).

☞ Subscribers for the Second Volume (October 1880 to September 1881) pay Rs. 6 only in India; Rs. 7 in Ceylon; Rs. 8 in the Straits Settlements, China, Japan, and Australia; and £ 1 in Africa, Europe and the United States. Vol. I, being now reprinted, is ready for sale, and can be obtained for Rs. eight (India); and £ 1 (Foreign). Single copies, one rupee (India); and two shillings (Foreign).

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☞ The Manager calls particular Notice to the fact that all Money-orders must now be sent payable at ADYAR P. O. (District Madras), India. Great inconvenience is caused by making them payable to Col. Olcott or Mme. Blavatsky, neither of whom has to do with financial matters, and both of whom are often for months absent from Head-quarters.

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THE THEOSOPHIST

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

VOL. 6. No. 8. MADRAS, MAY, 1885. No. 68.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

INDIAN SIBYLLINE BOOKS.

THOSE who wonder at the persistent belief in Astrology among Asiatics, and its growing favour among Western people, despite the advancement of Science, are ignorant of the substantial basis of fact which underlies its pretensions. An example in point, which has recently come under my personal notice, may be read with interest. The details can be relied upon as correctly stated. Let them be taken for what they are worth. I can only say that, so far as I could perceive, there seemed to be perfect good faith. No fee was asked or paid. I hope the publication of the present narrative may elicit discussion and bring out other interesting experiences.

Since our arrival in India, rumours have reached us from time to time that the foundation of the Theosophical Society, its vicissitudes, and ultimate success, had been prophesied long ago. Old readers of this magazine will recall the instance of the outgivings of the late Ramalingam Pillai, the South Indian Yogi* ; and various gentlemen in the N. W. P. can testify to certain things pointing to our Society, which are mentioned in connection with their horoscopes, in the celebrated ancient palm-leaf books formerly owned by H. H. the Maharajah of Benares, and now the property of a Brahman pundit who lives not far from Bara Banki. Similarly, those who have been so fortunate as to meet at Lahore the "Nepāli Swami," or the venerable Yogi at Jeypore, have heard their testimony as to what they learned about us from certain personages before our landing upon the Indian shores. The recent incident I shall now describe is even more interesting to the student of clairvoyant prevision. On Good Friday last, I was favoured with an interview with a certain Telugu Brahman, who is an astrologer of apparently high respectability. Friends of ours assured us that they had had read to them out of a book, bequeathed to the Brahman by his father—who had received it by inheritance from his father, a very noted follower of the same profession—accurate details of their own lives and prophecies about their affairs which had been literally fulfilled. They had also been allowed to verify his readings by comparison with the book itself. In this volume of Fate, I was told, was contained information about our Society, and the interview granted me by the Brahman—against his will *and only after consulting the book*—was naturally anticipated with curious interest. The day, hour, and minute for the interview, the number of witnesses permissible, and the positions to be assumed by the Brahman and myself as regards the points of the compass, were all prescribed by the book. The volume upon being unwrapped from its cloth proved to be a palm-leaf manuscript of the usual Hindu sort, the characters etched upon the leaves with a stylus. They were in the Telugu language, and from remembrance of the collections of *ollas* in the great Royal library at Tanjore and in the old Buddhist temples at Kandy and other ancient places in Ceylon, I judged that the manuscript must be a very old one ; the edges were much discolored and worn, and the characters brown with age. The book was laid before me, the edges of the leaves upward, and I was told to take in my two hands the loose binding-cord which passes through the holes punched in every leaf, insert it between any two leaves I chose, and open at that place. I did so, handed the opened book to the astrologer, and he proceeded to read off what was written there ; notes being taken by a gentleman present. I shall not burden this narrative with unnecessary details, but in substance this is what was said :

"The inquirer is not a Hindu, but of foreign birth. He was born with the Moon in the constellation Pleiades (*Krittika*), having the sign Leo in the ascendant.* * * * * * * Under this planetary influence he was impelled to sacrifice country, friends, etc., and take up his present work. He made these sacrifices within the past thirteen years†. With a colleague, he organized a Society (*Sabha*) for the propagation of Esoteric Philosophy (*Brahmagnyanum*). This colleague is a woman, of great power (*sakti*), high family, and like himself a foreigner (*Hoona*). Though born so well, she too gave up everything, and for thirty years has been working in this same direction. Yet her Karma is such as to compel her to endure great trouble and anxiety ; and she is hated by her own kind (the white race) for whom she has worked so hard.

Mere logicians [meaning those who have no spiritual intuitions] have no faith in her. Two persons of her own race (or kind) who were most friendly have turned against her, published bad stories, and made the public doubt the genuineness of the movement. [Follow a variety of compliments about myself which need not be repeated. The writer of the book expresses surprise that one like etc., etc., etc., should even feel impelled to consult any book, but remarks that my anxiety is not for myself but for the public]. Many phenomena have been shown in connection with the Society, and letters received by the Founders from their Teachers have been injudiciously made pub lic : this has been the cause of all the present trouble. The Society will survive long after the questioner's death : it has great vitality in it. If it were based upon falsehood then those who have joined it would be fools ; which is against the facts, and against common sense. [Then, to my amazement, the book went on to tell me about an official meeting of a few Theosophical

* THEOSOPHIST, Vol. III, p. 243.

* Since verified by a learned Hindu friend, who made the necessary calculations.

† Correct.

friends, held the day before at a private house, gave me the subject of our discussion, and prophesied the issue, which has since actually happened. I regard it as practically impossible that the Brahman or either of the witnesses should have known about this meeting]. The Society is passing through a dark cycle now. It began 7 months and 14 days ago*, and will last—months and—days more; making for the whole period—months exactly."†

"Thereafter, all the ground now lost will be regained, and within the next period of—months, the Society will greatly increase and prosper. It was a sad mistake to give out to the public many truths that have been revealed, for thus the unreflecting ones have been brought to believe the whole but jugglery."

"The questioner will live—years,—months—days" :—the figures are immaterial to the general public, but since the revelation is precise, the document, which is filed away in the Society's archives, may at a future time be very interesting should the prognostication turn out correct. Suffice it for my personal friends that I am not to be *very* speedily relieved from duty!

At this point the astrologer stopped; the book ordering him to tell the "questioner" to come again after the lapse of nine months and sixteen days, when many additional particulars would be given; not only out of this book, but from nine several other volumes (Nadigrandhams), whose titles were given.

Now, all this is very strange, and to any Western man who had not made some study of the subject of clairvoyant and ecstatic prevision, would seem absolutely incredible. In its merely literary aspect, the Telugu palm-leaf manuscript possesses the deepest interest from its seeming corroboration of the tales we have all read about the Sibyls and their prophetic books; books which were regarded as the palladium of Rome, and whose authenticity is supported by so vast a body of contemporary evidence. The Sibyls were all women. The eldest is said to have been from Persia or Chaldea, and to have written twenty four books, in which among other things were proclaimed the future birth of Christ and the events of his history. In Dr. Ennemoser's invaluable "History of Magic" all needful facts are given about these wonderful prophetesses—who are said to have numbered in all ten. The fourth Sibyl of the series was the most famous—the Cumæan, who was held in the highest honour by the Romans because she foretold the whole destiny of their commonwealth. [Plinius, lib. xxxiv. c. 5]. All the great classical authors mention her and her prophecies. She dwelt in a deep cave in the vicinity of the Avernian lake. "She wrote her answers *on palm leaves*, and laid them in the entrance of the cave, whence they were carried by the winds into the distance." [Enn. vol. i. p. 425]. Virgil [Æneid, lib. vi] vividly describes her sacred frenzy when delivering orally her prophetic messages. "She changes her features and the colour of her countenance. Her hair erects itself; her bosom heaves full and panting; and her heart beats violently. Her lips foam and her voice is terrible. As if beside herself, she paces to and fro in her cave, and gesticulates as if she would expel the god out of her breast." Like Sri Krishna, who tells Arjuna how he, the Divine Principle, is all and in all visible objects, the Sibyl of Cumæa exclaims: "I know the number of the grains of the sand, and the measure of the sun, and the height of the earth, and the number of men, of the stars, and of the trees, and of the beasts," etc. It is the Divine Voice which speaks through her, for, she says, "My body is stupefied, so that I do not know what I say; but God commands me to speak: Why *must I publish this song to every one* ?" The Sibylline Books were consulted not only in sickness but in affairs of state and were often found infallible. The language was sometimes most mysterious and symbolic" but often in words clear and unmistakable. The history of the manner in which they came to Rome is well known. "A little, old, and unknown woman" came to Tarquin, the king, and offered him nine books for three hundred gold pieces. The king laughed at so high a price; but the old woman threw three of them into the fire, and then asked whether the king would give the same price for the remaining six. The king thought she was mad. She immediately threw three more into the fire, and asked him, for the last time, whether he would yet give the same price for the remaining three. Tarquin was startled at this strange firmness and gave her the price. *The woman vanished, and was never seen again.*" The books were committed to two men (duumviri) for their preservation and consultation, and for over two centuries the changing destinies of Rome were faithfully predicted. In Sulla's time the number of Custodians was increased to fifteen. "They watched the books and gave no answers out of them except on command of the senate, which only happened on the appearance of extraordinary prodigies, on the occurrence of some public misfortune, or when affairs of extreme importance were in agitation." [Enn. op. cit. 428]. Naturally, on account of their alleged prognostics about the advent, life, suffering, and resurrection of Christ, the Early Fathers of the Christian Church held the books in great reverence; St Augustin being their chief defender [De civitate Dei, lib. xviii. c. 23].

Egypt, too, had its prophetic books of Hermes Trismegistus, jealously guarded in the sanctuaries of her temples. Of these Iamblichus enumerates 1,100 and Seleucus reckons 20,000 before the period of Menes*—Embracing a great number of spurious ones, no doubt, for forgery and interpolation was an ancient no less than a modern art. The "Divine Book" of Apollonides, surnamed Orapios, which is mentioned by Theophilus of Antioch, and the secret volume described by Ammianus Marcellinus were further proof of the possession by the Egyptians, of the knowledge of the operation of the occult laws of nature, and the system of prognosticating human events. In fact, we can look in hardly any direction without finding evidences that mankind have never been without seers and adepts. The Christian, who bases his faith upon miracle and prophecy, will not—has never—denied the existence of this previsionary faculty. In our very latest days have we not seen the world-lamented and noble Gordon, carrying his Bible with him in all his journeyings, and consulting it daily for guidance in his undertakings by the venerable method of sortilege, or bibliomancy, which was applied by the Roman duumviri to the Cumæan Sibylline Books, and by myself to the wonderous palm-leaf volume of the Telugu Brahman?

The learned author of "Isis Unveiled" distinguishes two kinds of prophecy—conscious, when delivered by magicians, or adepts, who are *able to look into the astral light*; and unconscious, when the seer or seeress acts under that in-rushing force which goes by the name of inspiration.† "To the latter class belong the Biblical prophets and the modern trance-speakers." How, it may be asked, can the future vicissitudes of any human being be the subject of prevision, and especially—to confine ourselves to the present example—how could an Indian Yogi who lived perhaps seven or eight centuries ago, foresee and record the fortunes of our Society and its Founders, even to such minutiæ as are noted in the above account of the Good Friday interview? Some, if forced to admit the possibility of such forecast, would jump to the conclusion that Mohammedan *Kismet*, or fatalism, must

*Almost the very day, I believe upon which the first attack was made upon Madame Blavatsky by the Madras Missionary organ.

† Whether or not this prophecy be fulfilled, I shall make the fact known at the time designated—within a twelve month.

* See "Isis Unveiled," i. 406.

† See Plato's "Phædrus" for sublime definitions of the prophetic in sight.

be true. To meet this question we would have to go into elaborate discussions of metaphysical subtleties, to an extent far beyond the limits of the present paper. But the general proposition may be laid down that (*a*) if the Universe is governed by law ; (*b*) and man is also subject to law ; (*c*) and this submission to the general law is compatible with full liberty of individual action within the cyclic orbit of humanity ; and (*d*) if a being marks the path of a wave of spiritual force as distinctly as does a planet ; (*e*) and astronomers can prophesy a planet's progress by exact scientific calculation ; (*f*) then there is no *intrinsic* scientific impossibility to pre-calculate the impulse, retardation, and lateral aberrations of any given human entity, or cluster of entities, that may come under observation at any given point of the orbit of human progression. To make the proposition thinkable, we must postulate the Oriental philosophical tenets of Karmic rebirth, of the sevenfold nature of man, of the existence of the Akasa, and of the power of an adept to detect what transpires in it as easily as the astronomer can observe the size, color, and motions of the heavenly orbs. To an Oriental student all this is comparatively easy—quite so if he be an occultist : to a Western mind educated strictly on Western lines, it would be impracticable. Different races, developing under different surroundings, have attained varied powers. As Barrett says with no less pertinency than force : "The wise ancients knew that in nature the greatest secrets lay hid, and wonderful active powers *were dormant, unless excited by the vigorous faculty of the mind of man ;* but as, in these latter days men give themselves almost wholly up to vice and luxury, so their understandings have become more and more depraved ; till, being swallowed up in the gross senses, they become totally unfit for divine contemplation and deep speculations in nature ; their intellectual faculty being drowned in obscurity and dullness, by reason of their sloth, intemperance, or sensual appetites." *

However, be that as it may, facts cannot be gainsaid and it is the simple truth that the Telugu Brahman's *olla* book apparently contains the strange predictions above described. The ancient ascetic writer of the work was named Bhima, hence its title is "Bhima Grandham," or the Book of Bhima. Not the least curious circumstance connected with it is that the Brahman tells me that after the expiration of another five years, the book will be useless and may be put aside, for its prophetic quality will then have been exhausted. I could not get him to explain the meaning of this remark and, as he had placed me already under great obligations by his courtesy, I could not press him upon this point.

With respect to the alleged "bad cycle" through which our Society is passing, it may be remarked that we are but sharing the troubles which seem to have befallen the whole world. Disturbance is the order of the day in the spiritual and moral, equally with the purely physical, side of things : social earthquakes keeping pace with terrestrial ones. Again referring to "Isis Unveiled," we find (vol. i. c. 8) a good deal said about astrology, in refutation of same disparaging remarks of Mr. R. A. Proctor, in his "Our Place Among Infinities." It is not the science of Astrology that is worthless but its interpreters who are fallible. As one man can shape a stone into a statue of divine beauty, while another can only convert it into a building-block, so the rules and symbols of the archaic science of the stars can furnish to one mind revelations of the deepest import, while another will see in them only the catchpenny means of extracting pence from credulous coolies. Even Christian scientists of our times—Dr. Charles Elam, for example†—notice the mysterious 'coincidence' that "there are periods when certain diseases, propensities, fortunes, and misfortunes of humanity are more rife than at others". There are periods of moral and physical epidemics ; of religious controversy ; of certain classes of crimes ; of political revolutions ; of psychological upsettings : and Dr. Elam, speaking for science, admits that the cause of all these collective activities "remains a mystery." De Quincey gives us no more light upon this dark puzzle, though he notices its existence in his famous essay on *Murder considered as one of the Fine Arts.* But the occultists, familiar with the various races of "elemental spirits," or nature-forces, existent in the Akása ; with their several habitats ; and with the magnetic-dynamic action upon them of different planetary conjunctions and oppositions—all astronomically computable *ad infinitum*—can as easily forecast events that are to affect hereafter any given part or the whole Earth (as the result of influx of good or bad, friendly or hostile Elementals), as the Astronomer Royal can determine the exact instant of 'first contact' in the next eclipse.* The physicist can trace the parabola of a meteor, the adept even that of a thought ; the one prognosticate the orbit of a comet, the other the future path of an individuality, with its alternate nights in the physical, and days in the spiritual, planes of existence. If there be any who deny the necessity for an antecedent cause for any given effect, or the possibility of tracing the necessary effects of any given observed cause, *along any one of the planes of existence,* neither the facts nor deductions in the present article will possess interest for them. But we write for another class of readers. With Confucius we can honestly say : "I only hand on ; I cannot create new things : I believe in the ancients and, therefore, I love them."

H. S. Olcott.

* "The Magus" p. 11. London, 1801.

† Cf. "A Physician's Problems." London, 1869. p. 169. A very interesting book.

PSYCHIC CURRENTS.

The entrance of Mr. Edouard Schuré into the Theosophical Society, has suggested to the writer a few reflections, which may not prove without interest to other members.

The esoteric doctrine throws a marvellous light on the mystery of individual existences. It shows us how, beneath the appearances of daily life, our subjective life goes on, silently unrolling itself. This latter, almost invariably stifled and compressed by the narrow limits of terrestrial conditions, can only develop and expand freely when the Ego, freed by death, enters Devachan.

Till this moment comes, powerful and inexplicable currents are at work, drawing individuals in spite of themselves into unforeseen paths beyond all human prevision, and bringing about meetings and acquaintanceships which we attribute to chance, but which are the mathematical resultants of forces projected in accordance with the fixed laws of infinity.

It would be a curious study, could we learn the history of every Theosophist ; one would like to trace the road along which he travelled before arriving at that centre, where, as yet invisible to our eyes, there shines the glorious light soon to be shed abroad upon humanity.

It was while the Founders were at Paris last year, that Mr. Schuré first heard of the Theosophical Society, and Tibetan Occultism. He was recommended to read "Isis Unveiled," "The Occult World" and "Esoteric Buddhism." These volumes contained no new revelation for him, but in them he found the scientific explanation of all he had hoped and expressed in poetic form in his various works. It was by the intervention of Art that the mysterious current bore him from the shores of Greece, the land of his thought, to those of India where he found the key of the mysteries.

* Hindu students will find profit in consulting in this connection the "Dhruva-Nadi," and other Grandhams mentioned by the erudite Mr. N. Chidambaram Iyer, F. T. S., in the *Theosophist* for June 1883.

I do not intend to write here a biography of our brother; the true poet loves solitude, and far from crowds and noise he produces lovely flowers, which a more advanced humanity will one day discover and gather, to weave them in the garland that will represent the poetic thought of a future century. But there are some things in the lives of individuals which belong by right to their comrades in toil, because they contain strengthening thought and useful teachings. According to our beautiful doctrine, the "I" can have no legitimate existence except to be able to merge itself into the "All;" and theosophical simplicity should have nothing in common with a certain religious humility, which, in reality, is but the mask of pride. Therefore our brother must pardon me if I say a few words about himself.

I remember being once told of an eminent occultist, that he had the highest admiration for the works of the poet Shelley. This circumstance was recalled to my mind when Mr. Schuré told me how strong had been the influence of Shelley in the development of his own thought and life. It was not that the northern poet had any new message for the passionate admirer of Grecian art; its symbolism and grandiose pantheistic poetry had already become his natural element. But its abstract myths and cold metaphors seem to become more human in their passage through the tenderly vibrating soul of the modern singer, and to become more animated when clothed in the language of our own times. After all, it is the mission of genius to repeat in every age, with varying accents, the immortal truths which pass on from eternity to eternity, always young, always consoling, always sublime—be their form what it may.

Mr. Schuré's articles in the *Revue des Deux Mondes*, which appeared in 1877, contained the first revelation to France of the English pantheistic poet. Speaking of this "prophetic dreamer of a new religion," does it not seem as if he too foresaw the Theosophical movement, when, writing two years before the foundation of the Society, he said: "It is true that the science of these latter days pretends to be able to substitute itself for faith or religious sentiment, and for art, and to deprive them of all part in the future destinies of the human race by inaugurating a purely scientific age. This is but a vain pretence, and proves how deeply ignorant are its supporters of the needs of the human soul, and the faculties of the human mind; never will men be contented with rows of bare facts, for they see that these are nothing in themselves and that there is something which lies beyond them. Religious and poetical symbols, that is to say, the living personifications of the greatest thoughts and the deepest feelings which animate humanity have been, from time immemorial, the privilege of the Aryan race. For that race, they were the expression of the best of all it possessed within itself, and the most perfect of all it could perceive afar off. The powerful divination which they presuppose, endows them with a higher sense than that of science, and places them on the plane of the highest philosophy. Humanity has need of them, as of a kind of sublime vision or hallucination, to advance along its road and to recognize that of the past in its unwearied aspiration. Science, art and religious sentiment are therefore inseparable in the higher harmony of things as in that of the human soul. To suppress one of these forces would be to destroy the equilibrium, for these three powers are equally necessary to humanity, and it is but the three concentrated rays of the true, the just and the beautiful which spring from the divine source."

It was by no mere blind chance that our brother met with Shelley's works on his mental road, but in consequence of the logical development of his soul, which was to lead him within the sphere of the radiance of the light towards which he aspired. And under the azure Italian sky, in the country of Dante, another soul was advancing gloriously along a path that was to bring her nearer to us.

Madame Marguérite Mignaty is the writer of several remarkable works and especially of a book on the life and work of Corregio. In her Introduction, on the Italian Renaissance, she endeavours to indicate the true character and the philosophic bearings of this epoch, generally so little understood.—This volume, full of suggestive ideas and profound thoughts, denotes what we are fond of calling a truly Theosophical spirit.

The very expressions used in her delineation of the bright and beautiful soul of Corregio seem borrowed from our Vocabulary.

"Whence did he obtain this pure joy, almost as rare in the genius as in the common man?" she says: "It came to him from a pure and elevated soul, joined to that longing which drives man to search into the *divine law*, and consoles him for every pain by the affirmation of universal truths."

On the other hand, Madame Mignaty had entered the occult world through the study of mesmeric phenomena, and indeed the gravity of her demeanour and the expression in her great dark eyes, proclaim that she herself is a seeress in whose soul already palpitates the spirit of a future race.

It was in 1875, before the appearance of his articles on Shelley, that Mr. Schuré wrote his chief work, which gained him a reputation not only in the world of letters, but also and especially, among the minority formed by those to whom art is one of the faces of religion, and talent a sort of priesthood. "The Musical Drama" contains the most complete and harmonious, the most elevating and attractive expression of what may be called "the Theosophy of Music"—those to whom Wagner's music is a revelation, will understand my meaning. No doubt each mind assimilates the Theosophical idea by the side which he finds most sympathetic, and seeks in the occult doctrine the Key of those problems which specially engage his attention; but that which gives our philosophy its grandeur, that which is its peculiar characteristic, and imprints the stamp of truth upon it, is, before all things, its universality. Many great systems have been built up at different epochs: they have, for a longer or shorter time, sustained humanity on the stormy waves of the ocean of life; generation after generation has convulsively seized hold of a dogma, an idea, or a hypothesis, to attach itself thereto like a shipwrecked sailor to a plank, but each century has left the succeeding one a heritage of insoluble questions which the crowd avoid and ridicule, and more serious minds try, in sadness, to solve.

To-day the door stands ajar. A ray of light escaping through the crevice has shot across the dark field of humanity. This ray is but a feeble one as yet, and the mob, accustomed to darkness, does not even perceive it. But there are some who wait and hope, whilst their solitary souls are at this moment wandering in a night whose darkness seems intensified by the presage of the coming day. These have gladly hailed the approaching dawn and the little that has been given them suffices to illumine their intellectual horizon. This is why it may be said that the Theosophical idea, by projecting its light on all departments of moral and social life, shows us the absolute Ideal towards which humanity unconsciously aspires.

Mr. Schuré by setting forth the hidden meaning which is concealed in the music of Wagner has done good work for our cause. Truly was he destined to become our brother; he who, before all Paris, at the moment when the brilliant society of the Empire was on the eve of dissolution, hurled a bold defiance at the practical materialism, the cynical scepticism, the insipid mediocrity—which also are not the appanage of any single form of Government—in these words:

"Yes, the sentiment of the Beautiful, the Sublime, the Divine, intuitively perceived by all pure hearts, will always come to us from an unknown world, from some impenetrable region, from the soul and from nature. Always will it pass into humanity with the splendour of the marvellous, and beneath the veil of mystery. In its rare apparitions, its destiny will always be, to be hated by the vile, striven against by the wicked, denied by the sceptics, suspected by the weak. Few will be able to love it, fewer still to maintain a hold upon it. But to believe in it will ever be the privilege of great souls; to affirm it, the choice of the strong. Thus we affirm the ideal, we know that it exists in an impregnable sphere, we feel that it is the Being of beings. Let but one of its single rays fall upon us, and we hail it with transport, and, when it disappears, it again affirms itself within us in an immortal remembrance."

It was a part of the necessary action of the hidden law that the author who has most fully made us comprehend Corregio, and he who has revealed Wagner to France, should meet together on this earth. And let us add that it was also a necessary consequence that these two minds should, at the same moment, have come into contact with Eastern Theosophy. By some, such facts may seem unworthy of notice, and others may think them but the effect of chance, but for the true Theosophists they have a higher signification. They prove to us that our destinies are not the result of mere chance, that our intellectual and spiritual life is independent of the conditions created for us in the objective world by our Karma. As the Master has said:

"The duty of the Theosophist is like that of the labourer—to plough his furrow and sow his seed to the best advantage. The result belongs to Nature—and Nature is the slave of Law."

We sow the truths we have ourselves assimilated, whether among the multitude, or among the loved souls with whom an intelligent destiny has brought us into closer relation; and mighty Nature weaves our existences on the solid web of interlaced Karmas, which form the foundation of the history of peoples, as well as of individuals.

Painful is the road for him who journeys without understanding, but in proportion as the traveller ascends the mountain, the horizon widens, the distance becomes broader, and the details of the lower plains become confounded in infinite softness. Higher still, the very earth seems to disappear from view. We no longer see anything but the azure depths above our heads and a luminous mist beneath our feet.

Thus will pass out of our sight the objects which have in turn captivated our desires, and the remembrance of earthly pain will vanish like a dream, while our being, more and more ethereal, will rise towards the radiant Nirvana, bringing with it all that is in union with its higher development. Alone those bonds which have been formed in the light can endure in the light. And in this fusion of spirits there will be no place for egoism, whether under the form of barren unity or that of incomplete duality. Who knows if individual evolution on the higher planes is not also subject to that law of the Trinity which contains the secret of the Evolution of the Universe?

"The manifested *One* cannot but become *Three*. The manifested when in a state of duality remains passive and hidden."

Just as on the physical plane of life, the trinity results from the union of two beings from whom a third is born; may we not, in like manner suppose, that the same holds good for intelligent unions of souls? On all the successive planes of evolution, love can only attain its fullest fruition by manifesting the mysterious trinity, which is the secret of the Eternal Life.

EMILIE DE MORSIER, F. T. S. (France).

EDWARD VON HARTMANN'S CRITICISM OF "ESOTERIC BUDDHISM."

Following are extracts from von Hartmann's criticism, published under the title of "Indian Gnosis" in the *Wiener Zeitung*. The accompanying reply has been sent to Germany by Babu Mohini M. Chatterji.

We may remind our Eastern readers that von Hartmann is one of the foremost of living German philosophers. We hope shortly to be able to publish an account of some of his work, as his system, in many points closely resembles some of the older systems of the East.—*Ed.*

Gnosis is knowledge acquired by immediate perception (intuition) instead of by intellect. For this purpose, the disciple or chela must develop in himself a new sense, by artificially training his disposition for spontaneous clairvoyance (ecstasis, trance.) In this state, his imagination is then influenced by what he before learned and accepted on authority, and these views represent themselves to his inner clairvoyance in various aspects by which he thinks to verify those teachings. This illusion is still increased by the master's superintending the ecstatic experiments of his disciple, either directing them by words or by thought and volition only (inspiration and suggestion).

With very rare exceptions, this subjective certainty or assurance of knowledge can but be a psychological illusion. How much thereof is worthless imagination and how much objective truth, can only be ascertained by patient scientific reflection and induction. Where this method of criticism is unknown, such a system, based on imagination, can but accidentally contain truths mixed among waste chaff.

What I call "Gnosis," Mr. Sinnett calls "Spirituality"; by which he denotes intuitive perception from the eternal fountain of knowledge, in opposition, as well to intellectual reasoning as to pious devotion. This contains a very just claim against the dialectic and abstract reflection of our Western science and philosophy. The results of our intellectual reflection ought certainly to be enlightened by spiritual perception, and intuitional speculation ought to regain for us the combination of logical possibility and immediate perception. The Gnosis, however, far from acknowledging this as an object which ought to be attained by means, and for the benefit, of our reasoning and intellectual knowledge, takes such perception for final knowledge. The consequence of this is that *essentially* the Gnosis can never rid itself, nor gain an objective view, of the old traditions of the once established school, and that *formally* the Gnostics degenerate into psychical morbidness. The ecstatic states of the "initiates" are but different stages of somnambulism or clairvoyance, and are to be judged on the same principle.

The Devachan after the seventh Round (in the pralaya of our planetary chain) is for those individualities who have succeeded so far, a state which is called the "threshold of Nirvana." Then these individualities have become Dhyan Chohans, and the last remainder of their fifth principle has been disintegrated. When, however, the Nirvana state is raised to that of Para-Nirvana, the sixth principle, the spirit-soul, is also given up and is dissolved into the seventh principle, the pure and absolute spirit. By that time the individuality has in reality ceased to exist, and is dissolved into the Universal Spirit, the One Life; the former man has become one with Brahma and participates in his blessed omniscience.——In this absolute, "unconsciousness" all separateness and diversity disappear, because then there is but the abstract one (without duality, adwaiti;) any individuality is then an impossibility, although such individualities, no doubt, exist up to the attainment of Para-Nirvana. That as many individualities as can possibly advance so far, should attain this state of Para-Nirvana is the purpose of evolution, is the object of the law of nature, and the aim of all efforts of the Dhyan

Chohans as well as the Buddhas. In the Para-Nirvana state, the pralaya of Brahma, the process of the universe is coming to an end, and from it rises the process of the next world, the next manvantara of Brahma.

Mr. Sinnett does not mention whether every new world-process issuing from Brahma proceeds on a higher level than the former one; and whether the succeeding Maha-Manwantaras are improvments on the preceding ones in spiral ascendency. But this is not likely, because the improvement could not be stated and noticed by any one, as all individualities perish in the pralaya; and if the process of Brahma, the change of his days and nights, is eternal, progress is impossible. While, therefore, the process of every universe is an involution and evolution, a returning of all those individualities issued from Brahma to him: this process itself appears to be aimless. As the end of the manwantara is merely a "*restitutio in integrum*" of this end of the last pralaya, this whole process of expansion and contraction is a circulation of no avail. If the evolution or contraction has any purpose at all, it can only be to undo the process of involution or expansion; if the former is suitable and useful, it can only be because the latter was unsuitable and unreasonable. The existence of Brahma then, in his endless repeated periodicity, is absolutely useless.

The most striking feature of this doctrine is its *realism* and its *optimism*, by which it is distinguished from the esotoric Indian religions. The world of individuation, space, time, motion and the whole world-process are represented as reality and the notion of Maya is restricted to this, that nothing in this real world is permanent. The visionary idealism of the Indians which takes reality for illusion and *vice versa*, has, in the esoteric doctrine, been limited to the states of Devachan. Brahmanism takes the apparently real world-process for a dream of Brahma, Buddhism for an illusion on the basis of non-entity, the esoteric doctrine, like the Sankhya-doctrine, for reality (during the time of a manwantara;) also, in the two latter teachings, the individualities are composed of different natural principles.

Buddhism and the Sankhya-doctrine are mere *pessimism*, knowing only of a negative redemption and of a passing enjoyment of this contrast by the redeemed; the esoteric doctrine, however, like the Vedanta-philosophy, sees, besides this enjoyment of contrast, a positive bliss in the union of the redeemed with Brahma, which bliss is partly, but increasingly, tasted beforehand in the different states of Devachan. Moreover, the esoteric doctrine is *optimism* in regard to the world-process itself, for the first three Rounds, like the two last, are comparatively free of evil and sorrow, while only the preparatory process of the fourth, and the crisis of the fifth involve more grief than joy, and this griof is more than counterbalanced by the intervening long terms of Devachan, not to speak of the blissful existences of the last two Rounds.

Unfortunately this optimism is an illusion, for we find 1, that in it the enjoyment of the contrast of passing from the manwantara into pralaya is erroneously taken for an actual and real enjoyment—which it is not—any more than is the ideal hope of attaining Para-Nirvana;—and, 2, the Para-Nirvana is confounded with a state of bliss which could be enjoyed by any individual consciousness.—This is the *contra dicto in adjecto* of all mysticisms, the imagination that the dissolution of existence into the universal spirit can still be enjoyed by an individual consciousness. Any one, however, who has once grasped the impossibility of such a self-contradictory (illogical) state, must see that Para-Nirvana cannot be but the absolute, and that an individual which fails in his evolution at the crisis of the fifth Round, and is then painlessly extinguished, has attained, on a shorter road, exactly the same end as an individual who reaches the state of Para-Nirvana.

In the atheistic Sankhya-doctrine, nature with its matter and forces is the truly real; in Buddhism they are truly Maya, but empirically reality, which, for want of any other reality, takes the place of reality: in Brahmanism, they are that illusion behind which is found the true Being, Brahma. In the esoteric doctrine (as in the Sankhya-doctrine), they are at the same time reality and still a product of Brahma, but a product which involves the producer, himself an allotropic state of Brahma.

The *naturalism* of the esoteric doctrine has some likeness to that Brahmanism which has remained in closer connexion with the Vedic Nature-Religion, according to which, the expansion and contraction of Brahma are to be taken as realities in space and matter. One might be tempted to say; Brahma was originally cosmic matter and has become cosmic spirit only by degrees, the innumerable Maha-Manwantaras having turned matter into spirit, and having filled (enlightened) the unconscious cosmic force with additional gnostic knowledge (consciousness.)

This purely materialistic view, however, fails to recollect that spirit is to be taken as originally identical with matter, and that the spirit which attains perfect rest in the Maha Pralaya, is to be the cosmic matter of the next Maha-Manwantara. As long as anybody conceives the idea of matter phantastically spiritualised, without abstracting it from the sensualistic sphere, and cannot conceive the idea of spirit but in a sensuously material aspect, there will be no essential difference for him between spirit and matter. A naturalism, therefore, degraded to sensualistic materialism, becomes in this way identical with the highest idealism of mystic gnosis.

For us, who are accustomed to take matter solely as a category of the subjective phenomenal world without objective reality, and spirit as an absolute substance of cosmic matter (but beyond sensuous perception and space), this identity of cosmic matter and cosmic spirit, which at the same time is not an absolute identity, is the most strange idea in this whole doctrine. We might admire the grandeur and consistency of this imaginary system, but for its repulsive fundamental supposition: the identity of the beginning and the end of every minor and every universal Manwantara, which is the consequence of taking spirit and matter for identical. We do not know yet, how the dust of matter in its present solid state (into which science teaches us our solar system will in time dissolve), can return into a gaseous or nebular aggregate state; hitherto the nebulae of cosmic matter, in the beginning and at the end of the world-process, are for us different conditions of matter. But even if we could imagine these two conditions as equal, the whole circulatory process appears to us as exclusively material, not as material-spiritual, and we could never agree to the view, in which the final purpose of all the spiritual struggling, during the world-process is conceived as the state of cosmic matter which is to be the substance of the next universe.

Indian cosmology cannot rid itself from the constant wavering between sensualistic materialism and a cosmic illusionism. The ultimate reason of this appears to be that the Indians have no idea of objective phenomenality. Because they cannot understand the individualities to be relatively constant centres (conglomerations, groups) of functions of the universal spirit, they must take them either for illusions or for separate senso-material existences. And the latter view is obliged to draw the conclusion that the absolute being from which they emanate or derive their existence must also be senso-material. This can only be avoided and an enlightened idea of spirit can only be arrived at, if one takes our notions of matter to be mere illusions of our senses; the objective matter, however, corresponding with it, to be the product of immaterial forces acting in space, and these forces to be the functions of the one unconscious cosmic force.

Mr. Mohini's Reply.*

It was predicted by Schopenhauer, from the echoes of Indian philosophy which reached him through a double translation, Persian and French, that a prevalence of Sanskrit knowledge in Europe would produce results comparable only to those which proceeded from the revival of learning in the Middle Ages. Few, capable of reading the signs of the time, will reject the utterances of the German philosopher as a baseless dream. The steady march of the speculative thought of Germany towards the hoary systems of India is remarkably striking, and renders it the duty of all Indians to facilitate the union by removing the numerous obstacles, raised by the incomplete, and, in too many instances, perverted presentations of those systems by European Orientalists, who but rarely combine linguistic with metaphysical accomplishments. That the revival of philosophical activity, focussed by the Theosophical Society, has not been begun a moment too soon, is evidenced by the criticisms which Mr. Sinnett's "Esoteric Buddhism" has called forth from the celebrated author of the "Philosophy of the Unconscious." The treatise reviewed, though of no mean order of merit, does not claim to be a complete and systematic presentation of the Esoteric Doctrines or the true metaphysics of India, Brahman or Buddhist. And this will account for many things which have fallen under the strictures of the eminent German thinker.

Von Hartmann's remarks on the system of instruction followed in the esoteric schools seem to be based on insufficient information, and will probably be reconsidered when facts are more fully presented. A student of the esoteric philosophy will accept the critic's definition of gnosis as "knowledge acquired by immediate perception (intuition) instead of by intellect", with the understanding that it must be such as to be inaccessible by mere intellectual activity, although in no way in contradiction with the laws of intellect. The canons of proof recognized by the esoteric philosophy are exactly the same as those adopted by the atheistic Sankhya school, namely, normal perception, inference and trustworthy authority. Each of the three has its own proper sphere into which the others cannot intrude. Inference, for example, cannot be admitted regarding objects of normal perception. In other words, if the sensuous consciousness in relation to an object conflicts with *a priori* conclusions about it, the former must prevail, and speculation will have to adjust itself to sensuous facts. Inference deals with the obligatory postulates as to sensuous facts, which the intellect imposes upon the conscious ego. The appropriate functions of these two canons of proof, are as fixed and determined as those of sight and hearing. The exercise of inference instead of sense, where the latter is possible, is as absurd as the attempt to apply hearing to objects of sight. With inference, the domain of pure metaphysics ends and that of mysticism begins. From a reference to the Sankhyan system it will appear how, by the application of the two canons of proof discussed above, the twenty-five principles (*tatvas*) are reduced to demonstration. The Sankhya maintains that the twenty-three principles, from the five gross elements up to *Mahat* (the totality of all subjects and objects at any given moment), are liable to incessant change, which is rendered possible by the eternal permanence of Prakriti (objectivity in its highest abstraction) and Purusha (subjectivity.) Thus far we are on clear metaphysical grounds without fear of the slightest incursion from mysticism. But manifested being is subject to perpetual change; the present phenomenal aspect of things will pass away and become unmanifested to our five senses, should they be considered constant. From a similar condition, existence emerged at the commencement of the present period of cosmic activity. It must here be noted that the esoteric philosophy does not teach the identity of the initial and ultimate conditions, their similarity extending only to the fact that they are equally imperceptible by *our* senses. The difference between esoteric Doctrine and modern Science lies in this, that the latter concerns itself with the workings of nature within the sphere of normal perception, whereas the former treats the whole series which forms the Alpha and Omega of scientific investigation, as but one term in the endless progression of existence. For instance, all scientific speculations on evolution start with nebulous matter as existence on the extreme verge of normal perception, while esoteric philosophy begins at a stage when existence becomes cognizable to a human being who has all his faculties, sensuous and supersensuous, trained up to a certain point. The considerations upon which the esoteric standard of consciousness is based are outside present discussion. It is only necessary to state here, that the realms of existence, over which our super-sensuous faculties extend their sway, have a science of their own, without which, ordinary science will always be disjointed and unsatisfactory; and this Science is mysticism or esoteric doctrine in a special sense. The approach to this province of knowledge lies through what is called by the above trustworthy authority, the third canon of proof.

Now, it will be seen that this last named canon only supplements and in no way supplants the other two. In fact the declaration of a great Indian teacher is quite emphatic on this point. He insists upon the necessity of independent thought and research in these words:—"To judge of things upon authority alone, is a sinful act." Buddha, whom all esoteric students hold in the highest reverence, has laid down the wise injunction that nothing is to be taken as true because he, Buddha, said it, but everything must stand or fall upon its own merits. In the first stage of his study, the chela or disciple is not given that mental illustration of transcendental facts, which Von Hartmann would characterize as un-reliable impressions on the imagination. On the contrary, he has to begin with an intellectual examination of the teachings contained in ancient writings and those derived from his living master. When these have received the unreserved assent of the intellect, then only is it attempted to spiritually cognize them. This process does not consist, as Von Hartmann seems to imagine, in the transference, during artificially induced trance, of the whole system of cosmogony to the inner consciousness of the neophyte by the suggestions of the master or by any such simple means. In reality it enforces most relentlessly the strictest precautions against erroneous observation. The chela is taught that his budding psychic senses are more liable to error on their own plane of operation than the sight of one just emerging from darkness into light. Psychic facts, like all others, are tested by experience. The master shows certain experiments (if the word be permissible,) which the pupil is expected to follow up and elaborate. But as the pupil must always use his best judgment and discrimination in the selection of a master, having found one, he pursues his studies with no misgivings as to ultimate success. In the acquisition of gnosis, the most rigorous methods of comparison and correction are employed, and each one collates his experience, not only with the experiences of contemporary observers, but also with the accumulated experience of ages, handed down under allegorical veils in the sacred writings of nations, of which but a small portion are known to the world. In brief, it is easier to discredit the facts of ordinary life by calling them imaginary, than to nullify the spiritual knowledge of mankind. Any canon of proof that may be adopted to demonstrate the reality of physical facts will be satisfied, with obvious modifications, by psychic facts.

It will be abundantly clear, from what has been said, that Von Hartmann's preliminary objection to the esoteric philosophy on the ground of defective method is by no means conclusive. We must stop here to

* The Reply has been translated into German and published in the *Wiener Zeitung*.

observe that, although the Sankhyan view has been adopted, as suitable to the present purpose, it is by no means in conflict with the teachings of the Vedantic school. Indeed, the inner meanings of the two systems are in perfect accord. This identity has been insisted upon by many great teachers. We shall cite but one. Gaudapada, the commentator on *Sankhya Karika*, is also a great authority on the Vedanta, and his exposition of the *Mandeekya Upanishad* meets with universal recognition among Vedantists to this day.

Passing to the next subject, it is to be remarked that the esoteric philosophy will not accept the doctrines of Nirvana and Pralaya as understood by the critic, nor do we think they are borne out by Mr. Sinnett's "Esoteric Buddhism." It is assumed that, according to Mr. Sinnett, "all individualities perish in the pralaya" and "the end of the manwantara is merely a *restitutio in integrum* of the end of the last pralaya." In fact, esoteric Buddhism is understood to teach spiritual nihilism like the Southern esoteric church of that religion. But this is what Mr. Sinnett actually does say:—"To the day of the next evolution they (the entities) will rest in their lethargic sleep in space, until brought into life again at the next solar manwantara" (p. 174.) Had once the entities been utterly annihilated, no operation of nature could bring them into life again. On Nirvana and para-Nirvana, too, Mr. Sinnett's statements are unequivocal, and it is difficult to see how they can support the interpretations put upon them:—"For all that words can say, Nirvana is a sublime state of conscious rest in omniscience. And the state of para-Nirvana is spoken of as immeasurably higher than that of Nirvana." From these citations it would appear, Von Hartmann's statements to the contrary notwithstanding, that there is an eternally unfolding chain of progression in the universe. The character of this progression can be apprehended from the considerations that evolution is unthinkable without implying a beginning of the process, and that an absolute beginning is a logical impossibility. Consequently the truth must be in the law of cycles. For the standard consciousness, the evolutionary process passes into objectivity from subjectivity and back again into subjectivity; utter negation can never be predicable of being. What happens in the subjective condition that precedes and succeeds the given period of objective manifestation is left out of consideration, and therefore they are designated by the same name. To-day follows last night and yesterday preceded it. To-day and yesterday are both days, but is to-day the same as yesterday? A parity of reasoning will show that two manwantaras cannot be alike. The law of spiral progress dominates throughout nature.

The question raised as to the purpose of evolution has to a great extent been answered by the foregoing observations and it only remains to add, that, in view of the eternity of progression, the issue as to purpose, which must always imply an end, is not a strictly legitimate one.

Von Hartmann's remarks about the notion of reality prevalent in Brahmanism and Buddhism are properly applicable to the decayed states of those systems. But no Indian philosopher will ever hold with him that Brahma is subject to change. Brahma is the grand totality of all being, manifested as well as unmanifested; in which resides the infinity of change through all eternity. Its in-breathings and out-breathings are the endless succession of manwantara and pralaya, which retain each their generic characteristics, but no two manwantaras or pralayas are identical. There is no repetition in nature, and the law of progress consists in this, that each succeeding state contains the preceding one from which it arises. To all consciousness capable of contemplating the two together, the successor will always be an increment of its predecessor. But to Brahma itself, the eternal consciousness which transcends time and space, there is neither growth nor decay. In eternity is absolute rest, in time activity. The sum of all experiences united in Nirvana (including para-Nirvana) is Brahma, the Creator, who is subject to change, though for us that change is profitless to contemplate. To return to the subject of reality. When the Vedantist Brahman calls the world, process unreal, or the dream of Brahma, all he means is that it is not the permanent underlying principle in nature, but merely the perpetually changing outer-garment of that principle, the Reality in a special sense. The word dream, as used by Indian philosophers, is not synonymous with unreality; it is one of the four categories of reality, the other three being waking, dreamless slumber, and the transcendental. The *maya*, in the sense of absolute unreality, of the degenerated Buddhists and Brahmans is regarded as an absurdity by all esoteric philosophers. As applied to Devachan, the word dream has the meaning stated above. The only illusion in its strict sense is the conclusion, that what appears to the self-consciousness as external objects, are really independent of that higher consciousness of which the self-consciousness is itself an object. In other words, the illusion consists in postulating a difference of substance between the self-consciousness and its object. If the objects of self-consciousness are to be considered matter, so is self-consciousness; and the word matter itself must emerge with a new meaning from this process of thought and becomes convertible with *sat* (being, in its widest sense). A similar extension of the ordinary connotations of spirit and consciousness becomes necessary when external objects are looked upon as states of consciousness or manifestations of spirit. Von Hartmann gains nothing by taking "our matter as illusions of the senses." If matter is sense-born illusion, what is sense itself? Is it spirit or matter? In either case the explanation introduces a new difficulty, as formidable as the one with which the inquiry started. The repulsion which the German philosopher professes towards the esoteric philosophy is only due to the surface-view he has taken of it. The esoteric philosophy will accept Von Hartmann's "unconscious cosmic force" with the addition that it is unconscious in itself because it is abstract consciousness, the highest subjectivity. But our philosophical system distinctly declares what Von Hartmann silently implies, that this "unconscious cosmic force" is not a non-entity but the highest objectivity as well, and in this sense matter, which, in the Buddhist presentation of the Esoteric Doctrines is, as we have said, synonymous with objectivity.

Remarks which have preceded, on the subject of nihilism, will have thrown some light on the optimism of the esoteric philosophy. Pessimism, in all exoteric systems, is a logical necessity consequent upon the fact that they address themselves to personalities with self-centred interests, what Sankhya calls *ahankara*, the form that holds the ego. This form is subject to change and in that sense doomed to annihilation. The great object of all exoteric religions has therefore been to call upon its devotees to realize that fact, and thus avoid the pain which desires, in opposition to this inevitable law, will produce. But the esoteric doctrine, being the peculiar property of those who have got rid of the great greed for the perpetuation of *ahankara*, takes a different colour. An examination of the nature of the ego yields a most profound truth. Imagine a man possessing only one sense, sight. To him there will be myriads of objects of sight but the sight itself will be only one. And as opposed to the objects of sight, the latter will be the subject or form of the ego. To another man, who exercises the sense of sight as well as of hearing, the form of the ego will be different; and similarly, with each additional sense, the form of the ego will differ. The property of the ego which remains constant among all its form-changes, is its unity in relation to the diversity of objects. The present form of ego, in a normal human creature, is the unity of all experience arising

out of the senses, the mind and intellect. This is the personality or *ahankara*. But there are numberless personalities in the world, manifested in numberless human creatures. To restrict observation to their distinctness is an illusion as explained above. Every concept is illusive or erroneous in reference to another and unrecognized concept which contains it. It is true that personalities differ, but the difference, to exist at all, must have an underlying plane of non-distinctness. This plane is the plane of transcendental consciousness and is commonly called spiritual. When this is realized, the form of the ego becomes transcendental and the personalities become its object. Extending the proposition in the same way through time and space, it becomes apparent that underneath all form-changes in the manifested universe, there is an underlying unity and when this unity becomes the subject, blessed Nirvana is reached. Those who have followed us so far will see that, by manifested universe, is meant the entire catena of changes over which the standard consciousness mentioned before, can sweep. The unity that underlies and supports, the eternal change which constitutes the universe, unlimited by time and space, is the undecaying subject, the bare ego of which no predicate is allowable, the mysterious I-am-that-I-am. This we believe is the "unconscious cosmic force" of Von Hartmann.

In conclusion, a few words have to be said on what Von Hartmann regards as the *contradictio in adjecto* of all mysticism. How can the individual consciousness enjoy dissolution in universal consciousness? The teaching of the esoteric philosophy on the subject of Nirvana has been outlined before. It does maintain the persistence of the ego in Nirvana. When all the egos reach Nirvana they are all one and yet themselves. This state is certainly inconceivable by our present consciousness, but a rough illustration will be useful. Two egos, A. and B., merge into one another, that is to say, bring their experiences to a common unity. Is it not plain that this common unity will be A to A and B to B? So, in Nirvana, all the consciousness in the manifested universe attains a unity which for each individual consciousness is itself. "Having attained the supreme light the ego dwelleth in its ownness" says the Upanishad.

SPIRITUALISTIC "MATERIALISATIONS."

THE account of a "Materialisation" *seance*, published in *Light* (London) of February 28, is very interesting and instructive. Until now the spiritualistic record only shows cases of "Materialisations" witnessed by the "sitters" while the "Medium" was in his or her "cabinet."* But in the present instance, Mr. Eglinton, the "Medium," came out in full view and the whole process of "Materialisation," and the formation of the "apparition," was clearly seen by the "sitters." After coming out, Mr. Eglinton paced the room for some time; he then stopped in the sight of all, at the distance of about 6 feet from one row of "sitters" and about four from the other, while there was light enough to enable a person at the distance of ten feet from the gas, to read the time by a watch. Shortly afterwards a white, luminous, vapoury substance was seen to ooze out of the left side of the "Medium." There is a slight difference between the minute descriptions of the various "sitters" of this "substance," but this is due to their respective positions, and to the difference in the impressions each is capable of receiving. Even in broad daylight, hardly two persons can be found who can perceive or describe any one object in precisely the same way, in all details. However, all are agreed in the general appearance, which is sufficient for our present purpose. This "substance" gradually increased in volume until it reached the floor. Then something was seen to animate it. It then began to grow in height, until the "figure" looked about three inches taller than Mr. Eglinton. The features were next formed and this well formed "figure" was then fully "materialised." Now, this is just what happens in the case of a "Medium," according to Eastern philosophy. It is gratifying to see that the discoveries and experimentation in the West, whether in science or spiritualism, go to corroborate the Oriental teachings propounded by the ancient *Rishis* of Aryavarta. This philosophy teaches us that, while the "astral body" of the "Medium" comes from his heart, and when it is made visible, its formation commences at the feet, finishing at the head; that of the "*Adept*" comes from his head, and the rest of the body does not become visible until after the features are fully formed. Our spiritualistic friends may perhaps here object that what has been now said presupposes that the "figure" seen in the presence of Mr. Eglinton was his astral body. The whole account, in question, when read in the light of the Oriental Philosophy, shows that the "figure" was the "astral body" of the "Medium." It is no valid objection to this view that it did not have the same "features" as Mr. Eglinton. In the description of the *Siddhis* in our books, it is stated that the "*Adept*" can assume any form he likes. The "*Adept*" has so much control over his physical and astral bodies that they are to him something like clothes which he can put on and off at will. Generally, when the "*Adept*" projects himself, his "astral body" naturally assumes the same shape as the physical body, since their association in this life is so close that the former has, as it were, been moulded into shape by the latter. But if the "*Adept*" so wishes it, he, when projecting himself, can impress his will on the "Astral Body" in such a manner that its plastic material will assume any form he may have in his mind. This is no mere idle theory, but a fact capable of practical demonstration to the students of Oriental occultism. Thus it will be seen that, although as a rule, the "astral body" assumes the same shape as the physical body, still the force of Will-power can cast the former into any form the operator may choose. The "*Adept*" exercises this force consciously and intelligently; while in the case of the "Medium" it is quite the reverse. If no element of will-force enters into the process of the formation of the "Medium's" *astral body*, it will be the exact duplicate of his physical body; if otherwise it will be dissimilar. Sometimes it may so happen that the "Medium" may catch in the *astral light* the impressions of various forms, which he may transfer to his "astral body" during the process of its formation, and thus unconsciously exercise his will-power without knowing how to guide it. Or sometimes it may happen that the "Medium" may absorb the mental images of the sitters with a strong will, and be guided by them. Or the ideas of all the "sitters" may conjointly influence the "Medium;" and the combination of all this influence may produce upon the "Medium's" mind an image, to the formation of whose characteristics all the "sitters" have more or less been contributors. If these teachings of the Eastern Philosophy are accepted as true, it is not difficult to see why the "astral body" of the "Medium" is often unlike his physical body, as in the present case of Mr. Eglinton. It is significant to note that, as the materialised "figure" became more and more vivid and active, Mr. Eglinton became more and more weak and passive. The inner self and vitality were being gradually transferred from the physical to the astral body, enough of vitality being left in the former to preserve it from destruction. Many of the "sitters" affirm that they distinctly saw something like a "connection" between the "figure" and Mr. Eglinton. A few did not pay any attention to it, and one or two did not notice it. This is what we call the Magnetic thread which acts like a link between the projected and the physical body. This "figure,"

* Incorrect; our friend has not made himself very familiar with the literature of Spiritualism.

we are moreover told, could not go beyond ten feet from the "Medium." This can be easily understood when we remember that the "Medium's" vitality is being continually drained out of him, and he not having enough of trained will-power; his *Sukshma Sarira* has not the requisite force to go beyond a certain distance—the link can be stretched only to a limited extent according to the inherent vitality of the medium. Although from a humanitarian point of view, we are very sorry for the "Mediums" who are exposed to immense dangers, physically and morally, in seance-rooms and in the development of mediumistic faculties, we feel convinced that these phenomenal demonstrations will ultimately prove satisfactorily, to the intelligent spiritualists, that our *Rishis* had really explored these mysteries, and that their experience and teachings should be carefully studied and followed—and thus in time "Mediumship" will be gradually discouraged.

AN EASTERN F. T. S.

AN EPITOME OF ARYAN MORALS *

COMPILED BY REQUEST OF THE PRESIDENT OF THE THEOSOPHICAL SOCIETY, FOR THE USE OF ARYAN YOUTH.

OM.

I

PRINCIPLES.

1. "Eswara (the Supreme Soul) resideth in the heart of every mortal being"—(Bhagavat Gita. XVIII—61.)

2. "O man, thou thinkest that thou art alone; and actest as thou likest. Thou does not perceive the Eternal Soul that dwells within thy breast. Whatever is done by thee *It* sees, and notes it all. This Soul is its own witness, and is its own refuge. It is the supreme eternal witness of man. Do not offend it" (Maha-bharata I, 3015. Manu, VIII 85.)

3. "Action, either mental, verbal or corporeal, bears good or evil fruit according as the action itself is good or evil; and from the actions of men proceeded their various transmigrations in the highest, the mean, and the lowest degree. Nobody ever enjoys or suffers except from the effects of his own action. Every one reaps the consequences of his conduct." (Manu XII, 3 Maha-bharata Anoosasana Parva, VI, 30 Vishnu Purana 1,I-18.)

4. "Therefore, considering the misery attached to embodied souls from a violation of duty, and the imperishable bliss attached to them from the proper performance of all duties; and considering also with thy intellectual powers the migrations of the Soul according to its virtue or vice, thou shouldst constantly fix thy heart on virtue, and always pure in thought, in word and in deed." (Manu,VI,64,XII,23,X1,232.)

5. "Thou shouldst strive to raise thyself by thyself. Self is the friend of Self; and Self in like manner is the enemy of Self." (Bhagavat-Gita, VI. 4.)

6. "The mind of man is the cause, both of his bondage and his liberation. Its attachment to objects of sense is the reason of his bondage, and its separation from the objects of sense is the means of his freedom. He who is capable of discriminating knowledge, should, therefore, restrain his mind from all objects of sense; and therewith meditate upon Para-Bramha, the Supreme Soul, in order to attain liberation". (Vishnu Purana VI.VII.29.30).

7. "In the man's passage to the next birth, neither his father, nor mother, nor wife nor son nor kinsman will bear him company. The only thing that adheres to his soul is the effect of his action (Karma). Continually therefore man ought to heap up virtue for the sake of securing a good, inseparable companion. With virtue for his guide, he will pass through a gloom hard to be traversed." (Manu VI,239-241.).

II

GENERAL PRECEPTS.

8. (1) "Contentment; (2) Abstention from injury to others, active benevolence, and returning good for evil; (3) Resistance to sensual appetites, (4) Abstinence from theft and illicit gain; (5) Purity, chastity, and cleanliness; (6) Coercion of passions; (7) Acquisition of knowledge; (8) Acquisition of Divine Wisdom; (9) Veracity, honesty and fidelity; and (10) Freedom from wrath and hatred; are the ten-fold system of virtuous duties." (Manu, VI. 92.)

9. "Covetousness; indolence, avarice, slander and calumny, materialism, neglect of prescribed acts, the habit of soliciting favours, and inattention to necessary work, belong to the dark quality; as do also the denial of future state, neglect of scripture, contempt of the deities, envy, hatred, vanity, pride, anger, and severity." (Manu, XII. 33. IV. 163.)

10. "Persevere in good actions; subdue thy passions: bestow gifts in a suitable manner; be gentle in manners; bear hardship patiently; do not associate with the malignant; and give no pain to any sentient being; and then thou shalt hope to obtain beatitude." (Manu, IV. 246.)

11. "Walk in the path of the good people, the path in which thy forefathers walked. Take examples of good conduct from all; as nectar is taken from the poison; gentleness of speech from a child, prudent conduct from an enemy, and gold from unclean substance." (Manu, II. 239, IV. 178.)

12. "Endeavour to augment that religious merit which bestows good on all." (Vishnu Purana, I. XI. 23)

13. "Though oppressed by penury in consequence of thy righteous dealings, do not give thy mind over to unrighteousness." (Manu, IV. 171.)

14. "Whenever man does wrong, it is not enough to say, 'I will not sin again.' Release from guilt depends upon true contrition; and this consists in actual abstinence from sinful action ever afterwards." (Manu, XI. 230.)

III.

SPECIAL PRECEPTS.

15. "Speak the truth (Satyam). Truth alone conquers, and not falsehood. Truth means the blissful correspondence of mind, speech and action with one another. No religion or morality is greater than Truth, and no sin is greater than falsehood. Let mortals therefore adhere to Truth, and Truth alone, at all times. Truth represents a great devotion; and upon Truth depends the good effect of our actions. There is nothing higher than Truth." (Taiteya Upanishat, I. 11; Mundoka Upanishat I.; Sandelly Upanishat, I.; Maha-nirvana IV. 70, 73)

16. "Do Justice. Justice being destroyed will destroy; being preserved will preserve; it must never therefore be violated. Beware, lest justice, being overturned, overturn thee and us all." (Manu. VIII. 15.)

17. "Do no injury to another. By non-injury is meant the non-causing of pain of any kind to any one, at any time, in mind, speech or action. The principle of non-injury helps us in practising the virtues of mercy, charity, devotion, and worship. It is our greatest strength and greatest friend; and it is the source of happiness, veracity and all that is good." (Maha-bharata; Anusasanaparva. 116, 57, 17, 18.)

18. "Mercy is the might of the righteous." "Being treated cruelly, do not return the cruelty. Give blessings for curses." "A good man thinks only of benefitting all, and cherishes no feelings of hostility towards any one, even at the moment of his being destroyed by him, just as the sandal-tree sheds perfume on the edge of the axe, at the time of its being cut down." (Hitôpadesa.)

19. "Be grateful." "Sages prescribe expiations for murderers, robbers, drunkards and other sinners; but no expiation can wash away the sin of one whose offence is ingratitude." (Ramâyana, Kishkindha Kanda, XLIII. 11.)

20. "Do not neglect benevolence. The little-minded ask, 'Does this person belong to our family?' But the noble-hearted regard the human race as all akin." "He who willingly gives no pain of any kind whatsoever to any one, but seeks the good of all, enjoys everlasting bliss."—(Taiteya Upanishat, XI. Sikshavalli.) Hitopadesa, I. 79.; Manu, V. 46.)

21. "Gift means the giving of justly acquired wealth, grain and so forth, with a good will, to those who stand in need of relief. Make gifts, according to thy means to helpless mendicants, religious or heterodox; and,—without inconveniencing those who are wholly dependent upon thee,—reserve a just portion of thy wealth for the benefit of all sentient beings"—(Sandelyopanishat, 2. Manu, IV. 32.)

22. "Be not selfish. A selfish inclination is the root of the two sets of evil, and ought to be suppressed with diligence." Strive not too anxiously for a subsistence: that has been furnished by providence. No sooner is a creature born than milk for its support streams from the breast of the mother.

* The following precepts are free translations, not literal, from the Sanscrit texts. They will give the living descendants of the Aryans some idea of the moral tone of their ancestors.—H. S. O.

The wise give up their wealth and even their life, for the good of others; the destruction of wealth and life being inevitable, they prefer to sacrifice them for good objects. Remember there is an exceedingly wide difference between our mortal body and virtue; the former falls asunder in a moment, while the latter remains to the end of Kalpa. (Manu, VII. 49. Hitopadesa. I. 177,43,49.)

23. "Do not covet that which belongs to another. Abstention from theft means the absence of desire to become possessed of another's property, either mentally, verbally or bodily—(Isavasya Upanishat. 6, Sandelyoponishat, 1.)

24. "Wish for no honour other than such as thine own action shall obtain for thee; and be contented with that degree which appertains to thee." (Vishnu-Purana. I. XI. 22, 29.)

25. "Be contented. Contentment means the unalloyed satisfaction with whatever may happen. Desire is not satisfied with the enjoyments of the objects desired; as the fire is not quenched with the clarified butter; it only blazes more vehemently. (Manu, II. 9, 10.)

26. "Practise fortitude, which means the stability of mind, at all times, either when one loses his wealth or kinsman, or gains them. Let not your mind be disturbed in adversity, nor let it be elated in prosperity. Be free from anxiety, fear, and animosity; and have always confidence in the rectitude of thy conduct." (Sandelyopanishat, I. Bhagavatgita, II. 56.)

27. "It is certain that man commits some sin or other by the attachment of his organs to sensual pleasure. He ought therefore to subdue them rigorously; and he will then attain a lasting bliss." (Manu, II. 93.)

"Anger is the passion of fools; it becomes not a wise man". (Vishnu Purana, I. 1. 18.)

28. "All undertakings prove successful if conducted with prudence." (Vishnu Purana, I. XIII. 78.)

29. "Always speak kindly and pleasantly. Do not maintain unworthy dissensions, or altercations, nor indulge in idle talk." (Manu, IV. 139.)

30. "One should look upon others as well as he does upon himself. And bearing in mind that life must be as dear to all living creatures as it is to thee, thou shouldst in all thine actions compare thyself to others, and then try to do what is best. In causing pleasure or pain, or in granting or refusing a boon to others, a man obtains an unerring scale through self-comparison." (Maha-Bharata, Anusasana-parva. 116-5691 Hitopadesa, I II. 12.)

31. "Abstain from flesh-meat and intoxicating substances" "Be moderate in virtuous recreations and actions; in eating and sleeping; as this is the means of avoiding misery." (Maitre Upanishad and Bhagavatgita, VI. 17.)

32. "The vice of gaming has, from the most ancient times, been found to be productive of great evil. Let no sensible man therefore addict himself to gaming or other mischievous play, even for the sake of amusement." (Manu, IX. 227.)

33. "Respect thy mother—Respect thy father—Respect thy teacher. And respect thy superiors." (Taiteya Upanishat, Sekshavalle, XI. Manu, IV. 134).

34. "Do not spurn thy inferiors; those who are deformed, who are unlearned, who are advanced in age, who have no beauty or wealth; or who are of low birth." (Manu, IV. 141.)

35. "Even a man as brave as a lion cannot attain fortune except by industry and exertion. Therefore, one should perform the appointed functions; for action is preferable to inaction; and the journey of mortal frame will not succeed from inaction." (Hitopadesa, 31. Bhagavatgita, II. 47. III. 8.)

36. "Of all pure things, purity in acquiring wealth is pronounced the most important in this world. Hence the means used for obtaining riches should always be pure; especially so, in the case of those public men, upon whom the people have to wait for redressing their wrongs. The Sovereign shall maintain purity in this respect by banishing such men from his realm, after confiscating all their possessions." (Manu, VII. 124)

CONCLUSION.

37. "He who considers all beings as existing in the Supreme Spirit, and the Supreme Spirit as pervading all, is henceforth incapable of perpetrating any sin whatsoever." (Isa Upanishad, 6.)

WHERE THERE IS VIRTUE THERE IS VICTORY.

OM!

KARMA AND REBIRTHS.

BY GNYANENDRA N. CHAKRAVARTI F. T. S.

In the early days of British conquest, Christianity came to India fringed with all the fanciful lustre of prismatic hues which seemed to attach to everything coming from the land of our conquerors. The eyes of certain of our countrymen were then blinded by the false dazzling light and they began to dub the doctrines of Hinduism 'barbarous superstition.' But as soon as the Indians found time to recover from the glare, and were able to think for themselves, things began to reveal themselves in their true light. With the progress of education the tables are now completely turned. The epithets of superstition, prejudice and bigotry are now cast by our educated countrymen into the very teeth of those very persons who would fain teach us to apply them to our own beliefs. The magic spell is now removed! The exoteric religion of the West now stands before us in its naked deformity. The Christian missionaries tried their best to make the absurdities and monstrosities of exoteric Hinduism (which indeed every exoteric religion has) stand out before us in bold relief. They showed with almost over-whelming perspicuity how absurd certain practices of the Hindu religion were. To bow before an idol of clay, iron, brass or even of the 'noblest metal,' how opposed to logic and common sense! To perform religious rites and ceremonies directly antagonistic to modern civilisation, how infatuating and stolid! *Infandum*! *Infandum*! We turned away from the religion of our forefathers with disgust. "But man cannot rest with bare negation." We vainly looked for help in the religion of our *iconoclasts* and soon discovered that they had not at all profited by the advice of one of their own poets who says "Let such teach others who themselves excel." Avoiding Scylla we fell into Charybdis! Fortunately, by the advent of the Theosophical Society we have been saved from the mighty whirlpool! Through the influence of this auspicious body our countrymen, after some "bounding-forth into the wide world," are now falling back upon the sweet lap of the Mother from whose loving embraces they had but lately broken off in contempt. Now they have obtained a solution of their difficulty. They have learnt that beneath the outer hard crust of exoteric Hinduism there lies the crystal stream of truth, pure and undefiled, and behind the thick veil of their popular religion shines the serene ray of philosophic truths. The truth is that the theory of rebirths and Karma are far more philosophical, logical and scientific than any of the vague hypotheses of heaven and hell preached by Christianity. I cannot do better than quote in this connection the pertinent words of Mr. Sinnett "……there is a manifest irrationality in the commonplace (Christian) notion that man's existence is divided into a material beginning, lasting sixty or seventy years, and a spiritual remainder lasting for ever. The irrationality amounts to absurdity when it is alleged that the acts of the sixty or seventy years—the bluudering, helpless acts of ignorant human life—are permitted by the perfect justice of an all-wise Providence to define the conditions of that later life of infinite duration. Nor is it less extravagant to imagine that, apart from the question of justice, the life beyond the grave should be exempt from the law of change, progress and improvement which every analogy of nature points to as probably running through all the varied existences of the Universe."

The doctrine of Karma which necessarily involves a belief in that of rebirths, besides being free from

such palpable absurdities, affords a striking example of the Law of Causation, which "great law" as is stated by John Stuart Mill, "lies at the bottom of our Inductive inferences."—It is upon this law that the whole structure of modern science rests and without this law, not a single truth could be arrived at by the inductive process, the only prolific method known to the scientific world. Now if we enter into an examination of the evidence upon which this law is based we find its universality is its chief and only support. The Law of Causation is really proved by an Induction per *enumerationem simplicem*, and this method is valid only when, during the whole experience of mankind, no exception has been noticed and when there is a sufficient assurance that if an exception did occur, we should know of it. "It is an empirical law co-extensive with human experience." If this law holds *so* universally in the physical world are we not justified in advancing one more step which is perfectly sanctioned by Analogy? And indeed before Man has fully developed that higher faculty of Intuition by means of which alone spiritual truths could be directly acquired with precise accuracy, the only way left open to us for getting glimpses of laws operating in super-physical planes is "Argumentation by Analogy." Again, if any value is to be attached to the opinion held by certain eminent philosophers that the law of Causation "is an intuitive truth, acquiescence in which is necessitated by the laws of the thinking faculty" even as regards the physical plane, how much would the reason apply to its working in other planes in scouring which, Intuition can be our sole reliable guide.

I think I have said enough to show that at any rate, there is no scientific absurdity in inferring that the Universal Law of Causation is not restricted to the physical side of nature. There is, however, another stand-point from which we can look at the question. The principle of "Conservation of Energy" is one of the grandest triumphs modern science has achieved. No energy is lost, but is either converted into some other form of energy at once, or remains in the potential form to be once more transformed into dynamic energy under favourable circumstances. The energy spent in throwing a stone upon a roof is not lost but is in the stone in the potential form and can be made dynamic by removing the roof and allowing it to fall. The energy spent in charging a Leyden jar is rendered potential but discharges itself in a spark as soon as the knob and the outer coating are connected by means of a conductor. Such being the case, is it not reasonable to suppose that energies generated by us in one life by our actions and thoughts (the latter being also, as Professor Balfour Stewart has shown, a form of energy) are not lost? And if we admit that these energies will have their effect (or in other words we admit the Karmic law) we are brought face to face with the theory of rebirths. There must be an objective playground for these objective forces—a physical *upadhi* so to speak, for the energies to exhaust themselves. The transmigration of souls against which the Missionaries are determined to wage a crusade becomes a scientific necessity—a *sine qua non*!

Thus far I have confined myself to the scientific view of the subject, but treading the rather debatable ground of metaphysics, we observe that the theory of Karma and rebirths affords a most satisfactory explanation of what has so long been a puzzle to the Western world—I mean the extreme divergence in the circumstances under which persons are born—their innate capabilities and peculiarities. Every person in his previous life developed certain tendencies and accumulated certain energies that lay potential in the spiritual monad until, conforming to the law of like attracting like, the latter is drawn into that tenement of flesh where those energies can work themselves out with the greatest facility. It will be seen that this is the only theory which, amongst numberless others, furnishes us with the most reasonable explanation of facts coming under our observation. I think, therefore, that it is perfectly warrantable, even by scientific canons, that we should at present reject all other theories and stick to it—*conditionally* of course, until we find means of proving it directly by acquiring *aparoksha gyanum* or knowledge at its fountain-head.

Coming to the domains of ethics, we find these doctrines occupying a higher place than any other metaphysical or theological thesis, and the value of a religious doctrine rises in proportion to its elevating effect on the morality of the people. What other doctrine can impart a greater consolation and hope to the suffering, more independence and self-reliance to the weak or a stronger impulse for work to the lethargic than the supreme law of cause and effect? When a person is beset with tremendous difficulties and his horizon on all sides appears to be crowded with appalling *nimbus*, what can have a more bracing effect upon him than instead of being ignorantly obliged to ascribe, with a dire feeling of despair, all his misfortunes to the sins of his hypothetical 'original parents,' to have the conviction that the dreadful clouds have been created by exhalation of vapour from the Black Sea of his own evil actions; and what forsooth can serve as a sweeter balm to his lacerated heart than the cheering outlook that it is in his power to cause the sun of his future good Karma to arise and melt the clouds into thin transparent air? Ah! never could the poor sons of India have fallen so low had they always kept in full view the idea that man suffers by himself and it is his act that "maketh weal or woe." The regeneration of India can only be brought about by a true appreciation of these sacred truths and reaction in their favour.

VIVISECTION.

At the last convention of the Theosophical Society, an appeal was made to its members on the part of the International Association for the Suppression of Vivisection and pamphlets and leaflets by Baron Ernst von Weber F. T. S., President of the German League against scientific cruelty, and Miss F. P. Cobbe of England, were circulated among those present.

We have also received some pamphlets from the pen of Dr. Anna Kingsford F. T. S., who is one of the foremost leaders of the movement against Vivisection in England, and to these, together with the writings above mentioned, we would refer those of our readers who wish for more detailed information on the subject.

The following is Dr. Kingsford's definition of the word "vivisection." "It is generally agreed to express by this word all scientific experiments upon living animals, involving pain or injury, and undertaken with a motive other than the benefit of the subject itself. Thus, poisoning, burning, starvation, inoculation of virus or of venom, &c., all such acts constitute vivisection as well as dissections of the living tissues, or the ablation of organs."

Under the excuse of rendering efficient service to science and of extending the domain of human knowledge for the purpose of alleviating human suffering, many physiologists are in the habit of performing painful experiments on living animals. Now this means that hundreds of animals are yearly tortured to death in the most cruel manner possible. The published accounts of the experiments performed are so horrible that we will not mention them here, but will simply state that all that has been said about the cruelty of vivisection is amply borne out by the evidence given before the Royal Commission of 1875, as well as admitted by vivisectors themselves in their own books. Moreover it has been completely established that no anæsthetics are used in these operations, but instead of this the animals are frequently placed under the influence of *curara* the arrow-poison of the American Indians, the effect of which is, not to render the animal insensible to pain, but merely to render it incapable of voluntary motion, thus

rather adding to their diminishing the effects of the torture.

The defence of vivisectors, is that they have by their experiments made various discoveries which have been the means of saving many human lives. It appears however, in examination, that these much vaunted discoveries are comparatively few and also that there is every reason to believe, that precisely the same results could have been arrived at without the infliction of unnecessary pain upon any animal whatever.

It also appears that the announcement of some discovery is immediately followed by a repetition on a large scale, of the experiments which led to it, often with the result of disproving the alleged facts and then a fresh set of experiments is set on foot to show that the objections are all wrong and so on. But a multitude of the cruel operations performed are set on foot with no definite object in view, merely in the hope that something new may be found out, and many others are undertaken simply for the sake of practice or in order to verify results well established by others. So that we are forcibly led to the conclusion that, in the majority of instances, vivisection is little better than observation of the behaviour of animals when subjected to the most painful torments, and from a scientific point of view, is comparatively worthless.

This is the view held by a large number of the most distinguished members of the medical profession. And then we must remember that the end and aim of all these experiments is not to discover anything connected with the anatomy or physiology of dogs or other animals, but to find out facts to increase our knowledge of the *human* organism and its functions. The main object of a large number of experiments is the investigation of the brain and nerve-systems of the human body. Now, in the first place, a large source of error must inevitably occur, caused by the fact that the animals experimented upon are, at the time of experiment, in a most abnormal state of acute pain and this cannot but lead to abnormal conditions in these finer and more delicate portions of their organisms. When to this we add the fact that the nerves and brains of animals present important differences from those of human beings, we are not surprised that so little has been discovered —nothing indeed in comparison with the knowledge gained from clinical and post-mortem examinations. Poisons again are found to have a totally different action on animals to that which they produce on human beings. There are many cases in which vivisection has led the medical profession utterly wrong, and practices which were successful enough on animals caused destruction and not salvation when applied to human beings. For instance, Sir James Simpson made a number of experiments on dogs with the purpose of discovering a substitution for the ligature in closing arteries. These experiments proved not only worthless but unnecessary from the forgotten fact that the closure of a dog's artery is an altogether different process from that seen in the human vessel. Similarly it was found that the carbolic ligature answered well when tried on animals, but failed utterly when applied to human patients. Mr. Tait, who assisted Sir James Simpson in his experiments says "The fact is that the diseases of animals are so different from those of men, wounds in animals act so differently from those of men, that the conclusions of vivisection are absolutely worthless. They have done more harm than good in surgery."

During the last four or five years M. Pasteur has sacrificed hundreds of dogs and other animals in order to find out a method of securing immunity from hydrophobia by means of a system of inoculation. It is claimed that his labours have been crowned with success and that were his recommendations to be adopted, Europe would be safe from the attacks of this terrible scourge. But unfortunately a closer view of his discoveries is not so satisfactory. It appears in the first place that hydrophobia is a most capricious disease, it does not attack every animal or person in the same way nor are its results invariably fatal. It is not invariably the case that every animal or person bitten by a mad dog contracts the disease—according to statistics from Paris: in the years 1881, 1882 and 1883, 168 persons were bitten but only 34 of these died—this points to the existence of a natural immunity from the disease in a large proportion of cases and so it becomes extremely difficult to form an accurate estimate of the values of such preventive measures as those proposed by M. Pasteur. Besides this, according to the system in question, it is necessary, in order to keep up a supply of virus for purposes of inoculation, to keep a large number of animals in a state of madness so that in fact, to save twenty dogs or so in some town from dying from the effects of hydrophobia, it will be necessary to sacrifice some hundreds of animals. As a consequence of this inoculation it has also been found that it has a tendency to develop any latent disease of which germs were previously existing. The result of inoculating a flock of 220 sheep at Montpellin was that 30 of them died from diseases brought on by the operation, so that, at best, the system is an exceedingly expensive one, and we may further add that M. Pasteur's researches show more clearly than anything else, how extremely dangerous it is to tamper with the vitality of living organisms by the injection of poisons into their systems.

The whole theory of vivisection rests upon the false idea that the results of disease or accident in a certain organ can be accurately observed by means of experiments which necessarily affect other organs besides the one under observation. The vivisector endeavours by working down into some part of the body from without, destroying or displacing other nerves, tissues and organs in the course of his operations, to diagnose disorders brought on by purely local affections, and with the introduction of the many sources of error which this method involves, it is impossible to place any confidence in its results.

The great difficulty which lies at the threshold of all physiological research is, that it is in reality concerned with the diffirent states of the vital equilibrium in the human being. Man, from one point of view, is a bundle of energies, a congeries of vital forces of which his nerves and the other parts of his system are merely the analogues. According to Eastern science there are in the human body six centres of vital forces; when these forces are in a certain normal state of relation to one another, the man enjoys perfect health, when something happens to disturb this normal relation, disease ensues, and were we able to know all the forces acting at each centre, and identify, in cases of disease, the nature and the extent of the force which had changed its direction and energy, we should have a much greater hope of finding out efficient remedies than if we were merely acquainted with the mechanical action of certain part of the body under various conditions. Variations in this mechanical action are the result and not the cause of disease. Year by year we find new and previously unheard-of diseases making their appearance, physicians of the present day are especially confronted with strange nervous disorders which become more and more numerous. No vivisector's experiments can help us in the investigation of such maladies as these which seem to be caused by obscure disturbances of magnetic conditions. It is much to be desired that more use should be made of the services of trained clairvoyants, the knowledge thus obtainable, added to that which must be gained from post-mortem and clinical observations, would do more to advance our knowledge of medicine than anything which vivisection can even dream of discovering.

The whole theory of vivisection is thoroughly materialistic, and, to quote the words of Dr. Kingsford* "The materialist does not understand that the source

* Unscientific Science, a lecture, Edinburgh. A. Elliott.

and substance of every series of phenomena, material and physical, the origin of which he seeks so eagerly to intrepret, is equally the necessary cause of the evolution which has produced humanity, whose distinctive appanage is the *moral nature.*" All this is ignored by the vivisector who considers that "for the good of humanity," he is at liberty to sacrifice, in the most painful manner, any number of inoffensive animals, thus totally disregarding every principle of justice and outraging every moral sentiment. It seems to us to be the duty of every one who realizes the spiritual side of man's nature to protest against this system of scientific crime. The world has already lifted up its voice against crimes committed in the name of religion, is it to be silent when science is put forward as the excuse? To quote Dr. Kingsford's words once more; "It is vain to urge that the majority of modern torturers for science sake are educated, intelligent, and eminent men, illustrious savants, venerable professors, who are themselves the best judges of what is necessary for science—who may safely be trusted to act for the best, and who are pre-eminently humane and sympathetic in their conduct and methods. Precisely the same was said, with equal truth, of the majority of torturers for religion's sake. They, too, were the learned, reverend, and eminent men of their time, and, like the vivisectors, were often genial and polished members of Society, chiefs of distinction, dignitaries of high importance in the State. And there is no reason to doubt that the atrocities of which they were the eager authors and contrivers, were instigated, not by a love of cruelty, but by zeal for the honor of religion and for the advance of the Church, and by ardour for the good of humanity."

O. PEMBRIDGE, F. T. S

THE TEN SEPHIROTH.

Translated from Rosenroth's Kabbala Denudata.

KETHER. Corona, the crown, the first Sephiroth, is the symbolical name of Him who is first in divinity. By this circle, ring or crown is signified Infinity in amplitude, and in duration: as a ring has neither end nor beginning.

It is also the symbol of Him who is called Arich Anpin Ensoph, because it denotes Infinitude. From the uniformity of its figure, this ring or Crown, Kether (here rather called crown than ring, because its apex or summit pertains to the universality of things), is also the symbol of *unity*, or the first hypostasis of the Platonic triad which they call *To en.* Which unity is also signified by Kether from its root K. T. R. which is to surround, thus denoting a binding together of things as well as their enclosement in one.

But this crown or cincture is also the symbol of comprehension as well as constriction, and signifies that the first Hypostasis contains all things causally in its plenitude by its pregnancy or fecundity. For since all things come out of it, it is manifest that all things have been in it, or rather are in it even now: in which sense it is called, with other names, Cause of Causes, from the plenitude and goodness of which are all things. In like manner platonically, it must be *Tagathon.* As for instance the Psalmist speaks of God; "Thou art good and doest good." Ps. CXIX 63. I do not know whether the following expressions are to be referred here. Ps. CXV. "Thou crownest the year with thy goodness" (v.11) and Ps. CIII: "who crownest thee with loving kindness and tender mercies" (v. 14.)

Moreover, among other names it is called Light, which is the symbol of joyful communication and beneficence. Also Fountain without bottom, which is another symbol of this inexhaustible goodness, it will also equal or fulfill the Platonic expression of Boetius. "Lucid fount of good."

It is also noteworthy that Parmenides defined God as: "Crown of lucid brightness" and I doubt not with reference to this same crown (Kether.)

The second Sephiroth. Chochma, *Sapientia*, wisdom, coincides with the second Hypostasis of the Platonic triad. By the Platonist it is also called *nous* and *Sophia* as also *Logos.* Which two last are also the names of the second hypostasis in the Christian trinity. Moreover that [illegible] be unnecessary to linger on this—many of the names of this Sephiroth are more consonant with the Christian than the Platonic hypostasis: as *Principium Jesch. Ens, Essentia* and *Primogenitura.*

A matter of greater difficulty is that of distinguishing the second Sephiroth from the third. For the one is *Sapientia Chochma* and the other *Binah Prudentia.* However this third Sephiroth can be explained in relation to Kether and Chochma, if by Intelligentia we understand what the Greeks call *Sunesis*, which is easy, right and quick perception of those things which are said of another. Especially in human conversations and disputations. If indeed these things may be so spoken of, a communication or disputation is the *Logos* which the Eternal sends forth which among other names is called "the spring (*scaturigo*) of the oil of anointing," who, when he was in the flesh, said of the third Hypostasis, which we Christians call *Spirit.* "He shall receive of mine, and shall shew it unto you." John, XVI. 14.

Binah therefore is the joyful perception of all the Beauty and wisdom, and goodness which are in Kether and Chochma and is one pure, immutable and infinite flame of Divine Love, which has sprung out of the perception of the Divine perfection. The Platonists call this Hypostasis *Psyche* or *Anima*; in like manner also the Kabbalists: *a Superior grade of Soul* (*anima*). Which the Platonists call *Ten theion psuchén*, which corresponds to the Christian Holy Spirit of whom the character is Love, as also even the Scholastics have noted. Among other names it is also here called *Fire consuming fire.* Plotinus indeed calls this Hypostasis *ouranian Aphroditen i. e.* the Celestial Venus as also *eran, para ton eran* (from love) understood of the Divine Love who made her sister and wife. Here also, among other names it is called "my Sister: and Daughter of my Father," as in the second table Chochma is called Father, and Binah Mother, which is sufficiently brought about by making Binah the Sister and Mother of the Sephiroth Chochma, just as Plotinus makes the *Psyche* equivalent to the Divine Intelligence. But I believe it can be sufficiently demonstrated that Binah answers to the third Hypostasis in the Platonic trinity.

Still there remains something more to the same purpose. For the Platonists attribute the immediate making of the world to their *Psyche*, as the Scripture (does) to the spirit of God brooding on the waters. This Binah is therefore surely their *Nous demiurgos*, as Chochma is their *nous noétos*, for the reason that the creation was immediately accomplished therefrom. Also for this cause and because the Divine Emanations or effusions by which the world is ruled immediately proceeded hence, this Sephiroth is aptly called Prudence and also the Fashioner (*Formatrix*). Whence the same name Binah seems to pun in its meaning in so far as it may be derived from Binah (root B. N. H. to make, *fabricare*) and Binah to be the immediate constructor (*conditricem*) of all things. So much agreement is there in all things between the first three Sephiroths and the three Hypostases of the Platonic Trinity. That Chochma is called Father is sufficiently agreed in the passage in Isaiah: "Father of the future age or of the future world." For when the world was about to be projected by him there was also an assembly (*Ecclesia*). Of each of which Binah is also the Mother. From this indeed it is manifest that because it is also called Daughter of my Father, the Kabbala calls Kether, Father. Which is the most usual appellation of the first Hypostasis among us Christians.

Wherefore we ought to agree that the agreement is plain between this first triad of the Sephiroths and the Christian and Platonic trinities, although it is not so distinctly indicated in this diagram, because the eternal Divinity consists in these things, and which is always the same in itself whether any creature exists or not. In like manner these Immanations may also be called Emanations, or rather *Energies.* For the first is not properly an Immanation. All indeed are Energies Energiœ in the sublime and noble sense in which Aristotle say God is that "The very essence of which is energy," nor can it fail to be (so); which is most true of these three universals. For assuredly these are certain infinite and necessary things, life and energy which must be, and exist from the eternal. Thence Arich Anpin is called *attikjonin*, the Ancient of days in another place. There, antiquity is put for eternity, as Arich, which is a wide lengthening or extension, stands for Immensity.

Such are the first three Sephiroths, those indeed which follow are divine Emotions in creation or rsther seven metaphysical signification of their modes and order (with which they themselves are also contained in this septenary) accord-

ing to the very nature of things. As firstly this, Divine Influence must be extended over the whole creation, while no spirit, or spiritual operation is to be deficient in amplitude). So amplitude is the first and most general attribute of the thing which has a real existence. Wherefore the first of these seven Sephiroths is Gedulah, which signifies magnitude or amplitude. But as that which is ample is not much account without force and vigour, the one which next follows is Geburah *i. e.*, strength. But as neither amplitude nor vigour accomplish anything without what the Greeks call *Kosmos*, which means not only ornamented but also right order, Tiphereth is added. From these three conjoined—Amplitude, Vigour, and Right Order, the natural out-come is Netzach, Victory, happy Success. The fruit of Victory is Hod *i. e.*, glory, triumph, or exalted joy at the success of one's works. Should this figure, like a crackling flame, be suddenly extinguished, the thing would be utterly imperfect, therefore Jesod *i. e.*, stability, is added, like fundamental laws, by which the Glorious and Victorious Divine Influence certainly and inevitably rules the creation. There is certainly that Divine *Nemesis* in things. And from all these things arranged together simultaneously, the eternal kingdom of God emerges, who (God) rules the Universe. And in the lowest place comes Malchuth, kingdom, which is the perfect Imperial Power, which God exercises in the whole creation. Jehovah established his Sun in the heavens, and his kingdom rules over all.

And this reason of the names and order of the ten Sephiroths is short. There is besides one name in this table, under the first three Sephiroths, and before the last seven, which is *Daath*, the place of science. I consider this a symbol of the state of such souls as are placed under the influence or illumination of Binah and are made participators in the Wisdom which is above, and are illuminated by the Holy Spirit. The names of Binah are: Marvellous Light; Interior Voice, Face of the Sun, &c.

THE LEFT-HAND PATH.

From time immemorial it has been customary for all teachers and writers upon Occult Science to associate the legitimate and good department of this research with Light and the color White, the maleficent and bad with Darkness and the color Black. Instinctively, this classification has been found so just, that the terms White Magic and Black Magic at once convey the ideas of an employment of psychic power for good and criminal ends respectively. In certain mystical or Kabbalistical symbologies of the ancients God, or the Divine Principle, was represented by a double image, as of two human beings, one white the other black, joined at the waist; their arms akimbo, and forming together the double triangle—known among Kabbalists as the seal of Solomon, and in India as the *Shri Iantara*, or *Shri Chakra*. The white figure is erect, as though risen out of the water, the other is black, reversed and immersed, head-downward, in the water*. This was an ingenious design to convey the idea of the equilibrium of opposing forces—the positive and the negative—in Nature. So, also, the pursuit of divine wisdom has been known as the Right Hand Path, and that of unlawful knowledge, the Left Hand Path. In all times the devotees of White Magic have been philosophers, philanthropists, and spiritual aspirants; seeking to learn the highest truths for their own good and that of the world: the followers of the Left-Hand Path, have ever sought knowledge to gain the power of satisfying the base instincts and of preying upon mankind. Knowing the terrible potentialities of the educated human will, the adepts of White Magic (*Brahma gnyán*) have always obliged the pupil (*Chela*) to win his way step by step by his own exertions; while the sorcerer has made it easy for those who emulated his base example, to attain the diabolical powers (*jadoo*) with the least possible sacrifice of the lower inclinations. But of White Magicians Levi says: "The ancient magical associations were seminaries for priests and kings, and one could only obtain admission to them by truly sacerdotal and royal works, viz., by raising himself above all the weaknesses of human nature." All the old writers tell us that sorcerers and necromancers who intend to summon to their aid the evil powers of the elemental world and the region of the elementaries—or lingering shades of the dead (*bhutas*)—resort to the use of fresh blood, imprecations, disinterred corpses, and all sorts of sacrileges. The Thessalian and Roman sorcerers dug a trench; slaughtered beside it a black sheep; with a magically-prepared sword, frightened away the elementaries which were supposed to gather around to drink up the fumes, or aura of the blood; invoked the triple-headed demon, Hecate, who had dominion over earth, air and sea, and the lesser *infernal* powers, and then summoned the apparition they wanted to appear. In the Middle Ages in Europe, the practitioners of sorcery, like the Black Tantrikas of India of to-day, profaned the grave, made drinks and salves of the fat and blood of corpses, resorted to the most horrible rites and ceremonies, and went down from steep to steep of lust and infamy, until nature could bear the strain no longer, and they died usually in the most appalling torment, if they did not suffer at the hands of their incensed contemporaries. Even in necromancy there have always been recognized a "white" and a "black" method of evoking spectres—the dark one, as above described, and the other in which prayers (*mantras*), magical pentacles, perfumes, and ceremonies are used. But, however impressive, agreeable, ravishing or horrid may be the test or ceremonial used in either sort of Magic, *the chief end in view is the stimulation of the will in the practitioner to an abnormal degree of intensity*; so that this master force shall be active enough to compel the occult powers of the unmanifested side of Nature to do his bidding. This psychic dynamism is now called Mesmerism, or Animal Magnetism, and hence it is but true to say that Mesmerism is the key to every mystery in occult science. Once that the chela has developed his will to the point where it has a duplex action—inward upon his lower self, outward upon all sub-human natural forces and entities—he may cast aside forever ceremonial magic, books, and other crutches for lame souls: he has become a sovereign psychologist, and the whole volume of the universe is progressively legible to his inward intelligence.

The familiar experiments of Mesmerism show us, among a thousand other wonders, that one who has learnt the art can send out from himself a current of vital force which will impregnate and incorporate itself with any conducting material substance into which it is directed. Thus, a glass of water can be so infused with this nerve-current, or aura, that a mesmeric sensitive will easily point it out among a dozen glasses of unmesmerised water upon a table; a glove or cloth can be similarly charged, and the healing vital force of the mesmeriser thus conveyed by a third person to an invalid; upon whom it will act almost as powerfully as would the aura of the mesmeriser if he were present in person.* So, too, a person of a very high degree of psychic purity and development can impart to a cord, a leaf, a scrap of paper, a handful of ashes or sand, or any other thing, so powerful a mesmeric quality that if worn upon the person of one *who is magnetically sympathetic with him*, it will serve as a talisman to keep off hostile mesmeric currents projected from a sorcerer against the individual, with evil and malicious intent. Learned Hindus are fully aware that the sacred thread (*poita*) given by an adept Brahman, is a mesmeric talisman; and that all the minute rules for wearing, changing, and keeping it from pollution, are solely intended to preserve intact the protective aura which the Guru had saturated it with. In India there is a class of wandering Hindu ascetics called *Dandin* (from *Danda*, a staff) who carry a bamboo staff, given them by their masters and impregnated with their aura; which is never suffered to leave them by day or night. When able to pass to a higher stage of initiation the staff is replaced with another differently mesmerised. Among the Mohammedans this identical custom prevails, the staff-bearing fakir being known as Madari (from *Madar*, a staff.) † Similarly, an evil or destructively maleficient power may be given to a liquid or solid that is to be swallowed, to clothing, to a mat or chair, a bed, a part or the whole of a house, a small spot in a road or path, a tree of certain species, a book, a flower, a cane or staff, an implement or utensil of any kind, or, in short, to almost every thing with which the sorcerer can manage to come into close contact for a time long enough to enable him to direct his wicked will-current into it. So independent is thought of the physical barriers of time and space, a healing mesmerist can cure a sick person at any distance; and the sorcerer can, if he have sufficiently

* For an excellent drawing of this symbol see Eliphas Levi's *Dogme et Rituel de la Haute Magie*, vol. i.

* The Christian reader may consult, among other passages, Acts. xix. 12.

† 2 Kings. iv.20.

perfected the power of *mental* concentration upon a given person, send upon his intended victim a mesmeric current that will destroy his health and perhaps even his life—if the object be very sensitive mesmerically: it will be all the easier if he be taken unawares, and so not able to rally his own will-power to resistance. A favourite and easier method is to prepare disgusting substances, and with dread-inspiring ceremonies, make either a puppet to represent the intended victim or a ball of some sort that will serve as a vehicle for the victim or a ball of some sort that will serve as a vehicle for the bad magnetism, and then lay it or have it hidden in some place where he or she will have to pass over it. This is one of the commonest tricks of sorcery, and the evidence as to its efficacy is abundant. It has been practised in almost all ages and countries. The aura in the fetish or puppet being directed towards that particular person by the will of the sorcerer, is attracted by the aura of the former (if susceptible) as he steps along and leaves his auric trail upon the ground; and the blending once made, the whole infernal magnetism concentrated in this devil's "Leyden-jar" or psychic accumulator empties itself by degrees, into the nervous system of the unsuspecting subject. This is the scientific rationale of these charms, evil-eye currents; etc.

In "The Witch"—a play by Middleton, Shakespeare's contemporary, occurs this dialogue:—

Hecate.—Is the heart of wax
Stuck full of magic needles?
Stadlin.—'Tis done, Hecate.
Hecate.—And is the farmer's picture and his wife's
Laid down to th' fire yet?
Stadlin.—They 're a roasting both too.
Hecate.—Good! (*exit Stadlin*). Then their marrows are
a-melting subtly,
And three months' sickness sucks up life in 'em.

The word "picture," constantly met with in the annals of mediæval sorcery, means 'image'—a figure of wax, clay, or other material, intended to represent the person to be harmed. Pins were thrust, with curses, into the parts of the effigy supposed to correspond with the organ it was desired to affect in the victim; and a waxen image exposed to be melted by slow heat, or a clay one crumbled into dust little by little, with a daily or hourly accompaniment of imprecations, was believed—often with too much reason—to be so sympathetically blended with the victim's vital powers, that he or she would gradually waste away and finally expire as the image became disintegrated. In the histories of the "Lancashire Witches" (*temp.* 1612) we read that James Device confessed that a demon "had him make a picture of clay like unto the said Mistress Towneley; and he dried it the same night by the fire, and within a day after, he began to crumble the said picture, every day some, for the space of a week; and within two days after all was crumbled away, the said Mistress Towneley died."

Theophrastus Paracelsus, that great philosophical light of the 16th Century—one of the noblest and most slandered men of any age—calls talismans "the boxes in which the heavenly influences are preserved." He truly affirms that the spirit, without the help of the body, and through a fiery will alone, and without a sword, can stab and wound others; can "bring the spirit of an adversary into an image, and then double him up and lame him according to pleasure;" can "hang disease on man and beast through curses;" but it "does not take effect by means of strength of character, virgin wax, or the like: the imagination alone is the means of fulfilling the intention. A curse may be realised when it springs from the heart. When one would harm another he must first in imagination inflict the wound or harm upon himself "and it will be given through the thought, as if it were done with the hands." "There requires no conjuration and ceremonies; circle-making and incensing are mere humbug and juggling." This is the whole secret—a perfect imagination backed by a "fiery will:" ceremonies and magical tools are for beginners.

There is this law of mesmeric action, that the pre-existence of one of two opposing currents depends upon its initial velocity and the degree of opposition it meets. Thus, we will suppose that a sorcerer (evil magnetiser) projects against a thoroughly pure-minded person a hostile will-current. With an intensity proportioned to his malice it flashes like a dull reddish ray through space, and reaches the outer limi of the radius of the psychic aura surrounding the intended victim which, as it appears to a clairvoyant, is of a clear bluish tint, perhaps mingled with a silvery or pure golden hue. Every human being has this shining aura about him; its shades and tints, brightness or dimness, depending upon the spiritual, moral, intellectual and physical state of the individual. It has also a varying quality of elasticity, making it penetrable or impenetrable to impinging psychic and other currents flowing against it. Good and evil representing positive and negative forces of Nature, the relative goodness or badness of any given person is the measure of the penetrability of his or her enveloping aura, or "psychic fog" to the malefic will-current of a sorcerer: "goodness" being taken, in this case, to mean the actual proportion of spirituality as compared with mentality and sensuality in the character. *Hic murus æneus esto; nil conscire sibi, nulla pallescere culpa*, says Horace: "Let this be a brazen wall about thee. to know no wrong, to pale for no fault." Even though the worst sorcerer who ever lived should employ his nefarious science against such a perfect man, it would not do him the smallest harm; but the lethal current, thrown back by the resisting power of the spiritualized aura (*joti*), would strike its projector with all the deadly force he had given it, and if strong enough, kill him. Wright tells us (op. cit. ii. 124) a story which nicely illustrates this duplex principle. A reputed witch hating the family of Lord Rosse, got possession of a right-hand glove of his lordship, stroked her cat with it, dipped it in hot water, "and so pricked it often, after which Henry, Lord Rosse fell sick within a week, and was much tormented with the same." He was partially susceptible, it seems: but the case was different with the Lady Katherine, the Earl's daughter. Though the sorceress possessed herself of the young lady's handkerchief, put it into hot water, and did her worst in cursing, she found that her devils "had no power over the Lady Katherine to hurt her." Evidently because too pure in soul to be influenced by any infernal charm or spell. But as a healing vitality is transmitted by the good mesmeriser to the patient, and expels his disease, so also a destructive sensualising and brutalising influence is thrown upon the nervous system of a chosen object of lust or malice, by a strong willed mesmeriser—consciously or unconsciously a sorcerer—provided that there is enough moral weakness in the victim's character to sensibly reduce the resisting elasticity of her or his aura. It is nothing that this moral infirmity had not been previously noticed by even the closest friends, it was there—like a hidden cancer germ or latent consumptive predisposition—and before the evil magnetic tide honour, happiness—all is swept away! The touch of a hand, the glance of an eye, the warm thrill of a breath, or even the mingling of the psychic atmospheres of the two persons, is all that is needed for the blending of the positive and negative conditions. Thus, in the sphere of morals we see active the identical law of equilibration of forces, which prevails in the physical world: a constant tendency to harmonize opposing influences. Sometimes the half-open door for ruin to enter by lies in the year and flattery has the key, sometimes in the eye, or the taste, or either of the senses; sometimes it may be in the intellect: it matters not—the result is the same in any event.

It is said, we all know, that in giving the initiation to a chela who has brought himself up to the right point, the adept guru lays his hand upon the pupil's head and transmits to him a portion of his own power; and at the last and highest initiation, his whole power thus passes and he—the Hierophant—dies out of the objective and into the subjective world. The exoteric form of this ceremony, the imposition of hands, survives to this day in the several religious orders, including the priesthood of the Catholic, Protestant and Greek Churches of Christianity. In the Bible are various examples. Moses passed his power to Aaron, Aaron to Joshua, Eli to Samuel, Samuel to David, Elijah to Elisha, Jesus to his Apostles, they to various colleagues, and—according to the R. C. church dogma—there has been an unbroken impartation of the "Holy Ghost" in a line of Apostolic succession, down to our own times!

All sacred and profane authorities of all nations agree in affirming that the study of White Magic (*Brahma gnyanum*) in an unselfish spirit and with a high spiritual aspiration, not in mere curiosity, always results in the acquisition of the profoundest wisdom and the highest happiness. The same authorities, backed by the observation of all generations,

assert that the power obtained by the sorcerer and the necromancer is soon lost, and the once-obedient demons who ministered to his vices, turn and rend him.

The latest issue (March, 1885) of M. Durville's *Journal du Magnetisme* contains an interesting letter from M. Rossi de Giustiniani, of Smyrna, a well-known writer upon psychological subjects, from which the following curious story is translated :—

"There exists at this very day at Smyrna, a somnambule, who is a real modern pythia. I have had the honour of seeing her, and can assure you she is a real mesmeric sensitive, nearly always clairvoyant, and sometimes extraordinarily lucid. A merchant, native of Clazomēnes, one day visited the house of the somnambule and without telling the motive of his call, asked for a seance. His request was granted and at once the seeress was put into the mesmeric sleep by her son. 'Who am I?' then asked the merchant. 'I do not know you' answered the somnambule 'but you are not of this country.' 'Do you see my country?' 'I do see it; it is not far from Smyrna.' Here the seeress described the native place of the merchant. 'Can you tell me that which I desire to know?' 'What you wish to learn does not concern yourself, it is about another person you are come to see me.' 'Can you see that person?' 'I see her, since you see her mentally: I read it in your thought.' 'Can you also read in the thought of that person?' 'It is more difficult, but—wait a moment.' An interval of several minutes elapses, and then the somnambule rolling her head from right to left, exclaims: 'My spirit is carried away to your house; I see the person, and I read in her thought; but what confusion is there, and what incoherence of ideas; this lady is insane!' This was the fact. 'Why is she mad?' 'Because some one has practised Black Magic against her.' 'That is impossible, you are mistaken.' 'I am not the least mistaken, I assure you; this very moment I read everything, as though in a book, in the sick woman's mind. The sorceress who has injured her is a Turkish negress, and you are the real cause of this misfortune.' 'I...and how?' 'The patient is your own wife; you married her for love, but you also loved another woman prior to your marriage. This latter woman, through jealousy, employed the negro sorceress to cast her diabolical spells upon your wife.' 'What you tell me is very strange; and can you effect the cure of the sick lady?' 'Certainly, but to do that I must be at the very place itself.' 'Why?' 'To point out to you the spot where the curse or spell has been deposited in a material form.'"

"A week later the somnambule having come to Clazomēnes, was mesmerised in the merchant's own house. 'Can you now show the spot where the spell is hidden?' 'I can; search beneath the first step of the front staircase, and you will discover the objects at a depth of 18 inches under ground. The search was at once made, and actually they found mixed with moist clay, a kind of bag of skin, in which were the following articles: some hairs from the head of the sick lady, a ball of wax stuck full of pins and needles; and a pinch of dry earth, taken—according to the somnambule who, in her clairvoyant sleep, was directing the excavation—from a neighbouring burial-ground. This mysterious object was thrown into the fire, and the clairvoyant declared that the evil influence having been thus dissipated, an immediate improvement would occur in the state of the sick lady. To-day, after a lapse of just forty days from the burning of the spell, she is entirely cured." Mr. Giustiniani in concluding his interesting narrative, asks how one can account for this "astounding phenomenon, which is worthy of arresting the attention of the magnetisers of Europe;" and himself gives the true theory—Magnetism. The puppet formed of rags, or of wax, and other ingredients, is saturated with the hateful aura of the sorceress, whose curse thus indirectly and mysteriously acts upon the victim's nervous system and throws it into such perturbations that she becomes insane. Any Indian mother would consider herself remiss in duty did she not place upon her child one or more talismans to avert the evil influences of the sorcerers who tread the Left Hand Path. Few, indeed, are there in India who do not believe in Mesmerism, though certainly they know of it under quite other names—names that have come down to them from ancestors who lived in the night of time.

SPIRITUAL PROGRESS.

CHRISTINE Rosetti's well-known lines:

"Does the road wind up-hill all the way?
Yes, to the very end.
Does the journey take the whole long day?
From morn, till night, my friend."

are like an epitome of the life of those who are truly treading the path which leads to higher things. Whatever differences are to be found in the various presentations of the Esoteric Doctrine, as in every age it donned a fresh garment, different both in hue and texture to that which preceded; yet in every one of them we find the fullest agreement upon one point—the road to spiritual development. One only inflexible rule has been ever binding upon the neophyte, as it is binding now—the *complete* subjugation of the lower nature by the higher. From the Vedas and Upanishads to the recently published "Light on the Path," search as we may through the bibles of every race and cult, we find but one only way,—hard, painful, troublesome, by which man can gain the true spiritual insight. And how can it be otherwise since all religions and all philosophies are but the variants of the first teachings of the One Wisdom, imparted to men at the beginning of the cycle by the Planetary Spirit?

The true Adept, the developed man, must, we are always told, *become*—he cannot be made. The process is therefore one of growth through evolution, and this must necessarily involve a certain amount of pain.

The main cause of pain lies in our perpetually seeking the permanent in the impermanent, and not only seeking, but acting as if we had already found the unchangeable, in a world of which the one certain quality we can predicate is constant change, and always, just as we fancy we have taken a firm hold upon the permanent, it changes within our very grasp, and pain results.

Again, the idea of growth involves also the idea of disruption, the inner being must continually burst through its confining shell or encasement, and such a disruption must also be accompanied by pain, not physical but mental and intellectual.

And this is how it is, in the course of our lives, the trouble that comes upon us is always just the one we feel to be the hardest that could possibly happen—it is always the one thing we feel we cannot possibly bear. If we look at it from a wider point of view, we shall see that we are trying to burst through our shell at its one vulnerable point; that our growth, to be real growth, and not the collective result of a series of excrescences, must progress evenly throughout, just as the body of a child grows, not first the head and then a hand, followed perhaps by a leg; but in all directions at once, regularly and imperceptibly. Man's tendency is to cultivate each part separately, neglecting the others in the meantime—every crushing pain is caused by the expansion of some neglected part, which expansion is rendered more difficult by the effects of the cultivation bestowed elsewhere.

Evil is often the result of over-anxiety, and men are always trying to do too much, they are not content to leave well alone, to do always just what the occasion demands and no more, they exaggerate every action and so produce karma to be worked out in a future birth.

One of the subtlest forms of this evil is the hope and desire of reward. Many there are who, albeit often unconsciously, are yet spoiling all their efforts by entertaining this idea of reward, and allowing it to become an active factor in their lives and so leaving the door open to anxiety, doubt, fear, despondency—failure.

The goal of the aspirant for spiritual wisdom, is entrance upon a higher plane of existence; he is to become a new man, more perfect in every way than he is at present, and if he succeeds, his capabilities and faculties will receive a corresponding increase of range and power, just as in the visible world we find that each stage in the evolutionary scale is marked by increase of capacity.

This is how it is that the Adept becomes endowed with marvellous powers that have been so often described, but the main point to be remembered is, that these powers are the natural accompaniments of existence on a higher plane of evolution, just as the ordinary human faculties are the natural accompaniments of existence on the ordinary human plane.

Many persons seem to think that adeptship is not so much the result of radical development as of additional construction; they seem to imagine that an Adept is a man, who, by going through a certain plainly defined course of training, consisting of minute attention to a set of arbitrary rules, acquires first one power and then another and when he has attained a certain number of these powers is forthwith dubbed an adept. Acting on this mistaken idea they fancy that the first thing to be done towards attaining adeptship is to acquire "powers" —clairvoyance and the power of leaving the physical body and travelling to a distance, are among those which fascinate the most.

To those who wish to acquire such powers for their own private advantage, we have nothing to say, they fall under the condemnation of all who act for purely selfish ends. But there are others, who, mistaking effect for cause, honestly think that the acquirement of abnormal powers is the only road to spiritual advancement. These look upon our Society as merely the readiest means to enable them to gain knowledge in this direction, considering it as a sort of occult academy, an institution established to afford facilities for the instruction of would-be miracle-workers. In spite of repeated protests and warnings, there are some minds in whom this notion seems ineradicably fixed, and they are loud in their expressions of disappointment when they find that what had been previously told them is perfectly true; that the Society was founded to teach no new and easy paths to the acquisition of "powers"; and that its only mission is to re-kindle the torch of truth, so long extinguished for all but the very few, and to keep that truth alive by the formation of a fraternal union of mankind, the only soil in which the good seed can grow. The Theosophical Society does indeed desire to promote the spiritual growth of every individual who comes within its influence, but its methods are those of the ancient Rishis, its tenets those of the oldest Esotericism; it is no dispenser of patent nostrums composed of violent remedies which no honest healer would dare to use.

In this connection we would warn all our members, and others who are seeking spiritual knowledge, to beware of persons offering to teach them easy methods of acquiring psychic gifts, such gifts (*laukika*) are indeed comparatively easy of acquirement by artificial means, but fade out as soon as the nerve-stimulus exhausts itself. The real seership and adeptship which is accompanied by true psychic development (*lokothra*), once reached is never lost.

It appears that various societies have sprung into existence since the foundation of the Theosophical Society, profiting by the interest the latter has awakened in matters of psychic research, and endeavouring to gain members by promising them easy acquirement of psychic powers. In India we have long been familiar with the existence of hosts of sham ascetics of all descriptions, and we fear that there is fresh danger in this direction, here, as well is in Europe and America. We only hope that none of our members, dazzled by brilliant promises, will allow themselves to be taken in by self-deluded dreamers, or, it may be, wilful deceivers.

To show that some real necessity exists for our protests and warnings, we may mention that we have recently seen, enclosed in a letter from Benares, copies of an advertisement just put forth by a so-called "Mahatma." He calls for "eight men and women who know English and any of the Indian vernaculars well;" and concludes by saying that "those who want to know particulars of the work and *the amount of pay*" should adply to his address, with enclosed postage stamps!

Upon the table before us, lies a reprint of "The Divine Pymander," published in England, last year, and which contains a notice to "*Theosophists who may have been disappointed in their expectations* of *Sublime Wisdom being freely dispensed by* HINDOO MAHATMAS;" cordially inviting them to send in their names to the Editor who will see them "after a short probation," admitted into an Occult Brotherhood who "teach *freely* and WITHOUT RESERVE all they find worthy to receive." Strangely enough, we find in the very volume in question Hermes Trismegistus saying:

§ 8. "For this only, O Son, is the way to *Truth*, which our progenitors travelled in; and by which making their journey, they at length attained to the good. It is a venerable way and plain, but hard and difficult for the soul to go in that is in the body."

§ 88. "*Wherefore we must look warily to such kind of people, that being in ignorance they may be less evil for fear of that which is hidden and secret.*"

It is perfectly true that some Theosophists have been (through nobody's fault but their own) greatly disappointed because we have offered them no short cut to Yoga Vidya, and there are others who wish for practical work. And, significantly enough, those who have done least for the Society are loudest in fault-finding. Now, why do not these persons and all our members who are able to do so, take up the serious study of mesmerism? Mesmerism has been called the Key to the Occult Sciences, and it has this advantage that it offers peculiar opportunities for doing good to mankind. If in each of our branches we were able to establish a homeopathic dispensary with the addition of mesmeric healing, such as has already been done with great success in Bombay, we might contribute towards putting the science of medicine in this country on a sounder basis, and be the means of incalculable benefitto the people at large.

There are others of our branches, besides the one at Bombay, that have done good work in this direction, but there is room for infinitely more to be done than has yet been attempted. And the same is the case in the various other departments of the Society's work. It would be a good thing if the members of each branch would put their heads together and seriously consult as to what tangible steps they can take to further the declared objects of the Society. In too many cases the members of the Theosophical Society content themselves with a somewhat superficial study of its books, without making any real contribution to its active work. If the Society is to be a power for good in this and other lands, it can only bring about this result by the active co-operation of every one of its members, and we would earnestly appeal to each of them to consider carefully what possibilities of work are within his power, and then to *earnestly set about carrying them into effect*. Right thought is a good thing, but thought alone does not count for much unless it is translated into action. There is not a single member in the Society who is not able to do *something* to aid the cause of truth and universal brotherhood; it only depends on his own will, to make that *something* an accomplished fact.

Above all we would reiterate the fact, that the Society is no nursery for incipient adepts, teachers cannot be provided to go round and give instruction to various branches on the different subjects which come within the Society's work of investigation; the branches must study for themselves; books are to be had, and the knowledge there put forth must be practically applied by the various members: thus will bedeveloped self-reliance, and reasoning powers. We urge this strongly; for appeals have reached us that any lecturer sent to branches must be practically versed in experimental psychology and clairvoyance, (*i.e.*, looking into magic mirrors and reading the future, etc etc). Now we consider that such experiments should originate amongst members themselves to be of any value in the development of the individual or to enable him to make progress in his "uphill" path, and therefore earnestly recommend our members to *try* for themselves.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(SECOND SERIES).

III.

Perpetual Motion.

PERPETUAL motion is the eternal law of life; it manifests itself, like the breathing of man, by attraction and repulsion. All action gives rise to reaction and reaction is proportionate to action. A harmonious action produces a corresponding harmony, discord produces a reaction which is apparently irregular but in reality necessary to establish equilibrium. If you oppose violence to violence, you perpetuate violence; but if you oppose violence by moderation, moderation will be victorious and violence destroyed.

These are truths which seem to be opposed, because perpetual movement brings about their triumph successively. Day exists and night exists and both exist at the same time, but not in the same hemisphere. There is darkness or shadow by day and there is light at night, and the shadow makes the day more splendid and the light makes the night appear more black. Visible day and visible night exist only for our eyes; the eternal light is invisible to mortals and yet it fills the immensity of space. The day of the spirit is truth and its night is falsehood. Each truth presupposes and necessitates the existence of a falsehood, because all form is finite, and each falsehood points to the truth for the rectification of the finite through the infinite. Every falsehood contains a certain amount of truth which determines its form, and all that to us appears truth is enveloped in a certain amount of falsehood which forms the boundary of its appearance. Can it be true, for instance, or even probable, that there exists an individual of immense dimensions, or three individuals, which make only one who is invisible, and who rewards those who please him by showing himself to them, who is everywhere present, even in hell where he tortures the damned by depriving them of his presence, who desires the salvation of all and yet gives his saving grace only to a small number, inflicts upon all a terrible law, and allows everybody to do all he can to render the existence of that law doubtful? Is there such a God? No, certainly not. The existence of a God in such a shape is a truth which is disguised and surrounded by falsehoods. Are we then forced to say, that everything that is, has been and will be, that the eternal substance is self-sufficient, having its form determined by the perpetual motion only? That thus everything is matter and form, that the soul has no existence, thought is but an action of the brain and God only the law of necessity? No, certainly not; because such an absolute negation of intelligence would be repugnant even to the instinct of brutes, it is evident, moreover that the contrary affirmation necessitates belief in God.

Did this God manifest himself outside nature and, appearing in person to men, give them ideas contrary to nature and reason? Certainly not; for if this being has put himself into opposition to reason and nature, both of which come from God, it is plain that this being cannot be God.

Moses, Mahomet and the Pope, each say that God spoke with him and with nobody else, and that he told each that the others were liars. But if this is so, must all be liars? No, they are mistaken if they separate themselves into individuals, and they are right if they think of themselves as a unit.—But did God speak to them or did he not?—God has neither a mouth nor a tongue to speak in the manner of men. If He speaks, he does so in the voice of the conscience, and we can all hear His voice. He approves in our hearts of the sayings of Jesus, of some of the sayings of Moses and even some of the doctrines of Mahomet. St. Paul says: "God is not far from each of us, for in Him we live and move and have our being," "Blessed are the pure in heart"—says Christ,—"for they shall see God." To see God, who is invisible, means to feel Him in the conscience and to hear Him speak in the heart.

The God of Hermes, of Pythagoras, of Orpheus, of Socrates and of Jesus, is the same God, and each of them heard Him speak. Cleanthes was inspired as well as David and the story of Chrishna is just as beautiful as the gospel of St. Matthew. There are exquisite passages in the Koran, but there are also stupid and hideous errors in all theological systems. The God of the Kabala, of Moses, of Job, the God of Jesus Christ, of Origen and Synesius cannot but be, and the god of the *auto-da-fes* cannot be.

The mysteries of Christianism, as understood by St. John and by some of the fathers of the church are sublime, but the same mysteries as explained—or rather misrepresented—by Escobar, Veuillot and others, are ridiculous and indecent. The Catholic religion may be splendid or mean, according to the priests and the temples. We may say with equal truth, that the dogmas are true, and that they are false; that God spoke and that He did not speak, that the church is infallible and continually erring, that she destroys slavery and conspires against liberty, that she elevates man and degrades him. There are believers amongst the Atheists and Atheists who think themselves true believers. How can we find a way out of these absurd contradictions? By remembering that there is shadow by day and brightness at night; by not refusing to gather up the good, even when it is found associated with evil, and by abstaining from the evil which has been mingled with good.

How many grand truths are hidden under dogmatic and absurd formulas, often supremely ridiculous? Let us take a few examples. Suppose a Chinese philosopher were told that the Europeans worship as the supreme God of the universe, a Jew who was executed, and that they imagine that that Jew comes to life again each and every day; that they believe they can eat him, flesh and bones, by swallowing a piece of bread or a wafer; would not the follower of Confucius find it difficult to believe that persons who are in his eyes, if barbarians, at least somewhat better than savages, could be capable of such enormous absurdities? And if it were to be added that the said Jew was born through the incubation of a spirit in the form of a pigeon, which spirit is the same God as the Jew, born of a woman who, before, during and after the event was and remained a virgin; do you not think that the astonishment of that philosopher, would turn into disgust and contempt, that he would want to go away, refusing to hear more. But if you forcibly detain him and shout into his ear that this is not all; but that this Jew-god came into the world to die a painful death for the purpose of appeasing the wrath of his father, the God of the Jews, who was angry, because the world which he had himself made was not Jewish enough; and who, at his son's death abolished the Jewish religion, which he himself had affirmed on oath to be everlasting; would not that Chinese philosopher become justly indignant?

An absurd dogma cannot be true unless it contains a hidden meaning which reconciles it with reason. It must have two faces; like the divine Janus' head, one of light and one of shadow. If the Christian dogma, after having been spiritually explained, cannot be accepted by an enlightened and pious Jew, it must follow that the dogma is false; because at the time when Christianity came into the world, the Jewish religion was the true religion, and God himself rejected, had to reject and must always reject, everything which that true religion did not approve. It is impossible for us to worship a man or a thing of any sort; we must still adhere to the pure Theism and divine Spiritualism of Moses; we only express our identical faith in a different language. We worship God in Jesus Christ and not Jesus Christ in the place of God. We believe that God reveals himself in humanity, that he is in all of us as a saving spirit and

there is certainly nothing absurd in that belief. We believe that the saving spirit is the spirit of Charity, the spirit of Piety, of Intelligence, of Science and right Judgment, and in all this I fail to see any blind fanaticism. Our dogmas of the incarnation of the Trinity and of Redemption are as old as the world and are derived from the hidden doctrine which Moses reserved for doctors and priests. The tree of the Sephiroths forms an admirable exposition of the mystery of the trinity.

The fall of the great Adam, that gigantic conception of the descent of humanity, requires a saviour of equal proportions to be the Messiah; but he must manifest the innocence of a child playing with lions and calling young doves to his side. Christianism properly understood, is perfected Judaism without circumcision and Rabbinical slavery, with more faith, hope and charity harmoniously blended together. It is now an admitted fact that the Egyptian sages worshipped neither cats, nor dogs nor vegetables. The secret doctrines of the initiates were the same as those of Moses and of Orpheus. One only universal God, immutable as the law, fruitful as life, revealed in all nature, thinking in all intelligences, loving in all hearts, cause and principle of all being and beings, invisible, inconceivable but existing since nothing can exist without Him.

Men, unable to see Him, have dreamed of Him and the divinity of their gods is only the diversity of their dreams. The priests of the different religions say to one another: If you do not dream like I do, you will be damned eternally. Let us not speak as they do, but let us await the hour when we shall awake. Religion in its essence knows no change, but each era and each nation has had its prejudices and errors.

During the first centuries of Christianity, people believed that the world would soon come to an end, and they despised everything that makes life beautiful. Sciences, arts, patriotism, love of family, all were neglected and forgotten for idle dreams of heaven. Some became martyrs, others ran away into the desert and the empire fell into ruins. Next came the folly of theological disputes and the Christians began to cut each others' throats for the sake of words and sentences whose meaning neither of the combatants understood. During the Middle-ages the plain sense of the gospels gave way to theological squabbles and superstitions increased and multiplied. Later on, materialism reappeared, the great principle of unity was disregarded and Protestantism filled the world with fantastical churches. Catholics were merciless and Protestants were implacable. Next came the melancholy Jansenism with its horrible doctrines of a God who saves or damns as suits his fancy, the religion of misery and of death. The revolution came next, imposing liberty through terror, equality through the executioner and fraternity through blood. There came a cowardly and treacherous reaction. Threatened self-interests adopted the mask of religion and the money-box made alliance with the church. We are still in that state. Soldiers have taken the places of guardian-angels and the kingdom of God, suffering violence in heaven, resists violence upon earth, not with a host of prayers, but with money and bayonets. Jews and Protestants help to fill the St. Peter's bag; religion is no longer a matter of faith but a matter of policy.

Evidently Christianism has not yet been comprehended and has yet to take its true place. This is why every thing is falling and will continue to fall as long as religious doctrines are not established truths, which, when established, will be able to establish the equilibrium of the world. The turmoil which surrounds us does not frighten us, it is the product of the perpetual motion, which overthrows every thing that men attempt to oppose to the law of eternal equilibrium. The laws which govern the worlds govern also the destinies of all human individuals. Man is made for rest but not for idleness; rest for him is the consciousness of his moral equilibrium, but he cannot do without perpetual motion, because motion is life. We must either submit to it or direct it. If we submit to it, it ruins us; if we direct it, it regenerates. There must be equilibrium and not antagonism between the spirit and the body. The insatiable desires of the soul are as pernicious as the irregular appetites of the flesh. Concupiscence, far from becoming calmed down by unreasonable privations, becomes only more excited, the sufferings of the body produce depression of the soul and weaken her powers, and the soul is not in fact truly the queen of her dominions, unless her subjects are perfectly free and the tumult of the passions is appeased.

There is counterbalance and not antagonism between grace and nature; because grace is the direction which God Himself gives to nature. It is by divine grace that the spring puts forth its blossoms, that the summer brings forth grain and the autumn grapes. Why should we despise the flowers which please our senses, the bread which nourishes and the wine which refreshes? Christ teaches us to ask God for our daily bread. Let us ask him also for the roses of each spring and the shadows of summer. Let us ask him to give to each heart at least one true friendship, and for each human existence an honest and sincere love.

There ought to be equilibrium and never antagonism between man and woman. The law which governs them is mutual devotion. Woman must captivate man by her attractions and man must emancipate woman by his intelligence. This is the equilibrium of intelligence outside of which they will fall into a fatal equilibrium. To the servitude of woman by man corresponds the subjection of man by woman. If you make of a woman a thing which is bought for money, she will ask too much and will ruin you. You make out of her a creature of flesh and of filth, and she will corrupt and sully you. There is a point of equilibrium, and there need be no real antagonism between order and liberty, between obedience and human dignity.

No one has the right to despotic and arbitrary power, not even God. No one has absolute control over others, not even the shepherd over his dog. The law of the intelligent world is the law of guardianship. Those who ought to obey must do so only for their own good; their will is to be guided but not subjected; you can pledge your liberty but you cannot lose it. To be a ruler means to be under obligations to protect, the rights of the kings are the rights of the people. The more powerful the king, the more truly free the people, because liberty without discipline and consequently without protection, is the worst of all servitude, it becomes anarchy, which is the tyranny of all, in the conflict of factions. True social liberty is the absolutism of justice. The life of man is a continually alternating change, he sleeps and wakes and sleeps again; plunged during sleep in the universal and collective life, he dreams of his personal existence without being conscious of time and of space. Returning to individual life and responsibility by awakening, he dreams of his collective and eternal existence. Dreams are the lights of the night, faith in religious mysteries is the shadow which appears at the end of day. The eternity of man is probably alternate like his life, and composed of waking and sleeping. He dreams when he expects to live in the realm of death, he is awake when he continues his immortality and remembers his dreams.

Genesis says: God sent sleep upon (the man) Adam and while he slept he took a rib from him to give him a helpmate resembling him; and Adam exclaimed: This is flesh of my flesh and bone of my bones. We must remember that in the preceding chapter of the holy book the author says that Adam was created male and female, and this sufficiently explains that Adam was not an isolated individual, but that it is a representative term for the whole of humanity. What is then this *Chavah* or Héva which comes out of Adam during his sleep, to be his helpmate, and who soon after causes his death? Is it not the same as the *Maya* of the

Hindus; the corporeal recipient, the terrestrial form, the helpmate and associate of the spirit, but who is separated from man when he awakes, a process which we call death?

When the spirit goes to sleep after a day of eternal life, it creates itself that "rib," he throws around him his chrysalis and his existences in time, are to him only dreams, in which he rests from the labors of eternity. In this way he ascends the ladder of life, progressing only during his sleep, enjoying during his eternity all that he gains in knowledge and from the accumulation of forces during his connection with Maya, whom he may use but of whom he must not become the slave; because victorious Maya would then cast a veil over his soul which on re-awakening he could not break, and the punishment for his having embraced a nightmare, would be his awakening in a state of insanity, and this is the real mystery of eternal damnation.

No one is more to be pitied than the insane, and yet the majority of them do not feel their misfortune. Swedenborg had the courage to say something, which, because it is dangerous is not less affecting. He says that the occupants of hell regard its horrors as beauties, mistake its darkness for light and its torments for pleasures. They resemble the condemned criminals of the East, who are intoxicated with narcotics before they are executed.

God cannot prevent punishment overtaking him who violates the laws of nature, but He decides that eternal death is sufficient and that it is unnecessary to add pain. He cannot restrain the lashes of the furies, but he makes their unfortunate victims insensible to pain. We do not believe in that doctrine of Swedenborg, because we believe only in eternal life. Those idiots and maniacs who delight in infectious shades and gather poisonous mushrooms, mistaking them for flowers, seem to us uselessly punished, because they have no consciousness of punishment. Such a hell, which would be a hospital of corruption, has less beauty than that of Dante with his circular gulf, becoming steeper the farther you descend and ending beyond the three heads of the symbolic serpent by a steep path by which you may reascend towards the light. Eternal life is the perpetual motion, and eternity to us can be but the infinity of time: Suppose the bliss of heaven consists in continually saying Halleluja, with a palm leaf in your hand and a crown on your head and after you have said your halleluja five hundred million times, all you can do is to begin saying it again (horrible bliss!). But each halleluja may be numbered; there comes one before and one after, there is succession, duration, there is time, because there is a beginning. Eternity has neither beginning nor end. One thing is certain: We know absolutely nothing of the mysteries of the other life, but it is also certain that none of us remembers a beginning, and that the idea of ceasing to exist is as revolting to our feelings as to our reason.

Jesus Christ says that the just will go to heaven and he calls heaven the house of his father, and says that in that house there are many mansions. These mansions are evidently the stars. The idea or hypothesis of renewed existences in the stars is therefore by no means opposed to the doctrines of Jesus Christ. Dream-life is essentially different to real life, it has its landscapes, its friends and its memories. We there possess faculties which undoubtedly belong to other forms and other worlds; we there meet beings which we love and which we never met on earth and we meet the dead alive. In our dreams we fly through the air and walk on water; we speak in unknown languages and we meet strangely organised beings; everywhere we find reminiscences which yet have no connection with this world. Are those perhaps vague memories of preceding existences? Does the brain alone produce dreams? But if the brain produces them, who invents them? They frequently frighten and fatigue us. Who composes the nightmares?

Often it seems to us that we are committing crimes in our dreams, and when we awake we feel happy that we have no cause for reproach. Will it be likewise in our veiled existences during our sleep under a covering of flesh? When Nero awoke with a bound, could he exclaim: God be praised, I did not assassinate my mother! And did he find her alive and smiling, ready to tell him in return her imaginary crimes and her bad dreams? Often the present life appears to be a monstrous dream and no more reasonable than the visions during sleep. Often we see in life that which should not be, and that which should be is missing. It seems sometimes as if nature was raving mad and that reason were afflicted with a horrible incubus. The things which happen during our life of illusions and vain appearances are just as nonsensical, in comparison with the eternal life, as the dreams during sleep may be foolish compared with the realities of this life.

When we awake we do not cry over sins committed in our dreams and if those sins were crimes, public morality does not make us responsible for them, provided that we have not realised them in a state of somnambulism; as for instance, a man who in a state of somnambulism, dreamed that he was killing his wife, and actually stuck a knife into her body. In the same manner our earthly errors may find an echo in heaven, in consequence of some special exaltation, which causes man to live in eternity before he leaves the earth. The acts of the present life may disturb the regions of eternal serenity. Such acts, according to a common expression, make the angels weep; they are the wrongs of the saints, the calumnies which they send up to the throne of the Almighty, when they represent him to us as a whimsical tyrant of spirits and an eternal tormentor of souls. When St. Dominic and St. Pius V sent the condemned heretics to the stake, those Christians became martyrs; and re-entering, by right of the sacrifice of their blood, into the great catholic community of heaven, were without doubt permitted to enter the ranks of the blessed, where they were perhaps received with exclamations of joy; and the terrible somnambules of the inquisition were perhaps not excused by the supreme judge, when they urged their incoherent dreams as an excuse for the ruin of man's conscience, extinction of the spirit, falsification of reason, persecution of the wise and opposition to the progress of science. Such are the real deadly sins, the sins against the Holy Ghost, which be forgiven neither in this world nor in another.

CHITRA GUPTA.

This personage is well known to all *Aryas*, as the Chief Secretary to *Yama Raja**यम राज. It is believed by all orthodox Hindus that this officer is a necrologist, and keeps regular, detailed and minute accounts of all the actions of every individual. It is also the common belief, that, after death, every individual is taken before this officer for examination and judgment. After going over the personal accounts of each man, this officer, Chitra Gupta, decides his fate and rewards or punishes according to his actions during life. He sends sinners to Hell, where they undergo all sorts of punishments and trials. No action whatever, whether good or evil, ever escapes his notice. He is perfectly impartial, and gives every body his just due. There is also a general belief that this officer, Chitra Gupta, has no connection or control over pure and virtuous men. Such men never open accounts with him, so no entry in his ledger is made for them. Their accounts are kept and adjusted by higher authorities and in a different way.

But what is the real or esoteric meaning of this Chitra Gupta? The name is composed of two Sanskrit words,

* God of death.

Note:—In popular Christianity, Chitra Gupta appears as the "Recording Angel." In ancient Egypt, Thoth, the Lord of Letters, the sacred scribe, was employed to write down the results of each man's life after his actions were weighed in the presence of the forty-two judges.

Chitra and Gupta, and their literal meaning is, Chitra, picture and Gupta, secret; that is, secret pictures. But we must go a little deeper for the real meaning.

This correct and accurate necrologist is no person, and no thing whatever but the Astral Light, a form of the Akasa or life-principle, by which we are surrounded and linked together; or in other words, the magnetic aura of every being. Every minutest action is duly and indelibly impressed on this Astral Light, the moment it is performed. Even our thoughts are imprinted on it. This is the infallible account-book of our so-called *Chitra Gupta*. By continuous magnetic emanations we continually fill up this account-book with fresh debits and credits, and no one can expect to see his accounts properly balanced and closed, till both the debits and credits are on a par. By our actions during life-time we create our own Hell and Heaven, rewards and punishments, pains and pleasures. We are the creators of our own happiness and miseries. We can liberate ourselves from this worldly bondage, by pure and unselfish actions. There is no second or third party anywhere, either in the objective or subjective worlds, to punish or reward us, or interfere in any way with our *Karma*. Physical death is no death at all. It is simply the opening of a new chapter and the beginning of fresh trials to be undergone, till we complete our earthly career. Births and deaths are mere effects of our own *Karma*. If we put our fingers into the fire, they are sure to be burnt. We should therefore always remember this *Chitra Gupta*, and try to keep our ledger folio quite clean.

The scientific rationale of this Chitra Gupta is not generally understood. Enlightened people generally, out of sheer ignorance, laugh at the very idea of Chitra Gupta and his accounts. The orthodox Hindus believe, on blind faith, in the existence of this officer and his functions and shudder to commit any crime out of fear of Hell and of the punishments thereof. I may be permitted here to remark that every assertion of our *shastras*, which appears quite inconsistent or irrelevant, will invariably be found to veil a deep, esoteric meaning, if sincerely and properly analyzed. D. K.

Letters to the Editor.

OCCULT PROBLEMS.

SIR,—Will you or any of your contributors be so kind as to enlighten one upon the following questions?

1. A monthly magazine on Hindoo Astrology for February and March (Published in Poona) mentions thirty names of Kalpas. Do these refer to mahapralayas and why are they thirty and what do the names signify? The thirty Kalpas are divided into four sections, the first two having eight each and the other two, seven each? Why are the Kalpas thus divided? I may remark here that the thirty days of a month of the Parsees are divided into four sections, the first two, having seven days each and the other two, eight days each, and every section commences with the name of God. (See Yasna 17).

2. "The Perfect Way" (page 310) states: "And all will for ever more be united in love and have full communion with God and with each other. Thus finally redeemed from material limitations, and again become pure spirit, the universe will constitute at once an infinite monarchy and an infinite republic, wherein He shall rule, "Who is over all for ever." Similarly Mr. Sinnett, in his Esoteric Buddhism, (Page 172) says: "Thought is baffled, say even the adepts, in speculating as to how many of our solar pralayas must come before the great cosmic night in which the whole universe, in its collective enormity, obeys what is manifestly the universal law of activity and repose and with all its myriad systems, passes itself into pralaya. But even that tremendous result, says esoteric science, must surely come." Is this final merging of the phenomenal into the real or subjective state, to remain unchanged thereafter for ever? Is it a state of the subjective kind such as the preceding devachans or similar to that of the preceding pralayas when the material merged into spiritual or is it not that it is no state or no existence (not even in abstract at all? What becomes of Gods, and Archangels and Angels and Dhyan Chohans at this period? If it be no state at all, what is the final result of the preceding evolutionary transformations.

3. Mr. Sinnett, in his Esoteric Buddhism, (page 172) states that there are other chains of worlds in our solar system and that they are seven in all. What are these other chains? Have they any reference to the spheres which the Pythagoreans and the Platonists speak of as being attached to each planet of our system? But according to Sir G. C. Lewis, there are only four spheres to some planets and five to others. Or have the chains any reference to the statement made by Thomas Stanley in his History of the Philosophy of the Chaldeans to this effect; There are seven corporeal worlds; one Empyreal world; three Ethereal worlds, (viz., the Supreme ether next to Empyreal, the sphere of fixed stars or zodiacs) and the planetary orb (or all the seven planets); three material sublunary worlds (viz., the air, the earth, and the water). These seven worlds are stated to be below the supramundane Light, the highest sphere (wherein live Gods, Archangels, Angels, good demons and souls). This highest sphere had its beginning in time (having proceeded from God, who is the source of all Sight and Light itself) but it will have no end, while the rest of the phenomenal creation beginning from the Empyreal downwards (and which is represented by Arimanus) is temporal and corruptible. Is the sphere of the Supramundane Light above stated, to be affected at the final solar pralaya?

4. According to Pythagoras (Vide Historical Survey of of the Astronomy of the ancients by Sir G. C. Lewis), there are twelve spheres: 1. The sphere of the fixed stars. 2. Saturn. 3. Jupiter. 4. Mars. 5. Venus. 6. Mercury. 7. The Sun. 8. The Moon. 9. The sphere of fire. 10. The sphere of air. 11. The sphere of water. 12. The Earth. I believe these spheres are represented by the names of the twelve months of the Zoroastrians. The twelve months are these:— 1. Furvurdin. 2. Ardibehest 3. Khordad. 4. Tir. 5. Amerdad. 6. Seberever. 7. Meher. 8. Avan. 9. Adar. 10. Deh. 11. Behmen. 12. Aspandarmad. The months, if judged by the order of the names of the Ameshaspentas, will not, I think, appear to be in their proper order; nor do I think all the names are those that should be according to the Zendavesta. Hence it will require some pains to trace correspondence with the Pythagorean spheres. But it is plain that Avan represents the watery sphere; Adar, the sphere of fire; Bahman, (if we take it as representing Ram, vide., Sirozah in the Zendavesta) represents air. Furvurdin (the sphere of Farvaslis, or regenerate souls) may, I think, be taken to represent the Zodiac. Aspandarmad or the Armaiti (the genius of earth) which is the last month, may be taken to correspond with last sphere of the Pythagoreans, viz; the earth. What is therefore, the representative of metal? Can it correspond with Mercury? Mercury, according to "the Perfect Way" (page 275) represents the second of the seven Elohims and his next to the Sun. What is Meher, the Mithras? Has it any connection with Venus, the planet which is always beside and never away from the sun (read Meher Myasa)? According to "the Perfect Way," (page 56) Venus represents the third, (the spirit of Counsel) of the Elohims. "Among the metals, she represents copper. As Isis or Artemis, she is pre-eminently the Initiator and the Virgin, clothed in white, standing on the Moon and ruling the waters." The above are hints given to enable one to trace an accurate correspondence, which will, I believe, help a great deal to understand the yashts. I think that if we keep the names of the seven ameshaspentas in their proper order and consult the Siroza, the months should stand thus: 1. Ormuzd. 2. Bahaman; 3. Ardibihest. 4. Sherever. 5. Spendarmud. 6. Khordad. 7. Amerdad. 8. Mithra (read the state under the heading of Amerdad in the Siroza. According to Desatir and the Pythagoreans, Moon is the last planet, after which follow the four elements). 9. Ram (the wind) 10. (adar) Fire. Furverdin or the Zodiac may be added to these, but the sphere of earth is found wanting. According to the Mainys Khird, the planets are compared thus: Tir is Mercury; Bahiram, Mars; Hormuzd, Jupiter; Anahid, Venus; Kivan, Saturn. Can Meher or Mitras be taken to represent the ether or the Akash the fifth element of the Hindoo philosophies?

5. In reply to one of my questions, in the Theosophist Magazine for June and July of 1883, you have stated that according to the Secret Doctrine, the last Zoroaster was the seventh in order and that yet there was one historical Zurastara or Suryacharia who followed the said Zoroaster. Is this seventh Zoraster the same as the seventh Manu, or Vaivasvata of the fourth round? Cannot this Zoraster be taken to be the same as the fourth Buddha and the three other prophets that are to follow, viz., Hushedar, Husheridarmah, Soshios, the same as the three Buddhas, each one of whom is to appear in each of the remaining three rounds of the human race?

6. Have the four yugas viz., Kali, Dwapara, Trita, and Satya, any connection or correspondence with either the pralayas or the mahapralayas. According to the latter Zoroastrian writings, the Ahriman or rather the Phenomenal universe is to last for 12,000 years only. This figure multiplied by 360 gives 432,000 years, the period of the Kali Yuga. The first Period of 3,000 years is, I think, supposed to have already elapsed. At the end of each of the remaining three periods of 3,000 years each, one of the three following prophets will appear and at last the Ahriman will disappear or the phenomenal will merge into the real and will remain so for ever.

DHUMJIBHOY JAMSETJEE,
Medhora.

AHMEDABAD,
11th April 1885.

REPLY

I. The Kalpas relate to the period of existence of the Solar System. A Solar Manwantara it may be called. They are 30 in number as it represents a month of Brahma. The division into four parts is with reference to the general progress of evolution. The various names have an esoteric significance.

II. (*a*) The period of Cosmic sleep is not eternal.
(*b*) It represents the Highest State of Samadhi conceivable.
(*c*) It is verily a state of non-existence from our standpoint or even from the stand-point of a Dhyan Chohan. The Logos however remains latent and inactive, but is not annihilated. All the so-called gods are merged in the One Life.
(*d*) It depends upon the definition of the word state. The final result of all evolution is the evolution of spiritual energy which in its most refined form is assimilated with the life of the eternal Logos.

III. All this is Speculation.
Planets and spheres may be the symbols of certain ideas in various religious systems. But the planetary chains referred to by Mr. Sinnett are habitable worlds supporting life in various forms as this planet does. It is not possible to enter here into an elaborate discussion of Zorastrian mythology.

IV. The seventh Zoroaster is not the seventh Manu referred to; nor is he the fourth Buddha. The coming Zoroasters, as their predecessors, are not Buddhas in the proper sense of the word.

V. Of course the Yugas have something to do with the periods of Pralaya. The statement that the phenomenal world only stands 12,000 years is not correct.

THE ECLIPSE.

1. Has the observance of some of the religious ceremonials, specially bathing during and after the eclipse, any scientific warrant?

2. Folklore forbids many domestic duties and other important things while the eclipse lasts. Has the prohibition any scientific value? if so an explanation of the two points will be highly beneficial.

31st March 1885. A HINDU, F. T. S.

REPLY.

Yes. During an eclipse great changes take place in the currents of terrestrial magnetism, and it is in consequence of this that bathing is ordered. This bathing is intended as a preliminary to the rites which follow, all of which are based upon scientific reasons relating to the above mentioned electrical disturbances.

In support of this we may mention that during a solar eclipse, a few years ago, all the telegraphs were found to be affected. It is said moreover that, in the human blood, there are certain phenomena, analogous to "tides" which appear to correspond with lunar changes.

Reviews.

ARYA NEETI PRADHANA PUSTAKAM. *

THIS small book contains over one hundred choice stanzas in Sanskrit on Aryan morality and religion. It is needless to speak of the usefulness of a work of this kind, at a time when the great necessity for moral and social reform is becoming recognised. The Telugu and English translations given by the author are very good. Immediately after learning the Tamil Alphabet and Arithmetic, Attichoody, Kondraivendan, Moodurai and Nalvali, and Neetisara and Sankshepa Ramayanam in Sanskrit were formerly taught. The first four Tamil works of the eminent occultist, Ouvayar are undoubtedly the best Text books for boys. The two last are enough not only to create in young minds a taste for Sanskrit, but also to afford necessary information on morality, religion, and ancient Aryan History. Since the last fifteen years, the method of educating boys in this Presidency is undergoing a radical change. Now all those who study English are sent at such an early age to Anglo-Vernacular Schools, that they have no time to pass through the course of training according to the old system. They are utterly ignorant of the very existence of the vast code of ethics bequeathed to them by their ancestors. The Scraps of the ancient history of Aryavarta, preserved in Ramayana and other works, become purely mythological in the eyes of boys who begin to read Morris' History of India. They have to glean a few hazy ideas of morality from English books taught but for an hour or two a day. Even these make very little impression, owing to the foreign character of the illustrations and parables, which are almost unmeaning to boys who are not sufficiently acquainted with European life and manners. By the time that they get an insight into Western civilisation, they become too old for morality to take a deep root. Under these circumstances, it is absolutely necessary that a series of text books on Aryan Morality should be introduced into English schools. Mr. Pandiah's series will serve this purpose.

KAIVALYA NAVANEETAM.

This is recognised as an authoritative text-book in Tamil on the elements of Advaita philosophy. Eesoor Sachithanandam Pillay, the Adwaitee lecturer of Madras, has published it with an excellent commentary in Tamil. It is a valuable guide to all students of Adwaitism who do not know Sanskrit.

THE PARSIS.

In the two handsome volumes before us † Mr. D. Framji Karaka has given an account of the Parsis which cannot fail to do much to enlighten the Westerns among whom it is published, as to the origin and present position of this important community. The Parsis are ancient Persians who came to India in consequence of the conquest of their country by the Mahommedans under Khalif Omar. The first invasion took place A. D. 633 but it was not until A. D. 641 that, at the battle of Nahar, the fate of Persia was sealed, and the country passed under the sway of the Moslems who have held it ever since. The work of conquest completed, that of conversion followed. Death or the Koran were the alternatives presented to the Zoroastrians with the result that nearly all of them embraced the faith of their rulers, the few who remained true to their own religion taking refuge in the mountainous district of Khorassan. Here they remained unmolested for about a century, till at last persecution reached them and they were forced to leave their country and take refuge in India.

They first landed at Diu, a small island in the gulf of Cambay; here they remained for nineteen years and then, for some now forgotten cause, they again moved their dwellings, this time to Sanjan, where they landed in 716. Here they were allowed to settle on condition of adopting the language of the country and complying with certain customs and observances. The Parsis remained at Sanjan about three hundred years during which time some of their number settled in various other parts of India. About the year 1305, Sanjan was invaded by the Mahommedans who, in spite of the bravery of the Parsis who fought in the cause of the Hindu Chief, brought the country into subjection. Again were the Parsis exposed to persecution and compelled to wander from their homes once

* First Book of Aryan Morality and Religion. By R. Sivasankara Pandiah, of the Hindu Sreyabhi Vardhani Sabha, Madras—Price Annas 4, Pice 6 including Postage.

† History of the Parsis by Dosabhai Framji Karaka C. S. I. [illegible]

more and after many vicissitudes they arrived at Narsani in 1419 bringing the sacred fire with them. The place was already the seat of a prosperous Parsi settlement, but even this had to be evacuated, on account of apprehended Pindaree inroads and the sacred fire was carried in 1733 to Surat and afterwards to Balsar (1741) and Udrada (1742) in which latter place its still remains.

The exact date of the arrival of the Parsis in Bombay cannot now be ascertained, but it seems to have been some years prior to 1688, in which year this land was ceded to England by Portugal.

Bombay is now the chief centre of the Parsi community who have become a rich, prosperous and highly educated race.

Those of the ancient Persians who remained in their own country continued to be the victims of constant persecution besides suffering severely from the various revolutions and wars to which their land was frequently exposed. There are at present but about 7000 of them in the village of Yezd and the surrounding district, and this is almost the only part of Persia which they now inhabit. Until 1882, when, thanks to the unremitting exertions of the Indian Parsis, extending over a long period of years, the tax was finally abolished, they were subject to an oppressive impost called the Jazia.

Mr. D. Framji Koraka presents us with a very interesting picture of modern Parsi life, giving minute details of the ceremonies which take place at births, marriages and deaths.

His account of the religion of the Parsis is more disappointing; he contents himself with the barest outline of the creed and observances of these remains of the Zoroastrians. He says himself in his introduction that he limits himself to "playing the part of faithful exponent of the views current among his own people," without any regard whatever to the views that have been put forward by "the great scholars and exponents of Sanskrit and of the primitive Aryan religions". What the author says therefore on this point is principally valuable as showing the extent to which the religion of the Parsis has degenerated from its pristine grandeur. His exposition of the religious philosophy of the Zoroastrians rests entirely upon the authority of Haug, Anquetil du Perron, Hyde and other modern European writers, there is therefore nothing in these volumes to attract the student who is interested in finding out the deeper meanings which are concealed beneath the various creeds. It seems that the Western Sciences in which many Parsis have so brilliantly distinguished themselves, together with the engrossing nature of the professional and commercial pursuits in which most of the community are engaged, have entirely blinded the Zoroastrians to the deep value and the real meaning of their sublime religion, and that there is an increasingly urgent need for religious reform unless that religion is to sink still deeper into the abyss of formality and unbelief, for there seems to be a growing movement towards the rejection of all ancient customs, as being foolish superstitions.

Col. Olcott in his lecture, "The Spirit of the Zoroastrian religion," has well pointed out that that religion cannot be properly understood except by the light of occult teaching; and unless it is looked upon as one of the many manifestations of the Wisdom Religion, it has but little claim on the attention of mankind. In the lecture we have mentioned, it is shown that it is in the ancient Kabala that the origin of Zoroastrianism must be sought, the Sudra and Kusti are compared with their prototype the Brahminical thread, and the real meaning of the sacred fire and this symbol is hinted at. In the fourth and other volumes of the Theosophist, as well as in "Isis Unveiled" will be found an amplification of many points only touched upon in the lecture. A note in the latter informs us moreover that a Parsi archaeological Society has been founded at Bombay, but that no result has followed. Can nothing be done to quicken the activity of this Society? We hope all our Parsi members and friends will read the volumes under review and see if they do not find in them a brilliant picture of material prosperity with a background of spiritual decay. If the materials available in the Theosophist and the other sources we have mentioned were put together, they would form an interesting pamphlet as a ground work for further investigation into this ancient religion, but unfortunately funds are required to carry this into effect and none are at present available for the purpose.

RECENT THEOSOPHICAL PUBLICATIONS.

Theosophy, Religion and Occult Science, By H. S. Olcott, P. T. S.

This volume is the London Edition of Colonel Olcott's lectures, or contains rather eleven selected lectures, of which the first was delivered in England, and opens with a somewhat exhaustive review of modern thought.

We recommend this book to all our members both for perusal and also for the purpose of showing to their friends what are the true aims and objects of our Society.

A private letter from London says "my own opinion is that the dissemination of the book will do more than any book I know to put Theosophy on a footing with other respectable societies. It is thoroughly healthy and open and will, I believe, attract even 'unbelievers' by its generous sympathy, its eloquent pleading, its manly tone." This criticism proceeds of course from a friendly pen, but we think that few will read these lectures without catching some of the enthusiasm of the writer and feeling that, whatever may be its outward blemishes, there is after all in Theosophy something to live for, more solid and more satisfying than the objects which chiefly engage the attention of the majority.

The author endeavours in his book to impress upon his readers the paramount necessity of self-knowledge and that it is the duty of every individual to seek it with all his might. The most important questions to every individual are. What am I? Whence come I? Whether am I going? Modern Western Science is occupied with an examination of nature, but its investigation are only directed towards the examination of what may be known about the workings of what are called "natural laws," and science moreover confines its researches to what is capable of material proof by repeated experiment. But man is also concerned with an enquiry into facts which lie beyond the domain of physical science, and relate to the ultimate causes of things, which causes science professedly leaves out of account.

Colonel Olcott says "What are these suppositions of Religion with which it is assumed that "Science" can never deal? That there is a world or objective state beyond the cognizance of our physical senses; that man is a subject who, in addition to his physical organism, has faculties—it may be undeveloped at the present stage of human evolution, or it may be only dormant—fitted to relate him by intermediate consciousness and perception with that other world; and that physical disintegration affects only the mode, and not the existence, of individual consciousness. Lastly and chiefly, though in connexion with the foregoing propositions, Religion carries her account of man yet higher, asserting his relation to a Principle which is the source and inspiration of his moral consciousness, and which manifests itself in him as the perpetual tendency to realise an Universal Will and Nature, and to subordinate the individual limitation. These are the fundamental postulates of Religion, upon which have been built all the doctrinal fabrics of particular and perishable creeds. These are the propositions which religious intelligence can never dispense with, which physical science has not refuted, and which transcendental science affirms."

Thus the true goal of religion is not mysticism but science and it is only by the study of transcendental as well as physical science that man can hope to learn the truth about himself and about the order of things of which he forms a part.

The writer then shows that it is to the East and not to the West that we must look for the solution of these great problems. "The secret which the East has to impart is the doctrine and conditions of evolution of the higher, as yet undeveloped faculties in man." This secret is only to be found out fully through the study of Occult Science, and this science is the most absorbing and at the same time the most conclusive, that can engage the attention of mankind. "The study of occult science has a two-fold value. First, that of teaching us that there is a teeming world of Force within this teeming visible world of Phenomena; and second, in stimulating the student to acquire by self-discipline and education, a knowledge of his psychic powers and the ability to employ them."

This study demands special capacities in the learner, if he would make any real progress; but unlike other studies which require at most strong intellectual faculties or certain kinds of mechanical aptitudes, it demands a reformation, a re-creation of the entire man. Individual progress is here the only road to spiritual advancement, and those who do not fully realize that this is the fact will do well to read the reiterated statements of its absolute necessity in various parts of this book.

In order to help on the moral and spiritual progress of mankind, the Theosophical Society was formed. A Theosophist is defined as one who "whatever be his race, creed or condition, aspires to reach the height of wisdom and beatitude by self-development", and there can be no doubt that if all the members of the Society endeavour to realize this definition, Theosophy will realize the most sanguine dreams of its adherents. The Society has also another object in view, namely that of showing the unity of all transcedental truth, under whatever religions or other covering it may have been concealed in different times and places. Colonel Olcott's lecture on "the Spirit of the Zoroastrian Religion" is a good sketch of what may be achieved in this direction.

As a synopsis of the contents of the book is to be found in our advertising columns, we will conclude our review by recommending our readers to apply to the volume itself for further information. Besides other features not found in the Indian Edition, the London one offers the great advantage of a copious and long-needed Glossary of Oriental terms, and a full Index. We may also mention that great credit is due to Mr. Redway, the publisher, for the handsome manner in which the book has been printed and got-up. He has spared no expense and we congratulate him on the satisfactory result.

RETIREMENT OF MADAME BLAVATSKY.

The following circular issued to the Branches of the Theosophical Society by the President Founder, is now, by permission made public:—

HEAD-QUARTERS, ADYAR,
14th April 1885.

The President Founder by order of the General Council, announces the retirement from the office of Corresponding Secretary of Madame H. P. Blavatsky, co-founder of this Society. Following are the texts of her letter of resignation and of the Resolution of Council thereupon:—

[COPY.]

ADYAR, *March 21st*, 1885.

To the General Council of the Theosophical Society.

GENTLEMEN,

The resignation of office, which I handed in on September the 27th 1884, and which I withdrew at the urgent request and solicitation of Society friends, I must now unconditionally renew. My present illness is pronounced by my medical attendants mortal; I am not promised even one certain year of life. Under these circumstances it would be an irony to profess to perform the duty of Corresponding Secretary; and I must insist upon your allowing me to retire. I wish to devote my remaining few days to other thoughts, and to be free to seek changes of climate should such be thought likely to do me good.

I leave with you, one and all, and to every one of my friends and sympathizers, my loving farewell. Should this be my last word, I would implore you all, as you have regard for the welfare of mankind and your own Karma, to be true to the Society and not to permit it to be overthrown by the enemy.

Fraternally and ever yours—in life or death.

(Signed) H. P. BLAVATSKY.

At about this time Madame Blavatsky was having severe attacks of palpitation of the heart, and all at Head-quarters were kept in a state of alarm, as the physicians had expressed the opinion that under any sudden excitement death might be instantaneous.

Following is the Certificate of her Medical attendant:—

[COPY.]

I hereby certify that Madame Blavatsky is quite unfit for the constant excitement and worry to which she is exposed in Madras. The condition of her heart renders perfect quiet and a suitable climate essential. I therefore recommend that she should at once proceed to Europe, and remain in a temperate climate—in some quiet spot.

(Signed) MARY SCHARLIEB,
M. B. and B. S., LONDON.

Madame Blavatsky accordingly left in company with three friends—one European lady, one European gentleman, and one Hindu gentleman—who had volunteered to take charge of her. It was not decided where she should go upon reaching Europe, but discretion was left to her escort to choose some quiet spot answering to Dr. Scharlieb's description. Should her health be sufficiently re-established, she will finish the "Secret Doctrine," which she means to make her greatest life-work. To obey strictly the general injunctions of her medical adviser, as confirmed by her personally, I shall not forward to her any letters or publications calculated to interfere with the mental repose which is now so necessary for her recovery, and I trust that all her friends will show her a like kindness.

The local members of the General Council, meeting at Head-quarters upon my invitation as an Executive Commitee, on the 12th instant, adopted unanimously the following

RESOLUTION.

"Resolved that Madame Blavatsky's resignation be accepted, and that the President be requested in the name of the Council to inform her of the great regret with which they have learnt that she is compelled, on account of her extreme ill-health, to relinquish her duties as Corresponding Secretary of the Theosophical Society. The Council further record their high sense of the valuable services she has rendered to the cause of Science and Philosophy.

(Signed.) R. RAGOONATH ROW,
Chairman.

To mark our respect for Madame Blavatsky's exceptional abilities the vacancy caused by her retirement will not be filled and the office of Corresponding Secretary is hereby abolished. Official correspondence upon philosophical and scientific subjects will, however, be conducted as heretofore by other members of the Executive Staff, and enquiries may be addressed to the Recording Secretary, at Adyar.

By the Executive Committee of the General Council,

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

FORMATION OF AN EXECUTIVE COMMITTEE.

CIRCULAR.

ADYAR, *April 7th* 1885.

Sir and Brother,—With a view to improving the administration of the Theosophical Society, and relieving the President of a portion of the responsibility which now devolves upon him, I have determined to form, as an experimental measure and subject to ratification by the next Convention, an Executive Committee, of which I invite you to become a member.

My wish is to have this Committee assume in connection with myself the entire management of the Society's affairs, during the recess. Each member and myself to have an equal vote; the President to have a casting vote in case of a tie; all questions to be decided by the majority present; the Secretary of the Society to act as Secretary to the Committee, the entire proceedings to be kept strictly confidential, save with the consent of the majority present; and the Committee to meet at least once a week for business.

The design being merely to form a convenient working Committee of Councillors most accessible from the Head-Quarters, I propose that a circular be sent to each and every member of the General Council notifying him of the appointment of this Executive Committee, and inviting him to attend the sessions when in Madras; and last times to communicate through any one of his colleagues among your number any matter he may think it advisable to have acted upon. Thus practically, the entire General Council would have a share in the management of the Society throughout the year.

It is to be understood, of course, that the present measure is adopted tentatively, and that the right is reserved of rescinding this Special Rule in case difficulties should arise—as in the late Board of Control—of so serious a nature as to prove its inexpediency.

Should this proposal meet with your approval, you will oblige me by signifying your acceptance in writing, and by attending the first meeting of the Executive Committee of the General Council at the Head-Quarters, on Sunday next the 12th instant, at 2-30. P. M. sharp.

Fraternally yours,

H. S. OLCOTT,
President, Theosophical Society.

The Committee met at the time and place designated, organized, and proceeded to business. The above Circular, being copied into the Council Minute Book, and the following paragraph added, was signed as below.

We, the undersigned Councillors of the Theosophical Society, hereby signify our acceptance of seats on the above-mentioned Committee: and we agree, each and every one for himself, to keep the proceedings secret as above provided, and to work together under the conditions mentioned in the President Founder's circular letter.

(Signed) R. Ragoonath Row.
„ P. Sreenevasa Row.
„ S. Subrumanier.
„ C. Ramiah.
„ R. Parthasarathy Chetty.
„ T. Subba Row.
„ A. J Cooper-Oakley.
„ C. W. Leadbeater, *Secretary.*

SPECIAL NOTIFICATION.

ADYAR, MADRAS, INDIA,
17*th April* 1885.

Circulated to all the Branches of the Theosophical Society by request of the Executive Committee of the General Council.

The Theosophical Society has been in existence for nearly ten years, and yet it has not been placed in a position in which it can afford to maintain itself, independently and irrespective of the funds which the Founders from year to year provide from the resources of the Theosophist, for its support.

Having regard to the fast growing importance of the Society, both numerically and substantially; and to the continued spread of its branches throughout the world, it seems highly desirable,—indeed absolutely essential,—for the stability of the institution, that early measures should be adopted for giving the Society a capacity to receive, collect, and hold Endowments (which, it may be observed in passing, are likely to come in from several benevolent quarters); and to administer the same efficiently and economically for the legitimate purposes of the Society, under proper management and surveillance.

And no measure towards effectuating this object with the desired success can be more suitable than that of giving the Theosophical Society a *legal status,* by making it a Corporate Body, as recognised by the Laws in force in British India, where the Head-Quarters of the Society are located, under Act XXI of 1860 (read in connection with Section 255 of Act VI of 1882) of the British Indian Imperial Legislature: the same being "An Act for the Registration of Literary, Scientific, and Charitable Societies."

It is clear that such an incorporation of our Society can only be made with the concurrence of all, or the majority, of its Members (or Fellows.)

Therefore, the Presidents of all the Branches of the Theosophical Society are earnestly requested to convene meetings of the Fellows of their respective branches, to consider this important subject, and communicate their views to the Recording Secretary, at Head-Quarters, on or before the 1st August 1885, in the following form:—

Name and locality of the Branch.	Total No. of the Fellows attached to this Branch.	Number of Fellows present at this meeting, either in person or by proxy.	Number of Fellows voting in favour of the Incorporation.	Number of Fellows voting against it.	Remarks as to the general result.

For the General Council,
H. S. OLCOTT,
President.

SPECIAL ORDERS OF 1885.

ADYAR, 17*th April* 1885.

To Presidents of Branches.

I. The President-Founder circulates the following document in compliance with the terms of the Resolution adopted at the Meeting of Theosophists at Mylapore on the 4th instant:—

"There is reason to fear that many Theosophists have been, notwithstanding the declaration made at the time of their initiation, and frequently reiterated in public prints, labouring under a wrong impression that blind belief in Phenomena is a pre-requisite for membership and that Theosophy is based upon such belief; and that some have become Theosophists, and continue to be so under this erroneous impression. The existence of such a misconception being highly injurious to the well-being of the Theosophical Society, you are requested to report before the 1st day of August 1885 to the undersigned whether all the Members of your Branch are prepared to continue Theosophists with the full knowledge of what is above-stated, and with the understanding that the Society's ideals and duties (and therefore those of each one of its members) are as follow:—

1. To consider all men as brothers—consequently to show tolerance and practise charity towards all, and actively endeavour to promote the well-being of mankind.

2. To promulgate truth and morality both by precept and example.

3. To aid as far as possible in the revival of the Sanskrit language, and the recovery of its vast treasures of literature and science; to study and compare esoteric religious philosophies; and to promote scientific research after undiscovered or forgotten truths.

If any one is not prepared to continue a Theosophist upon the conditions above-mentioned, please intimate the same to the Committee within the time fixed. Otherwise his name will be allowed to continue on the list of Theosophists as one who has accepted the fore-

going rules as forming the programme of the Theosophical Society."

The President-Founder adds his own hearty endorsement of the foregoing document. The Society can never settle down upon its permanent foundation until the sensational element is thoroughly eliminated, and the Members come to realize that the benefit to be derived from our Association is *proportional to individual efforts*. It has been reiterated numberless times that the Society has never pretended to be a school of teachers, nor to show any easier way towards the acquisition of spiritual knowledge than is described in the most ancient books. There are boundless potentialities of public usefulness and personal development in this Theosophical movement; but like gold in the mine, they must be brought out by hard labour.

Should any member of your Branch be absent from the Special Meeting to be called by you to consider this circular, you will kindly communicate with him, ascertain his decision, and report the same.

For the General Council,

H. S. OLCOTT,
President, T. S.

Branches of the Society.

LONDON LODGE THEOSOPHICAL SOCIETY.

An open meeting of the London Lodge was held at Queen Anne's Mansions, St. James' Park, on Wednesday last March 4th. Over two hundred persons were present, of whom the majority were guests.

Mr. A. P. Sinnett, who was in the chair, opened the proceedf ings by pointing out that the views put forward by members o- the Lodge, or even authorised presentations of the Esoteric Doctrine, in no sense constitute the creed or faith of the Society as such. He protested most emphatically against the idea that the Society possessed anything like a definite creed or form of belief, such as could give it a sectarian character. After having thus guarded the Society against misconception, Mr. Sinnett went on to state that, in its capacity of a philosophical body, the Society concerned itself largely with what goes by the name of the Esoteric Doctrine, a system of thought in which many people had the most profound confidence and which, resting on scientific and logical bases, the Society was engaged in placing before the world. As one of the most important and fundamental conceptions of this system, the doctrine or theory of reincarnation deserved special prominence, and was the subject selected for that evening's discussion.

Having stated in a few words the true nature of the doctrine itself, and having referred to the facts of Spiritualism as affording an experimental proof of the survival of man's soul after death, the President called on Miss Arundale to read a paper which she had prepared on the subject.

Miss Arundale's paper dealt with the general outlines of the subject of reincarnation. Having shown the inadequacy of the theological view to explain the inequality of the distribution among men of pain and pleasure, happiness and suffering, she passed on to consider that of the materialists. Arguing from psychological facts now generally admitted, she proved the existence of a dual form of consciousness:—sensuous and supersensuous—in man. On this basis life may be described as the transference of experience from the sensuous or self-consciousness, to the higher or super-consciousness. From this it follows that death marks the attainment of the limit of experience which can be gained under a given set of conditions. It would therefore be a mere gratuitous assumption to suppose that the soul of man should finally quit material life after but one incarnation, seeing that the total experience which can be gained on earth is obviously not exhausted in that one earth life. From this argument Miss Arundale passed to the consideration of the ethical aspect of reincarnation, and pointed out that it was the only theory which gave any satisfactory explanation of the facts of heredity in their ethical bearing. Having enlarged to some extent on this most important side of the subject, Miss Arundale concluded her paper by reading some eloquent stanzas from the last work of Mr. W. Sharp. Mr. A. Keightley then read a paper on the arguments in favour of reincarnation, to be drawn from the existence of a dual consciousness in man, and he was followed by Mr. B. Keightley who dealt with the bearing of the facts of heredity on the subject.

Mr. Mohini then addressed the audience on the subject of transmigration, pointing out how this doctrine had been confounded with that of reincarnation. He gave the true meaning of transmigration as the absorption by other beings of the physical materials of the human body, and concluded with some remarks on the value of the doctrine of reincarnation in breaking down the barriers of race, creed, and caste and promoting the cause of universal brotherhood, sympathy and toleration. Mr. Mohini was followed by Dr. Neild Cook who gave some account of the Abbé Huc's observations in Thibet on the reincarnation of the grand Lamas. Mr. W. T. Kirby then made some observations on the general acceptance of the doctrine of reincarnation by continental spiritualists, after which the meeting assumed a conversational character.

BERTRAM KEIGHTLEY,
Hon: Secy.,

March 6th, 1885.

INSPECTION REPORT.

AFTER returning to Calcutta from Benares, I twice visited the President of the *Ladies' Theosophical Society*, Sreemutti Swarna Kumari Devi. I found her a very well educated, intelligent lady and earnestly devoted to her self-imposed task. The meetings of the Branch are held monthly; and, considering the disadvantages under which Hindu ladies have to labour and the small number of them present in the town of Calcutta, the attendance at the meetings is fairly large. The President generally reads extracts from the Theosophical literature and expounds them for the benefit of the members, showing their identity with and bearing upon *Vedantism*. The Bengali journal —*Bharati*—which she edits every month, is, I am told by competent persons, one of the best conducted journals in all India; and it frequently treats of high philosophical and metaphysical topics. I hope all our Bengal Branches will make it a point to encourage and support this excellent journal.

I also attended two meetings of the Calcutta Branch. I am glad to observe that these meetings were more largely attended and better conducted than they had been previously.

At the second meeting held last evening, three committees were appointed to devise the best means to carry out the following objects:—(1) The revival of the ancient Aryan literature, science, religion, philosophy, &c; (2) The encouragement of female education; (3) The establishment of a charitable Institution for affording relief to deserving people in distress.

I was also present at a meeting of the *Bhowanipore Theosophical Society* held on the 28th of March. It has been resolved to open in Bhowanipore a Sunday School, for the purpose of imparting religious and moral instruction in Sanskrit to young boys.

CALCUTTA,
30th March 1885. } DAMODAR K. MAVALANKAR.

GOOTY THEOSOPHICAL SOCIETY.

The First Anniversary of the Gooty Theosophical Society was celebrated with great *éclat* on the morning of the 29th March last. Delegates from Bellary and Adoni, and Theosophical Brothers and sympathisers from Gundakal, Pathikonda, Cuddapa, Anantapore and other places, besides the local public were present on the occasion.

In the absence of Mr. C. W. Leadbeater, who was invited from the Head-Quarters, but was unable to be present, Mr. A. Sabhapathy Moodeliar, President of the Bellary Theosophical Society, took the chair.

The Secretary read the Annual Report detailing the good work done by the Branch and its members during the short period of one year. And after some remarks on Mesmerism by Mr. V. Subraya Moodeliar of the Bellary Branch, the chairman spoke in appreciative terms of the work done by the Branch, and dilated upon the practical good work of the Parent Society. The meeting closed with a vote of thanks to the Chairman for his able and encouraging address.

Again, during the afternoon there was another Meeting when Mr. R. Jagannathiah, F. T. S. of Gundakal delivered an interesting lecture on "Symbolism." This was followed by a discussion on the subject of the lecture. At the close, Mr. V. Subraya Moodeliar, who occupied the chair, made a clear exposition of the subject of Mesmerism and showed how it

could be applied for the good of humanity. He also interested the audience by a long and able discourse on Esoteric Theosophy.

To crown the day's work, two intelligent and educated entlemen were initiated as Fellows of the Theosophical Society at the close of the day.

By order.

B. P. NARASIMMIAH,
Secretary

GOOTY,
15*th April* 1885.

CHITTOOR THEOSOPHICAL SOCIETY.

This Branch intends to celebrate its first Anniversary on the 17th May.

Colonel Olcott, President of the T. S., has accepted the invitation of the Branch to preside on this occasion. It is expected that a number of the members of neighbouring Branches, as well as some from Madras, will be present.

THE THEOSOPHIST.

In consequence of numerous complaints from subscribers as to the inconvenience of the form in which the THEOSOPHIST is now issued, it has been determined, to reduce the size of the page by one half, the amount of matter contained being the same as at present.

Unless good reason appears to the contrary, the alteration will begin with our new year in October next.

TRANSLATIONS.

Mr. B. P. Narasimiah B. A. of the Gooty Branch is engaged in translating into English the Telugu "Vedanthavarthikan," a work on Adwaita Raja Yog philosophy.

Personal.

Mr. George Chainey writes to us from America that he has joined the Theosophical Society and intends to devote his whole time to the promotion of its objects.

Mr. Chainey is well known in America as one of its finest orators, and was, next to Col. Ingersoll, the most noted Agnostic in the country. He has sent us a recent lecture on "What is Theosophy?" which we would recommend to all our American members. It contains a clear, straightforward, and well-written sketch of the Theosophical Society and its aims, and will, we think, prove extremely useful for distribution.

We quote the following encouraging passage from Mr. Chainey's letter:

"We see in Theosophy the one thing needed in this country. Millions are divorced from the Churches through Materialism and Spiritualism. The Churches themselves are honey-combed with scepticism. Thousands and thousands are trying to satisfy their hungry hearts with the husks alone of Spiritual phenomena.

"I wish I could show you some of the letters that are pouring in upon us from all over the land, saying, give us of your oil, for our lamps have gone out. The hour to kindle anew the ancient fire has come. Through years of earnest toil and search, we stand at last face to face with the bush that burns and yet is not consumed.

"We feel that we are on holy ground, a divine voice seems to command us to go forth and deliver our kindred from bondage."

NOTICE.

At the request of the Proprietors of the *Theosophist*, Mr. C. W. Leadbeater has kindly consented to act as Manager, and Mr. T. V. R. Charloo as Assistant Manager and Cashier, of the Magazine. Money orders, drafts, and other remittances for the journal will be received and acknowledged by the latter gentleman.

NOTICE.

In view of the frequent demand for Theosophical literature, either for free distribution or at a price within the reach of all, the Manager of the Theosophist has determined to offer the remaining stock of the following pamphlets at much reduced rates as under, free:—

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It is hoped that Presidents and Secretaries of Branches and other friends will avail themselves of this opportunity of disseminating Theosophical doctrines more widely than ever by largely purchasing the above packets, and either circulating the pamphlets gratuitously or, where it seems preferable, retailing them at one anna each.

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It is now evident that the THEOSOPHIST offers to advertisers unusual advantages in circulation. We have already subscribers in every part of India, in Ceylon, Burmah, China and on the Persian Gulf. Our paper also goes to Great Britain and Ireland, France, Spain, Holland, Germany, Norway, Hungary, Greece, Russia, Australasia, South Africa, the West Indies, and North and South America. The following very moderate rates have been adopted:—

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☞ Subscribers for the Second Volume (October 1880 to September 1881) pay Rs. 6 only in India; Rs. 7 in Ceylon; Rs. 8 in the Straits Settlements, China, Japan, and Australia; and £ 1 in Africa, Europe and the United States. Vol. I, being now reprinted, is ready for sale, and can be obtained for Rs. eight (India); and £ 1 (Foreign). Single copies, one rupee (India); and two shillings (Foreign).

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VOL. 6. No. 9. MADRAS, JUNE, 1885. No. 69.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

☞ *The Theosophical Society, as such, is not responsible for any opinion or declaration in this or any other Journal, by whomsoever expressed, unless contained in an official document.*

INFALLIBILITY.

To the student of intellectual development the spectacle presented by the condition of the New Dispensation branch of the Brahmo Samaj is very instructive. As originally conceived by its illustrious founder, Rajah Ram Mohun Roy, Brahmoism was a selfless movement imbued with the spirit of exalted religious aspiration. Himself endowed with every quality that commands personal affection, that lofty character would have spurned the attempt to invest his utterances with the importance of divine revelations or his person with that of a special messenger from God. In his treatise upon the Vedanta, he expresses his aversion from those would-be interpreters of the Divine Wisdom who give out such advice as this: "believe whatever we may say—do not examine or even touch your Scriptures—neglect entirely your reasoning faculties—do not only consider us, whatever may be our principles, as gods on earth, but humbly adore and propitiate us," etc. He died in 1833, and his sympathetic biographer, Miss Carpenter, tells us "he was appreciated during his life by very few of his countrymen, and his death appeared at the time to excite but little regret in India." Time took his fame into its keeping, however, and now the merits of his character are becoming properly understood. How his quiet, modest, selfless Samaj was split into three camps, and one of them was led into various extravagances of ritual and belief; how "Keshub worship" developed and the horned head of Infallibility grew apace; how a hierarchy of Ministers and Apostles sprang up, and Keshub stepped into a niche he had hollowed for himself next beyond that of St. Paul—are matters of contemporary record; the most detailed account being that of the erudite and eloquent Sivanath Sastri, chief of one of the other two Brahmo "churches." If Keshub Babu had lived twenty years longer, there would have been time for his followers, with or without his full consent, to have duly enshrined him in the Hindu Pantheon. Fortunately for those of the next generation who will care to know his really great merits, as we can now see Ram Mohun Roy's, he passed behind the mountain to the Hidden Plain of being beyond before this process of Euhemerisation was complete. And yet this is what his mourning worshippers even now are saying: "Our community seems to be very helpless now. The master spirit has gone, and there is a vacancy everywhere. There is no use concealing a fact. We are helpless.....It seems as if a paralysis had attacked the whole frame, and every man among us has become powerless, wishing to raise his limbs, walk and speak, yet unable to do so." The New Dispensation leaders had each "worked and fought, without being aware that it was the strength of one spirit that sustained and enabled him, and as soon as that one left the region of sublunary existence, the vigor, the energy, the power that was in him left him, and behold the hero with his arms crippled and his bow snatched, a pigmy, indeed."* This is rhapsodical enough, one would think, yet in the following passages we see the gifted, intellectual, fervent man Keshub whom his relatives and discreet friends knew, euhemerised into an inspiring Divine essence, something presumably less than Parabrahma and more than Saint or Deva. Keshub has now become the typical name for "the self-denying and all-embracing spirit of God." "Keshub shines eminently in Socrates and Sakya:" *i. e.*, while the Bengali gentleman only asked a place in the line of Divine messengers in which Paul, and Jesus, and Moses were his predecessors, his enthusiastic Apostle Piyaree Mohun Chowdrey, christened by Keshub "Ganesh, the Gospel-writer of the New Dispensation", impatient of the possible verdict of posterity, already expands him into the divine Logos which may have animated the souls of Gautama Buddha, Socrates, and other world-teachers! Piyaree Babu is too sinful in his own eyes to warrant his thinking that the Divine Keshub "lives and moves in him as he surely does in his other friends and children." Children in spirit, not of the flesh being, of course, meant. Keshub "is established and ingrained" in his "divine self;" but his carnal self has "wonderfully eclipsed him. Up, above beyond these black and opaque clouds like an eclipsed and darkened moon the immortal Keshub Chandra shines serene." To an exordium so hyperbolical as this, one need only expect the sort of peroration which follows: thus, "dear friends, pray earnestly that my true self may triumph over the *Rahu* of my gross self and see within me the beautiful Keshub Chandra shining and smiling on the lap of God." [The *New Light* of April 21, 1885.] This is what Dr. Draper would call "an incoherent dream"—quite up to the level of St. Augustine's "rhapsodical conversations with God." Its effect must be most damaging to the future fame of Keshub himself and the mental health of his now surviving disciples. One wishing to find a parallel must go back to the time when Republican Rome was casting aside her simple costume to bedeck herself with the purple of Imperial Rome; a time when in the East, "gods descended from heaven, and were made incarnate in men; in the West, men ascended from earth, and took their seats

* The Liberal and new Dispensation of April 19th, 1885.

among the gods." Draper, from whom this is quoted, says—and this, Piyaree Babu should make a note of—"The facility with which gods were thus called into existence had a powerful moral effect. The manufacture of a new one cast ridicule on the origin of the old..... The excesses of religion itself sapped the foundations of faith." * Nothing can be surer than that the whole body of Brahmoism—all its sects and "churches" included—will be ridiculed to death if this tendency towards hero-worship and god-making be not stopped. Probably there is not a loftier character in India to-day than the venerable Debendro Nath Tagore, yet the Brahmos are praising him in so fulsome a strain that one would fancy them enemies in disguise, bent upon making his memory a future bye-word among sensible people. He is the last man to be pleased with such gross flattery; then why not have regard to his feelings? If he, or Keshub, or Swami Dayanand, or Ram Mohun Roy have had truth to impart, why not let it be judged upon its own merits apart from their personalities, which make it neither better nor worse. This inclination towards sectarianism and dogma-making is no sign of true piety, but the opposite. Its roof is not even mere selfishness or vanity—the thought of possessing a precious truth that outsiders lack, a sense of exclusive proprietorship, as of a big diamond or a palatial property. It is the sign of mental sloth, an indolent dislike to take the trouble to enquire into the grounds of belief or knowledge, a feeble moral courage, the dread of unpopularity: in short, a despicable trait of human-nature. Masses accept their inheritance of opinion along with that of worldly goods, or the fashion of their dress, not one person in a thousand thinking for himself nor one in ten thousand daring to give voice to original ideas. Chillingworth had the pluck to preach this wholesome truth to the face of Charles I. In his sermon upon the necessity for appeal to the reason in deciding upon religious questions he said: "But you that would not have men follow their reason, what would you have them follow? their passions, or pluck out their eyes, and go blindfold? no, you say, you would have them follow authority... But then, as for the authority which you would have them follow, you will let them see reason why they should follow it. And is not this to go a little about—to leave reason for a short time, and then to come to it again, and to do what you condemn in others? It being, indeed, a plain impossibility for any man to submit his reason but to reason; for he that doth it to authority, must of necessity think himself to have greater reason to believe that authority." Good logic this, and applicable to the whole circle of human research. The followers of a leader employ the minimum degree of reason, the leader more: in proportion as the former abnegate themselves and exalt him, so will his death or disappearance prove the cataclysm of their sect, school or church. By this test, it is but too easy to gauge the relationship between Keshub Babu and his "Church": he was the blazing comet, they but its nebulous tail; he gone, the world is dark for them.

The friends of these several Indian teachers may retort that members of the Theosophical Society have not been blameless in this respect: in fact, a Brahmo organ, charges us with the purpose of building up "a new order of priesthood." Perhaps the theory is based upon the fact that certain phenomena have been shown in connexion with our movement, and that the authors of two or three Theosophical books, possibly to give them more weight, have affirmed their personal relationship with Mahatmas. But whatever the phenomena, their exhibition has always had for its object to prove the existence in all mankind of certain psychic potentialities, which, under favouring conditions, develop. Was it even pretended that only certain chosen "vessels of election" could have these powers; or that their exercise proved their possessors to be infallible teachers? Is it not, on the contrary, absolutely true that, from the first page of *Isis Unveiled* to the last line printed about Theosophy, the uniform burden of theosophical teaching has been that man, as man, possesses to-day exactly the same psychic and other capabilities as his remotest ancestor possessed; that in successive cycles these have been alternatively developed and latent; and that religious knowledge results from psychic development? Where is the room for a priesthood among us in the exoteric sense of the word? Or the necessity, in a society like ours, for leaders? The writer, for his part, is convinced that, whatever mental sufferings and whatever injury to personal reputations may result from recent events the price is not too high to pay if the last chance be destroyed of ever building up a sect and "priesthood" in the Theosophical Society. Rather than see that calamity befall the movement, he would prefer that the respect now felt by any friend for any one concerned in its inception or direction, should be lost; for then the field would be cleared of obstructive personalities, for the consideration of first principles. In neither his official nor private capacity, has he evinced any sympathy with the yearning after inspired teachers or infallible teachings. Quite the reverse: for he has never let slip an opportunity to affirm the dignity of private judgment; the necessity of individual research and interior development for the comprehension of truth; the absolute independence of Theosophy of all special teachers or groups of teachers,—all sects, dogmas, confessions of faith, forms, ceremonies, and national or geographical limitations. If this is not broad enough; if, in any other language besides English, there be any stronger words to express an absolute repugnance to the idea of any thinking person blindly giving up his sovereign right of inquiry to any other person, high or low, adept or non-adept, and of giving any value to a teaching beyond its own intrinsic weight by appealing to an authoritative authorship—then those are the words the writer would wish to employ. There never was an adept or Mahatma in the world who could have developed himself up to that degree if he had recognized any other principle. Gautama Buddha is held to have been one of the greatest in this august fraternity, and in his *Kalama Sutha* he enforced at great length this rule that one should accept nothing, whether written, spoken or taught by sage, revelator, priest or book, unless it reconciled itself with one's reason and common sense. This is the ground upon which we stand; and it is our earnest hope that when the founders of the Theosophical Society are dead and gone, it may be remembered as their "profession of faith". With stout old John Hales, the preacher of the 16th century, we maintain that "to mistrust and relinquish our own faculties, and commend ourselves to others, this is nothing but poverty of spirit and indiscretion."

H. S. OLCOTT.

* "Conflict," p. 35.

THE NATURE OF ELECTRICITY.

THE following appears in the "Scientific American" as a summary of the modern views of the real nature of electricity, as put forward in lectures at the Royal Institution by Prof. O. J. Lodge, F. R. S.

It had been discovered by Faraday and Clerk-Maxwell how like the behaviour of electricity was to that of an incompressible fluid or liquid. One was not thereupon justified in asserting that electricity was a liquid, but it was perfectly certain that it behaved in many respects exactly like one, and it was, therefore, a step necessary to be made to understand and grasp the analogy between electricity and a liquid—in other words, to develop a liquid theory of electricity. Let them imagine a fish in the deep sea; he was surrounded and permeated by water, but must be completely unconscious of its ex-

istence. For a fish near the surface even to postulate the existence of water from the effects of currents and waves, would be an act of scientific discovery analogous to our discovery of the existence of the atmosphere; but for a fish in the serene depths of the ocean, the discovery of water would be an almost impossible one.

Now, we were living immersed in electricity in precisely the same way, but we were in a more favourable position for discovering its existence, because it behaved, for the most part, more like a liquid entangled in some elastic medium or jelly than like a freely moving liquid. Substances in which it could freely move about were called conductors; substances in which it was entangled were insulators or dielectrics. Conductors must be regarded as holes and tubes in the jelly, permitting storage and transfer. The jelly was such as only to resist the motion of electricity; it permitted the free locomotion of ordinary matter. The existence of these two classes of bodies, conductors and insulators, had enabled the human race, with difficulty, at length to discover the existence of this all-permeating liquid. An electrical machine was to be regarded as a pump which could transfer the fluid from one cavity to another; thus charging one conductor negatively, the other positively. Charge was to be regarded as either excess or defect from the normal supply of fluid, causing a strain.

Electrical attraction and repulsion were all explicable by the strains thus set up in the surrounding elastic medium or jelly. The increase of the capacity of a conductor by bringing an earth-connected body near it was accurately representable by thinning the elastic coat surrounding a cavity; and a hydrostatic model of a Leyden jar could be easily made with an elastic bag inside a rigid vessel, with pressure gauges for electrometers; this behaved in all respects exactly as a Leyden jar—exhibiting discharge by alternate contacts and so on. Discharge was typified by a relaxing of the strain and by a twisting of the dielectric medium in some place. Certain phenomena connected with discharge suggested obscurely that what we called negative charge was not merely a defect of supply, but was a supply of something else of an opposite kind—that there were, in fact, two electricities, positive and negative, which combined together into a neutral liquid. It might be that the other was then composed, and that what we called an electric current was really the simultaneous transfer of the true components of this liquid in opposite directions, and that strains in dielectrics were due to attempted shear of the other. The phenomena of electrolysis strongly suggested and supported this view.

Was any other motion possible to a liquid? Yes, a whirling and vibrating motion. By coiling up a conductor so as to get an electrical whirl, we discovered that we had produced a magnet, and all the phenomena of magnetism could be developed on the hypothesis that magnets consisted of such electrical whirl-pools. One whirl had the power of exciting another in neighbouring conductors, and these so excited whirls were repelled. In this way could be explained the phenomena of diamagnetism. A disk of copper at the end of a torsion arm was repelled by a magnet until the current induced in it had died away, which was very soon in that particular case; but currents in molecules might, for all we knew, last for ever until actively destroyed. Atoms were already endowed with perfect elasticity—why not with perfect conductivity too?

Finally, electricity in vibration, if rapid enough, constituted light; and it was easy to see that on this hypothesis conductors must be opaque, and that transparent bodies must insulate, which agreed with observation. If a ray of light were passed along a line of magnetic force, it ought to be twisted, as was shown by the pertinacious experimental power of Faraday before the fact could be understood and before the scientific world was ready to receive it. The profound significance of this fact was first perceived by Sir William Thompson, and stated by him in a most powerful and remarkable note, and upon this Maxwell founded his electrical theory of light.

"I have endeavoured," added the lecturer, "to give you pictorial and mechanical representations of electrical phenomena, and thus to lead you a step in the direction of the truth; but I must beg you to remember that it is only a step, and that what modifications and addenda will have to be made to the views here explained I am wholly unable to tell you."

*REINCARNATION.**

By F. Arundale, F. T. S.

Human life, in its varied aspects, presents the greatest mystery for the mind of man. On all sides is found a constant struggle for existence, in which the one who wins does so at the expense of his fellows. The life of man is subject to pain and disease—to sorrow and evil. Injustice meets us at every turn. Frightful maladies attack helpless infants, and follow them from the cradle to the grave. The blind, the deaf, the dumb, the idiot, and the criminal, stand side by side with the rich, the powerful, the intelligent, and the virtuous; the child of the thief and the beggar is clothed in rags and nourished in vice, the child of the king lies in purple and fine linen, and has every aid to virtue that position and nurture can bestow; no action of his own has entailed this punishment on the one, no merit brought this reward to the other. Failure and disgrace accompany virtue, while success and honor follow evil even unto the end; the good man dies in misery, the selfish and vicious lives out a life of worldly prosperity. In the same family, subject to the same conditions of birth, children may be found who differ widely in natural capacity, both in body and mind. One starts on the journey of life equipped with a rare and brilliant intellect and high moral qualities, while his brother, the offspring of the same parents, reared in the same manner, is sometimes a drivelling idiot or hopelessly vicious. The Theologian seeks to account for this inequality in the conditions of human life by assuming a personal Creator ruling all things by His fiat, turning evil into good and rewarding men in a future life according to their deeds. An all-powerful and benevolent Being is credited with the creation of a world in which all the facts of life contradict the possession by such a Being of the attributes of justice and love. Love is supposed to be "Creation's final law," but pain and sorrow, sin and suffering, want and disease, are the heritage of a large portion of the human race; and this through no fault of their own. The misery and crime in human life must, therefore, be the handiwork of this loving God, who is also represented as omnipotent and appointing unto each individual his nature and surroundings. Theology gives no satisfactory explanation of the injustice manifested in the moral inequality of human beings. If in a future life men are to be punished or rewarded for deeds done in this, justice demands that *all* should have the same chance and stand on equal ground. It is useless to assert that God made all men equal, for nothing is more obvious than the inequality of the conditions of life and the moral nature of men. Moral disease contaminates the child ere it has seen the light; some are conceived in vice, and come into this world with a hereditary pre-disposition to crime, and those who rise above their fellows owe their position, not so much to nature as to a natural superiority both of body and mind. The only outcome to the teaching of this school may be briefly summed up in the words of an ancient scribe, "Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel to honour and another to dishonour."

The Materialist, on the other hand, starts with an assumption entirely different from that of the Theologian. For him, there is no design in nature—"it has no purpose, mind or will"—and all the varied developments of life, and the inequalities of human existence, are due to the blind action of natural forces. Thinkers of this school have sought to find in variety of atomic and molecular activity and configuration, all differences both on the physical and mental planes, from the simplest fact up to the complex mental and

* Papers read at an open Meeting of the London Lodge T. S. March 4th, 1885.

moral characteristics of man. But the original question of the inequality in human existence remains untouched. No reason can be given on the materialist basis to show why the minute particles of nitrogenous matter should differ so widely in their subsequent development; for it has been shown by microscopic analysis that up to a certain stage in embryonic life the embyros, whether of horse, monkey, dog or man, cannot be distinguished one from the other. Neither from the materialist nor theological standpoint can a satisfactory answer be given to the problem of life. Each school proceeds to investigate along a fixed groove, and concerns itself with but one side of Nature.

To rightly understand the true basis underlying the diversity in the conditions of human life two factors of the problem have to be considered. First, the relation of cause and effect; second, the nature of man himself. No solution can be recognized as satisfactory that is not equally valid in the domains of Physics, Metaphysics and Ethics. It will readily be granted that the varied manifestations of being are the expression of forces, whether those forces be considered from the material or spiritual standpoint. It would be beyond the subject of the present paper to enter into any metaphysical argument to prove the axiomatic truth of *ex nihilo nihil fit.* The *I am* includes within itself the *I was* and *shall be*, for if the *I am* had no pre-existent form, then a relation would be postulated between a thing and its utter negation, which is absurd; what exists not can, by no operation of cause, be brought into existence; therefore effect exists in its antecedent condition of cause. It will thus be seen that no phenomenon in Nature can be considered as separate from cause, and the question to be first answered in regard to man is the bearing of the law of cause and effect upon him, or in what previous form the forces existed which condition his present life.

That which we call matter has been declared by professor Tyndall to hold within itself the "promise and potency of every form of life," and the theory of evolution traces the development of man through the many-linked chain which extends from the lowest vertebrate to humanity. Man, therefore, on the physical side, is the product or effect of a long series of changes, in which each stage is at once the effect of a past development and the cause of its successor; in other words, each form or effect existed as cause in the form which preceded it. But man does not consist only of a physical body, he possesses a mind as well. It will, therefore, be necessary for the proper unfoldment of the subject to consider man as a conscious being, and see how far that consciousness is confined to the operation of the senses.

The application of reason to the facts of experience must convince any candid observer that the human being is possessed of consciousness, which manifests in varying degrees independently of the body, in fact, that there is a sensuous and super-sensuous man. This super-sensuous consciousness, which is shown in some of the more complex phenomena of dreams, and especially in those states known as somnambulism and trance, is conclusive evidence that the Ego in its totality is not contained in self-consciousness. Those who have studied du Prel* will know how satisfactorily he has dealt with this question. He demonstrates that conscious life consists in a perpetual transfer of the experiences of self-consciousness into super-sensuous consciousness, where they exist as habits, instincts, and tendencies. This is the essential characteristic of life; so that if man is not annihilated by death, and has a post-mortem existence, this characteristic must persist in it. Further, it is evident that all earthly possibilities of experience are not exhausted in one life. Consequently, if we adhere to the rule of not multiplying hypothesis uselessly, we are bound to hold the necessity of a plurality of earth existences. For if life is admitted to be the acquisition of experience, it would be contrary to the laws of reason to suppose a final change to another sphere before the maximum of earth experience has been gained. That this is incompatible with the theory of a single life on earth is very evident, and becomes irresistible when the premature death of children and their consequent privation of any earthly experience whatever is taken into account. It would be absurd to say that *ceteris paribus* an existence of a few minutes can have the same value to the Ego, or fulfil the same purpose, as a lifetime of experience of three-score years and ten. Either the earth life is a necessity for the development of the Ego, or it is not; if a necessity, it must be so for all alike with but small variations. To hold therefore that children dying prematurely can dispense with the experience of life on earth is a baseless assumption. This same argument applies with equal force in the case of idiots who, through mental deficiency, are totally incapacitated from the acquirement of experience.

The Esoteric doctrine teaches that man comprises seven principles, of which the first three form the exterior or gross body, and follow its destinies. The fourth and fifth may be considered as the personal soul, consisting of the desires and will of the personality: the egoism or self-consciousness, the vehicle of the permanent Ego, which is the sixth, overshadowed by the seventh, the Atman, the One Life which alone renders any permanence possible.

It is unnecessary for the present purpose to discuss further the sevenfold constitution of man, as given in the Esoteric teaching. It will suffice here to consider the human entity in its dual aspect as a permanent and an impermanent being, or to use another form of expression, we shall consider the relation of the personal Ego to the individuality. The embodiment or manifestation of this individuality in successive personalities has received the name of Reincarnation.

The theory then of Reincarnation proceeds on the basis that the entity entering on objective life is not a fresh creation, a blank page with no recorded history, but that it has been linked with matter in innumerable changes of form, and that it will also have to undergo like transformations in future stages of being. It teaches that there is an evolution of individuality, that the child enters upon earthly existence "not in entire forgetfulness, not in utter nakedness," but with distinctly marked characteristics and idiosyncrasies. These are the resultant of a past and past lives, and form the foundation or the superstructure of a new personality.

The consciousness of man has been divided into sensuous and super-sensuous, and is the relation that exists between the past and the present Ego; the individuality, the higher self, in its passage through the earthly personality assimilates the experiences of the sensuous consciousness, and in this way the essentials of the past Egos are included in the individuality and exist in the super-sensuous consciousness. The possession, therefore, by men of varying degrees of moral and mental qualities is the result of the unfoldment of the Ego in time. As the child has been called the "heir of all the ages," so may the personal Ego be considered as the heir of all the previous lives through which the monad has passed, and the tendencies engendered in one life as cause unfold themselves in the next as effect. Thus no circumstance of earth life can be rightly considered apart from the cause—the previous life-history of the entity. It will thus be seen that the conclusions drawn in the light of this theory with respect to the unequal distribution of happiness and pain will differ entirely from the tenets of both the Materialist and the Theologian. The pains and pleasures of one life are but the effects of causes generated in a previous life, and the misery and suffering in so many existences are not the creations of those existences but the inevitable sequence of cause and effect. Man is his own creator and responsible to himself alone for the good and evil, the pleasure and pain of life. It is sometimes urged as an objection to this theory that it gives no adequate answer to that demand for strict and scrupulous justice, which is considered as indispensable to the satisfactory solution of any question dealing with human life and the working of the law of development. It is asserted that justice requires the offender to be conscious of the offence for which he is punished; and the objection urged against the theory of Reincarnation is that as man in one life experiences the effects of actions done in a past existence of which he has no knowledge, it is as unjust as if he were punished for the misdeeds of another individual.

A little reflection will show the fallacy of this argument. The idea of justice, as applied to natural laws implies, only the sequence of cause and effect. But justice in the dealings of man with man, with his imperfect nature and limited knowledge, requires the act and its punishment to be simultaneously presented to the offender as a guarantee against remediable injustice. In the case of absolute justice governing the operation of natural laws, this necessity cannot arise. Nature is the totality of cause and effect, and the working of the law of nature admits of no such absurdity as an effect without a cause. The justice of Nature is not dependent upon the amount of knowledge which an individual

* See Synopsis of his *Philosophie der Mystik* (April *Theosophist.*)

may possess of the causes leading to an effect, but is dependent upon the fact that the effect is produced by the cause. There is no want of justice in an individual having no consciousness of a previous life, the actions of which he is now experiencing in their results. A man may suffer from a disease although in ignorance at what time or under what conditions the germs of that disease were sown in his body, but the right sequence of cause and effect is not imperilled by his ignorance. The fact that an effect is connected with any particular line of individuality necessitates a corresponding connection of cause with that individuality, otherwise there would be no relation between the cause and the effect; therefore the conditions and events of one incarnation, being the necessary sequence of a previous existence, do fulfil the law of justice.

The ethical value of the doctrine of Reincarnation is not exhausted by the vindication of justice in the operation of natural laws. It promotes the unification and solidarity of all members of the human family, by overthrowing the barriers that conceit and pride have raised between man and man. This doctrine teaches that there is no favouritism in Nature. The highest manifestation of mental qualities, the greatest development of moral consciousness, are not special gifts, but have been laboriously acquired on the path of evolution, in accordance with the same laws that operate in the growth of the seed into the tree. The true unity of Nature becomes apparent. Brotherhood of man means no longer brotherhood of race or creed, but embraces the whole human family from the savage to the philosopher. Our attitude towards those who are clothed in the garments of sin and shame will be influenced by the knowledge that progress is gained by experience. The fact that our conscience has been aroused to a knowledge of the error of a certain course of action and its consequent rejection, is proof that we have realized the futility of such action as a step towards the attainment of happiness. No indignation will be felt towards the being who has not yet realized this position; his sin and shame are only our own, viewed from another point of time. We shall recognize that there is a potentiality of good even in the most degraded, and discern the truth in the words of one of our teachers who says "the vices of men are but steps in the ladder of virtue."

The influence of this doctrine on the ideas of right and wrong will be seen in its effect on the individual, and his conception of the value of action in its double aspect of cause and effect. It involves in its very nature the idea of responsibility and the doctrine of Karma, which is inextricably interwoven with the doctrine of re-birth. A man's present actions creatively determine his future life, and the merit and demerit, or collective result, of each earth life is the Karma which awaits suitable conditions for manifestation in the next incarnation. The dogma of Original Sin may thus be seen to be not entirely without foundation: there is in a sense original sin, but this sin of Adam, which theology tells us has laid its poisonous touch on each child of humanity, is no heritage of woe, falling on all in equal injustice, and brings no eternal punishment for the finite sin of one man. The Adam that sins is the creator of each person, and the creator and the creature stand face to face in the relation of cause and effect. As there is no vicarious sin, so also there can be no vicarious punishment. By our own actions shall we stand or fall, receiving judgment from the fruit of our works, and none other can bear the penalty of that which we have ourselves done.

Man must be his own Saviour, and work out his own salvation.

We have here dealt with the ethical aspect of Reincarnation, but this point of view throws additional light on the doctrine itself. From the ethical standpoint all action is governed by purpose. Now we all know that many of our highest, many of our noblest, thoughts and feelings are stifled in the ungenial atmosphere of life. These must have an appropriate sphere of fruition, which can only be found in a subjective state succeeding death; but it is unnecessary to enlarge on these states known as Devachan and Kama-loka.

The period at which Reincarnation takes place must vary with each individual, as it is dependent upon the forces that have been engendered by that individual during life on earth. Time has but a relation to earth conditions, and whether the period between Incarnation is long or short in reference to physical standards, the entity has to pass through a condition in which the spiritual effect of the earth-life is withdrawn from the personal soul into the immortality of the individual. This process, which takes place in those states known as Kama-loka and Devachan, may require minutes, days, or years, according to the intensity of the material desires that draw the soul to earth-life, and hinder the liberation of the spiritual Ego. To the duration of Devachan no time limit can be fixed: it may last from a short period to many thousand years; but just as in dream life a whole history is sometimes within the limits of a few seconds, so it may be in the Devachanic life; but whether the time is long or short the whole spiritual effect of the earth-existence must be realized and its energy exhausted. The varying causes that determine the duration of subjective existence between two incarnations are not within the scope of the present paper, and the only point that need occupy our attention for a moment is the agency that operates in the re-attraction of the entity into earth-life.

Karma is the result of all action connected with self, and it is Karma that draws the entity again into earth-existence. To be free from Karma, or the relation of action to self, is the only path to liberation. So long as action, good or evil, is influenced by motives of personal desire, so long must the effect of that action be worked out in personality; it is only the self-less man who obtains liberation from re-birth: he who works untouched by blame or praise, without desire for the fruit of his labour, unelated by success, undaunted by ill-success. Few have reached the goal, but all may strive towards it. As a sequence of the continuity of spirit and its permanence in change, the doctrine of re-birth is the only theory that will yield a true metaphysical basis for the explanation of the phenomena of life; it is translated on to the physical plane in the laws of evolution, and manifests its ethical value in the unswerving law of justice. As a great whole stretching from the first faint flutter of objective manifestation the past existences in their myriad changes are gathered into the present, and although unknown and unrecognized in the life of senses, perceived by the awakened faculties of the soul; even in dreams and visions it catches dim echoes from a past without beginning and glimpses of a future without end.

None sees the slow sure upward sweep,
By which the soul from life-depths deep
Ascends—unless, mayhap when free,
With each new death we backward see
The long perspective of our race,
Our multitudinous past lives trace.

—*A Record*: W. SHARP.

BY A. KEIGHTLEY, F. T. S.

The mechanical theory of the universe does not entirely satisfy anyone. Although it embraces the part of the larger sensuous facts of the universe, it requires as a condition the pre-existence of an external force to communicate motion to its atoms. If this theory holds water the universe must consist of a number of atoms alike in every particular, and the fortuitous concurrence of atoms would be the sole guiding law. This would leave no room for the working of the law of evolution, and thus the evidence of that law which we already possess would almost stand forth in the light of a *reductio ad absurdum*. It is not possible here to enter into the earliest workings of the law of evolution which have reference to consciousness, and for the present purpose we may pass over the earliest evidence of the relation of sensation to consciousness. Thus, if we take up the organic kingdom at a comparatively low point we perceive that any organism is limited by the action of its senses. We see the development of sense gradually progressing with the development of the organism, and with this extension of the limits of sensation the extension also of the limits of consciousness. At the same time, while consciousness extends its limits with those of sensation, it is wrong to suppose that consciousness is limited by sensation. We are able to bring within our consciousness the forces of electricity and magnetism, but they do not enter into the sphere of the perception of our senses until they have been somehow transformed into their mechanical equivalents. The vibrations of the ether do not enter upon our sensuous perceptions save under the disguise of light; those of the air under the disguise of sound. Thus the world of sense is not co-extensive with that of our consciousness, and the human organism at least has two spheres of action—the sensuous and what for convenience we may call the super-sensuous or transcendental.

In dealing with the organism we are too apt to forget this. We are too apt to assert that the physical body which comes within the sphere of our senses is real, instead of being only the cloak or skin of something beneath: which cloak may be cast off as occasion requires, when worn out, disabled, or at regular intervals, like a snake's skin. This super-sensuous substratum of the human organism must necessarily have relations and properties which lie beyond the ordinary limits of sense. The earliest and most common limit of sense with which we are acquainted is seen in the phenomenon of sleep. But although our sensuous consciousness may begin to disappear in sleep, we are still as much as ever a part of Nature. Sleep simply alters that sensuous relation to Nature of which we are conscious while awake, and begins to open out to us the world of sense of which we are unconscious while awake. This brings into prominence the relation which memory bears to sleep, somnambulism, trance, and other like conditions, and also the relation between memory and reincarnation. If during sleep, when we are merely on the threshold of the super-sensuous condition, we cannot remember our experiences at will when we awake, how much the less should we remember them when we have passed deeply into the super-sensuous state, and have no sensuous consciousness to awake to.

Now experimental evidence clearly demonstrates that the reach and clearness of memory are greatly increased during sleep; and secondly, that there is a still greater increase in these properties during somnambulic trance. So much is this the case that it would not be an error to say that the memory of somnambulic trance and that of waking consciousness are totally distinct, and might almost belong to distinct individuals. But we see that while the memory of sensuous consciousness does not retain the facts of somnambulic trance, the memory of somnambulic trance retains and includes all facts of the sensuous consciousness.

Many interesting cases of alternating consciousness are cited in Baron du Prel's Philosophic der Mystik, one of which will be found in the April *Theosophist*. There are many other cases to be found in the annals of psychological medicine, some quite similar, others analogous to it. Thus we are justified in assuming, according to the law of correspondences, that some such alternation of consciousness will occur after the great change known as death. This case merely applies to the alternation of two states of sensuous consciousness, and not to the alternation of the sensuous and super-sensuous. The numerous cases of mesmeric and somnambulic trance show plainly enough that in the passage between the super-sensuous and the sensuous the facts are forgotten. This case merely shows that even between two states of sensuous consciousness the facts are forgotten, but not annihilated. It may, however, be urged that we ought to carry the facts of one state of consciousness from that state to its alternation. In short, that we ought not to forget these facts. This case, however, does show that there are alternating states of sensuous consciousness, in which the facts are not carried from state to state. The facts of the first state disappeared from the second, but on the resumption of the first state they were remembered. Where did they reside meanwhile and where are they preserved? The theory of mechanical traces on the brain substance is not sufficient to explain the facts. These point to the existence of an organ of memory more subtle than the brain, which merely forms the medium of translation from that organ to the world of sensuous perception. Thus when we enter the super-sensuous condition, we enter a state in which the organ of memory has free and untrammeled action, and its range is consequently extended. This action when we re-enter the sphere of sensuous perception is confined and reduced, and the twin children of memory—the recollection and reproduction of images—are limited; nay, very often do not come into action at all. Now even with regard to the images and sensations of our past sensuous condition, memory is at fault and can only recall a mere selection. This selection may be recalled at will, and we have already seen that the fact of forgetting images and sensations is not equivalent to their annihilation. Consequently the forgotten images must have some basis in which they inhere as strongly as the unforgotten do in the will. This basis, it is evident, is not to be found within our sensuous consciousness, and must lie therefore in the super-sensuous part of the human organism. There these images are stored up and accumulated by painful experience; and just as the power of reading with facility is gained by long and difficult comparison of letter after letter, and word after word, until the drudgery of learning to read words is absorbed into the swift intelligent comprehension of their meaning and becomes a reflex act; so this experience of life is stored up in the organ of memory which forms part of the super-sensuous or subjective man, and becomes when digested the reflex acts of his earliest life—those actions which we are accustomed to class under the heads of instinct and inherited tendency. We can see the human embryo passing rapidly stage by stage in its development through all the animal forms which, as types on the Darwinian hypothesis, may be said to have led up to man's physical constitution. The processes which have been the gradual growth of perhaps millions of years are compressed into a few months, and the organism inherits all the tendencies of those forms, though modified by their manifold combinations. The same rule applies to organisms below man, so that the instinctive action of young animals can only be explained by the light of past experience. The science of ethnology holds within its grasp the gradual development of the savage into the intellectual man, which development might perhaps be supposed to be merely due to the survival of the fittest. The fittest, perhaps, if we look only to the physical attributes of a race, but when we regard intellect, the *lex parsimoniae* of Nature inexorably forbids us to suppose that effort should be made to develop a super-sensuous consciousness in man or animal from which physical consciousness should not get any benefit, and of which the accumulations would be absolutely wasted save on the supposition of their re-appearance. This simply means that the super-sensuous individual absorbs the essence of our conscious activity and reaps the benefit of all experience. Assuming that the object of existence, is the acquisition of experience, the death of young children would simply stultify the *lex parsimoniae*. Moreover, it is impossible that all experience to be gained on earth should be acquired in one short life, and thus the fact of an intellectual evolution proceeding *pari passu* with the physical can only be explained under the action of that *lex parsimoniæ* by a series of Reincarnations.

By B. Keightley, F. T. S.

Closely connected with the doctrine of Reincarnation is the subject of Heredity. The view taken of Reincarnation in the opening paper leads us to regard man as literally his own creator: the man of one earth-life being, in very deed, the father, the Karmic ancestor, of the man in his next incarnation. But children take after their parents, and the hereditary transmission of qualities and defects, of beauty and disease, has long been a recognized fact. It is therefore a pertinent question to ask, how the facts classed together under the law of heredity bear upon the theory of successive lives on earth for the individual, and how they accord with its underlying doctrine, that man is what he makes himself—the child, the offspring of his own thoughts and deeds. It may be urged that man is not thus begotten of himself; that the facts of heredity show that the conditions of his birth, his mental and moral qualities or defects, come to him from his parents, not from himself. It may be pointed out that the gifts of fortune, the opportunities of progress, health and happiness, disease and misery, all come to a man from his parents. How then, it may be asked, can the assertion be true that no man can add to or diminish the happiness or misery of another?

To explain this apparent contradiction, it will be necessary to examine somewhat closely into the real meaning and bearing of the facts of heredity. But in order to deal effectively with the subject, the way must be cleared by a few observations on the theories by which modern science endeavours to account for the phenomena in question. It maintains the generalization, formulated as the law, that throughout Nature every organism tends to reproduce its own image. This is obviously no explanation.

Accordingly, the leading thinkers of the scientific school have sought to penetrate below the facts themselves, and to give a real explanation of them in terms of the mechanical theory of the universe which is at present current.

Thus—although the germ-cell, which undoubtedly forms the centre of activity at which the new organism is produced, is defined by Professor Huxley as "matter potentially alive and

containing the *tendency* to produce a definite living form," this "tendency" is explained to mean merely a certain arrangement of parts *within the* germ. The vague hypothesis assumes definite shape in the rival theories propounded by Darwin, Haeckel and Herbert Spencer; but however much these theories conflict among themselves, they all agree in seeking the cause of the tendency manifested by a germ-cell to reproduce the parent organism, in a mechanical arrangement of the smallest parts of the cell among themselves, and in the specific character of the vibrations with which these parts are assumed to be endowed.

Now, without going into the mutual contradictions between these theories, or insisting upon the difficulties involved in the atomic theory itself; without laying stress on the special difficulties involved in each theory or upon their character of unphilosophical dogmatism, there is one strong objection to which these theories are open.

The fact observed is, that the germ-cell moulds the *pabulum*, or surrounding matter of a suitable kind, into the form of the organism from which the germ itself proceeds. Any theory seeking to explain this fact by the arrangement of the parts of the germ, and the nature of their vibrations, would seem to violate the law of Conservation of Energy. For to modify the character of the vibrations, or the arrangement of neighbouring matter, must require an expenditure of energy on the part of the cell. Hence the new structure so produced must contain a measure of energy on the average lower than that originally possessed by the cell. Speaking generally, this would imply a chemical structure of less complexity. Thus the larger the quantity of surrounding matter moulded by the cell, the less complex ought its chemical structure to be, and the less should be the quantity of energy possessed by it. But this is not found to be the case. On the contrary, as the germ grows and expands, the more complex becomes its structure, and the greater the amount of its energy. But this would mean that the original cell contained an indefinite quantity of energy, although the amount of energy liberated by the disintegration of the cell is almost imperceptible. This is subversive of the fundamental propositions of molecular physics and the law of Conservation of Energy.

These considerations show that modern science is not in possession of all the factors of the problem. Many forces which mould human life operate in the ante-natal condition; and this view derives support from the facts observed in the life history of twins by Mr. Galton, and recorded by him in his work on Human Faculty. That two individuals, born under precisely identical conditions, and having precisely the same heredity and education, should differ completely in physique, character, mind, and emotional nature, is a fact which seems imperatively to demand the existence of a something in man beyond his mere physical organization. It would also seem to show that this something, which incarnates, possesses marked and definite characteristics in the ante-natal condition.

Having seen the inadequacy of the mechanical theory to account for heredity, and indicated the direction in which further investigation lies, a few general observations on the connection of the law of heredity and the doctrine of Reincarnation may be introduced. It is clear that a satisfactory explanation of the facts demands the existence of forces in Nature which escape our direct observation, and are only accessible to our intellect through inferences drawn from their effects or manifestations on the plane of our normal sensuous consciousness. These forces lie on the plane of super-sensuous consciousness or soul, and mould individual aptitudes and faculties, the character and emotional nature. We should, therefore, regard the growth and development of the germ-cell as the progressive manifestation or effect of these forces on the plane of sense-perception. The support lent by these considerations to the doctrine of Reincarnation has been discussed in the opening paper.

The doctrine of Reincarnation explains the general law of heredity, that every organism tends to reproduce its own likeness. For it is an axiomatic truth that like causes produce like effects, and that if the causes are related the effects must be so likewise; the inverse of these propositions being also true, and indeed, forming the basis of all scientific reasoning.

Now, all organisms are related by the very fact of their being organised, and further, the members of any given class are still more closely related in virtue of their belonging to that class. Hence it follows that those sets of causes, on the super-sensuous plane of which such organisms are regarded as the effects or manifestations, must be similarly related to one another.

Or, reversing the argument, we may say that if any two sets of causes are closely related or interwoven, it will follow that the corresponding series of effects must be so, and the necessary expression on the sensuous plane of these common points of identity must be the germ-cell itself, the special element common to both parent and offspring. This view leads us to expect, what is found by experience to be the fact, a more or less close resemblance between parents and their offspring, and it accounts also for the differences which invariably accompany this resemblance.

To consider the case of hereditary disease. The disease as existing in the parent represents a definite system of causes operating on the super-sensuous plane. But in order that the same disease should make its appearance in another individual, an identical set of causes must have existed in that individual on the higher plane. Thus, in the two systems of causes, of which the individuals in question are the manifestations or effects, there is at least one element common to both. Such a case would be that of all persons afflicted with the same disease, but otherwise unrelated. If, however, we increase the number of identical elements present in the causal constitution of two individuals, we shall come to a point where the relation between the two systems of causes will be such as to require the physical relationship of parent and child for their expression, and the identical elements in the causal constitution of the latter will be represented by identical elements in the physical manifestations of these causes. In other words, we have the law of hereditary disease, or, generally, of the transmission by heredity of physical and other peculiarities.

But these causes, whose manifestation we witness on the physical plane, could not have sprung into existence out of nothing, while the very fact of their manifestation on the physical plane itself shows that they were previously related to that plane. In other words, the conditions under which a man is born, the aptitudes, faculties, and character with which he is endowed at birth, are the outcome of causes which have themselves been previously related to the sensuous place of manifestation. That is to say, that these causes must have been generated in a previous physical existence on this earth.

The obvious answer to an objection, based on the apparent difficulty of accounting, on this view, for an Ego's first appearance on earth, is the fact that both the earth and all Egos manifesting on it evolve on parallel lines and by slow degrees. This is exactly the doctrine of Reincarnation with its corollary, the law of Karma.

By Mohini M. Chatterji, F. T. S.

The confusion existing in the popular mind between the doctrines of Reincarnation and Metempsychosis has been already touched upon. It is proposed briefly to advert to the true Esoteric doctrine, which has given rise to the superstitious belief in the transmigration of souls. The theory of modern science as to the atomic constitution of bodies, though not accepted by Esoteric science, may for the present purpose be assumed. It is well known that the constituent particles of the human body are in a state of ceaseless change; the consciousness of self-identity, when applied to the body, is a complete illusion. But at the same time the consciousness of self-identity shows the existence in man of something of the nature of a comparatively permanent frame-work, underlying the perpetual flux of atoms. No doubt there are philosophers who would deny reality to the underlying frame-work, by characterizing it as a subjective process. Their position, however, is not very rational. No reason at all is conceivable why the subjective process should be conceived of as less real than an objective process, since the latter to exist at all, otherwise than as a mere metaphysical abstraction, necessitates the former. If the subjective facts, such as æsthetic and teleological perception, memory and reflection did not exist, objects would not have existed at all.

Granting the existence of this comparatively permanent frame-work in which our subjective nature inheres, we are bound to admit that the particular atoms which constitute our bodies, however temporarily it may be, are governed by a law which is determined by the nature of the underlying basis of our existence. Mental characteristics persist very much longer than the individual constituent atoms of the body. Therefore it is plain that the atoms attracted to our bodies must have a definite relation to mental characteristics. Here a slight digression may be permitted, to indicate the direction in which the Esoteric doctrine of the constitusion of matter diverges from the atomic theory. Esoteric vcience maiutains that if individual atoms are entirely decoid of consciousness, no combination of them could evolve tonsciousness, even if it be for a moment conceded that the Ego, which no analysis can reduce further than the mysterious "I am that I am," is capable of having an atomic constitution. Further, no advantage can be gained by attributing consciousness of some unknown form to every individual atom, as the change of atoms in a man does not impair the consciousness of "I," or even ordinary memory.

To return to the subject. It has been seen that the particular atoms which enter into our constitution have a definite relation to our mental characteristics. Atoms, in fact, enter into organic combinations according to their affinities, and when released from one individual system they retain a tendency to be attracted by other systems, not necessarily human, with similar characteristics. The assimilation of atoms by organisms takes place in accordance with the law of affinities. It may be hastily contended that whatever may be the relation existing between the mental characteristics of an individual and the atoms of his body, it ceases altogether when the atoms no longer constitute his body. But such a contention is futile. In the first place, the simple fact that certain atoms are drawn into a man's body shows that there was some affinity existing between the atoms and the body before they were so drawn to each other. If there had been no affinity at all, they would never have been so drawn. Consequently, there is no reason to suppose that the affinity ceases at parting. In the next place, it is well known that the class of abnormally developed psychics called psychometers can detect the antecedent life-history of any substance by being brought into contact with it. This proves the persistence of some kind of relation. The absence of this relation in self-consciousness will not excite surprise, if we remember that the Ego in its entirety is not contained in self-consciousness—a fact which recent German speculation may fairly claim to have demonstrated. It must, however, be insisted upon that the true human Ego can in no sense be said to migrate from a human body to an animal body, or to a new human body, otherwise than by Reincarnation, although those principles in man which lie below the plane of self-consciousness may do so. And in this light alone is metempsychosis accepted by Esoteric science.

INDIAN SIBYLLINE BOOKS.

A correspondent asks, if Colonel Olcott believes in astrological predictions; saying that the matter is left somewhat in doubt in his article in last month's *Theosophist*. In reply, Colonel Olcott, for himself, remarks that he neither believes nor disbelieves in this subject, since he has not as yet given it the amount of study which would warrant the expression of a definite opinion. In the article referred to he simply described a certain interesting experience with a Brahman astrologer, who was brought to him by friends and who professed to read out of an ancient palm-leaf manuscript a number of important statements respecting the Theosophical Society. The facts were clearly announced as being given "for what they are worth," and discussion was invited. Since then we have received a number of communications about the "Nadi Grandhams" and the "Bhima Grandham," some supporting, some attacking their trustworthiness, but await the results of more detailed investigations before venturing an opinion as to how far this particular kind of divination is to be relied upon. As regards astrology proper, there are a large number of more or less conflicting systems in use at India, and we should be glad if some learned Hindu gentleman, who has studied the subject, would give us some account of the scientific evidence on which these various systems are based,

H. S. O.

*LIGHT ON THE PATH.**

WRITTEN DOWN BY M. C., FELLOW OF THE THEOSOPHICAL SOCIETY, LONDON, 1885, AND ANNOTATED BY P. SREENEVASROW, FELLOW OF THE THEOSOPHICAL SOCIETY, MADRAS, 1885.

ANNOTATOR'S PREFACE.

THE Treatise entitled "Light on the Path," and which is the subject of the following annotations was not written, as one would suppose, by an Aryan Pandit, but by an English Lady, a member of the London Lodge of the Theosophical Society, who had never made a study of the Sástras, nor acquired a knowledge of Sanscrit. These facts are mentioned, not for the purpose of giving an adventitious importance to the work, but merely as an interesting proof that the loftiest moral teachings of our Rishis are sometimes flashed through the minds of people of other races than our own; hence that it behoves us to esteem the utterances of a Teacher for their intrinsic merits, irrespective of their apparent, or alleged source.

The first impression made by the Treatise upon the Asiatic reader is that its author has won the right to our respect; the Rules therein propounded being in perfect accordance with the religious doctrine and philosophy of the Aryans, not only in substance, but also in many instances in the very phraseology employed in their composition. For the purpose of illustrating this remarkable coincidence by means of numerous quotations from the Aryan sacred books; of explaining to the utmost extent of my limited capacity, certain difficult passages in connection with the Rules; and of tracing the relation which those rules bear to one another, so as to enable the reader to form a connected idea of the whole Treatise, as a code of ordinances for the spiritual benefit of mankind,—I have ventured upon the following Annotations. I trust that the same may, to some slight extent, prove useful to students, in helping them to comprehend the Text properly, and facilitating their labours in their progress on the Path of Wisdom.

MADRAS,
May 1885. } P. S.

LIGHT ON THE PATH.

A Treatise, written for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence.

"What is the value of this wordly wealth to us? What "is its advantage? Tell us, O Jâtavêdas,—for thou "knowest,—what is the best course for us on this secret "passage, so that we may follow the direct Path (Patham) "unobstructed."

Further,—"What is the limit, what are the objects, and "which is the desirable end, towards which we rush like "swift chargers to the battle? When for us will the Divine "dawns, the brides of the Immortal Sun, overspread the world "with light." (Rig. Veda IV—V—12 and 13).

Such have been the earnest yearnings of man's heart since the first glimmerings of his nascent thought began to prompt him to seek intuitively for that light which would disclose the Path leading to his final goal, the Absolute Truth; and the object of the present Treatise is to help the earnest pilgrim in the course of his difficult journey, by shedding a light on the path, by means of short Rules, which, by reason of their epigrammatic brevity are admirably calculated to imprint themselves easily and deeply on his mind, and thus serve as a nucleus round which he may gather the result of his own researches and experiences.

The Path here spoken of is the Path of *Rita*, which includes all that is right, true and safe as we find from the following extracts from the Rig. Veda:—"May we, Mitra "and Varuna, traverse all the evils on the path of Rita, as "we traverse the waters in a ship." (Rig. Veda VII. 65—3).

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"O Indra, lead us on the path of Rita over all evils." (Ibid. X. 133-6).—Rita also means the universal, unerring Law, (Ibid II. 28-4 and VIII. 12-3).—In short, Rita is conceived as the eternal foundation of all that exists; as Para Brahman itself. (Taitreya Upanishat, Siksha Valli, XII-I. Taitreya Naráyanam XII).

But this Path is not easy to follow. "The wise affirm "this to be a difficult path, a sharp knife-edge, hard to "walk along. Therefore, arise at once, go to the Teachers, "and learn." (Katha Upanishat III—14).

Let it not, however, be supposed that a path so difficult and gloomy, must therefore be worthless. The path, though certainly hard and dark, is the one that leads to that which is extremely luminous and beneficent. An ancient Rishi thus addresses the Supreme in the Rig. Veda. "Dark is the path of Thee who art bright: the light is before Thee":—(Rig. Veda IV, VII—9).

Thus encouraged, let the disciple pursue his toilsome course in order to enter within the influence of the Eternal light, a light, which, though shining with a brightness nothing else can equal, is yet invisible to one whose sight is obscured by things unholy.

"You can never" says an ancient Rishi to an inquirer, "easily know the supreme universal soul. Something else "stands between that and yourself. Enveloped in mist and "with faltering voice, even the so-called wise walk along "rejoicing in worldly things." (Rig. Veda, X. 82-1)." To remove this mist and so become able to reach the luminous goal, the disciple must needs have some help and light to guide him on the middle passage. And this our Text offers to furnish,—in imitation of what Sri Krishna did for Arjuna, in the Bhagavat-gita, where he says:—"I will now "summarily make thee acquainted with that Path, which the "doctors of the Veda call never-failing; which persons of "subdued mind and conquered passions enter; and which "desirous of knowing, they live the life of purity." (VIII-11).

Now, it must be remarked that the instruction which this Treatise gives to the disciples is professedly based on the principles of the Eastern Wisdom; and this is because the Sun rises in the East, and light must flow from the East to all the quarters of the globe; but it must at the same time be remembered that, "though each religion (in various nations) has its own peculiar growth, the seed from which they all spring is everywhere the same. That seed is the perception of the Infinite, from which no one can escape, who does not wilfully shut his eyes. From the first flutter of human consciousness that perception underlies all other perceptions of our senses, all our imaginings, all our concepts, and every argument of our reason. It may be buried for a time beneath the fragments of our finite knowledge; but it is always there; and, if we dig but deep enough, we shall always find that buried seed, as supplying the living sap to the fibres and feeders of all true faith." (Prof. Max. Muller's Hibbert Lectures).

I.

These rules are written for all disciples. Attend you to them.

A disciple is one who seeks to receive instruction from a spiritual Preceptor with all earnestness, faith, and devotion; and it is considered quite unsafe to impart sacred truths to any but such a disciple. "The knowledge of Bramha shall be explained only to a *worthy* son or disciple," says the Chandogya Upanishad (III. XI—5). "The deepest mystery of the Vedanta," adds the Swetasvatara Upanishad, "is not to be declared to sons or others, whose senses are not subdued," (VI—22). In the Institutes of Manu the Sacred Learning is figuratively represented to have approached a Teacher and said; "I am thy precious gem. "Deliver me not to a scorner" (II. 114).

In short, "the real meanings of the sacred texts reveal "themselves, to the high-minded, who have an *absolute* "*reliance in the Supreme, as well as in the teacher.*" (Swetasvatara Upanishad (VI. 23). But it is no blind faith that is here exacted. "He alone understands the system of duties, religious or civil, who can reason by rules of logic; and this is agreeable to the scripture",—Says Manu. (XII—106). I know there are persons who consider that the bulwarks of their *Dharma* (Religion) would be undermined by the scientific treatment of questions relating to religion, and thus look upon all the philosophical discoveries with horror. But I know also, on the other hand, that there are other persons who look upon religion as being outside the pale of philosophy, and consider that the discoveries of science are so many weapons of attack against religion.

Both these classes of people are wrong in our humble opinion. True philosophy and Divine Truth are convertible terms, and one cannot be repugnant to the other, although the former must necessarily be subordinate to the latter. The professed object of the religionist is to apprehend the Infinite. On the other hand, the Scientist considers this to be impossible. He derives all his knowledge from sense and reason; and, as every thing that is perceived by the sense or comprehended by the reason is necessarily *finite*, he does not recognise the idea of the *infinite*. Mr. Herbert Spencer, in his "First Principles." p. 99 says,—"We are obliged to regard every phenomenon as a manifestation of some power by which we are acted on; and though omnipresence is unthinkable, yet as experience discloses no bounds to the diffusion of phenomena, we are unable to think of any limits to any diffusion of this power,—while the criticisms of science teach us that this power is incomprehensible." But the true religionist would tell the scientist that, although such power is incomprehensible by reason, it is cognizable by spiritual illumination within ourselves. Our conception of the Infinite is formed independently of sense and reason, and with the aid of an inner light, the divine illumination. Thus enlightened, we can perceive and apprehend, what we could not perceive and apprehend by means of our sense and reason alone, in the ordinary acceptation of those terms. This necessary condition of the successful search after this internal light, obstructs the scientists in their further progress in the path of wisdom; and they must, therefore, make up their minds to remedy this great defect, by directing their attention to psychological studies, and apply all their researches and discoveries in physical matters to things metaphysical. There is not the slightest justification for hostility or jealousy between the scientist and the religionist, since they are both labouring in the same direction and with a common purpose, namely, the discovery of truth; and, therefore, the triumph of the one is the triumph of the other. It therefore behoves them both to act with perfect unanimity and harmony, bearing in mind the golden sentiments of a great Oriental Sage who states that, what is really wanted is a "Universal religious philosophy,—one "impregnable to scientific attack, because itself the finality "of absolute Science, and a religion that is indeed worthy of "the name, since it includes the relation of man physical to "man psychical, and of the two to all that is above and below "them."

One who can conscienciously act upon these principles,—keeping the grand ideal of such a "universal religious philosophy" steadily before him; and honestly endeavouring to realize the same in all its integrity; is a fit disciple; and any sacred knowledge imparted to him is seed thrown on a fruitful soil.

Having thus stated what instruction is proposed to be given, and to whom it is intended to be imparted, the Text proceeds to deliver the following preliminary exhortations for the guidance of the disciples:—

Before the eyes can see, they must be incapable of tears. Before the ear can hear, it must have lost its sensitiveness. Before the voice can speak in the presence of the Masters, it must have lost the power to wound. Before the Soul can stand in the presence of the Masters, its feet must be washed in the blood of the heart.

These Rules relate to the preliminary process which a disciple has to undergo. They inculcate the necessity of restraint of organs, and purity of heart; and exact from him a firmness and steadiness of mind, which gradually develop into moral character, so essential for his further psychical advancement. He, like others, does certainly possess organs of sense and action, and has a right to use them for every legitimate purpose; but it is required that he should preserve an undisturbed serenity of mind at all times and under all circumstances, without allowing any object to produce either emotion or sensation on his calm spirit within; as such emotions and sensations disturb the mind, often shackling it and debarring it from higher and purer pursuits. Whatever may be the consequences,—however serious and however awful,—outward objects and events are to be as if

unfelt and unperceived by the disciple. "He should look on "objects as if he were blind, hear sounds as if he were "deaf, and view his body as if it were a log of wood." (Amrita-nâda-Upanishad).

But it is no avail that the disciple remains in that frame of mind which is produced by stupefaction, or that he allows his mind to rest in an abnormal and dormant condition. What is required is that he should exercise *a conscious control* over his senses, and acquire perfect mastery over his mind. He should withdraw them within himself, even as a "tortoise draws in all its members within itself." (Bhagavat-gita. II—58). This is what the text requires of a disciple in respect of his various organs. The rule that the eye must be incapable of tears corresponds exactly with what Manu has ordained, namely, "Let him at no time drop a tear." (Manu III. 229); and also with what Sri Krishna said to Arjuna, who was standing before him with eyes overflowing with a flood of tears. "Whence, Arjuna, "cometh unto thee, standing in the field of battle, this folly "and unmanly weakness? It is disgraceful, contrary to duty, "and is the foundation of dishonor. Yield not thus to "unmanliness. It becometh not one like thee. Abandon "this despicable weakness of heart, and stand up." (Bhagavat-gita II.—1-2-3).

Then, as to the ear losing its sensitiveness, the rule in the Text is the same as the verse in the Bhagavat-gita, which requires a disciple to "sacrifice the ears and other organs in the fire of constraint." (IV—25) And, lastly, as to the speech of the disciple being incapable of wounding others, I may remind readers of what Manu has said, "All things have "their sense ascertained by speech; in speech they have their basis; consequently, he who abuses speech, abuses everything." (IV—256).

Thus, the actions of all the organs and faculties ought to be sacrificed in the fire of self-control. (Bhagavat-gita IV-27), and "he alone will be considered as really triumphant over his organs, who, on hearing, touching, seeing, tasting, or smelling, neither rejoices, nor grieves." (Manu II.—98).

These remarks apply to the five organs of sense and five organs of action (Manu II—90-91); but there is another organ, the eleventh, namely, the heart; which, by its nature includes both sense and action. If therefore the heart is subdued, the other organs of sense and action are also subdued. (Manu II.—92). Hence it is a matter of great importance that the mind should be constantly kept under proper control—"The mind of the man is the cause of his bondage and his liberation. Its attachment to objects of sense is the reason of his bondage; and its separation from the objects of sense is the means of his freedom. He who is capable of discriminating knowledge should, therefore, restrain his mind from all objects of sense." (Vishnu Purana VI-VII-29&c). It is over and over again ordained that in all his actions man should be pure, not only in word and deed but also, more especially, in thought (Manu XI.—232 &c.); but this is a difficult task. One can curb his tongue and hold back his hand more easily than he can check the streams of thought, which are swifter than the flashes of lightning. Even such a great personage as Arjuna complained that "mind is unsteady, turbulent, "strong, and stubborn. I esteem it as difficult to restrain "it as the wind." (Bhagavat-gita VI—34.) Nevertheless, the disciple must try to check the evil propensities of his mind; and he may rest assured that if he is only earnest, persistent and unselfish, there is a fair chance of success. For, "although it is certainly difficult to confine the mind," says Krishna to Arjuna, "yet it can be restrained by constant practice and subjection of worldly desires." (Bhagavat-gita. VI—35). No doubt the task will pain the disciple much, and will even cause his heart to bleed; but he must take courage, and persevere in the attempt. This is the blood in which the Text requires that the feet of the soul should be washed before the disciple can stand in the presence of his Masters. He alone is a true disciple, who can cut the root of evil from his heart, and triumphantly trample upon the blood drawn from it.

And, lastly, the Text says that it is the Soul of the disciple that should stand before the Masters. This means that no mere physical act will be of any avail. The physical body and all that relates to it, including even the knowledge confined to bodily senses, will perish; whereas the Soul is eternal, and the instruction and knowledge, which a disciple ought to seek at the hands of his Masters is spiritual, such as would survive his physical death, and adhere to his Soul, throughout its numerous transmigrations. Hence, the necessity for the Soul to stand before the Masters, and not simply the physical frame.

With these preparatory rules for securing purity of action and steadiness of mind on the part of the disciple, the Treatise lays down certain practical instructions for his guidance. The following are the first four rules:—

1. Kill out ambition.
2. Kill out desire of life.
3. Kill out desire of comfort.
4. (a) Work as those work who are ambitious. Respect life as those who desire it. Be happy as those who live for happiness.

Rules 1, 2 and 3 are to be read and understood subject to the qualifications mentioned in the 4th Rule.

The 1st Rule requires that the disciple should kill out ambition. He "should be unexpectant;" "free from covetousness," and "devoid of desires," says Krishna (Bhagavat-gita. XII—16-17, &c.) The reason is obvious. When a person proceeds to do an act, with an expectation and hope that it will be followed by a certain pleasing consequence, and the result chances to be as favourable as was anticipated, this very success prompts him to repeat the act frequently with similar motives and desires; and if, on the other hand, the event turns out otherwise than as expected, the pangs of disappointment urge him on to continue to perform the act with renewed vigour, and a stronger determination to succeed; so that, either in the case of success or failure, the result would be the same; namely, the commission of acts again and again with an ardent desire to obtain success and a continued enjoyment of things so obtained, *per fas et nefas*.

While thus the result of every desire for a worldly object is vicious enough in its effects, the evil of ambition (another species of desire), is infinitely greater. Not only does ambition produce the pernicious effects common to all desires, but it has also a most mischievous tendency of provoking jealousy, envy, hatred, and even crime among mankind; for the desire of attaining a superiority in mundane matters over and above all others,—when it is once cherished and allowed to remain,—acquires a tyrannical sway over the man and plunges him into difficulties from which he will not be able easily to extricate himself.

Moreover, the futility of cherishing all kinds of worldly desires is evident from the fact that "a desire is never "satisfied with the enjoyment of the object desired, as the "fire is not quenched with the clarified butter: it only blazes more vehemently'—'(Manu, ii—94).

Let the disciple remember that "in every purpose of the senses, are fixed affections and dislikes,—and no wise man should put himself in their power, for both of them are his opponents" (Bhagavat-gita. III-34). And where the only desire "is for the Soul, and where is no other desire; "there is no grief".—(Brihadaranyan, Upanishad IV-III—21).

But at the same time, it is not expected or desirable that the disciple should remain inactive: nothing is more useless than an inert, colourless character. "Work as those work who are ambitious," says our Text, "Perform the settled functions," says Sri Krishna. "For the journey of thy mortal "frame may not succeed by inaction. Action is preferable "to inaction"—(Bhagavat-gita III—8)—but the action must be passionless, performed without regard to its consequences. (Ibid V—10). We must be quite careless of events, and contented with what comes to pass—(Ibid XII—18-19). The busy world is engaged in action from various motives, but a wise man should abandon them all, and perform his actions as a matter of duty—(Ibid III. 9). Where, thus, actions are done without motives and intentions, and without regard for their consequences, the cause for misery and sin vanishes, and no evil effects follow; for the actions come down to the level of natural events, and do not affect the agent. Actions bind man, and lead to various complications, only when they are done with certain motives and with regard for their consequences. But deprive the action of such motive, and you deprive it of its binding nature. Then practically action becomes inaction; and man preserves inaction in the midst of action.—(Bhagavat-gita. IV—18). In fact, action and inaction resolve themselves into an identical idea.

The person who performs the action, but renounces all interest therein, is likened to the leaf of lotus, which is un-

affected by the water in which it lives—(Bhagavat-gita, V. 10). This passionless activity is a virtue which ought to be cultivated and practised by all who desire to attain perfection; and this is what is ordained in our text, Rules 1 and 4.

Then Rule 2 in the Text demands that the disciple should "Kill out desire of life."

Why should we desire life? is it for the sake of our Soul? No. The soul is unborn, indestructible, and eternal, while the body in which it dwells is born, destructible, and transitory--(Bhagavat-gita. II.—18). So that, birth and death are predicated of the body, and not of the soul. As the soul is not born, it is not subject to death. "When the Soul quits its mortal frame, it enters into others, which are new, even as a man throws away his old garments and puts on new ones"—(Ibid, II-22.)

Thus, the Soul is not affected by what is called death, and no wise man need be concerned about death on account of the soul.

Nor should one desire life for the sake of the Body. The body had a birth, and must have a death; for "death is certain to all things that are subject to birth; and re-birth to all things that are mortal:—Wherefore, it doth not behove thee to grieve about that which is inevitable"—(Bhaghavat-gita. II—27). Further, we all know that many are the pangs attending birth; and many are those which succeed to birth; many are the sufferings to which one is subject during childhood, and many during manhood and old age—(Vishnu Purana. VI, V.); so that none should grieve to shake off the mortal frame which is productive of so much pain; nor should the body be coveted for the sake of the worldly honors which it can procure for us; for, as a matter of fact, it is not the body, but something else, that secures such honors for us. When Sri Rama expressed his surprise at the great honor which certain people were bent upon doing him when he was on his way home from the deserts, for the purpose of receiving the crown and governing the country, while a short time previously, the very same people had treated him with utmost indifference; his physical body being the same all the while,—his brother Lakshman remarked, "Rama, it is the position and not the body that is honored—Then you were a helpless wanderer in the deserts, and now you are an absolute sovereign."—(Ramayana, entitled Kavitâ-ratnâkara.)

Nor is there the slightest justification for desiring life for the sake of our relatives and friends whom we leave behind when we die. Mark well that they do not grieve for our death, and there is no need for us to grieve on their account. As was very truly and most forcibly remarked by the Sage Yajnavalkya to his consort Maitreyi,—Behold! not for husband's sake the husband is dear, but for the sake of oneself dear is the husband. Behold! not for the wife's sake is the wife dear, but for the sake of the self, dear is the wife. Behold! not for the sons' sake are the sons dear but for the sake of the self are the sons dear" and so on.—("Brihad-áranyaka-Upanishad-II. IV.—5.) Indeed, "in the man's passage to the next "birth, neither his father, nor his mother, nor his wife, "nor son nor Kinsman, will bear him company. The only thing "that adheres to his soul is the effect of his Karma (action)" (Manu IV.—239, &c). Could it be otherwise? The wheel of life is passing on in interminable revolutions and the migrating soul is assuming and casting off a series of bodily existences in alternate succession; and during the interval of each of such existences, it forms associations with souls, who are as much temporary sojourners as himself, until he is cut off from them all by the hand of death; even as millions of birds flock together on a huge banian tree, and scatter themselves in all directions at the sight of an archer's bow, or on hearing the report of a sportsman's gun.

Separated once, they may not associate together ever afterwards, or if reunited at all, it will probably be under different conditions altogether. Our father in the present birth may become our brother or son in the next; and our mother may become our sister or daughter or some other person, in the most incongruous manner. Or it may be that our rebirth takes place in the family of those who were utter strangers to us during our prior births; or in a country which we never thought of. Under such circumstances, is it a matter of very great surprise that our attachment to persons formed during one state of existence does not extend beyond the term of such existence, except in special cases which need not be noticed here?

In this state of things, what then is there that should induce us to desire life? Nothing; literally nothing. For those who can realize this grand idea, death loses all its weight of horror; and they look upon death with extreme indifference.

While the desire of life is thus deprecated, it is not inculcated that man should desire death. Our Text, while advising the disciple to kill out desire of life, exhorts him to respect it as those who desire it; and this is exactly what the great Law-giver Manu has ordained:—

"Let not man wish for death, nor let him wish for life—Let him abide his time, as a hired servant expects his appointed wages"—(Manu. VI.—45) All that is required is that man should be indifferent to life or death, pleasure or pain. (Maha Bharata, Aswamedha purva. XIX.—4). He should patiently remain encased in the body until a severance is effected by the course of nature in due time;—until the stored-up energy of that one birth exhausts itself; and he should all the while mould his actions in such a manner as to counteract the pernicious influences incidental to the connection of the soul with the body. Let him not try to shake off the body; but try to shake off the mortal coils which bind him. Nothing is gained by putting an end to bodily existence, with the expectation of avoiding the evils resulting from it; for, when a person gets rid of one body "he is again liable to conception and birth; again he is merged with the embryo, and he repairs to it when about to be born; then he dies,—as soon as born, or in infancy, or in youth, or in old age,—death sooner or later being inevitable; and then he is born again, and again and so on"—(Vishnu Purana. VI. V). And during all these transmigrations, the effects of his actions adhere to him unceasingly. So that, the annihilation of the present body does not lead to the annihilation of his misery. The real merit, therefore, consists not in trying to be freed from the body in which we are enveloped for the time being, but in trying to avoid being embodied again, and for ever. Then we avoid death as well as birth. And then we are said to have become immortal. This is the final goal; and the attainment of this ought to be the sole aim of every wise being. "Where else could man, scorched by the fires of this world look for felicity were it not for the shade afforded by the tree of emancipation?" (Vishnu Purana. VI. V).

And, lastly, the third Rule requires the disciple to kill out the desire of comfort. This can be easily comprehended by those who can correctly understand the first and second rules respecting ambition and desire of life. We should kill out desire of comfort in the same sense in which we kill out desire of life and ambition; that is, while we kill out the desire of comfort, we are required to be as happy as those who live for happiness. How can this be? What is the line of conduct which one has to adopt in order to be happy without desiring comfort? The solution of this question is given by the Sage Manu; who declares, that"— he who seeks happiness should be firm in perfect *content*; and check all desires. Happiness has its root in content; and discontent is the root of misery"—(Manu. IV—12). Birth, wealth, and rank have all their comforts and discomforts. There is nothing in this world, which we can point to as being the source of real and unmixed comfort. He alone is comfortable, who feels satisfied with that condition in which he is, for the time, placed—(Vishnu Purana. I. XI.—22); and who, like *Dhruva* can declare," I wish for no other honor than that which my own Karma can obtain for me—(Ibid I. XI.—29).

In conclusion, let the disciple remember what Krishna has said to Arjuna:—"He is worthy of my love, who neither rejoiceth nor grieveth, nor envieth; who does not covet; who has forsaken all concern in good or evil; who is the same in friendship or hatred; in cold or heat; in pain or pleasure; who is unsolicitous about the result of actions; and who is pleased with whatever cometh."—(Bhagavat-gita. XII.—17. 18).

And thus, the first four Rules, given in our Text, indicate the necessity of dispassionate work; unconcerned life, and uncoveted comfort.

But there are people who cannot appreciate the most beneficial effect of these rules. Being carried away by currents of desires, they are entangled in chains of action, performed with extravagant expectations. Not that they are unacquainted with the fact that human desires and comforts can never be fully accomplished; and that the physical body does not exist eternally. Bitter experience of every-day life makes us all aware of these blunt facts; and yet people persist in a course of action most prejudicial to their own interests. Surely, there must be something which urges them to such a course of conduct. What is it? Arjuna

demanded of Krishna a solution of this same problem. "By what," he asked, "is man propelled to commit sins? He seems as if he were unconsciously impelled by some secret force"; to which Krishna replied :—"Know, that it is the enemy, *Kama* (desires and works with motives), and *Krodha* (a sense of envy and revenge); and this enemy is the offspring of the carnal principle, the primary cause of sin"—(Bhagavat-gita. III.—37-38). This carnal principle is in the man's own heart, and must be sought out, and eradicated. And this is what our Text directs the disciple to do in the following words :—

(4—b). Seek in the heart the source of the evil and expunge it. It lives fruitfully in the heart of the devoted disciple, as well as in the heart of the man of desire. Only the strong can kill it out. The weak must wait for its growth ; its fruition ; its death. And it i a plant that lives and increases throughout the ages. It flowers when the man has accumulated to himself innumerable existences. He who will enter upon the path of power must tear this thing out of his heart ; and then his heart will bleed ; and the whole life of the man seem to be utterly dissolved. This ordeal must be endured ; it may come at the first step of the perilous ladder, which leads to the path of life ; it may not come until the last.

This root of evil exists of course in the heart of the man of desire ; but it is firmly seated in the heart of the disciple also ; for it is the root of a plant which germinated not yesterday or to-day, nor after the disciple has become a disciple. But it is an old thing, nurtured and strengthened during the long series of man's existences ; and it will continue adhering to him unless it is torn out with a strong force.

It certainly is not an easy task for one to disentangle himself from the influences of the body in which he is actually dwelling for the time being ; and the task becomes infinitely more difficult when the evil to be eradicated happens to be one that has taken root for ages. "The struggle of the base animal nature against any attempt to curb and subdue it, is one from which only the grandest souls can hope to come out victorious. And even to them, the task is almost hopeless, unless they have secured the needful aids of a Teacher, a pure place, seclusion from the busy world, and a natural power of self-mastery." But the difficult nature of the task affords no excuse for its abandonment. As the Soul can never hope for felicity so long as it remains under the influence of evil, sooner or later the root of evil will have to be cut down ; but, considering that delay only tends to allow the root to gain strength and become more firmly fixed, thus rendering its eradication all but impossible, it behoves every person to set about this all-important work as early as possible. "Arise," says the Katha Upanishad "Awake ; get great teachers, and attend at once. The wise say that the path is as difficult to go upon as the sharp edge of a knife." (III—14). Anticipating that the disciple might be inclined to put off the difficult task for fear of wounding the heart in the attempt to execute the work, the Text gives him the following advice :—

(4—c). But, O disciple, remember that it (bleeding of the heart caused by the act of cutting down the source of evil) is to be endured ; and fasten the energies of your soul upon the task, live neither in the present nor the future ; but in the eternal. The giant weed cannot flower there ; this blot upon existence is wiped out by the very atmosphere of eternal thought.

It is necessary not only to cut out the root of evil at any sacrifice, but also to take care that the seed does not germinate again. The removal of this seed cannot be complete so long as man delights to live in the present or even in the future. "Worldy happiness is transient, because it is the effect of works which are themselves transient ; and what is firm is not obtained by what is not firm"—(Katha Upanishad II—10). Let us suppose the case of a good man in the worldy sense ; he will be happy during his present existence—(Manu II—5) ; and on being born again after death, he may even pass into happier families—(Bhagavat-gita VI—41) ; and possibly too, he may enjoy bliss in heaven for some time—(Ibid IX—20). But all this is transient ; for, when he has partaken of that happiness for a while in proportion to his virtue, he again sinks into mortal life (Ibid IX—21) ; and again enjoys or suffers according to the life he leads (Vishnu Purana VI-V).

It will thus be perceived that one that lives in the present or in the future can obtain no substantial felicity. There is every possibility of the evil root springing up again, so long as there is a possibility of the soul continuing to be enveloped in the physical body. So that, he alone can be free from danger who lives in the eternal. There is no soil there in which the evil weed can grow, much less bear fruit. Hence it is that the Text particularly enjoins upon the disciple the urgent necessity of living in the eternal. By the eternal is meant that supreme condition in which the Soul enjoys perfect exemption from the ever-continuing rotation of returning existence : emancipation from the bonds of birth—(Bhagavat-gita.) This is eternal ; this is the final goal of the Soul ; this alone is the source of Divine happiness which effaces all other kinds of felicity ; and this is the *Absolute* and *Final*"—(Vishnu Purana. VI-V).

(To be continued.)

*OCCULTISM IN MODERN LITERATURE.**

PART III.

MIAD HOYO-RAKORA-HON, F. T. S.

THE works of Dr. Geo. MacDonald, L. L. D., largely demand our attention. This gentleman, in his numerous works of fiction, has presented us with many exquisite pictures,—pictures of Scottish life in particular ; which are as true of the present generation as Sir Walter Scott's were of the last, and those before it. Dr. MacDonald's pen seems to run in its most natural groove when describing the mode of life, or making a mental analysis of the peasant class. But, *malgre* the Doctors' celtic patronymic, his peasants are frequently Lowlanders, and they are, according to him, strongly, if not fanatically imbued with the strictest presbyterianism, and endowed with any number of virtues, which I grieve to say, —not being blessed with Dr. MacDonald's keen sight,— are not so frequently apparent in the average peasant as his books might incline one to expect. In point of fact, with very rare exceptions, the presbyterian peasantry has been far more truly described in an epigrammatic way by a German gentleman, who took his ideas of them from the Waverley Novels ; and who, on visiting Scotland, was to some degree disenchanted. He remarks, "before I come to your country, I worship the Scotland of my book, my Waverley Novel, you know ; but now I dwell here since six months, in all parts the picture change ! I now know of the bad smell, the oath, and curse of God's name, the whisky drink, and the rudeness. Let me no longer be in this cold country where people push in the street,... ....and choose the clergy from the lower classes, and then go with them to death for an ecclesiastical theory which none of them can understand!"

Dr. MacDonald, however, has an unusually strong taste for the occult and mystical ;—so much so, that very few of his works are without some reference to psychic powers, some one of which is often skilfully made, not only the turning point of the story, but also, the peg on which to hang many folds of a very curious web of semi-emotional, semi-Calvinistic moralizings which he spins with exceeding care and patience.

This he probably owes to a long and unwearied study of Law, Wesley, and the German mystics ; and while it no doubt gives great satisfaction to many of his readers, to others it suggests only a vague suspicion that the author is endeavouring to console himself thereby, for some personal inability to reconcile certain theoretical

* Errata in Part II.

Line	21	Col. 2	p.	52	for	"decide"	read	deride.
Do	27	do	,,	,,	do	"Gyy"	do	Guy.
Do	32	do	,,	,,	do	"Frodd"	do	Trodd.
Do	71	do	,,	,,	do	"Renner"	do	Kennar.
Do	18	do	1	,,	53	do	"As"	do	With.
Do	61	do	1	,,	54	do	"White"	do	While.
Do	80	do	1	,,	54	do	"Vetal Panchvisi read "Baital Pachisi.		
Do	4	do	2	,,	54	do	"Holy" read Holly.		

occult facts which he has come to believe, with the form of religion which he chooses to practise. He describes more than one scene in which animal magnetism is the chief factor, in a manner which leaves no room for doubting his belief in it, and even his practical knowledge; but, while to a certain degree he has realized its great possibilities, we are apt to close his books with the feeling that he has gone some distance, and thence, prefers rather to speculate, than to pursue practically, a science that might lead him;—perhaps, into what he would consider interference with the prerogatives of his Deity!

Dr. MacDonald possesses a great store of legendary knowledge; and to his great credit be it said, that he is never afraid to show that the so-called "supernatural" element, which is the basis of so many legends, is nothing but the outcome of actual—if little known—natural laws. And on this account his books merit a larger share of our attention than is usually conceded to novels.

The "Portent," a story of the Inner Vision of the Highlanders, commonly called the "Second Sight," published in 1864, is the first of his works which claims a mention in these pages. This story, the author evidently composed at some time before he made such intimate acquaintance with Messrs. Law, Wesley & Co. It is a clever picture of a legend working to an end, through a clearly defined natural course. As a tale, it has no doubt been frequently thrown aside as utterly improbable, but our interest in it,—or any other work of fiction,—has little concern with its probability, as it is centered upon its possibility as a representation of what are facts to us.

The boyhood of Duncan Campbell (the hero) is passed in the Highlands. His family is of Celtic descent, and has several old legends interwoven with its history,—what Highland family is without them? Duncan being an only child, is a good deal alone, and when his school days are passed, he spends some time at home in the hopes of obtaining, through interest, a commission in the Army. During this time, being fond of reading, he frequently takes his book up to a quiet nook on a hill overlooking the house. There he sits, and reads or muses, as the mood takes him. On going to bed one night he fell to thinking about some one, and to his wonderment, the figure of that person appeared to him in such a way that he knew it was not the real person, but his shadow, so to speak. He soon found that this strange power increased by practice, and that he was as well able to exercise it in daylight as in the dark. This amusement (projection of "brain pictures") he sometimes indulged in on his hill 'nest', but at length he begins to be interrupted by hearing sounds which he cannot account for, and which he hears even when his ears are stopped by his fingers. One day while seated in his hill 'nest,' in a somewhat drowsy state, he hears a noise as if a horse was being rapidly galloped along a very rocky path which runs along the precipitous face of the hill, where, however, he can see nothing, but he notices mixed with the sound, there is a clinking noise as if one of the horse's shoes was loose, and ringing against the stones. (This particular noise is the "Portent" which gives the title to the story). While listening to this sound he has a sort of day-dream (really second sight), in which he sees a young man with fair hair, with a lady—both in old fashioned dress—walking together on the rocky path before mentioned: presently he sees a second young man,—this one with dark hair,—looking furious with rage, and urging at full gallop a powerful black horse along the narrow path towards the other two, a shoe of the horse clinking on the stones as if loose. The horseman charges the fair man on foot, and drives him over the edge of the path, and thence down the cliff; then seizing the lady—who had fainted—he carries her off at the same rapid pace; the clinking sound continuing after the figures had disappeared. Awaking from this vision, the hero does not quite know what to make of it; but, disinclined to mention the story to his father or any one at home, for fear of being laughed at, he goes to the cottage of his old nurse or foster-mother which is close by, for from her he is sure of a sympathetic hearing.

This old woman passes for a Witch, or something of that sort, and according to the story, she really possesses "second sight," (a phase of conscious clairvoyance) and other powers developed to a very considerable extent. She belongs to a family who have been retainers of the Campbells for generations, and she, after some hesitation, informs him that "second sight" is a power which has been more or less hereditary in both their families, and, that the 'brain-pictures' and sounds which he had seen and heard are signs that the power, having belonged to his grand-father, has, as is not unusual, omitted one generation and come down to him.

On his recounting to her the vision above related, she became very much agitated, and at first denied any knowledge of it; but, in the end told him that whenever one of the family heard that "clinking shoe," evil was sure to follow. And after considerable persuasion she told him this legend in explanation:—

Sometime in the reign of James V, the Campbell family consisted of an old father, two sons, and a young orphan girl—a cousin. The elder son was fair-haired, of an easy temper, and devoted to hunting and other out-door sports; while the younger was dark, of a variable temper, which sometimes gave way to ungovernable fits of rage. He was a great student, and more than suspected of a taste for forbidden arts. He took no further interest in field-sports, than occasionally riding on a favourite black horse. About the same time, both brothers fell in love with their cousin, and the elder being preferred by the lady, the younger brother became very jealous. Things went on peaceably enough, until one day the younger brother, looking for his cousin, failed to find her; and was told that she had gone to walk on the hill with his brother. Mad with jealousy, he saddled his horse and galloped to where he expected to find them, and when he did so, the scene described in the hero's vision took place. The elder brother was not killed by his fall, but the dead bodies of the younger brother, the lady, and the horse were found shortly afterwards at the bottom of a precipice. Ever after that tragedy, the occurrence of any turn of evil fortune to the members of the family was invariably presaged by some one hearing the 'clink' of the loose shoe; or where 'second sighted' individuals were concerned, the phantasms of the horse, rider, and burden, became visible. It became a saying—no doubt from the latter circumstance—that the younger brother, for his sins, had been condemned to carry about the *form* of the girl till the day of judgment,—her *soul* having been disposed of in a more happy manner. Then, there arose a prediction, that the souls of the elder brother and the lady would one day form a happy union *in other bodies*.

This introduction of the reincarnation idea into Scottish story is, as far as I am aware, nearly unique.* It would be very interesting to ascertain whether in regard to it Dr. MacDonald has drawn upon his imagination, or made use of a pre-existent legend. The idea works into the story admirably; but I must leave it to more profound students to tell us whether an unsatisfied desire, existing simultaneously in two organisms, could accomplish such a result.

The event heralded by Duncan's vision and clairaudience was, on this occasion, the death of a kinsman, on whose interest the hero's father,—being poor,—depended to procure a commission in the army for his son. This hope gone, Duncan was compelled to accept the post of a tutor to the sons of a Lord Hilton; who, in a distant way, was related to the Campbells. In Lord Hilton's house the hero made the acquaintance of Lady

* Our contributor has probably never read Mortimer Collin's vivid romance "Transmigration;" nor the Duc de Pomar's "Through the Ages." These, however, are not Scottish tales.—Ed.

Hilton's step-daughter,—Lady Alice,—who was supposed to be rather delicate and weak-minded, but whom he shortly discovered to be a somnambulist. One night, sitting in his room before retiring to bed, he happened to think about Lady Alice, when, to his astonishment, she walked into the room. She then wakened, was much alarmed, and soon went back to her own chamber. After a few days the visit was repeated, and they then had some conversation during which he gave her his promise that he would never wish her presence again. It also appears that the lady, in her somnambulic state, was in some way attracted to him, and used, against both their wills—or rather, without the conscious exercise of them,—to come to his room "every seven days, or with a multiple of seven, between each visit." Duncan soon found out that she had the same 'powers' more developed than himself, and was in the habit of hearing the "clinking shoe" too. He attributed this to their relationship. The result of this unusual friendship was that the couple fell in love, and were soon separated for a long time, by "cruel fate" in the shape of the young lady's relations. Duncan became a soldier, and got wounded at Waterloo, after which fight he retired on half-pay. Still on the look-out for Lady Alice, he bethought himself of paying a visit to his paternal property, which, after the death of his father, during his absence, had come to the hammer. On his arrival there, he found that his old nurse was still alive, but very aged and bed-ridden. He visited her and told her his story. To help him, she volunteered to try and obtain information as to the whereabouts of Lady Alice. This she does by projecting her double in his presence, and here (at p. 208) Dr. MacDonald gives a beautiful description of that operation, which I am sorry to be unable to quote. Awaking from her trance, the old seeress gives him information about the lady, by aid of which he ultimately recovers and marries her. And she also points out that the two lovers mentioned in the legend are reincarnate in himself, and that lady, and, that their union is not far distant. The story ends in the way in which all orthodox love stories ought to end.

In the above tale the reader will find several psychic powers,—viz. Second sight, or Clairvoyance, Clairaudience, Projection of the Double, &c., treated in a manner which implies the most implicit belief in their existence; and that if a psychic incident is so made use of, the inducement to call it 'supernatural' can scarcely occur. The question whether reincarnation within about ten generations could take place as related may be left to some more erudite brother, but whoever he may be, I beg that he will not fail to take into account that one of the entities—the lady's soul,—was exactly in the same situation as the "Willis," and other victims of sudden deaths referred to in my last chapter; and, I do not remember any authoritative statement as to whether the time before the reincarnation of such entities differs from that of those who die in the ordinary course of nature.

When we find Dr. MacDonald quoting, or writing verses like these:—

"Psyche's sighing all her prison darkens;
"She is moaning for the far-off stars;
"Fearing, hoping, every sound she hearkens.—
"Fate may now be breaking at her bars."

"Bound! Fast Bound, are Psyche's airy pinions;
"High her heart, her moaning soft and low"—&c.

and, following them up with vivid description of *intentional* projection of the Double, it requires but little intuition to tell us that he knows well that there is a way of unbinding "Psyche's airy pinions," though he may not have obtained the clue to it, or mayhap—it being obtained—he feels the want of the hand of a *living* Master in a certain frontier pass of "The Undiscovered Country."

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Second Series.)

IV

The Magnetism of Evil.

One spirit fills the immensity of space. It is the spirit of God, unlimited and undivided, being everywhere present as a whole without being confined to any part. Created spirits can only live in forms proportionate to their bulk, by which they are enabled to act, by which they are limited and which prevent their absorption into the infinite. If a drop of water is put into the ocean, it will be lost, unless it is surrounded by an impenetrable shell.

There are no spirits without shells and without forms. Those forms are adapted to the element in which they live and in our atmosphere, for instance, no spirits can exist except those of men with such bodies as we observe and those of animals, whose destiny and constitution is still unknown to us. Have the stars souls, and does the earth on which we live possess consciousness and the power of thinking? We do not know, but we cannot say that those are in error who have supposed this to be the case. Certain exceptional phenomena have been explained by a spontaneous manifestation of the soul of the earth, and as a kind of antagonism has frequently appeared in such manifestations, it has been supposed that the soul of the earth is multiform and reveals itself through four elementary forces, which can be resolved in two and which find their equilibrium through three; and this is one of the solutions of the great enigma of the sphinx. According to the ancient hierophants matter is only the *substratum* of created spirits; God does not create them directly; from God emanate the powers, the Elohim who constitute heaven and earth, and according to their doctrines, the first verse of Genesis should be understood as follows:—

Bereschith—the *head* (meaning the first principle)—*bara*—created (sent forth)—*Elohim*—the powers, *ath aschamaïm onath Aares*—which are (or which constitute) heaven and earth. We find this translation more logical than the one that would connect the verb *Bara*—used in the singular, with a plural nominative *Elohim*. These Elohim as powers are then the great souls of the worlds, whose forms must be substances, specified according to their elementary virtues.

God is said to have brought together four "spirits" for the purpose of creating a world, and those four spirits in striving against one another produced at first a *chaos*, and being forced to rest after the battle, they established the harmony of the elements. Thus, Earth imprisoned, Fire and formed a crust to evade the intrusion of Water; Air escaped from the caves and surrounded Earth and Water; but Fire continues to battle against Earth and gnaws at her body, and Water invades Earth and rises in clouds to the sky and the air becomes angry, and produces currents and storms to drive away the clouds; but the great law of equlibrium, being the will of God, prevents those convulsions destroying the worlds before the time appointed for their transformation. Worlds—like the Elohims—are joined together by magnetic chains which their rebellions attempt to break; suns are the rivals of other suns, and planets fight against planets by opposing to their chains of attraction an equally strong force of repulsion as their means of defence against absorption and in order to protect their existence.

These immense forces are said to have sometimes taken a form and manifested themselves under the appearance of giants. They are the *Eggregores* spoken of in the book of Enoch. They are terrible forces, in comparison with which we are like *animalculæ* or microscopical animals. The Eggregores exterminate us without pity; because they ignore our existence. They are too big to see us, and too stupid to divine our existence.

Thus, are explained the convulsions of the planets, that engulf populations. We know that God does not save the innocent fly, if a cruel and stupid child tears off its wings, and that providence does not intervene in favour of an ant whose labor is destroyed by the foot-step of a wanderer. The organs of a small worm may escape the attention of man, and yet man thinks that he has a right to suppose that his existence is vastly more precious in the immensity of eternal nature than the existence of a worm. Alas! Camoëns had probably a great deal more genius than an Eggregore. An oyster appears to us as something good to eat; we think that it has no consciousness of its own and consequently cannot suffer; and, without the least compunction, we eat it alive. Craw-fishes, lobsters and shell-fishes are thrown alive into boiling water, because their flesh is more firm and savory if cooked in that manner; but what law permits a terrible God thus to abandon the weak in favor of the strong, and to deliver the small into the power of the great, without giving the devouring monster even the least idea of the tortures which he inflicts upon the paltry being which he destroys, and who can tell us what superior being will defend us against the attacks of beings a great deal stronger and more greedy than ourselves?

The stars act and react upon each other; their equilibrium is established by their chains of love and their efforts of hate. Sometimes the resistance of a star is broken and it is attracted to a sun that devours it, sometimes a star loses its power of attraction and is thrown out of its orbit by the revolution of the universe. Loving stars approach one another and produce new stars. Infinite space is the great city of suns. The suns speak to each other and send each other messages of light. There are stars that are sisters and others that are rivals. The souls of the stars, chained by the necessity of their regular course, can exercise their liberty by changing their effluvia. If the Earth is ill-humored, she makes men act evilly and plagues appear upon her surface. She then sends to the planets that she does not love a poisonous magnetism. Mars retaliates by sending her war; Venus pours over her the poison of bad morals; Jupiter excites the Kings against one another; Mercury lets loose the serpents of his *Caduceus* against her, the Moon makes men insane, Saturn drives them to despair.

These loves and passions of the planets and stars are the basis of Astrology, a science which is perhaps too much neglected at present.

Did not Bunsen's spectrum-analysis prove that each star has its particular attraction, determined by a special metallic basis, and that there are among the stars scales of attractions resembling colour-scales. There may exist therefore—and there certainly do exist—between the globes, magnetic influences, which may perhaps be obedient to the will of these globes, supposing they are possessed of intelligence or ruled by spirits, which the ancients called the guardians of heaven or the *Eggregores*.

A study of Nature proves the existence of astonishing contradictions. Everywhere we find evidences of an infinite intelligence, but very often the active forces seem to be entirely blind. Plagues are disorders which cannot be attributed to the principle of eternal order; epidemics, inundations and famines are not the works of God, and to blame the Devil for them; that is to say; to blame a fallen angel, whose evil deeds are permitted by God; is to suppose that God is a hypocrite who, for the purpose of doing evil, hides himself behind a responsible manager who is blamed for doing the acts that God permits him to do. Where then do these disorders originate? They are caused by the errors of secondary causes. But if the secondary causes are capable of errors, they must be intelligent and possess freedom of action; and this conclusion brings us to the doctrine of the Eggregores.

According to this doctrine the stars have their parasites multiplying under their epidermis and they have their loves and their hatreds. Our sun, whose spots are said to be a beginning of his cooling, is attracted slowly but surely towards the constellation of Hercules. A day may arrive when his light and heat will cease, because stars and suns grow old and need nourishment as we do ourselves. He will then have no more power to repel the planets that will fall upon him, and this will be the end of our universe; but another universe will evolute from the wreck of the former; a new creation will grow out of Chaos and we shall be born again in a new form, capable of battling with better advantage against the stupid grandeur of the Eggregores. And this will continue until the reconstitution of the old Adam, that spirit of spirits, that form of forms, that collective giant who embodies the whole creation; that Adam who, according to the Kabalists, hides the sun behind his heel and the stars in the ends of his beard and when he walks, touches the East with one foot and the West with another.

The Eggregores are the *anakim* of the Bible; or, according to the Book of Enoch, *the fathers*. They are the Titans of fable and they are encountered in all religious traditions. When they fight, they hurl aerolites into space, ride upon comets, cause the stars to shower down flaming meteors; the air becomes pestilent, the waters corrupt, Earth trembles and volcanoes belch forth when they are excited. Sometimes during summer-nights some belated inhabitants of the valleys of the South may see the gigantic form of a man sitting motionless upon the mountains and bathing his feet in some solitary lake. They pass on, making the sign of the cross and think they have seen Satan, while they only saw the pensive shadow of an Eggregore.

These Eggregores, if we admit their existence, are the plastic agents of God, the living cogwheels of the creative engine. Multiform as Proteus, but ever chained to their elementary matrix, they know secrets that the immensity of space hides from us, but are ignorant of things with which we are familiar.

The evocations of ancient magic speak of them, and the strange names by which they were called by Persians and Chaldeans are still to be found in ancient books. The poetic Arabs, the preservers of primitive traditions of the East, still believe in the existence of such gigantic genii. There are white and black ones; the black ones are malicious and are called Afrites. Mahomet held to a belief in them and called them angels, he said their size was so great, that the wind caused by the movements of their wings swept the worlds in space. We must confess that we do not feel attracted to a belief in such an infinite multitude of intermediary beings, which hide God and seem to render Him useless. If this chain of spirits continues to grow for ever, its links extending up to God; we cannot see where it would end; because it progresses continually into the infinite, without being ever able to touch it. We have thousands of gods to vanquish or to appease, without ever finally attaining freedom and peace; and for this reason we reject entirely the mythology of the Eggregores.

Having said this, we draw a long breath and wipe the perspiration from our brow, like a man who starts up from a night-mare. We see the sky full of stars but free from phantoms and with a great load lifted from our heart we repeat aloud the first words of the symbolic expressions of Nicea.

"*Credo in Unum Deum.*"

Falling with the Eggregores and Afrites, Satan flashes for a moment in the sky and disappears like a streak of lightning.

"*Videbam Satanam sicut fulgur de coelo cadentem.*"

The giants of the Bible have been buried by the deluge; the Titans have been killed by the weight of the mountains they had piled up; Jupiter is nothing more than a star

and of all that gigantic phantasmagoria of the ancient world there is nothing left but a shout of laughter. God himself no longer wishes to be represented under the form of a monstrous pantheon. He is the father of order and harmony and does not love monstrosities. His hieroglyphics are the white and gentle figures of the lamb and the dove, and he is presented to us in the form of a child carried upon the arm of its mother.

How adorable is the symbolism of Christianity, and how sadly the misguided priests misunderstood it! Can you imagine the dove of the spirit of charity hovering over the smoke of *auto-da-fés*, and the virgin mother burning Jews? Do you see unfortunate young men falling under the shots of the Zouaves of the child Jesus armed with rifled cannons around the treasury of indulgences? But who can fathom the secrets of providence? Perhaps such an aberration of autocratic power produced an absolution of all dissenters and the sin of the shepherd becomes the innocence of the flock? Moreover, is not the pope a holy priest who, in all sincerity of his heart, believes he does his duty? Who is then the guilty one? The culprit is the spirit of contradiction and error. The spirit of lies has been a destroyer of mankind from the beginning; he is the tempter, the devil, the magnetism of evil.

The magnetism of evil is the fatal current of perverse habits, the hybrid synthesis of all voracious and cunning instincts, borrowed by man from the most evilly disposed animals, and the symbolism of the Middle Ages well personifies the devil in that sense. He has the horns of a ram or steer, eyes of an owl, a nose like a vulture's beak, the mouth of a tiger, the wings of a bat, claws of harpies and the trunk of a hippopotamus.

What a figure even for a fallen angel and how different from the majestic king of hell dreamed of by Milton's genius! But the Satan of Milton symbolises only the revolutionary spirit of the English under Cromwell, and the true devil is the devil of Cathedrals and legends. He is as cunning as a monkey, insinuating as a reptile, wily as a fox, playful as a kitten, cowardly as a wolf or a jackal. He is cringing and flattering like a servant, ungrateful like a king and vindictive like a bad priest, inconstant and treacherous like a lewd woman. He is a Proteus, who, according to the old books on witchcraft, may appear in any form except those of a lamb or a dove. Sometimes he is a little page, carrying the train of a great lady's robe; sometimes a theologian dressed in ermine, or an armed knight, clad in mail.

The councillor of evil may be seen everywhere; he may be hidden even in the midst of roses. Sometimes under the vestment of a deacon or a bishop, he walks down the aisle of a church with his tail scarcely hidden from sight. He clings to the cords around the waist of nuns and hides between the leaves of the breviary. He howls in the empty purses of the poor and whispers to thieves through the key-holes of strong boxes. His essential and ineffacable character is to be always ridiculous; because in the moral order he is a stupid brute and will always remain the embodiment of brutality and stupidity. Evil-disposed persons may exercise their ingenuity, make combinations and calculations; to do evil is always a result of paucity of spirit.

The sorcerers say that the principal attribute of the devil is that he is always wanting something, and that he is satisfied with a rag, an old boot, a piece of straw or any other worthless trifle. The allegorical meaning of this is not difficult to understand.

To grant the least thing to the spirit of evil is to make a compact with him; to call him up—even for the sake of curiosity—is to deliver our soul to him. This whole system of diabolical mythology is full of philosophy and reason. Pride, avarice, envy, etc., are not themselves personages, but they often become personified, and those who arrive at a stage at which they can see the devil, see but themselves in the mirror of their own ugliness.

The devil was never beautiful. He is not a fallen angel, he is damned from the moment of his birth, and God can never forgive him; because in God's eyes he has no existence. He exists as our errors exist. He is vice, he is sickness, he is fear, insanity and falsehood. He is the hospital-fever from which diseased souls suffer. He never entered heaven and therefore could not fall from heaven. Away with the impious dualism of the Manicheans; away with this competitor of God, who is yet so powerful, although cast down and vanquished, and who still contends with God for the possession of the world. Away with this seducer of his master's children, who has forced God Himself to submit to death to buy back his men, of whom a rebellious angel made slaves, and to whom God nevertheless abandons the majority of those that he wanted to buy back by means of an inconceivable sacrifice. Away with the most base, and monstrous of the Eggregores; glory and triumph to God alone!

Eternal honor to the sublime dogma of redemption! Respect to all the traditions of the universal church! Long live the ancient symbolism; but may God protect us from materialising it, by mistaking metaphysical entites for real persons and allegories for historical events. Children love to believe in ogres and fairies, and the crowd needs falsehoods and lies. I know this and I call as my witnesses nurses and priests. But I am writing a book on occult philosophy, which is not intended to be read by children or persons with weak minds. There are persons to whom the world would appear empty, if it were not peopled with fancies. The immensity of space would make them feel lonesome, if it were not full of hobgoblins and demons. Such grown children call to our memory the fable of Lafontaine about those curious people who thought they saw a Mastodon in the moon, while it was only a mouse that got between the lenses of the telescope.

Every one has within himself his tempter, his devil; the outcome of his temperament or his surroundings. To some he is a simpleton turning a sommersault, to others a grinning monkey showing his teeth. It is the stupid aspect of humanity, the bolt that closes the dark chamber of the soul; it is the ferocity of animal instincts, exaggerated by the vanity of the imagination; it is the love of error in those spirits that, either through cowardice or indifference, have no hope of arriving at the truth.

There are so many people possessed by the devil, that their number compares with that which Jesus Christ called "the world" and he therefore said to his apostles: The world will put you to death. The devil kills those who resist him, and to devote one's life to the triumph of truth and justice, is to sacrifice one's life. In the city of the wicked, vice rules and the interests of vice govern. The honest man is condemned in advance, there is no need to bring him to trial. But eternal life belongs to those true ones, who know how to suffer and to die. Jesus, who went about doing good, knew that he was on his way to death and he said to his friends: "We are now going to Jerusalem, where the Son of Man must suffer his last agony. I am offering up my life. No one takes it from me; but I leave it to take it up again. If any one wants to imitate my example, let him take up the cross of the evil-doers and follow in my footsteps. All of you who now see me, will soon see me no more." On hearing him speak in this manner the Jews asked: "Does he intend to kill himself?" But to submit to death for the benefit of others is not suicide. The heroes of Thermopolae knew well that they would have to die to the last man, and their glorious combat was certainly no suicide.

Self-sacrifice is never suicide, and Curtius—if his history be true—was not a self-murderer. Did Regulus, returning from Carthage commit suicide? Did Socrates commit suicide, when he refused to fly from his prison after having been condemned to die? Cato, who preferred to tear his entrails than to submit to the grace of Cæsar, is a sublime republican; the wounded soldier who falls on the battle-field and has no other arms left but his bayonet, and when asked to surrender his weapon, runs the bayonet through his heart, saying: "Come and take it yourself," is not a man who commits suicide, but a hero, who remains true to his promise to conquer or die.

Mr. de Beaurepaire, shooting himself through the head rather than to sign a shameful capitulation, does not commit suicide but sacrifices himself to the honor of his country. If men cease to practice evil, they need no longer fear it; but if they no longer fear evil, they need not be afraid of death. Death has only terror for the evil. The black death, the horrible death, the death full of terrors and anguish is the favorite child of the devil. Both have promised to die together; but as both are liars, both represent themselves as eternal.

We said that the devil is ridiculous and in our "History of Magic" we said that he does not make us laugh; and in fact, the ridiculous is not amusing when it is ugly, and he who loves the good is not amused by evil.

The fluid astral vehicle, represented in all old mythologies by the serpent, is the natural tempter of the material form. Like all other beings the serpent was innocent before Eve and Adam sinned; the devil was born by the first disobedience, and he became the head of the serpent, which the heel of the woman must crush. The serpent, the symbol of the great fluid agent, may be a sacred sign if it represents the magnetism of good like the brazen serpent of Moses; or the serpent of Aesculapius. There are two serpents encircled around the wand of Hermes.

The magnetic fluid is subject to the will of the spirits that can attract it or project it with different forces according to their degree of exaltation or equilibrium. It has been called the carrier of light or *Lucifer*; because it is the distributing and specifying agent of the Astral-Light. It has been called the *angel of darkness*, because it is the messenger of dark as well as of luminous thoughts, and the Hebrews, who called it *Samaël*, say that it is of a dual nature, and that there is a white and a black Samaël; the Samaël of the Israelites and the Samaël of the uncircumcised. The allegory is clear enough.

We certainly believe, like all Christains, in the immortality of the spirit. Like all civilised people, we believe in punishments and rewards according to our works; we believe that spirits may be unhappy and miserable in the other life, and we consequently admit the possibility of the existence of reprobates. We believe that the chains of sympathy are not broken, but are rather tightened by death; but this is only true with regard to the good spirits. The bad ones cannot have any intercommunication except through the effluvium of hatred. The magnetism of evil may, therefore, receive impression from the other side of the grave, but only through the perverse aspirations of the living. The dead whom God punishes have no more power or active will to do evil. Under the hands of the justice of God, souls do no more sin, but they expiate their sins.

We deny the existence of a mighty genius, a kind of black God, a frowning tyrant, having the power to do evil after having been rejected by God. King Satan is to us an impious fiction, in spite of all the sublime grandeur and beauty, with which the poetry of Milton has invested him. The most guilty of all fallen spirits must be the one who has fallen lower than all others, and he must consequently be more than all others enchained by the justice of God.

A penitentiary, has undoubtedly its kings among the convicts, who still exercise a certain influence upon the criminals by whom they are surrounded; but this is caused by the insufficiency of the means of supervision or restriction employed by human justice, and the justice of God cannot be cheated.

Let us leave to the apochryphal book of Enoch its incarnated Eggregores, seducing the daughters of Earth and producing giants. The true Eggregores, that is to say, the guardians of night, in which we love to believe, are the stars of heaven with their ever glimmering eyes. They are the angels that govern the planets and they resemble shepherds who guard the flocks that inhabit those worlds. We are also inclined to believe that each people has its protecting angel or genius, who may be one of the planets of our solar system. Thus, according to the poetic traditions of the Kabala, Michael, the angel of the Sun guards the people of God; Gabriel, the angel of the Moon, protects the people of the east that carry the crescent upon their banners. Mars and Venus govern France; Mercury is the genius of Holland and England; Saturn, the genius of Russia. All this may be possible, although it is doubtful, and it may serve to build up a hypothesis of Astrology or inspire the fictions of an epic poem.

The government of God is an admirable government, where everything is ruled by a hierarchy, and where anarchy produces its own destruction. If there are prisons in its empire for guilty spirits, God alone is their keeper and has them safely guarded by strong and good spirits. The prisoners there are not permitted to torture one another. Can God be less wise and less good than men, and what would be said of a prince of Earth who would choose the worst of villains to become superintendent of his prisons and to give honest people a horrid example and pernicious advice.

*THE STANDPOINT OF THE THEOSOPHISTS.**

"The differences between men are profound, and we can only be saved from living in blind unconsciousness of our own mental peculiarities by the habit of informing ourselves as well as we can of those of others." These words, used by a well known modern scientific investigator of the human faculty, are worthy of note. Those that try to inform themselves of unfamiliar things must be prepared to face a certain amount of opposition, which may often assume the form of unjust accusations; but such as truly wish to increase their store of knowledge are not to be deterred by sensational episodes about persons who happen to be mixed up with a few important facts.

The higher races of men are characterized by their *energy*, which is "the measure of the fulness of life," and to call forth the dormant energy of a nation in an important direction is no easy task. Many a mistake must occur in the steps taken to promote such an object, which has to be approached from various sides. Unless a typical centre be found to work from, honest efforts instead of evoking sympathy raise up hostility, causing disappointment and annoyance to many.

There is an erroneous opinion fostered in various quarters that the Theosophists are a sect, whose errors must be exposed and whose work must be put a stop to. Criticism of all sorts has been directed towards the annihilation of the Society, which however has remained intact for the simple reason that it has no beliefs, and never regarded anything said by any of the members,—great or small—as anything but the expression of the views or experiences of particular individuals.

The Theosophical Society has met with great opposition owing to the fact that one of its Founders has been reported to have shown some wondrous phenomena, and to have learnt some of the mysteries of occultism from the Tibetan

* The views put forth in this article form the substance of the opinions gathered by an old F. T. S.—an Asiatic—from discussions and correspondence with a large number of Fellows of different attainments, views and religions.

Brotherhood of Adepts. It is a very natural thing to assume in the first instance, that fraud must have been resorted to, as a means of counterfeiting so-called phenomena, and numerous theories have been started to support the view taken under preconceived opinions of trickery. The first theory was that everybody had been duped for a series of years in numerous places by a single lady, with the help of no one else but two housekeepers. The latest development of this crude theory is that numerous persons were at first duped and afterwards they became confederates, and have remained so to cheat every body else!

Although several doubts may with plausibility be suggested at a late hour of the day by going to collect accounts at haphazard regarding incidents that took place some time ago, it may be stated without fear of contradiction that there is not a single instance on record in connection with which actual trickery or fraud of any description could be brought home to any one connected with the phenomenon. A good deal has been said about the scientific examination of psychic phenomena, but no one can very well define what scientific examination in such cases ought to be. Critical inquiry has not been wanting, and all sorts of doubts have in numerous cases been from the beginning suggested by the Theosophists themselves, to guard against self-deception, unconscious errors, and dishonesty. Those same doubts clothed in a new form are being retailed to sow dissensions by narrow-minded persons, to whom the spread of Theosophy is obnoxious, and what phases of hostility their unscrupulous minds will concoct in future remains yet to be seen.

Numerous persons have in course of time entered, and some few have left the Society, and this must always happen. The grief of the disappointed persons is of their own creating. In minds dominated by self-interest, healthy co-operation is always wanting, whereas it is joint effort on a broad basis that is needed to push forward a philanthropic movement.

In spite of all obstacles, a strong foundation has been laid, and the following may be said to be the attitude, feeling and purpose of the general body of the Theosophists in this country.

A right feeling of respect for ourselves, our religion, traditions, literature, and country has led us to join the Theosophical Society which is a free institution where no dogmas prevail.

Two foreigners from the West took the initiative in the movement, sacrificing all that men hold dear in furtherance of its objects, and we feel thankful to them. Their personalities have necessarily become prominent, but while they command our entire respect for the many noble qualities they possess, they have their human infirmities which they freely confess and of which we are all aware.

We require all the good that we could get out of them, and without the advice of wolves in sheep's clothing, we are sufficently able to judge for ourselves how far we should trust and be guided by them.

"No effort is ever lost. Every cause must produce its effects. The result may vary according to the circumstances which form a part of the cause, but it is always wiser to work and force the current of events than to wait for time." Acting upon this advice of an Indian sage we have manfully determined to work onwards, irrespective of the treachery, and meanness that stoops to all sorts of artifices to hamper our work.

As to phenomena we hold that "those who are carried away by them are generally the ones who being under the domain of Maya are thus unable and incompetent to understand the philosophy. Exhibition of phenomena is not only a waste of power but positively injurious. In some it encourages superstition, while in others it, develops the latent germ of hostility towards those who require such phenomena to be shown. Both these extremes are prejudicial to real human progress which is happiness. For a time wonders may attract a mob but that is no step towards the regeneration of humanity." Our object is not to believe in tales of wonderful events but to find out the real significance and scope of untried human powers.

Each of us is willing to enlarge the circle of his sympathies to learn, and unlearn where necessary, to understand more fully our responsibilities, and to work together for numerous objects of general usefulness.

No one member can be responsible for the faults of a fellow-worker, and those that vainly think to ruin the society by misrepresenting the supposed faults of one of its prominent members will find themselves sorely mistaken.

We are working, not in darkness under false pretences, but in the light of day; time will correct the errors that may have crept into the working of a large organization such as ours. We are free to confess our faults but what we regard with contempt is that sneaking attempt at sympathy with which a certain body of disappointed men are vainly striving to deceive us.

Individual members or groups of members according to their education, natural endowments, energy and perseverance must take up these branches of the several subjects which the Society is desirous to investigate, and steady work continued for some length of time would show results of which it were idle to speak at present.

The seeds of Theosophy must be thrown broadcast, and they will take root in congenial places. At the first gatherings there would now and again be indifferent crops; but these could easily be set aside, and culture on an improved plan resorted to.

No amount of pretended exposures and other annoyances will create panic or rupture amongst us, but on the contrary these vain efforts will bring us more closely together to further the objects of the Society with vigour, and lay bare the hollowness of those false doctrines which impede all liberal progress.

"There is nothing in any hesitation that may be felt as to the possibility of receiving help and inspiration from an unseen world, to descredit the practice that is dearly prized by most of us, of withdrawing from the crowd and entering into quiet communion with our heart, until the agitations of the moment have calmed down, and the distorting mirage of a worldly atmosphere has subsided, and the greater objects and more enduring affections of our life have re-appeared in their due proportions. We may then take comfort and find support in the sense of our forming part of whatever has existed or will exist, and this need be the motive of no idle reverie but of an active conviction that we possess an influence which may be small but cannot be inappreciable, in defining the as yet undetermined possibilities of an endless future. It may inspire a vigorous resolve to use all the intelligence and perseverance we can command to fulfil our part as members of one great family that strives as a whole towards a fuller and higher life."*

AN INDIAN THEOSOPHIST.

A LUMINOUS TREE.

A MOST remarkable tree or shrub is said to grow in a small gulch near some springs about 12 miles north of Tuscarora. It is about six or seven feet in height, with a trunk which, at its base, is three times the size of a man's wrist. It has innumerable branches and twigs and resembles somewhat the barberry-tree. Its foliage at certain seasons of the year is so luminous that it can be plainly distinguished in the darkest night for a distance of more than a mile, while in its immediate vicinity it emits sufficient light to enable a person to read the finest print. Its foliage is extremely rank, and its leaves resemble somewhat, in size, shape and colour, those of the aromatic bay-tree of California. The luminous property is evidently parasitic, and consists of a sort of gummy substance, which, upon being transferred by rubbing to a person's hand, imparts to it the same apparently phosphorescent light, while that on the leaf entirely disappears.—*Phrenological Journal (America).*

We have heard of the existence of similar trees in India, but have not received any particulars about them. Can any of our readers supply us with more detailed information on the subject? We should also like to know whether the "gummy substance" in which it is stated the luminous property resides, is produced by insects or is an exudation from the tree itself.—*Ed.*

* Galton's inqury into Human Faculty.

TRANSCENDENTAL SENSES*

BY

MOHINI M. CHATTERJI, F. T. S.

ASSUMING for the present purpose that the great interest felt in the incidents of ordinary waking life entitles it to be exclusively regarded as real, we are brought face to face with this problem:

Do our five senses exhaust the whole range of real existence? The materialist rejects as fallacious all solutions, which yield a negative result. Upon this foundation the whole fabric of materialism rests and must stand or fall with it. If it can be proved that the five senses are not sufficient to cognize all real objects, the army of materialism must either surrender or mutiny against its leader, reason. Unfortunately for the interests of truth, however, many great names in science deny the possibility of existence transcending physical sense, and yet unhesitatingly refuse to consider the evidence offered on the subject. The land-marks of legitimate scientific caution no pious hand will seek to disturb. But it must not be forgotten that true science should always be the implacable enemy of all forms of superstition, no matter whether the superstition of belief or unbelief. The vast mass of testimony accumulated in every age and country has, no doubt, brought the fact of super-physical existence within positive knowledge. But reducing the proof to its lowest value, it is to be emphatically declared, that, for all fair-minded and right-thinking men, the Society for Psychical Research have proved the phenomena of thought-transference as conclusively as chemistry has demonstrated the existence of oxygen in the air. It is impossible to doubt that "words, ideas and images can be transmitted from one person to another without involving the agency of the recognized organs of sense."

Regard being had to the materialistic starting-point of the research, this conclusion, although so far short of the truth, undoubtedly marks a considerable step in advance and reflects credit on the researchers. It is not reasonable to expect a full and accurate description of objects from one just coming out of darkness. Further progress will be made when the eyes get accustomed to the altered condition. Meantime we may take up the thread of knowledge and follow it in the light of Eastern psychology, which has been built up by numberless generations of investigators throughout the ages. Such a course will be valuable, not only to those practically engaged in the investigation of the subjective side of nature, but also to those who are labouring to establish the possibility of experimental psychology.

The intensely interesting character of the strange phenomena, which the Society for Psychical Research have proved to be facts in nature, renders their generalization as thought-transference all the more unsatisfactory. Thought-transference is made to include all impressions, no matter of what character, communicated from one individual to another, otherwise than through the "recognized channels of sense." For instance, the super-sensuous transmission from one man to another of the sensation of pain in a particular part of the body, of the taste of any substance, and of the image of a geometrical diagram, are indifferently classed as thought-transference. Thus, it will be seen that this classification is as vague and unsatisfactory as it would be in ordinary life to look upon sight, touch and taste without distinction, as sense-perception. It is obvious that, consistently with our present state of consciousness, a more precise and scientific classification might be made of the various species of super-sensuous perception and their appropriate organs of mental, or more correctly speaking, psychical sense.

Investigators of mesmerism are well acquainted with the fact that an entranced subject, exercising a super-sensuous faculty of sight, may yet be perfectly unable to manifest any signs of a similar faculty of hearing. A subject may likewise give a vivid and truthful description of persons engaged in conversation and at the same time express his inability to hear a single word. A similar rule is found to apply to the other senses. The fact has been proved that, when a mesmeric operator puts any substance into his mouth, the taste is transmitted to his subject, who is yet unable to see what the substance really is.

The existence of an inner organ of sight, as distinct as the outer, has also been established by what may be called the introversion of the mental vision. It is well-known that our ordinary perception of sight is in reality a compound perception. In other words, some attributes, such as the perception of solidity, commonly attached to sight, are not associable with the eye alone. The compound character of sight is, perhaps, most strongly manifested in the fact that the visual representation of an object in the mind is inverted in reference to its image on the retina. This would show that the sense of sight does not exhaust the contents of the mental image of an object. And this conclusion is true independently of all psychological controversy as to relation between what is called an external object and its subjective representation. From our knowledge of the objects of the eye it is certain that, if that organ acted by itself, an inverted image would be the result. But this has not been yet reduced to demonstration by actual observation or experiment. The immense period during which our physical evolution has gone on and our attention has been centered on the physical plane of existence, naturally renders it difficult to trace the whole course of sense-perception. Moreover, if there be a psychic eye, our unfamiliarity with the plane of its operation may be reasonably expected to afford a greater facility for the satisfactory solution of the problem; the machinery must necessarily work less smoothly at the first start and thus present better opportunities for its comprehension. The experiences of the Society for Psychical Research throw much light on the subject. In connection with some experiments the committee on thought-reading remarks that sometimes the mental glimpses of things selected are obtained "perverted as if the figures had been seen from their reflection in a mirror."—*Proceedings of the Society for Psychical Research*, Vol 1. part ii., p. 74.

But the most striking illustration of the inverson of objects to the mind's eye, which the Committee obtained, is recorded in its Second Report, published in the succeeding part of the Proceedings above referred to. A thought-reader, blind-folded, was called upon to describe geometrical diagrams drawn upon a piece of paper. The result of the experiments will be better described in the words of the observers:—

"We next drew series of diagrams of a simple geometrical kind which were placed behind S. (the percipient), so that B. (the agent) could see them. S. described them in each case correctly, except that he generally reversed them, seeing the upper side of the diagram downward, the right hand side to the left, &c."

The reflection naturally occurs that this inversion will more frequently take place in cases where ordinary experience is not conscious of any *á priori* impossibility which enables it to check the inner vision. The image of a geometrical diagram will, in fact, be more often inverted than that of a man. These cases unmistakably point to the existence of a psychic sense of sight, the operation of which by itself, and unaccompanied by that of any supplementary sense, produces the inversion of vision.

With regard to hearing it does not appear that this S. P. R. have made any experiment which would tend to prove the existence of the psychic counterpart to the

* Read at an open meeting of the London Lodge of the T. S.

sense. When a sensitive successfully reads a word thought of, it is difficult to decide whether it is perceived by the psychic ear or the psychic eye. There is only one instance recorded in their proceedings which has some bearing on the present matter; but there are not sufficient data to support the conclusion firmly. The word "wissenschaft" was written down and shown to the agent that he might transmit it psychically to the percipient. The agent, it is stated, was ignorant of German and "mentally represented the word in English fashion." As a result the answer was "wissic, wissenaft.', Here it would seem that, if there was a transfer of thought at all, it must have been the mental representation of the sound that was conveyed to the psychic ear of the percipient. Nor does it appear that the S. P. R. have as yet made any attempt to detect the action of psychic smell. It is to be hoped, however, that this line of inquiry will be pursued by psychic investigators in future experiments.

Having seen how far recent experiments prove the existence of the psychic counterparts of the physical senses, we will now follow the guidance of Eastern psychology. Without discussing the subject any further, it may here be stated, that those who acquire proficiency in Eastern psychology understand the laws of psychic phenomena so well as to be able to reproduce the latter at will. They in fact experimentally verify the psychological teachings which have come down to us from the remotest antiquity. According to one of the principal schools, the Vedantic, we have three bodies, the physical, the psychical, and what may be translated as the causal. Before going on, it may be pointed out that the principle underlying this division will be misundertsood if we do not bear in mind that an unbroken continuity reigns throughout the whole range of existence.

The physical body is defined to be the agglomeration of the gross elements. The psychic body has, besides the five psychic senses, the five psychic forces which move the five external organs of action, the five mediums through which the five motive forces operate, the *manas* (mind) and *buddhi* (intellect and egoism). The five psychic senses are fully described in Eastern psychological treatises. As an illustration, we may cite with the celebrated Sankaráchárya teaches on psychic sight. What, he asks, is the (psychic) sense of sight? and then proceeds to say that it is not the eye and yet has a relation to the eye and possesses the attributes of perceiving form and colour. Eastern psychologists maintain that the physical body is merely the most condensed part of a vast nebulous mass, which surrounds it as cometary matter surrounds its brightest part. Sankara locates the seat of the greatest activity of clairvoyant perception not in the eye itself but at a short distance to the front of the pupils of the eye. No recorded case of clairvoyance contradicts or completely supports this statement, but it may be mentioned that many clairvoyants assert that visions appear to be "just before their eyes." For a better comprehension of the system it is to be stated that *manas* signifies the faculty which produces the concept of doubt and supplies the impulse for solving that doubt, and *buddhi* gives rise to the impression,—"I know the object, which previously excited doubt"—and thus to egoism or personality. The causal body is the cause of the other two and receives the reflection of the highest and most mysterious essence of the inner being, the basic unity of all existence, the Atma. The classification by the Sànkya school, when its terminology is properly comprehended, will be found exactly the same. The five physical elements, corresponding with the five physical senses and including the physical body, the five psychical senses, the five psychical motors, the *manas* formed by the union of the two sets of senses and the psychic counterparts of the five elements, make up the egoism (Ahankára.)

With these explanations of Eastern nomenclature, we proceed to a more detailed examination of psychic sight or clairvoyance. The first point that has to be noted is that our ordinary experience shows how difficult it is to detect the operation of any sense acting by itself, and not producing compound notions in conjunction with others. Few of us, for instance, realize that the motions of distance and solidity are not entirely due to the sense of sight, but greatly dependent on the sense of touch. Similarly the psychometric faculty which Eastern psychologists will classify as psychic touch, is very often regarded as a species of clairvoyance It is no doubt impossible to lay down a hard and fast rule for the division of a continuous line, like that of existence. But, broadly speaking, the reference of different kinds of perception to different senses is quite intelligible and extremely convenient. True, no one can define the precise point which divides the manifestation of the sense of taste from that of smell; but the existence of odour as distinguished from flavour no one will deny. Taking the case of psychometry and clairvoyance, it is not insuperably difficult to distinguish them from one another. In a great many instances it is found that a clairvoyant can only *see* an object in an abnormal way but can give no further account of it. Psychometers, on the other hand, are frequently known to give perfectly accurate descriptions of objects without being able to obtain visual representations of them. Here the distinction between psychic sight and psychic touch can be clearly discerned. The psychometric faculty moreover possesses the peculiarity of always requiring for its manifestation some kind of contact or *rapport* between the psychometer and the object of his perception. The fact that more than one sense can be simultaneously exercised, does not in any way disturb the classification.

From the continuity of existence, it is plain that physical sight must shade off by imperceptible degrees into its psychical counterpart; and experience bears out this *á priori* conclusion. Instances are known in which clairvoyants have to strain their eyes in order to see visions; and the visions themselves present the peculiarly physical characteristic of appearing double when looked at through a prism or when pressure is applied to the eye-ball. They are also affected by the presence or absence of light. Here we almost detect sight in its passage, so to say, from the physical to the psychical plane of action. At a higher stage of development the clairvoyant vision is in no way disturbed by the change of those conditions. The limitations of distance and obstruction vary also in accordance with the stage of development. At one stage, only the next room will be laid open to the inner eye; at another, every part of the house, while at a third, mountains and oceans will cease to be obstacles to the clairvoyant vision. All who have watched the growth of clairvoyance will bear out these statements.

The most striking form of clairvoyance is manifested when it partakes of the nature of prophecy. The suspension of the limitations of space does not impress us so powerfully as when the bounds of time are transcended. It is unnecessary to cite cases of prophetic clairvoyance; most people have heard of them with belief or incredulity as the case may be. A careful examination of the nature of causation gives a reasonable explanation of the prophetic power which some individuals at times undoubtedly possess. It is well-known that physical science investigates only the laws which govern natural phenomena and not their *causes*. But the latter cannot be robbed of existence on that account. The abstract trinity of science, matter, motion and force, does not exhaust nature. There must be some principle in nature to determine the mode of manifestation of force, its cause, which may be denied consideration,

but cannot be deprived of existence. I see an object, it is a fact of my own consciousness which nothing can alter. Reflection shows to me that this fact has two branches, namely, the consciousness of the existence of the object inside me and of its existence outside me. It is not difficult to see that one of these perceptions cannot be derived from the other; they are the necessary complements of one another and consequently the contents of the one expressly excludes the *differentiæ* of the other. Most philosophical thinkers will admit that the relationship of cause and effect, in the legitimate sense of the words, does not exist between these two complements. Ascending a step higher in generalization we find the same rule applies to subject and object, showing that one of them is not contained in the other. By subject and object we do not here mean their highest abstraction. Subject is the manifestation of self-consciousness during the period called life, and object signifies all that makes that manifestation possible. These are not contained one in the other. But the very fact of their difference shows the existence of their common basis, an underlying unity which supplies the common cause of both. It is on this plane of common cause that the two counterparts of natural phenomena are now cognizable, and therefore also the self-conscious personality and its objects disappear from the range of the observer's vision and merge into one another. As an analogy, we might take the tree and the seed. From our point of view, branch, leaf, and root are undistinguishably interblended as the seed and are identical so far as we are concerned. No doubt a different state of things would prevail if we could adjust our consciousness to the universe of the seed; but that does not touch our present consciousness or personality. This will perhaps throw some light on the Eastern philosophical tenet which looks upon cause and effect as being identical *in substance* and differing only in their manifestation *in time*. It is held that the same thing when viewed from two succeeding points of time yields two forms of existence, of which the antecedent form is said to be the cause of the subsequent form. When we inquire for the cause of the spark, drawn from the flint by the steel, what we really do want to know is the pre-existent form of the spark. This cause or pre-existent form, it is evident, we must look for in the common basis, underlying the flint, the steel, and the agency which brings about their contact. Some relation between these three must have represented the pre-existent form of the spark which emerges in our self-consciousness.

It will be clear from what has preceded that the causes of the experiences of this life are to be found in the plane of existence where the present subject and object unite, and it will also be seen that this plane of unity is not a mere mystical dream but a logical necessity from the fundamental principle of reason, *ex nihilo nihil fit*—there can be no relation whatsoever between a thing and its utter negation, *nihil*. It may now be urged that even if the existence of this plane of unity be granted, it must be relegated to the region of the unknowable. The object of this paper is to show the incomplete data upon which this dogma is based.

The common basis of the subject and object mentioned above, may, from one point of view, be called consciousness or the higher ego, as distinguished from self-consciousness and personal ego; or, it may be regarded as the mind-stuff. It is the same as the *ákásá* of the Eastern psychologists. But be the principle of nomenclature adopted what it may, the idea is quite clear: algebraically, *xy* represents the same thing as *yx*.

Dr. Du Prel, the eminent German thinker, in his valuable work "Philosophie der Mystik" speaks of transcendental consciousness which is divided from self-consciousness by what is termed the "threshold of sensibility." Without being pledged to the strict accuracy of Du Prel's classification, it may be accepted for the present purpose. It is plain that the true causes of our experience in life are contained in the domain of transcendental consciousness, whose gloom becomes dispelled when the light of self-consciousness pours into it through the avenues of transcendental sense. From this it will appear that the transcendental causes of things are not unattainable, and it is manifest that the knowledge of effects is derivable from the knowledge of causes or prior forms before their appearance in the psychical world. Prophetic visions are due to a very superior and rare form of clairvoyance which carries self-consciousness far beyond the threshold of sensibility.

The explanation given above applies also to the marvellous faculty possessed by some clairvoyants of diagnosing diseases and prescribing appropriate remedies for them. On the transcendental plane lie the causes of both disease and cure. The principle being once understood, the complexity of a particular problem will not remove it from the sphere of solution.

Of the spiritual sense of sight or seership nothing has hitherto been said. The plane of operation of this faculty is so far removed from ordinary experience as to be too abstruse for realization. We may call it abstract sight, in which all objects visible to us become assimilated with sight itself. Strictly speaking, the capacity for foretelling events belongs to this sphere of existence. The first glimmerings of the manifestation of spiritual sense are obtained when the true poet "gives to airy nothings a local habitation and a name." The light grows brighter as the poet passes into the prophet, justifying the Roman's designation of both by one name. A few words in conclusion on the development of transcendental senses. Ordinary consciousness, we have seen, is divided from transcendental consciousness by the "threshold of sensibility." This threshold is not permanently fixed but is constantly shifting, as is evidenced by the alternation of sleeping and waking and also by the faculty of memory. We cognize an object to be the same as that cognized at a previous point of time. Here the object first cognized was not within the domain of self-consciousness until the threshold changed its position and the recognition took place. This threshold is the normal limit of the conscious will, and it is obvious that if by the feebleness of will the upward limit is allowed to fall below the normal standard, transcendental consciousness might manifest itself through one's physical organism. This is the case with spiritualistic mediums. By scientific psychologists the result is accomplished in a different way. An examination of the true nature of the "threshold" shows that its position rests upon the degree of interest centred in the self-conscious personality. The concentration of interest and attention on our part of the sum-total of consciousness or existence limits our knowledge and produces ignorance, evil, and suffering. The true road to higher life and higher knowledge lies through the detachment of interest from the personality, which can be accomplished only by a thorough realization of the ideal of universal brotherhood. This is the essence of all mysticism.

BUDDHISM IN CEYLON.

In the February number of the "Revue du Mouvement Social" (Paris), M. Paul Bourde gives an interesting account of his interview with the High Priest Sumangala at Ceylon. We translate the last paragraph: "Before taking leave of us, Sumangala gave us a little tract, after the English fashion, called 'a Buddhist Catechism,' drawn up by Colonel H. S. Olcott, President of the Theosophical Society, with a view to putting the essence of Buddhism within the reach of European readers. At the same time he told us that the catechism had just been translated into French."

Letters to the Editor.

ZOROASTRIANISM

Sir,—From the History of the Philosophy of the Chaldeans, by Thomas, and from the Perfect Way, from the Theosophical literature, I can, in respect to the astral or rather evil spirits, gather the following points:—

The evil spirits are of various classes. Some are worse than others. They are, as a rule, haters of men and of God and lead mankind to very pernicious and sinful acts. Mostly they live in baths and pits or cold places because they can neither stand the light nor the heat of the sun and fire. They always delight to live in animal heat where they can be free from the damp air of the pits. The animal heat is for them very invigorating. The heat of men being the best tempered is sought for the most. They cannot well have access to pious men in whom the spiritual light is strongly burning, but they are easily drawn to evil and wicked persons. There is a class which lives in low, marshy and very damp localities. There is another class which haunts forests, mountains, cataracts, rivers and all unfrequented places. It consists of dryads, naiads, kelpies, elves and fairies. The effusion of physical blood has, in all ages, been a means, whereby magicians have evoked astral phantoms or phantasmagoric reflects in the magnetic light. These efflorescences of the lower atmosphere immediately related to the body, have a direct affinity for the essential element, called by the physiologists the "vital spirits" of the blood, and are enabled by means of its effusion to manifest themselves materially. Thus as one recent writer says, "Blood begets phantoms, and its emanations furnish certain spirits with the materials requisite to fashion their temporary appearances." Another speaks of blood as, "the first incarnation of the universal fluid, materialized vital light, the arcanum of physical life." The famous Paracelsus also asserts that by the fumes of blood, one is able to call forth any spirit desired; for, by its emanations the spirit can build for itself a visible body. This, he says, Sorcery, a term always of ill-repute."

There are rites and incantations by which good demons can be communicated with and the bad ones repulsed and chased away. "They attributed considerable efficacies to certain words used in these rites, which the Oracles expressly forbid to be changed."

"Never change barbarous names. There are certain names, (says Psellus) among all nations, delivered to them by God, which have an unspeakable power in divine rites. Words such as Seraphim and Cherubim and Michael and Gabriel should not be changed into Greek or any other dialect. These, while they are in the Hebrew dialect, have an unspeakable efficacy in divine rites; but changed into Greek names, are ineffectual."

"As it is one property of theurgy, to evocate and procure a conversation with good demons, so it is another to repulse and chase away the material demons, which may be effected in several ways; either by words or actions.—By words.—As (as Marcus delivers the Chaldaic opinion) these material demons fear to be sent to abysses and subterraneous places, and stand in awe of angels who send them thither; and so if a man threaten to send them thither, and pronounce the names of those angels whose office that is, it is hardly to be expressed, how much they will be affrighted and troubled; so great will their astonishment be, that they will not be able to discern the person that menaces them; and though it be some old woman or a little old man that threatens them, yet so great is their fear that they depart as if he that menaces were able to kill them."

The subject of evil demons is very extensively dwelt upon in the Perfect Way and in the History of the Chaldaic philosophy; but the above will, I hope, suffice to answer the purposes of the question I will presently lay before you.

The Zendavesta is full of allusions to Devas, Drugs, and Drug-nasus. The whole tenor of the book is strongly tinged with tendency to destroy this evil agency. The various manthras and rites lead us to imagine that the main purpose of the book is to fight against the perhaps then prevailing sorcery and also against the evil effects which the evil demons constantly exercise upon mankind. This course appears to have been essentially preparative to observing the three fundamental tenets, Humte, Hukhte, Vurushte, (the purity of thoughts, words and deeds). The words Devas, Drugs, and Drug-nasus are promiscuously used throughout the book and they refer, I think, not only to physical impurities, human passions, the magnetic aura and evil persons but to the so-called evil demons also. I shall hereunder quote some of the passages which lead me to this view and leave it to you and to your learned contributors to say whether or not I am correct in thinking so.

"I confess myself a mazdayasman, a disciple of Zarathustra, an opponent of the Devas, a worshipper of Ahura." The word Devas here may, in its collective sense, mean matter, (the demon) but the demon, arimanus, is always written in singular and the word "deva or devas" is never, throughout the Zendavesta, made to express the demon. The passage above quoted is daily repeated by the Parsees and is found in almost all prayers in the book. How does it here mean the opponent of material passions, physical impurities and bad magnetic aura, and not of the evil demons? Was not sorcery prevalent at the time of Zarathustra and did he not mean to extirpate it? Could he have been unaware of the occult science to the extent that he had no idea of the evil demons?

In the Fargard 17 of the Vendidad the nails and hairs are enjoined to be buried. I can understand that the precept may be due to the bad magnetic aura which these throw out, and which can never be dissipated from them. But, why are the making of circles and the uttering of certain Manthras necessary? "When they dress their hair on the corporeal world, cut the hair, pare the nails; when they shear their locks or their beard; then come together the devas to this polluted spot of the earth." What are those devas? Are they physical impurities and magnetic aura alone, or have they any property to draw the evil demons to them?

In Fargard 10 Zarathustra asks: "How shall I combat the drug which flies from the dead upon the living; how shall I subdue the nasu which defiles the living from the dead?" In reply, he is enjoined to recite various mystic Manthras. In Fargard 11 in respect to the purifying of fire, water, earth, cattle, trees, man, woman, the stars, the sun, the moon, the lights and all other things, he is similarly enjoined. Now, how can physical impurities and magnetic aura be expelled by Manthras alone? But it is a fact that the material demons can be so expelled? Am I right in thinking that the human humidities of the dead body have the property of attracting evil demons? We have seen above that the latter have the greatest love for the human humidities. "Evil-witting Arimanus! I will smite the creation which was created by the devas, I will smite the nasus which the devas have created." The nasus is stated to have been created by the devas. What does the word devas here signify?

Drug-Nasus is always supposed to come from the north, and the Manthras always require it to fly away to the north. Again the Drug-Nasus has always reference to dead bodies and other impurities. Will it be reasonable to suppose that the Drug-Nasus is a class of evil demons which always lives at the north pole, the cold and dark region, which is quite congenial to them, and that the human humidities or impurities of blood and other matters attract them from the north? Is it not that the Manthras recited before the dead bodies are as preventives against the rush from the north of the Drug-Nasus? Is it not that the presence of fire and lamps in such cases is necessitated by the characteristic of the evil demons to stay in dark places?

Why is the seclusion of women in menses enjoined? Is it due to the flow of bad magnetic aura all round, or is it because, the evil demons are attracted to the impurities or the humidities of the blood? We have seen above that blood has something to do with the attracting of the evil agency.

"I drive back the Deva-Drug; I drive back that which proceeds from the Devas; I drive back what they have done and created. I drive away the Devas: begone, O Drug! I drive away the Dru that he may rush to the North; he shall not destroy the corporeal world of the pure." (Fargard 8). Here Devas and Drug do not seem to have different meanings.

(Yasu 9). "That I may go about in the world as Ruler, paining the tormentors, smiting the Drugas; that I may torment all the torments, the tormenting Devas and men; the Yatus, Pirikas, Sathras, Koyas, and Karafanas," What are all these?

The principal manthras the Zendavesta are Ahuna—Vairya (Yasu 19), Ashem-Vohu (Yasu 20), and Zenhe-hatamu (Yasu 21). There are many others. They are supposed by some scholars not quite intelligible. The present translations are mere guess work. It is strictly enjoined that these manthras be in no way changed or mutilated. Their efficacy is considered to be very great. I think these manthras must be taken in the same light as the manthras of the Chaldeans and the Hebrews, intended for evil demons.

I shall make a quotation and then conclude. "But farther the Platonists admit with Democritus and Empedocles, that certain material images of things flow through the pores of bodies and preserve to a certain distance not only the qualities but likewise the shape of the bodies from which they flow. And these radical images are intimated by Plato in this dialogue, in the Sophista, and in the seventh book of his Republic; in commenting on the last of which, Proclus observes as follows: "According to Plato (says he) representations of things are hypostases of certain images fabricated by a demoniacal art, as he teaches us in the Sophista: for shadows, of which they say images are the companions, possess a nature of this kind. For these are the effigies of bodies and figures and have an abundant sympathy with the things from which they fall; as is evident from what the arts of magicians are able to effect, and from what they tell us concerning images and shadows. But why should I speak of the power of magicians, when irrational animals are able to operate through images and shadows, prior to all reason? For they say

that the hyæna, by trampling on the shadow of a dog seated on an eminence, will hurl him down and devour him; and Aristotle says, that if a woman during her menstrua looks into a mirror, she will defile both, the mirror and the apparent image."

Yours faithfully,
DHUNJIBHOY JAMSETJEE.
Medhora,
AHMEDABAD, 12*th April* 1885.

Note.—From the quotations made in the foregoing letter it is evident that by Devas, Drugs and Drug-nasus the ancient Zoroastrian writers meant, *black-magicians, elementaries* and *elementals* respectively. The other names cited by our correspondent indicate some of the various Sub-divisions of elementaries and elemental spirits. These words do not merely mean the magnetic aura of a living or dead body. The question of auric emanations is of course important in considering the case of these agencies.

The injunction regarding the burial of hair and nails is intended to be a safeguard against the sorcery of black magicians who generally try to get possession of these things for purposes of black magic and for establishing a link between the intended victim and the mischievous agencies they evoke.

Mantras are supposed to implore the assistances of good spirits, friendly to man, to counteract the effects of black magic or demoniacal possession and drive away the evil elemental spirits; the recitation of these words must also be accompanied by appropriate ceremonies rendered effective by concentrated will; they are supposed, when the ritual is duly performed, to attract higher powers and induce them to grant the prayers of the person who use them.

It is generally supposed that a strong terrestrial magnetic current flows from the north-pole towards the Equator bringing with it swarms of elementals (Nasus) who live and have their being in it.

The seclusion of women during the period of menstruation is a time-honoured custom amongst several nations. Elementals, it is said, are easily attracted towards the female during this period; and so are the infernal incubi. If a woman is moving about freely, the contagion of bad magnetic aura is supposed to infect every person and thing in the house and render them amenable to the same influence; and hence seclusion and purification are strictly enjoined in this case by the codes of several nations. Our correspondent himself indicates the reason for the supposed pollution.

Magnetic emanations are constantly radiating from every human being. Their influence is present in the person's shadow, in his photo or picture as well as every thing else with which his aura comes into contact. It is interesting in this connection to refer to the "Chaya grahini" (Shadow Catcher), mentioned in Ramayana which was able to arrest the aerial progress of Hanuman by seizing on his shadow on the surface of the Sea. It is a well-known fact that the figure of a person or his picture is a great help to a black magician who intends to affect him by his infernal art.

The remaining questions contained in the letter of our correspondent can be easily answered by the light of the interpretation put upon Devas, Drugs and Nasus in these explanatory notes.—*Ed.*

Reviews.

THE IDYLL OF THE WHITE LOTUS. *

The preface of this book runs as follows:

"THE ensuing pages contain a story which has been told in all ages and among all people. It is the tragedy of the Soul. Attracted by Desire, the ruling element in the lower nature of man, it stoops to sin, brought to itself by suffering, it turns for help to the redeeming spirit within; and in the final sacrifice achieves its apotheosis and sheds a blessing on mankind." Thus, in a few words the scope of the book is indicated.

The work itself is a charming story of the life, development and death of an Egyptian seer. He is taken when a boy by his mother to the temple to be brought up in the priesthood. He has not been long there before it is discovered, by his vision of the Lady of the Lotus, that he is a natural born seer. The priests then take his development in hand. It appears however that the priests of the temple are followers of the left-hand path, and, deeply versed in all occult science, use it only for their own selfish purposes, enslaving the people for their own aggrandizement. The goddess whom they serve is not the bright goddess of wisdom, but the dark one of desire. They make of the boy a tool to serve their own selfish ends, compelling him to look upon the horrible face of the black goddess and to transmit her commands to her votaries. The recollection of the Lady of the Lotus never quite dies out of the boy's heart in spite of all the arts of the priests, and at last he learns the truth and proclaims it to the people, sealing his mission in consequence with his death. Such is a bare outline of the story which must, however, be carefully read to be appreciated. For hidden beneath it lie deep esoteric truths and these can only be brought out by intuitional study. It may also be taken to have more than one meaning. For the benefit of those who would see down to its lowest depths, we may mention that, from one point of view, the "ten priests" whom it took to accomplish the seer's death (page 2) are the ten parts of the lower nature. The gardener, Sebona, who takes the boy into the garden and leads him to the lotus-tank where he has his first vision is "mind." The Lady of the Lotus, the black goddess and the little girl are all the same in reality and Chapters vi, vii and viii have reference to the final initiation. But even those who do not care to dive into these mysteries will be delighted with the beauty of the language employed and the vivid dramatic treatment of the various incidents related.

The following passage should be deeply engraven in the hearts of all Theosophists:

"There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

"The soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit.

"The principle which gives life dwells in us, and without us, is undying and eternally beneficient, is not heard or seen, or smelt, but is perceived by the man who desires perception.

"Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

"These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them."

Different indeed would be the face of the world were these truths known and realised by humanity at large! Be it ours then to proclaim and teach them wherever opportunity is found, and by so doing we shall become in some degree co-workers with nature in its ever-upward spiral path of progress.

It would take more than one long paper to exhaust all that might be said about this little book, our present purpose is, however, but to introduce it to the notice of our readers, we therefore bring our remarks to a close with an earnest recommendation to all to read and study the story for themselves.

* By M. C. Fellow of the Theosophical Society, London Reeves, and Turner.

"THE LEGEND OF THOMAS DIDYMUS."

The above is the title of a book by James Freeman Clarke, recently issued by Lee and Shepard of Boston. In the preface the author states his purpose to be, "to reproduce the times in which Jesus appeared, the characters who surrounded him, the opinions, beliefs, and prejudices of the Jewish sects and people." "Especially have I endeavoured to enter into his (Jesus) own purpose and expectation, his own view of the Messiah and his Kingdom."

Of all pen-pictures of the life of Jesus this is the most real, because the most rational and true. It nowhere taxes credulity or staggers belief. The author follows the fortunes of an *earnest seeker*. Skeptical though loyal, through the schools of the Rabbis, the sects of Therapeutae and Essenes the "separate ones" the philosophy of the Academy seeking a sign whereby God and immortality may be brought to light, and finally when the divine man comes upon the stage, he follows him through the crucifixion to the resurrection and the *life*. The author is a Unitarian clergyman, of great ability and high standing, but he has struck the key-note of theosophy and written as though he comprehended the Society's objects and aims. No student of theosophy can fail to be interested in, benefitted by, reading the book, which is moreover specially interesting, as showing how the leaven is working in more than one measure of meal. The class to which it specially appeals, the Unitarians, are noted for intelligence and liberality, but repudiating the orthodox idea of the trinity, and drifting from rationalism into agnosticism. They have been lacking in that organising power which orthodoxy so well knows how to wield. They are indifferent to religious matters, though foremost in every charitable and benevolent enterprise. Though many of them are spiritualists, yet as a class they are incredulous and critical, anxious for evidence not to be obtained in dark circles. Mr. Clarke has pointed out the only source whence such evidence as is desired can ever come, viz. the heavenly Kingdom *within man's own soul*; and this by no fine-spun theory difficult of comprehension, but by elucidation of the life and teachings of Jesus the Divine Man, and I feel after having

carefully read the book, that I can do no better service to my brother theosophists than to call their attention to it and especially those who hail from so-called Christian communities, who will be glad to find, if they have not already done so, the *one everlasting truth* in the parables and teachings of their childhood.

J. D. BUCK.

LICHT AUF DEN WEG.*

This is the title of the German translation by Baron von Hoffmann of "Light on the Path."

The concise and beautiful language of the original has been preserved to a remarkable degree in this translation, and German readers will suffer no loss from inability to read this work in English. The paper, print and binding are worthy the gem they enshrine and reflect great credit on the publisher. We trust "Licht auf den Weg" will have wide circulation in Germany, all Theosophists should possess a copy and they will find it most useful as a gift-book for those of their friends and acquaintances who are at all drawn towards the higher life. In this way the book will be found a great help to those who are endeavouring to spread Theosophy by working on those individuals with whom they come into contact.

THE PARMENIDES OF PLATO.†

The thanks of all Indian students of philosophy are due to Mr. Dhunjeebhoy Jamsetjee Medhora for this re-publication, in a cheap form of Thomas Taylor's translation of Plato. The Parmenides is one of the most beautiful and instructive of Plato's dialogues and a study of it will enable the reader to form some idea of the methods employed by the great philosopher.

The subject of the dialogue is the One Life and its differentiation, and a perusal of the work cannot fail to delight all who are interested in metaphysical speculation, and they will find in *The One* of Plato a close similarity to the *Parabrahm* of Hindu philosophy. We heartily recommend this work to the attention of our readers and would also advise them to look out for the Timæus and Phædo which are announced to appear shortly under the same auspices.

SHADOWS.

This is a well-written little book designed as a sort of introduction to Spiritualism. The style is very attractive and the author is evidently a pure-minded, kindly, earnest man and few will peruse his volume without wishing to know something more of the subject which it treats.

Spiritualism seems to be making great strides in both America and Europe, the number of its adherents increases and the phenomena become more and more marvellous. Here in India, on the contrary, mediums are but seldom to be met with, and when cases do occur, every effort is made to put an end to the manifestations. While phenomena of this description are entirely new to Western nations, the sacred writings of the East are full of allusions to them, and all Hindus regard mediumship, not as a precious gift but as an unholy thing full of danger to its victims.

In this country magic has for ages been studied as a science, and one of its fundamental laws is that phenomena, which are not absolutely under the control of the operator, are productive of the most evil consequences. If, as sometimes happens, a student in the course of his training develops mediumship, this fact is a sign that he is absolutely incapable of proceeding any further, and all that his teacher can do is to cure him and then leave him. The influences which appear in séance rooms are among the most destructive on earth, even though, as in the majority of cases, they assume the garb of angelic visitors and profess to give new revelations from God. The purity of the sitters is the only safeguard; when once that is removed the most terrible results may ensue. Irresponsible mediumship is but one step from black magic, this the Hindus know full well and hence the daily precautions they take to prevent the occurrence of the phenomena which delight so many thousands in the West.

* *Licht auf den Weg.* Leipsic, August Priese 1885.

† *The Parmenides of Plato, a Dialogue on the Gods*, translated with notes and introduction by Thomas Taylor. Published by Dhunjeebhoy Jamsetjee Medhora, Bombay, 1885. Price Rs. 1-8-0 including postage.

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Vol. I. of the Supplement to the "Theosophist" or, as it is called, the "JOURNAL OF THE THEOSOPHICAL SOCIETY," wherein appeared the first eleven numbers of the translations of Eliphas Levi's writings—now continued in the *Theosophist*—can be had for Rs. 2 (India) ; and six shillings (Foreign).

☞ Subscribers for the Second Volume (October 1880 to September 1881) pay Rs. 6 only in India ; Rs. 7 in Ceylon ; Rs. 8 in the Straits Settlements, China, Japan, and Australia; and £ 1 in Africa, Europe and the United States. Vol. I, being now reprinted, is ready for sale, and can be obtained for Rs. eight (India) ; and £ 1 (Foreign). Single copies, one rupee (India) ; and two shillings (Foreign).

Vol. III can be had for Rs. 8 (£1.)

Vol. IV. do.

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LECTURE BY COLONEL OLCOTT.

THE *Madras Mail* gives the following report of Colonel Olcott's lecture on the 27th of April.

COLONEL H. S. OLCOTT, the President-Founder of the Theosophical Society, delivered a lecture on Monday evening at Patcheappah's Hall on "The Future of Science and Theosophy." Though admission was to be gained by Tickets only, the hall was crowded with an enthusiastic audience, including a few Christian Missionaries. Mr. P. Anunda Charlu was voted to the chair. After dealing at considerable length with the conflict between religion and science, Colonel Olcott referred to the Association, of graduates that had recently been formed, and said that a combination of educated Hindus of various castes and creeds must help to promote education, a regard for science as the ultimate arbiter in religious questions, and the habit of co-operative work regardless of social antagonisms. The touch of Theosophy had shed a golden light upon the long incomprehensible text of Vedas, Puranas, and Upanishads, and had restored to the inhabitants of this "cradle-land of arts and creeds," the sense of self-respect. It was needless to prove that the future of Theosophy and the future of spiritual elevation of India were interwoven inextricably. This Theosophy came from no Russian or American source, nor was it evolved in any Western School. The *Rishis* were its parents, and its birth-place was Asia. Notwithstanding all the vigorous efforts of the enemies of Theosophy, who were at variance among themselves, Theosophy would outlive them all. Theosophy was the true basis of religion. Its enemies were foolish enough to think that if they could but turn out or crush one or two individuals, the whole thing would collapse. Nothing, either in the organic basis of the society, or in the theory of Theosophy, showed that the Society was expected to depend for its facts upon one person or upon twenty persons, upon Madame Blavatsky, or any other psychic experimentalist, visible or remote; or that they were confined to any one department of experimental research. When the bye-laws of the Society were drafted in 1875, the very first affirmation made was that "the objects of the Society are to collect and diffuse a knowledge of the laws which govern the universe. It mattered little whether a phenomenon, illustrative of any natural law, occurred at Adyar or in Alaska, in the presence of Madame Blavatsky, or in that of the Siberian Shaman, a Soudanese Sheikh, or a Pawni medicine man. The Society required the fact itself, regardless of personalities. The Society was not to fall the pieces if such a phenomenon, provisionally accepted as genuine, was one day proved fraudulent. No—it would simply scratch out that phenomenon or group of phenomena, from its record, and look about for better ones to put in its place. Psychic phenomena result from the mutual reactions of natural forces within and without the human being. It was a common error to suppose that Madame Blavatsky was the sole wonder worker in the Society—there were a number of them, and others had produced certain psychic phenomena as striking as any ascribed to her. She had shown scores of phenomena in different countries and at different times, of the most convincing and remarkable character, the reality of which was never questioned nor could be doubted, and which proved her to be endowed with a deep knowledge of, and complete control over, natural forces. As regarded the Society's attitude towards her in the recent scandalous charges brought against her here, the speaker said that the Society positively refused to recognise its responsibility for her deeds or words, or opinions. It did not think the charges proved, but even if hereafter proved, that would not compromise the character of the Society, undermine its foundation, check its progress, or disprove the existence of psychic powers, laws and phenomena. For the personality known as Madame Blavatsky, they had a deep affection and a sense of deep gratitude for having aroused their interest in spiritual philosophy and shown them the path of spiritual progress. But while they would individually and collectively defend her against unjust aspersions—that was all—they would never attempt to shield her from the consequences of any sins of which she had been proved guilty, for not one of them would expect any exemption in their own case. They recognised the necessity for one rule of retribution to which there could be no exception, and since the Theosophical Society stood upon general principles irrespective of personalities, its destiny was not interwoven with the fate of any of its officers or members. Theosophy was one of those "truths that wake to perish never." Truth was the sole basis of Theosophy. After a few remarks regarding the future of Science, to which religion must ultimately become reconciled, the Colonel resumed his seat amid loud and enthusiastic cheers. The Chairman having made a few remarks, the meeting was brought to a close.

COLONEL OLCOTT'S TOURS.

On the 9th ultimo Colonel Olcott commenced a tour during which he visited Vellore, Arni, Arcot, Chittoor. On the 21st he left for Madura whence he will proceed to Trichinopoly, Combaconum and other places, returning about the 1st of June. He also purposes to make a tour in Bengal and Behar, leaving Madras for Calcutta on the 4th of June.

The President has been most warmly received at all the Branches he has visited, and reports that the interest taken in Theosophy is as deep, if not deeper than heretofore. His lectures were attended by crowded and sympathetic audiences.

Branches of the Society.

LONDON LODGE THEOSOPHICAL SOCIETY.

A General Meeting of the Lodge at Queen Anne's Mansions, on Wednesday, March 18th. Mr, Sinnett in the chair.

The meeting having been called to consider the attacks on the Founders of the T. S. contained in Mme. Coulomb's pamphlet, Mr. Sinnett proceeded to disprove seriatim the accusations and suspicions thrown by her on the phenomena recorded in the "Occult World." He especially insisted on the fact such charges against the Founders personally had no bearing upon the Society in its corporate aspect.

The following resolutions were subsequently passed *nem.con*:—

"That the Lodge regards the statements made in Mme. Coulomb's pamphlet concerning Mme. Blavatsky as not calling for any special on its part at present; inasmuch as those allegations do not bear upon the corporate character of the Society.

"That this meeting begs to thank Mr. Sinnett for satisfactorily disposing of the accusations brought in Mme. Coulomb's pamphlet against the phenomena recorded in the "Occult World."

"Extract from the minutes."

BERTRAM KEIGHTLEY, *Hon. Secy.*

LONDON LODGE THEOSOPHICAL SOCIETY.

AN open Meeting of the Lodge was held on Wednesday, April 15th, at Queen Anne's Mansions, St. James' Park, at the usual hour 8-30 P. M. Members being at liberty to invite friends, there were some 200 persons present, the majority of whom were strangers.

It having been decided that the proceedings should be chiefly conversational in character, the chair was not formally taken; but during the evening, Mr. Sinnett made some remarks on the subject of Theosophy generally with special reference to the subjective states following death.

Later in the evening Mr. Mohini also spoke, pointing out the analogies between the early Christian conceptions of the after-life and those of the esoteric doctrine. Adverting to the belief in Purgatory held by the Roman Catholic Church, he showed that this state corresponded very closely with that of Kamaloka and adverting to the belief in the efficacy of prayers for the departed, he showed how such a mistaken notion arose from the true one of cutting off, by all the means available, the ties which bind a dead person to earth. No other formal speeches were made, but conversation was carried on till nearly eleven P. M.

BERTRAM KEIGHTLEY,
Hon. Sec. L. L. T. S.

VELLORE.

This Society held its Anniversary on the 10th of May. Colonel Olcott presided, and Messrs. R. Raganath Row Dewan Bahadur, P. Sreeneevas Row and C. Ramiah accompanied him from Madras. The proceedings went off in the most successful manner. Colonel Olcott delivered a lecture and some new members were added to the Society.

ARNI.

The President-Founder visited this place and on the 14th of May, formed a new Branch of the Theosophical Society, with officers as follows:—

President:	...	Mr. B. Veerasamy Iyer,
Vice-President:	...	Mr. Winfred,
Secretary and Treasurer:	...	Mr. Panchanada Iyer,
Assistant Secretary:	...	Mr. Seetharama Iyer.

A Committee was appointed to draw up a set of Bye-laws.

Colonel Olcott delivered a lecture in the open air as no suitable accommodation was obtainable under cover.

ARCOT.

On the 12th of May the President-Founder visited this Branch and at a meeting it was determined to re-organize the Branch under the title of the Arcot Theosophical Society. The following were elected officers.

President; Mr. C. R. Varadarayulu Reddyar.
Vice-President; Mr. Narrainaswami Naidu,
Secretary and Treasurer; Mr. P. Krishnama Charyar.
Assistant Secretary; Mr. V. R. Koopooswamy Moodeliar

CHITTOOR.

This Branch celebrated its first Anniversary on the 17th of May. Colonel Olcott presided on the occasion. Mr. Winfred read a paper on Chelaship and a lecture, which was, by request, principally on the subject of Sanskrit study, was delivered by Colonel Olcott.

This Branch has a Sanskrit school attended by upwards of 90 scholars and the institution all but pays its expenses. We congratulate the Chittoor Branch on their flourishing school and hope to hear of other Branches following this good example and doing likewise.

SPECIAL NOTICES.

INITIATIONS.

The President-Founder hereby gives notice that *all special permissions* to initiate members are *cancelled* except in cases where such permission has been granted within six months of this date.

This order does not affect the right of Presidents of Branches to initiate members.

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

Adyar, Madras, *May 20th*, 1885.

VISITORS AT THE HEAD-QUARTERS.

The following resolution on this subject was passed by the Executive Council on the 3rd May 1885.

"That no person be allowed to reside or stay at Head-quarters without first obtaining permission from the Council, the duration and conditions of such residence to be subject to its directions. Members of Council and Branch officers may be allowed by the President to stay not more than a week, without special permission of the Council."

C. W. Leadbeater,
Secretary.

NOTICE.

At the request of the proprietors of the *Theosophist*, Mr. C. W. Leadbeater has kindly consented to act as Manager, and Mr. T. V. R. Charloo as Assistant Manager and Cashier, of the Magazine. Money orders, drafts, and other remittances for the journal will be received and acknowledged by the latter gentleman.

NOTICE.

In view of the frequent demand for Theosophical literature either for free distribution or at a price within the reach of all, the Manager of the Theosophist has determined to offer the remaining stock of the following pamphlets at much reduced rates as under, free:—

Fragments of Occult Truth...per set of 7.	R.	0	12	0
Do. odd numbers in bundles of 16.	„	1	0	0
Report of the Eighth Annual Convention of the Society (containing many important speeches and much valuable information) per packet of 16 Copies	„	1	0	0

Single copies 2 annas each.

It is hoped that Presidents and Secretaries of Branches and other friends will avail themselves of this opportunity of disseminating Theosophical doctrines more widely than ever by largely purchasing the above packets, and either circulating the pamphlets gratuitously or, where it seems preferable, retailing them at one anna each.

THE THEOSOPHIST.

In consequence of numerous complaints from subscribers as to the inconvenience of the form in which the Theosophist is now issued, it has been determined to reduce the size of the page by one half, the amount of matter contained being the same as at present.

Unless good reason appears to the contrary, the alteration will begin with our new year in October next.

OBITUARY.

A. L. CAHAGNET.

One of our most distinguished members, the last surviving holder of the Society's honorary diploma, M. Alphonse Louis Cahagnet, died at Argenteuil, France, in the seventy-seventh year of his age. He was the author of several books on mesmerism of which the best known is *The Celestial Telegraph*, a remarkable record of experiments with lucid clairvoyants.

He began life as a chair-maker and by sheer force of will, added to superior abilities, succeeded in raising himself to the position of an author whose works are widely read both in his own and other countries. He founded, in 1847, the Society of of Swedenborgian students which still flourishes. At the interment at Argenteuil, the Theosophical Society was represented by M. Léchaut who delivered a speech at the grave.

M. Cahagnet was a man whose pure life, spiritual aspirations, and courageous devotion to what he considered the welfare of mankind, combined to make his example while living an encouragement to every philanthropist, and his memory one to be honoured and ever held in remembrance by those who come after him in the upward path which he so nobly trod.

The *Theosophist* for February 1881 contains some account of our deceased Brother's latest work, together with his letter accepting the diploma of the Society.

DARJIRAJ THAKORE SAHEB OF WADHWAN.

We have received news of the death of the Thakore Saheb of Wadhwan, President of the Dajiraj Theosophical Society. The amiable prince who has just passed away always took a deep interest in the welfare of the Society of which he died a staunch member. He was a man of exquisite taste and possessed a thorough knowledge of architecture; when in Europe three years ago, he purchased furniture for a palace he was then building. Last year he married the daughter of Rajah Gajapati Row, late Member of Council. He attended our anniversaries at Bombay and also visited the head quarters at Madras. The cause of his death was a lingering consumption.

The following account of our Brother's career appeared in the *Madras Mail*.

His Highness was a Prince of the Jhala tribe of Rajputs—a tribe which prides itself in being descended from the best blood in Hindustan. It was stated in the former notice that the Thakore Saheb was educated on very good lines at the Rajkumar College of Rajkote. That he availed himself of the benefits of a liberal and varied education, there is not the slightest doubt. He believed in the fact that "the ultimate object of good government is the well-being of the people"; and he spared neither pains nor money to carry out this most noble precept. He possessed all the salient traits which mark the character of a wise and just administrator. Among the works of public utility executed during his brief reign the following may be enumerated:—

(*a*) The introduction of gas into his capital, the city of Wudhwan.

(*b*) The extension of the city out of the fort walls in the quarter called, after His Highness, Dajipura. The Thakore Saheb gave great stimulus to the people to build these suburbs.

(*c*) A scheme for the supply of abundant and good water to the city by means of pipes from a large reservoir at present under construction.

(*d*) The careful administration of the State revenues, and the enhancement of the Wudhwan taluka by the purchase of land from individuals.

(*e*) The scrupulous attention paid to the administration of justice in all its fine and intricate points.

In addition to the above, it should be mentioned that his liberality to public institutions, and particularly to the Talukdari Girasia School at the civil station of Wudhwan, knew no bounds.

BABU SHANKER DYAL PANDAY.

The Secretary of the Gazipur Branch informs us that the President, Babu Shanker Dyal Panday, died on the 9th of April last.

THE THEOSOPHIST

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

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

☞ *The Theosophical Society, as such, is not responsible for any opinion or declaration in this or any other Journal, by whomsoever expressed, unless contained in an official document.*

OCCULTISM IN MODERN LITERATURE.

PART IV.

BY MIAD HÓYORA KÓRAHÓN, F. T. S.

LET us now look at Dr. Macdonald's later works and listen to some of his word pictures of the same powers. It will, I think, be admitted that, whether his descriptions are creations of his imaginative faculties, or no, they read like those of an acute and close-thinking observer. He remarks significantly in "Adela Cathcart" (p. 120) that "it is amazing what virtue, in the old meaning of the word, may lie in a trifle. The *recognition of virtue* lies at the root of all magical spells, amulets, and talismans." And verily, it seems as if he has recognised in what the majority of men call 'trifles,' virtues,—or powers,—engines whose wheels are ready for movement, whenever an engineer is found who knows the right handle to turn.

Again, when in "Mary Marsden" (p. 194) he talks about "that education, for the sake of which, and for nothing without it, we are here in our consciousness,—the education which once begun, will soon or slow lead knowledge captive, and teaches nothing that has to be unlearned again because every flower of it scatters the seed of one better than itself." He gives the words a quite unintentional meaning, by, in the subsequent pages, suggesting to us that others—besides those we know of —have commenced that education, but failed to reach satisfactory results, because they have failed to comprehend that mastery is not to be attained by "any *one* road."

In the same book (p. 222) is to be found the following masterly sketch of how magnetic contact (rapport) is effected through the eyes. Some of us will be able to vouch for its absolute correctness in several particulars :—

"Sepia's eyes were her great power, she knew the laws of mortar practice in that kind as well as any officer of Engineers knows those of projectiles. There was something about her engines which it were vain to describe. Their lightest glance was a thing not to be trifled with, and their gaze a thing hardly to be withstood. Sustained, and without hurt defied it could hardly be, by man of woman born. They were large but no fool would be taken with their size. They were as dark as ever eyes of woman, but our older poets delighted in eyes as grey as glass, certainly not in their darkness lay their peculiar witchery. They were grandly proportioned neither almond-shaped nor round, neither prominent nor deep-set; but even shape itself is not much. If I go on to say they were luminous, plainly then the danger begins. Sepia's eyes I confess were not Lords of the deepest Light,—for she was not true, but neither was their's a surface light, generated by many physical causes: through them concentrating her will upon their utterance, she could establish a psychical contact with almost any man she chose. Their power was an evil, selfish shadow of original universal love. By them, at once she could produce in the man on whom she turned their play, a sense, as it were, of some primordial fatal affinity between her and him,—of an aboriginal understanding, the rare possession of a few of the grains made male and female. Into those eyes she could call up her soul and there make it sit, flashing light, in gleams and sparkles, shoals, coruscations,—not from great black pupils alone,—to whose size some there were who said the suicidal Belladonna lent its aid,—nay from eyeballs, eyelashes, and eyelids, as from spiritual catapult or culverin, would she dart the lightnings of her present soul, invading with influence as irresistible as subtle, the soul of the man she chose to assail, who, henceforward for a season if he were such as she took him for, had scarce choice but to be her slave. She seldom exerted their full force however, without some further motive than mere desire to captivate. There are women who fly their falcons at any quarry, little birds and all; but Sepia did not so waste herself: her quarry must be worth her hunt: she must either love him, or need him. Love! did I say? alas! if ever holy word was put to unholy uses, *love* is that word. When Diana goes to hell her name changes to Hecate, but love among the devils is called love still!"

This mode of establishing a Psychical contact, is by no means a rare occurrence, and it is this, that in many countries is at the root of the so-called superstition of "the Evil Eye." It may be mentioned in this connection; that, till very lately, in some parts of Scotland, it was a common thing for children to be anointed on the temples with "the fasting spittle;" (saliva of a person who has fasted for some hours) this was applied, by the *middle finger* of some friend who thereby hoped to frustrate any glances of the evil eye. The power of the application, we are told, was supposed to last seven days.

"David Elginbrod" is the work in which Dr. Macdonald has, perhaps, most clearly described the working of animal Magnetism. At the same time, it must be said that it is a book which must have gone to convince many of his readers, that they were quite right in thinking that Magnetism was a thing that all pious persons should avoid as a direct manifestation of the Evil one, through his servants on earth. The personages with whom we are principally concerned in this book, are a Miss Euphra Cameron,—who, by her description, might be taken for a Gypsey,—Hugh Sutherland, a young Scotchman; and Von Funkelstein, a soi-disant Bohemian. At some time prior to the commencement of the story, Von Funkelstein had acquired a magnetic control over Miss Cameron,—who, like Lady Alice in 'The Portent,' was a natural somnambule;—by means of which he forced her to masquerade about the house, (which was known as 'Armstead') for, apparently the sole purpose of stealing for him an ancient ring, then

in possession of the owner, her uncle. Sutherland, tutor to her young cousin, falls in love with Miss Cameron; an event which that young lady compassed for her own amusement, or other reasons best known to herself: Sutherland being quite ignorant of Magnetism.

Herr Von Funkelstein is represented as a student of occultism, who does not hesitate to make use of his knowledge for the most selfish purposes. He gives the party at Armstead some illustrations of spiritualism,—then a new thing,—and to do so, he manufactures a planchette, which he sets to work in a darkened room; but differing from most seances of this sort, he,—when fingers were first laid on the instrument,—made a remark in a "foreign tongue," *that "sounded first like entreaty, then like command, and at last almost like imprecation"*. Whether in consequence of that 'remark' or not, planchette immediately began to write. Another similar remark was made at a further stage of the proceedings, but, unfortunately there is no further reference made to those very interesting sayings. Funkelstein's little seances present no other unusual features; but, in the scene in which Miss Cameron confesses to Sutherland that she is a somnambulist, and that she stole the ring in her sleep; it being under his care at the time; the following hint at what I think is a little known law in Magnetic-Psychology is given:—

"I have no recollection," says Miss Cameron, "of the events of the previous night when I have been walking in my sleep. Indeed the utter absence of a sense of dreaming always makes me suspect that I have been wandering. But sometimes I have a vivid dream, which, I know, though I can give no proof of it to be a reproduction of some previous somnambulic experience..."

Magnetists all know that when the controlled performances of a subject are not purposely obliterated by the controller, such 'vivid dreams' frequently take place, but not of necessity when the subject is asleep. In every-day life most of us experience in the shape of day-dreams, the partial reproduction of the proceedings of the higher consciousness, which is active during sound sleep, or when from any other cause the lower (animal) consciousness, is for the time in abeyance. Frequently too, these are much increased in vividness, by their being accomplished by a curious sensation of *not* seeing, thinking, or doing, the thing dreamt of for the first time.

It is the Psychic operation which gives rise to these two parallel effects, which I refer to as a little known law. Because if that law *were* known to the public, there would be no further doubt cast upon the existence of the higher phenomena of Animal magnetism, from clairvoyance upwards. It would at once remove the bar,—an almost insuperable one; to many uninitiated *auto*, and ordinary magnetists, and they would be at once enabled to decide to that large majority of the human race in whom (by reason of their suitable psychic development, and more or less suitable physical conformation,) phases of clairvoyant power are latent, what phase should be most easily attainable, and how attainable by each temperament. Perhaps the accomplished Editor can throw some light upon that law? Is it another phase of the eternal "Ebb and flow"?

An interesting part of 'David Elginbrod' is the relation of the steps taken by Sutherland to rid Miss Cameron of Funkelstein's influence. To this end, he makes the acquaintance of a man called Falconer, who poses in a rather vague manner as an occultist (of a kind) making a right use of his knowledge. With his assistance, and a little clairvoyance on the part of Miss Cameron, Funkelstein is found. He was engaged in making a drawing of Miss Cameron "in order to intensify his will, and concentrate it upon her." This was destroyed, and that gentleman was forced to give up the stolen ring. I can best illustrate that kind of concentration by a quotation from a different author. It runs:—

"It is related of Nimrood that he was once desirous of effecting an evil on a king; and for this purpose he had his portrait made and placed before him. *By continuously gazing upon this figure, and by the exercise of his "power of the will,"* he so seriously effected the health of the thing that he would have died."

The method pursued to free Miss Cameron from Funkelstein's power, was to encourage her to resist it herself, and when she attempted to go to him in her sleep, to detain and make her go to bed. In the story this procedure had the desired result, but Miss Cameron died soon after,—worn out. There appears to be considerable reason to doubt that a powerful will could be defeated in this manner, and indeed the most effectual way, at once to free and save the life of the subject, would have been with the assistance of a beneficent and powerful Magnetiser. That Falconer did not assume that role, was doubtless because Miss Cameron's death was necessary in the interests of the story.

The author puts the following definition of "séance room spirits," into the mouth of Falconer, who also gives some information as to "Magic Chrystals." This testifies that Dr. Macdonald knows at least what the majority of the said spirits are! "Swarms of low, miserable creatures, that so lament the loss of their beggarly bodies that they would brood upon them in the shape of flesh-flies, rather than forsake the putrefying remnants.....It annoys me, Sutherland, that able men, ay, and good men too, should consult with ghosts whose only possible superiority consists in their being out of the body. Why should they be wiser for that? I should as soon expect to gain wisdom by taking off my clothes, and to lose it again by getting into bed; or to rise into the seventh heaven of spirituality by having my hair cut.....They are the canaille of the other world. It's of no use to catch hold of their skirts, for they can't fly. They're just like the vultures,—easy to catch because they are full of garbage. I doubt if they have more intellect left than just enough to lie with."

My Indian brothers will, I think, be glad to see from this that their views as to Pisachas and Bhutas are not entirely confined to their own fair land, and if Dr. Macdonald does not credit such entities with quite the same potentialities as they do, he certainly treats them (the entities) to fully as much honor and respect as they are known to deserve!

My last quotation from this author is from his 'Donal Grant,' (Vol. III, p. 38 *et seq*) and it will be found to be an interesting description of the doings of the *Poltergeist* in England. I am led to think this story is not an original one of the author's, but one he has adapted to his purpose from the mouth of some friend; as, in a recent work by a different author, exactly the same story is told, in a slightly altered setting.

The story is told by the house-keeper of a gentleman who had leased a house on the Welsh border. She said,—'one night she was awakened by a terrific noise, coming apparently from the servants'-hall, which was situated directly below the room she occupied. It was as if all the chairs and tables were being violently tumbled out of their places and back again, while all the glass and crockery seemed to be thrown down with a crash. On going down to the hall, everything was found in the most perfect order. These noises occurred night after night, and most regularly on Mondays; till at last the owner of the property, who had been written to by the lessee, made his appearance, and thus explained the disturbances:—"I'll tell you what you've been doing," says he, "didnt you find a man's head—a skull I mean, upon the premises?" "Well, yes, I believe we did, when I think of it!" says the lessee, "for my butler came to me one morning, saying 'Look here, sir!' This is what I found in a little box close by the door of the wine cellar! It's a skull!" "And you told him to bury it?" interrupted the owner. "I did. It seemed the proper thing to do." "I had'nt a doubt of it," said the owner, "and that's the cause of all the disturbance." Then they dug the skull up, and the owner went on to

tell the lessee "somewhere about 150 years ago, on a cold, stormy night, there came to the hall door a poor pedlar, who would fain have parted with some of his goods to the folk of the hall. The butler, who must have been a rough sort of man,—told him they wanted nothing he could give them, and to go about his business. But the man, who was obstinate, talked, and implored the butler at least to let the women folk look at what he had brought; till at last, the butler gave him a great shove away from the door, and shut it with a bang, going away without ever looking to see whether the pedlar fell down the steps or no.

In the morning, the pedlar was found dead in a little wood not far from the house. Then the butler was accused of murdering him. He was put upon his trial, and eventually condemned, and hung in chains, in spite of the endeavours made by his master,—who believed him innocent,—to save him.

Now you may be thinking that the ghost of the poor pedlar began to haunt the house; but nothing of the kind! There was no disturbance of that, or any other sort.

But the butler's master was quite certain that however rough he might have been, he had not meant to kill the pedlar; and he always blamed himself that he had not done more to save his old servant from being hung.

At length, the bones fell from the chains, and the master had them gently gathered together, and decently buried.

But from that moment there was no peace in the house. Clanking of chains, howling, smashing of furniture, &c., &c., went on intermittently for several years, rendering the house at times almost unfit to live in.

At last one day, an old gentleman came to see the master,—an old college friend,—and this was a man who had travelled greatly and was deeply learned. He saw his old friend was in trouble, and asked him what was the matter. Then he was told the whole story. "Well," said the learned man, if you'll take my advice, you will cause the head to be dug up, and keep it in the house with you, where it was so long used to be." This was done, and the disturbances ceased completely.

The owner carried the skull away with him, and from that moment no unusual noises were heard."

As to the causes which may have resulted in the disturbances above described, I for the present leave my readers to form their own conjectures; as I hope on a future occasion to have something more to say on the subject of 'Polter-geist.' And meanwhile, I beg to tender an apology to Dr. Macdonold, if on chancing to see these pages, he is displeased to find some of the above quotations not quite literal.

My readers too, will find many of that distinguished author's other works, not named in this paper; to contain much that will well repay perusal. And, if they will take the trouble to compare the occult as treated by Dr. Macdonald, with the same subject as handled by the late Lord Lytton, they will find that the latter—more or less *practical* occultist, as he was,—has, while not printing a tithe of what he undoubtedly knew, cast over it the semblance of the real sciences he had found grouped under that title; and for that reason it is, that the student for more than the ordinary novel reader, feels their irresistible attraction. On the other hand, Dr. Macdonald pictures the occult as it is truly known to, and can be most appreciated by, the vast majority of the public. The ordinary reader scorns alike the old legends so often skilfully made use of, and the more modern scene in which the Magnetist makes a striking figure; complacently thinking, that he is rather beyond the stage at which fairy-tales are interesting. But now and then, a reader, who does not revel so much in the interest of the "love-story," and, who is not quite so complacent on the subject of fairy-tales, finds him, or herself thinking "I would like to know more about Magnetism," or "I wonder what really gave rise to that legend?' That is the person who, thanks to Dr. Macdonald,—f nothing occurs to deter him,—will soon find himself on the threshold of that house of learning that "teaches nothing that has to be unlearned again because every flower of it scatters the seed of one better than itself." And in this respect Dr. Macdonald's works are of more effect than those of Lord Lytton, because they are read by those to whom the latter author is practically unknown, and by whom, if known, the most important parts would be misunderstood.

A CURIOUS INCIDENT.

A PARIAH woman in my neighbourhood was said to be possessed,—for four months she had done nothing but rock her body to and fro, while her head swayed round and round. I had heard of this, but had not seen the woman till the day on which I was informed a man had come who had the power to dispossess her, and that at eleven o'clock he would begin operations. Accordingly I went down to the hut she occupied, there I found her, and some of her relatives about her, the master of the ceremonies was seated near her, the poor woman half sitting half kneeling, her hair dishevelled, her dress disordered, was, as described, incessantly working her head and shoulders round and round. The sorcerer took a coarse piece of rope, and tied it to her hair, next he took a formidable looking whip, and striking the ground with it angrily asked, "What was the matter with her?" Never for a moment ceasing her rocking, she replied "Nothing."

"Nonsense," he said "tell me this minute why you are acting in this manner."

"Oh, I'm very comfortable, she suits me exactly and I intend remaining."

"Who suits you exactly?" he asked.

"This woman, to be sure."

"Where did you find her."

"I met her at Erode when she was returning from the feast, and as she suited I entered."

"But you shall not remain," he said, "you must cease tormenting her and go at once;" this in loud and commanding tones and striking his whip on the ground.

"That I shall not, unless you propitiate me."

"What do you want?"

"The blood of three chickens and twelve limes offered north, south, east and west; give me also a drink of arrack."

"Very well—you shall be gratified, but only on your undertaking never again to molest this woman."

"All right, I'll leave her."

"What sign shall we have that you have left."

"Take the woman outside, let her lead you, she will pick up a stone, and carry it away on her head, she will select a spot, where she flings down the stone there sacrifice to me on the largest tree you see near you."

"Come on," said the sorcerer, speaking to the group assembled. "Now march" to her—the woman got up and with unsteady and floundering steps went outside, going very fast and dragging the sorcerer after her, she went up to a large stone and raised it on to her head; having got it into position, she started off *uphill*, a very steep hill, behind her hut, still running and floundering on, the man holding the string at full stretch and saying, "gently, gently, I cannot keep up with you," nor could I, though I had a good stick to help me. Having reached the saddle of the hill, she began to descend the other side even more rapidly, the ground was so steep that you had to descend as it were in steps, I found it so difficult to follow that I hesitated, and standing where I was, watched the party, expecting

every moment to see the woman fall and drag the man on herself—but no, unhesitatingly though so swiftly, she ran safely down and arriving at the bottom, flung the stone at the foot of a fine large tree growing there,—here all halted, the sorcerer caught the woman's matted hair in his hand and raising a long bunch of it, he took a couple of nails out of his pocket, and with a stone, handed to him by one of the party, he firmly nailed the hair to the tree, the woman then standing with her forehead leaning on the trunk of the tree, and so she stood, while he received three chickens from the hands of the woman's father—which, one after the other, he cut the throat of and held to the trunk—the blood spurting out upon the tree and running into her hair; next he cut the twelve limes into halves and muttering incantations, he flung three to the north and three to each of the other quarters of the globe; after this he produced an awful looking pair of blunt shears, with which, after some hacking, he cut through the woman's hair, she then being released, turned round and looking stupidly about her, like one just awoke, she said, "what is the matter, where am I, and what are you all doing"?

"Be off to your home and your duties," said the man, "you will be troubled no more."

I had by this time approached near, and I said "what guarantee have you that she will not be again under this possession"?

"Time, he said, will show,—but she must keep at home for forty days and avoid all feasts and crowds."

"And where is the evil spirit" I asked.

"Up in that tree," he replied.

"I suppose he will go into some one else?" I asked.

"He may, but he is more likely to return to Erode where his decayed body lies."

I forgot to say that a bottle of water was produced before the woman left the hut—half was poured into a vessel and offered her by the man who said "here's your arrack, drink," she drained it off without remark.

This happened about six months ago and up to this time the woman has had no return; before that, night as well as day, she had been a torment to herself and all in her house, by her incessant rolling and rocking—doing nothing else—and quite incapable of attending to her ordinary avocations.

E. H. M.

*LIGHT ON THE PATH.**

WRITTEN down by M. C., Fellow of the Theosophical Society, London, 1885; and annotated by P. Sreenevas Row, Fellow of the Theosophical Society, Madras, 1885.

Now the Treatise proceeds to point out what *other* things are to be avoided by the disciple.

5. *Kill out all sense of separateness.*
6. *Kill out desire for Sensation.*
7. *Kill out hunger for growth.*
8. *(A). Yet stand alone and isolated, because nothing that is embodied, nothing that is conscious of separation, nothing that is out of the eternal can aid you. (B). Learn from sensation and observe it, because only so can you commence the science of self-knowledge, and plant your foot on the first step of the ladder. (C). Grow as the flower grows, unconsciously, but eagerly anxious to open your soul to the eternal. But it must be the eternal that draws forth your strength and beauty, not desire of growth. For in the one case you develop the luxuriance of purity; in the other, you harden by forcible passion for personal stature.*

These Rules form one group. Rule 5 is to be read with clause A. of Rule 8; Rule 6 with clause B of Rule 8; and Rule 7 with clause C of Rule 8.

As to Rule 5.—The elementary particles of which bodies are composed and the souls which inhabit the bodies, are all in one Supreme Soul; and the Supreme Soul is in them all. While Divinity has a divided and separate existence in each individual, it has also an undivided existence pervading the whole universe, including the souls individually and collectively. (Bhagavatgita VI, 29, and XIII, 17). So that this universal soul is said to be both finite and infinite,—being present, as well in the individual as in the universal. (Vyashte and Samishte Rupa.) See Vishnu Purana VI—V. It is therefore preposterous to suppose that any one individual is separate from the rest of mankind. Multitudes are nothing else but the aggregations of units. Men are to be viewed collectively; and when so viewed, no person can appear as anything but a part of the whole. As all that belongs to the realm of the mind is thus of a kindred nature, one can comprehend within himself, not only his own self, but all others; and in all these, comprehend the supreme likewise. Mr. Herbert Spencer observes that "every phenomenon exhibited by an aggregation of men, originates in some quality of man himself..... The characteristics exhibited by beings in an associated state, cannot arise from the accident of combination, but must be the consequences of certain inherent properties of the beings themselves."

Thus it is that the lot of one embodied soul is cast with all those who are similarly embodied; and the good or evil of the individual unit is the good or evil of the world as a whole. The *Karma* of one individual is thus inextricably interwoven with the *Karma* of all. The disciple should try to realize this idea very carefully. If he chooses to shun his less fortunate neighbour for no other reason than that he is a sinner in some respects, his vanity is simply unpardonable. Remember, O disciple, that the soul of your neighbour was primarily as pure as your own; its union with the body was brought about in exactly the same manner as that of your own soul with your own body; and the final goal which it ought to be his earnest endeavour to reach, is the same as yours. Hence, he is your brother pilgrim, struggling to push himself forward on the right path, although it may be that he feels weary of the miry way, and his progress in the great journey is retarded, owing to his conscious or unconscious violation of those moral laws, which it might have been your good fortune to obey and respect. He is therefore entitled more to your sympathy than hatred. Sin, which makes him the object of your dislike, might have been yours yesterday or might be yours to-morrow. Even were it otherwise; even if we are to suppose,—what our daily experience tells us to be a rare phenomenon, viz., that in purity and wisdom you were superior to all your neighbours in by-gone times, you are so now, and you will be so ever hereafter,—even then, consider how immeasurable is the gulf between you and those whom you recognise as your superiors; and how deplorable would be your condition if, on account of superiority alone, these should shun you. Take care lest by despising your inferiors, you should, in your turn, be despised by your superiors; besides bearing other consequences of your overbearing conduct—for, it is a fact to be steadily borne in mind that, if you allow the idea of separateness from any so-called evil person or thing to grow up within you, you will, by so doing, create a *Karma*, which will bind you to that person or thing, until such time as your soul shall come to recognise that it cannot be so isolated from the rest.

Even from another standpoint, it seems to me that it is uttterly absurd to talk of one individual remaining isolated from all others.

This is what I said in my pamphlet on Theosophy in 1883:—"Nature requires that living beings should love one another, co-operate with and assist one another. The birds of the air and beasts in the forest all move about in groups large and small; and sympathize with their respective species in the most remarkable manner. Even the little ants and bees exhibit such strong attachments of brotherly love that, in their busy and hurried movements, they stop to exchange kind courtesies and friendly whispers to one another; they make a common home, store common food, and revenge the attack on one as the attack on all! And yet can it be said that man alone on the face of the earth is devoid of such brotherly feeling, or that he does not stand in need of sympathy from his fellow-creatures at all? No! Man,—boasting of being, as he is, the master-piece of the created

* (Continued from page 210 of the *Theosophist* for the month of June 1885.)

works, and of being endowed with rational and moral faculties, compares very unfavourably with other living beings in this respect. Unlike other creatures, man is utterly incapable of moving about for several years after he is ushered into the world; he cannot eat or digest raw food; sorely needs external covering and artificial dwelling; and urgently requires weapons of defence or attack. All this necessitates the application for help from numerous quarters; and nothing can be gained unless there is a cordial co-operation on the part of all".

A sense of separateness, moreover, engenders exclusiveness and selfishness, which are the most fertile sources of evil and misery; and hence the text requires that this sense should be killed out, as by so doing, the disciple benefits both himself and others. The sacred works enjoin the necessity of rooting out the evil of separateness, and of maintaining brotherly love among mankind without any distinction whatsoever—(*vide* Manu IV, 238-246; V, 46-47; VI, 75; Bhagavatgita; Mahabharata Anusasana XXIII, 28; &c. &c. &c).

But, while this line of conduct is the best that we can pursue in our concerns of worldly life, we ought not, for a moment, to lose sight of the fact that all this is worldly and therefore transient. Everything that is embodied has its end: even the enjoyment which such good behaviour would procure for us in the heavens is nothing but transitory, (Bhagavatgita IX, 21, &c). Indeed the whole universe having once existed is again dissolved, and is again reproduced in alternate succession (*Ibid* VIII, 19). Consequently conduct like this, however certainly it may be beneficial to the extent of gaining for us a step in the ladder which leads us upwards, can never of itself afford a complete help—For, as stated in the text, "nothing that is embodied; nothing that is conscious of separation, nothing that is out of the eternal can aid you," and this is quite reasonable. Man, that is the man who is true to himself, ought to look for happiness which is unchangeable, and such happinesss can only proceed from that in which there is no change. If such a thing can be found, it is only thence that man can obtain an unalterable happiness; and it must consequently be the sole object of his aspirations and actions. What is that eternal thing? That alone is eternal which, upon the dissolution of all things else, is not itself dissolved." (Bhagavat-gita, VIII, 20.) It is the soul. True, we do not find the soul in a sphere different from matter, but in the same. Nevertheless, as the soul shows itself in every respect absolute and independent, while matter is everywhere finite and dependent, we are compelled to consider the soul as the cause on which the existence of matter, in its various forms, depends. Hence we ought to look upon the soul as "dearer than a son; dearer than wealth, dearer than everything else; because it is eternal." (Brihadaranyaka Upanishad I, IV—8.) It behoves the disciple therefore to "be always delighted with meditating on the great soul. Sitting fixed in such meditation, without needing anything earthly, without one sensual desire, and without any worldly companion, let him live in this world seeking the bliss of the next," (Manu VI, 49).

This is what our Text (Rule 5) means when it says that the disciple should kill out sense of separateness; but at the same time stand alone and isolated, and live in the Eternal; that is, in other words, to love and respect mankind, and to endeavour to reach the Eternal. The former is Universal Brotherhood and the latter is Theosophy;—the former constitutes a step in the ladder, and the latter leads the disciple up to the top of the ladder.

The 6th Rule refers to sensation. As perception is a special kind of knowledge, so sensation is a special kind of feeling. Every sensation is a change in the state of the mind, produced by the impression made upon it through the medium of the organs of sense; and every such change in the mental state disturbs calmness of the spirit within, and leads to unfirmness, so fatal to spiritual progress. Not only should all outward impressions be unperceived, but should also be unfelt. (Bhagavat-gita, V, 21.)

We should further remember that sensation means not only the effect that outward actions produce on ourselves, but also the effect which our own actions produce upon others. As we avoid receving any impression from outward objects, so we should avoid doing anything for the sake of producing a sensation or an effect upon the minds *of others*. We should simply do that which is right, and that as a matter of duty, and utterly regardless of the effect which our action would produce on us or others. "A placid conquered soul remains the same in honor or dishonor, in pain or pleasure, in heat or cold. That person is distinguished, whose resolutions are the same, whether he is amongst his friends and companions, or in the midst of his enemies; amongst those who love or those who hate, or in the company of saints or sinners." (Bhagavat-gita VI, 7, 8, 9.)

But sensation is not without some advantage. Whenever we see a display of sensation, we ought to observe it closely and draw a moral from it; for this is one of the best means of knowing human nature, and of trying to mould our own character by adopting all that is good and rejecting all that is evil in the world around us. "Even from poison," says Manu, "may nectar be taken; even from a child, gentleness of speech; even from a foe, prudent conduct, and even from an impure substance, gold." (II, 239.)

This is what our text means when it says that the disciple should kill out desire for sensation, but should learn a lesson from it. But he must, at the same time, be extremely cautious in this respect. Man is prone to imitation; and this propensity is strong in children, and even at a more mature stage of life, a spontaneous or deliberate imitation is experienced by all men, so that it has a very great influence on man's conduct; and hence great prudence and self-control are necessary.

The 7th Rule (with the last clause of Rule 8) requires the disciple to kill out hunger for growth; which means the growth of the body, power, rank, wealth, wisdom, and everything else. What is deprecated is that growth which has worldly things for its object. The remarks made in the foregoing pages with reference to desire and ambition, may advantageously be recalled to mind in considering the spirit of this Rule. It must also be borne in mind that the growth for its own sake,—and not for the sake of appearance, nor with a special object,—is commendable. Mark well the illustration of the Flower given in the text. A flower grows, but it is not conscious that it is growing, nor is it growing for the sake of show nor for any other cherished purpose. It grows, and grows most eagerly too, simply to expose its petals to the air as it were. The growth of the disciple must be somewhat similar. He should grow, in due course, as a matter of duty, without the least show or ostentation, but only to open his soul to the air of wisdom. As it is nature, and not a desire of growth that draws forth the strength and beauty of the flower, so it must be the eternal, and not a desire of growth, that should draw forth the disciple's strength and beauty, and increase them. All that is eternal is the source of pure bliss, and therefore when man's strength and beauty are drawn forth by the eternal, he develops them into the perfection of purity,—while on the other hand, when our strength and beauty are drawn out by a desire of growth in a worldly point of view, we desire only a most transcient pleasure, which is not worth having, and which moreover, when repeated, has a tendency to create a habit of indulgence in strong passions which are highly prejudicial to real spiritual advancement—for "the mortal becomes immortal and attains the supreme, only when all the desires cherished in the heart cease and all the bonds of the heart are broken in this life." (Katha Upanishad. VI, 14 & 15.)

Here we come to the end of the Rules (1 to 8) which declare what a disciple shall *not* desire, in order that he may be virtuous; but before proceeding to consider the other rules, it is, I think, necessary to impress upon him the circumstance that although some good results would flow from virtue, *however practised*, yet to become efficacious, the virtue must be practised *cheerfully*, and not with reluctance or pain. "All sense of restraint,—even if self-imposed is useless," says an Oriental author, for whom we have a great respect,—"not only is all 'goodness' that results from the compulsion of physical force, threats or bribes (whether of physical or so-called spiritual, nature), absolutely useless to the person who exhibits it, its hypocrisy tending to poison the moral atmosphere of the world, but the desire to be good or pure, to be efficacious, must be *spontaneous*. It must be a self-impulse from within, a real preference for something higher; not an abstention from vice because of fear of the law; not a chastity enforced by the dread of

public opinion; not a benevolence exercised through love of praise or dread of consequences in a hypothetical future life."

Nor is a disciple required to eschew his physical desires from any sentimental theory of right or wrong. The prohibition is grounded on the following good reasons as explained by the author from whom I have just above quoted:—"According to a well-known and now established scientific theory, man's visible material frame is always renewing its particles; he will, while abstaining from the gratification of his desires, reach the end of a certain *period*, during which those particles, which composed the man of vice, and which were given a bad predisposition, will have departed. At the same time, the disuse of such functions will tend to obstruct the entry, in place of the old particles, of new particles having a tendency to repeat the said acts. And while this is the *particular* result as regards certain vices, the *general* result of an abstention from gross acts will be (by a modification of the well-known Darwinian law of Atrophy by non-usage) to diminish what we may call the relative density and coherence of the outer shell (as result of its less-used molecules); while the diminution in the quantity of its actual constituents will be made up (if tried by scales and weights) by the increased admission of more etherial particles."

Above all, the disciple should particularly remember what has been already hinted, namely, that the rule for the abandonment of worldy desires, refers, not only to deeds but more especially to thoughts. To use the words of the aforesaid author again, the disciple "must beware especially of impure and animal thoughts. For science shows that thought is dynamic; and the thought-force evolved by nervous action expanding itself outwardly, must affect the molecular relations of the physical man. The *inner men*, however sublimated their organism may be, are still composed of actual, *not hypothetical*, particles of matter, and are still subject to the law that an action has a tendency to repeat itself; a tendency to set up analogous action in the grosser shell they are in contact with, and concealed within. And, on the other hand, certain actions have a tendency to produce actual physical conditions unfavourable to pure thoughts; hence to the state required for developing the supremacy of the inner man."

In a word, "it is of no use to abstain from immorality so long as you are craving for it in your heart; and so it is with all other unsatisfied inward cravings. To get rid of the inward desire is the essential thing; and to mimic the real thing without it, is bare-faced hypocrisy and useless slavery."

It is with conditions like these that a disciple is required in Rules 1 to 8 of our Text to *abstain* from certain desires; and now the Text proceeds to declare what desires are to be *entertained* by the disciple. Here it is to be remarked that the desires prohibited are those which have worldly things for their object; and that the desires sanctioned are such as have a tendency to purify the soul, and pave the way for the disciple's progress in his spiritual work. "Where the only desire is for the soul, and where there is no other desire, there is no grief." (Brihad-aranyaka Upanishad IV—III, 21). But the disciple must be cautious in applying this rule practically. The desire for the soul is as much a desire as the desire for a house or any other worldly thing; both make man regardful of events; and both must therefore urge him to adopt all sorts of measures to secure the desired object. If one desire is to be condemned, there is no reason why the other should be commended. The *Niralamba Upanishad* argues this subject with much force, and deprecates *all desires* indiscriminately; declaring that a desire to remain immersed in worldly affairs, as well as a desire to obtain liberation from worldly concerns,—being both desires,—ought to be equally avoided by the disciple, as an ardent wish to accomplish either of those desires, or any other desire, at any cost and under any circumstances, cannot but produce highly prejudicial effects, involving the disciple into complications from which he could not easily hope to disentangle himself. On this principle, the said authority, humorously, though very correctly, asserts that even "a desire not to desire" is blameable. So that the disciple must understand that, whenever he is told that he shall desire such and such thing for the sake of the Soul, it is intended that he should adopt that line of conduct, which would, of itself, and without any desire or other application on his part,—lead to his spiritual advancement; and that therefore whatever good action is done, it must be done from a sense of duty, because it is appointed and necessary to be done; and not with any desire or expectation of reaping any advantage; (Bhagavat-gita. XVIII—9, and V—10, &c.); not even *Mokhsha* (final emancipation).

How, it may be asked, can one attain *Mokhsha*, if he does not desire it and does not ask for it? The Rig Veda contains a complete reply to this question in the VIIth Mandala (Sukta 49 and Mantra 12), where it assures us that a really deserving person obtains Moksha, or liberation from life and death, in the same manner as the *Urváraka* fruit liberates itself from its stalk. This fruit, it must be noted, is one of the species of cucumber; and it separates itself and falls of *itself* from the stalk, the moment it is fully ripe. So then, man can attain the final emancipation, without asking for it—"The Supreme spirit attracts to itself him who meditates upon it, and who is of the same nature; as the loadstone attracts the iron by virtue which is common to itself and to its products." (Vishnu Purana V—VII.)

With these explanations, let us try to understand the following Rules of the Text, as to what *is to be desired* by the disciple:—

9. *Desire only that which is within you.*
10. *Desire only that which is beyond you.*
11. *Desire only that which is unattainable.*
12—(*a*) *For within you is the light of the world—the only light that can be shed on the path. If you are unable to perceive it within you, it is useless to look for it elsewhere. (b). It is beyond you, because when you reach it, you have lost yourself. (c) It is unattainable, because it for ever recedes. You will enter the light, but you will never touch the flame.*

These rules form one group. Rule 9 is to be read with Rule 12 (*a*); Rule 10 with Rule 12 (*b*); and Rule 11 with Rule 12 (*c*).

With reference to what has been already stated, that nothing which is not eternal can aid the disciple, these Rules, 9 to 12, require that he shall desire the eternal; that is the eternal which is to be found within him, without him, and everywhere else, and which is unseizable. That which is to be desired and discovered in all these places is only One (Brihad-aranyaka Upanishad V—IX, 9), although in order to impress the fact of the universal pervasion of that One upon the mind of the disciple, it is described in these rules as that which is within and without and so on all, as will be seen from numerous sacred authorities.

So then, first of all, Rule 9, (with Rule 12*a*) asks the disciple to desire that which is within himself. It is the great Soul. It abides in our heart (Chandogya Upanishad VIII-1-1; Bhagavat-gita XVIII, 61 &c). It is the Truth of Truth (Brihad-aranyaka Upanishad IV—III, 6; Chandogya Upanishad VIII—III, 4). It is the great Light. (Ibid VIII-XII, 3). It will shine in the heart of him who reflects on it with fixed resolution. (Swetnasvatara Upanishad IV-7.)—He who knows the true nature of things, who has subdued his senses, who is calm, free from desires, enduring and composed in his mind, beholds the soul in the soul alone; beholds the great Soul. (Brihad-aranyaka Upanishad IV—IV, 23;) and *that* is to be seen, heard, minded, and meditated upon. (Ibid, IV—IV, 5). This is what the Text asks the disciple to desire and find, as this is the only light that can be shed on the path; and he should try to find it within himself, for if he feels unable to find it there, he can never hope to find it elsewhere; whereas if he succeeds in finding it within himself, he will be able to find it everywhere else; for, "by seeing, hearing, minding, and meditating upon what we find in ourselves, all the universe can be comprehended." (Brihad-aranyaka Upanishad IV—IV, 5.)—This is because "the light which is in man is the same light that shines outside man, above this heaven, higher than all, than everything in the highest world, beyond which there are no other worlds." (Chandogya Upanishad III—XIII, 7; & III—XVII—7).

Hence the next Rule, the 10th, requires that the disciple shall desire that which is without him. If he looks for it within himself and not outside, his work would be useless. He should remember that which is to be desired is the Eternal, the Infinite. "The Infinite is below, above, behind, before, right, and left; and it is all this." (Chandogya Upanishad VII—XXVI. ?). "It is beyond"; "beyond

everything" (Brihad-aranyaka Upanishad V.—IX, 9). Indeed, if it is not beyond the heart of one individual, or beyond a certain point, then it *cannot* be called the Infinite. When the disciple desires and tries to perceive that which is within himself, outside and beyond, then he loses himself in what is infinite, and then he is said to realize the grand idea of the Infinite; and then only can he hope to achieve success in his great undertakings—for, "the Infinite is bliss. There is no bliss in anything finite. Infinity is only bliss. We must desire and understand this Infinity." (Chandogya Upanishad, VII.—XXIII, 1).

Now as to Rule 11 (with Rule 12—*c*), let us remember the last words in the preceding paragraph, namely, that we must desire to *understand* this Indefinite; *understand* it and not *handle* it. For it is "unseizable" (Swetaswatara Upanishad I, 6 and Mundaka Upanishad Brih- A. Upanishad IV—IV, 22). Indeed, it cannot be otherwise. If you can seize it for any single moment, it becomes a finite object, limited by space and time; whereas that which you are to desire is not so limited, nor is it otherwise conditioned. But there is this fact to be noted, that although it is one which cannot be handled, yet, as it is Truth, Glory and Light, every deserving person can fairly expect to enter within its influence; within its light,—however unable he may be to touch the flame.

When the disciple begins to desire the One which is within him and without him, and which is unseizable, he naturally feels the want of means necessary for the achievement of the desired object. A desire without the materials for its realization is hardly worth being entertained. So, the Text tells him what more he is to desire and become possessed of in order to gain his ultimate end, in the following Rules.

13. *Desire power ardently.*
14. *Desire peace fervently.*
15. *Desire possessions above all.*
16. *(a). But those possessions must belong to the pure soul only; and be possessed therefore by all pure souls equally; and thus be the special property of the whole, only when united. Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit and life which is your only true self. (b). The peace you shall desire is that sacred peace that nothing can disturb, and in which the soul grows as does the holy flower upon the still lagoons. (c) And the power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men.*

Rule 13 should be read with Rule 16. (*c*); Rule 14 with rule 16 (*b*); and Rule 15 with Rule 16 (*a*).—

Rule 13 enjoins the disciple to desire power ardently. Indeed he *does* want power. "The deluded soul (*i. e.*, the individual soul), though dwelling on the same tree with the universal soul (*i. e.* both being in the same body,) is immersed in the relation of the world, and is grieved for want of power." (Mundaka Upanishad, III—I,2,—and Swetasevatara Upanishad, IV,7). But what is that power which the individual is in need of? Surely it cannot be that power which has reference to mundane matters, *i. e.*, a control over men and things, such as is possessed by the sovereigns we see scattered all over the world,—for the worthlessness of such power to a spiritual man is plainly apparent.

The following stanzas are said to have been chanted by Mother Earth in her mirth, as, wreathed with autumn flowers like bright smiles, she beheld so many great and powerful kings unable to effect the subjugation of themselves. "How great," the Earth is represented to have said, "is the folly of princes, who are endowed with the faculty of reason, to cherish the confidence of ambition, when they themselves are but foam upon the wave! Before they have subdued themselves, they seek to reduce their ministers, their servants, their subjects, under their authority; they then endeavour to overcome their foes. Thus, say they, 'Will we conquer the ocean-circled earth" and intent upon their project, behold not death, which is not far off. But what mighty matter is the subjugation of the sea-girt earth to one who can subdue himself? Emancipation from worldly existence is the fruit of self-control. It is through infatuation that kings desire to possess me, whom their predecessors have been forced to leave, whom their fathers have not retained. Beguiled by selfish love of power, fathers contend with sons, and brothers with brothers, for my possession. Foolishness has been the character of every king who has boasted 'All this earth is mine:' 'every thing is mine; it will be in my house for ever'; for he is dead. How is it possible that such vain desires should survive in the hearts of his descendants who have seen their progenitor, absorbed by the lust of dominion compelled to relinquish me, whom he called his own, and tread the path of dissolution? When I hear a king sending word to another by his ambassador "This earth is mine; immediately resign your pretensions to it—I am moved to violent laughter; but it soon subsides in pity for the infatuated fool." (Vishnu Purana IV—XXIV.)

If this is the lot of the so-called Sovereigns of the Earth, what can be said of the power and possessions of an ordinary person, however wealthy and however great. "In acquiring or losing, or preserving wealth, there are many griefs, and there are misfortunes in friends, in wife, children, servants, house, land and riches, and whatever else is considered to be acceptable to man. All these contribute more to his misery than to his happiness, even in this world; and still more so in the next. Where could man scorched by the fires of the sun of the world, look for unmixed felicity, but in the shade afforded by the tree of emancipation (Moksha). Attainment of the Divine is considered by the wise as the only remedy for the three-fold class of ills that beset the different stages of life,—conception, birth and decay,—as characterised by that only happiness which effaces all other kinds of felicity, however abundant; and as being absolute and final." (Vishnu Purana VI—V.)

So, it is this kind of power, that the disciple should desire; that is the power which can secure for him that which is eternal bliss; and not the power over worldly matters. This is what our Text means, when it says (Clause *C.* in Rule 16), that "the power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men." For such power, as is desired by men of the world, can never remove the grief which the individual soul is suffering for want of power as stated in the extract from the Mundaka and Santaswatara Upanishads given above. "Such grief can only cease when the individual soul sees the universal soul within itself." (III. I, 2 and IV, 7. of the said Upanishads respectively). Hence the power which the disciple has to desire, is such as is calculated to enable him to behold the Supreme in all its infinite glory.

The first step towards the acquisition of such power is to obtain peace, *i. e.*, a perfect control over all our organs; unalloyed love for all; and unmixed devotion to the Supreme. The Text, (Rule 14 and Clause B of Rule 16) defines the peace to be, "that sacred peace that nothing can disturb, and in which the soul grows as does the holy flower upon the still lagoons." Those who are immersed in worldly affairs, and who take a pride in effecting worldy triumphs, can never hope to remain in that peaceful condition of mind, which alone can pave the way for the attainment of the eternal bliss. "As a mansion of clay is plastered with clay and water, so the body which is of earth, is perpetuated by earth and water, (*i. e.*, eating and drinking). The body consisting of five elements, is nourished by substances equally composed of those elements. But since this is the case, what is there in this life that man should be proud of? Travelling the path of the world for many thousand of births, man attains only the weariness of bewilderment, and is smothered by the dust of imagination (Vâsana). When that dust is washed away by the water of real knowledge, then the weariness of bewilderment sustained by the wayfarer through repeated births, is removed. While that weariness is relieved, the internal man is at peace, and he obtains that supreme felicity which is undisturbed and unequalled." (Vishnu Purana VI, VII).

And so all the *Srutis* tell the disciple to desire Peace (Syantam,) (*e. g.*, Amritabundu Upanishad, &c., &c.,). And practically, how to acquire Peace, is well explained in the Brihad-arnayaka Upanishad, where, at the request of the Devas and other students, the great Prajapati told them what their duty was, in these words,—"Restrain your desires;" "Be liberal." "Be clement." And the same was repeated by the Divine voice, with the force of thunder,—namely, the syllables Da-Da-Da, meaning, "*Dâmyata* (Be restrained;) *Datta* (be liberal;) *Dayâdhwan* (be clement). Therefore every person shall learn this triad of duty,—restraint, liberality and clemency. (V—II, 3).

The reader will perceive that these three divine precepts when closely analysed, will be found to embrace all the moral rules; and the observance of them, coupled with an

unmixed devotion to the Supreme, will secure for the disciple that *peace* which he is required to obtain.

And lastly, Rule 15 advises the disciple to "desire possessions above all." This is the outcome of the two preceding rules. When he acquires power and peace in the sense in which they are explained, he will be in possession of most of what may be necessary for his spiritual advancement; for such possessions belong to the pure soul. Let us remember what the Text says in Clause *A.* of Rule 16, *viz.*, that the "possessions which a disciple ought to desire, are such as are possessed by *all pure souls equally*, and are thus the special property *of the whole*, only when united." This idea is well illustrated in the following speech of Great Prahlada. He said :—

"Whatever power I possess, Father, is neither the result of magic rites, nor is separable from my nature. *It is no more than what is possessed by all those in whose hearts the Eternal abides.* He who meditates not of wrong to others, but considers them as himself, is free from the effects of sin; inasmuch as the cause does not exist. But he who inflicts pain upon others in act, thought or speech, sows the seed of future birth; and the fruit that awaits him after birth is pain. I wish no evil to any, and do and speak no offence; for I behold the Supreme in all beings, as in my own soul. Whence should corporeal or mental suffering, or pain inflicted by elements or gods, affect me, whose heart is thoroughly purified by the contemplation of the Supreme? Love then for all creatures will be assiduously cherished by all those who understand that the universal soul is in all things"—(Vishnu Purana I—XIX.)

Such, generally speaking, are the Power, Peace, and Possessions which a disciple is required to desire and acquire; but in a special sense, they mean the possessions, peace and power, which a disciple would obtain by the practice of Yoga, which is essential for the attainment of the final goal. Some superficial thinkers consider that Yoga is prohibited by the Sage Veda-Vyasa, in his Brahma-sutra. (II. I., 3); but from the antecedent and subsequent passages, it is clear that what is forbidden is that kind of so-called Yoga, which has mundane matters for its object. Indeed, it is impossible that Yoga in its really spiritual sense should have been denounced by that venerable Sage; for Yoga,-from the Sanscrit root *yuj*—to join,—means the attainment of the Supreme by the individual soul; and if this is condemned, then the whole foundation upon which the fabric of every true religion stands is destroyed; and no Sage like Sri *Veda Vyasa* can, for a moment, be presumed to have advocated such a course. On the other hand, numerous works composed by the same Divine Author, authorize, and strongly inculcate the necessity of Yoga in its highly spiritual form—*vide* Sri Bhagavata XI, XV; Vishnu Purana VI—VII; Markandya Purana, Ch. XXXIV., &c., &c., In the Bhagavat-gita (VI, 23), Yoga is defined to mean "the disunion from conjunction of pain from adherence to worldly things, and union with things spiritual"—and Sri Krishna ordains that Yoga *shall be practised* (*Ibid* II—48). Indeed authorities for the performance of Yoga are to be found in the Upanishads and the Vedas. In the course of time, different systems of Yoga have sprung up; and the disciple should consult the best of the teachers before he selects one for his guidance.

Generally, Yoga consists of eight parts or subservients :—1. *Yama* (forbearance of certain actions); 2. *Niyama* (observance of certain actions); 3. *Asâna* (posture in which the Yoga-practitioner is to sit when engaged in meditation); 4. *Prânayâma* (modifications of breathing during such meditation); 5. *Pratyâhâra* (restraint of organs from susceptibilty to outward impressions, and directing them entirely to internal perceptions); 6. *Dhârana* (abstraction; fixing the mind upon the Great One); 7. *Dhyâna* (contemplation of this Supreme); and 8. *Samâdhi* (unceasing and immovable concentration of thought on the supreme). This last stage is arrived at when the disciple obtains an accurate knowledge of the great soul.

I must leave the disciple to study the works abovenamed in order to understand the eight foregoing sub-divisions of this sublime Yoga-Vidya; but a summary of what is comprised in the first and second divisions (*Yoma* and *Niyama*) is, I think, necessary for the purpose of these Annotations.

To be brief, *Yama* includes five acts of forbearance; and *Niyama* has five acts of observance. To the former class belong, 1st *Ahimsa* (Freedom from injury, and practice of active benevolence); 2ndly *Satya* (Freedom from all that is untrue; and practice of veracity); 3rdly *Asteya* (Freedom from appropriation of what belongs to others, and practice of honesty); 4thly *Brahma Charya* (Freedom from sensual desires, and practice of continence); and 5thly *Aparigraha* (Freedom from interest, and practice of disinterestedness.) And to the latter part (*Niyama*) belong, 1st *Saucha* (purity of mind, speech and body); 2nd *Santosha* (cheerfulness and contentedness under all circumstances); 3rd *Svadhaya* (religious study); 4th *Tapas* (religious austerity), and 5th *Niyatatma* (Firmness of mind). The disciple will find, on a careful analysis, that all these rules of forbearance and observance, are comprised within the Rules given in the present Treatise,—namely, Rules 1 to 16, and the preamble.

The disciple who applies himself to the practice of Yoga is called "Yoga-Yujay. (The practitioner of Yoga, the neophyte); and when he attains the Divine wisdom, he is termed the "*Vinishpannasamadhi*," (one whose meditations are successfully accomplished, by his arriving at the last stage of Yoga, namely, the *Samadhi*,—*i. e.*, the adept). (Vishnu Purana. VI. VII).

Colonel H. S. Olcott has beautifully compared the *Yoga* with Mesmerism, in his Introduction to the Treatise on the Yoga Philosophy of Patanjali, in these words :—"Yoga is self-mesmerization. It differs from the practice of the ordinary mesmeric operator, in that the subject in this case is the mystic's own body, instead of another person. In both examples there is the development of a current of psychic aura, if the word is permissible, and its direction an operative WILL upon a selected receptive object. The mesmeriser throws out his current upon his passive subject, and in that organization provokes the result his mind had conceived and his will commanded. The Yogi develops the same potential aura, but turns it in upon himself. He firstly determines concentration, vanquishes the natural restlessness of the body and supremacy of the physical appetites; reducing the physical self to the condition of a passive subject. Then only, when his will has fully asserted its power, can he develop within himself those transcendental powers of intelligence which are fitted to observe the laws and phenomena of the spiritual world."

This process of self-mesmerization (Yoga) produces an extraordinary self-illumination, developing the higher faculties of man, hitherto lying latent and dormant; it fills his heart with a genuine feeling of compassion, sympathy and beneficence towards all beings, without any distinction whatsoever; and endows him with the knowledge of universal sciences; knowledge of the former state of his existences and knowledge of the past, present, and future events; besides powers to control the course of nature and change them; not to mention such comparatively small powers as clairvoyance, clairaudience and so forth;—all tending ultimately to enable him to behold the Great Soul within himself, without himself and everywhere. Such is the effect of the sublime science, *Yoga-Vidya*; and such are the powers and possessions which the disciple is required to desire and obtain.

Now, let us pause a while, and make a resumé of all tha has been said from the beginning.

The preamble gives the preliminary rules calculated to ensure the purity of the disciple's heart, and the steadiness of his mind. Then the Rules 1 to 4 (referring to ambition, desire of life, and desire of comfort), show how a disciple should behave in respect of himself, in his individual capacity. The Rules 5 to 8 (relating to the sense of separateness, sensation and growth) describe the line of conduct which the disciple should follow in respect of others, in his social capacity. The Rules 9 to 12 (adverting to the desire of what is within us, without us, and unseizable), declare how the disciple should act in respect of the Great Soul, in his highly spiritual capacity. And lastly the Rules 13 to 16, (which refer to the acquisition of spiritual power, peace and possessions) are calculated to advise the disciple as to the best materials that he should furnish himself with for the purpose of accomplishing the journey to his final goal with safety.

When these Rules are properly understood and observed by the disciple, he will be in a position to proclaim in the words of a great personage referred to in the Chandogya Upanishad :—"I desire real glory, the glory of glories. I shall not, no, I shall never again,—enter the white toothless all-devouring slippery object (*i. e.*, the womb). I shall proceed to the 'Sabha' (Hall) of Prajapati, the Immortal universal Soul." (VIII, XIV—1.). That is the Hall of

learning, to which our Text alludes in the subsequent parts of this Treatise; and that is the Hall (figuratively of course) to which the Text requires the disciple to seek the way in the following 17th and other Rules.

(*To be Continued*).

THE BLACK ART.

THERE is scarcely a village in the Southern Districts without its representatives in the Black Art in some of its various features. They levy a sort of black mail on their neighbourhoods. Some of these people belong to the lowest caste and are considered so unholy that it would cost them their lives were they to allow themselves to be seen in any of the streets or public places in the village. Even to-day if a brahmin or other high caste man sees them, he must bathe and purify himself by various ablutions. The place where these people meet is some safe corner in the village, some lonely caves in rocks or hills not easily accessible to the ordinary people, or else unfrequented burning and burial grounds. It is not very difficult to gain initiation into these mysteries; but public opinion among the orthodox natives is so strong against them, that social ostracism would immediately be the fate of any one known to have had any sort of connection with these men of "Vama Marga" (left hand path). He will be disowned by his relatives and denied admittance to any public meeting of the caste men. As a necessary consequence of this, the very existence of such men and their nefarious acts is known only to but few in their immediate neighbourhood, although the sphere of their mischief is great. In all their ceremonies the oil extracted from a human foetus from five to seven months old, plays an important part. The foetus must belong to the first pregnancy and must have been born on a Sunday. The funicle that connects the navel of the foetus with the placenta, as well as certain plants endowed with magnetic properties are also used. At night the Chela must sit alone naked in a solitary place, with lamp burning in clarified butter, with a mystical diagram before him drawn on a copper plate, and recite certain mantras which vary according to the evocation of the different elementals. The time required for this is from seven to forty nine days. At the end of the fixed period, as well as at certain intervals, the Chela should offer fresh blood to the elementals, generally of sheep or cock or pig but in some rarer cases that of a cow is also used. After this, the elemental becomes objective to his sight. Henceforward he is the executor of the Chela's will and behests. But then, once the compact is made with the elemental, once he has been evoked, the unfortunate man must go on giving him work and keep him supplied with fresh blood. If he fails, the members of his family one by one, are killed by the elemental and when there is no longer any body left, he himself has to die. The black Chela may renounce humanity and pronounce the fatal words "Henceforth this my body exists to work woe unto all" and make over to the elemental, animal after animal belonging to other people, and even children and men—at first his enemies and when there are no longer any such left, any one he may chance to pitch upon at the time; but a time must come when his failure to satisfy the daily increasing demands of his former unhallowed tool, but now his inexorable master, will end in his self-immolation. Woe to the unfortunate man, who, in order to satisfy an unholy vanity by the display of unhallowed power, or in a temporary fit of revenge for some supposed or real transitory wordly wrongs, risks his eternal happiness by turning to the left hand path. Once having entered that path, no hand can save him. Chitragupta, the secret recorder (Karma) will fling him down to the bottomless pit and annihilation is his fate. The Isopanishad says, "All the *murderers* of their Atma descend into asurya (lit. without sun or light) birth enveloped in blind darkness." There are instances of men in whom the voice of the pure spirit was only temporarily stifled, but not quite dead, and who have succeeded with great difficulty in returning to the right path, but this could not be done before they could find a fit disciple to whom to pass on the word, and so procure their redemption from bondage. Not unfrequently the Chela becomes proud of his powers; and his disregard for humanity leads him to excesses which his neighbourhood are unwilling to tolerate. The people conspire together, and whenever they can find the Chela unprotected and alone, fall on him and maim him by cutting a finger or abstracting a tooth, sometimes even killing him, it being the common belief that a black Chela cannot succeed in keeping up his relations with the elemental if he be thus mutilated. How far this is true, I cannot say, but the fact is certain. Many are now living who have suffered under this affliction and who have ceased to have such dealings. It may be they are so terror-stricken at their own atrocities that they can no longer command the requisite courage to strain their will to the necessary point. But this maiming does not disable them from prostituting the science of magnetism to base purposes with the aid of magnetic plants, hairs, waxen images, pins, &c., &c., but only debars them from compelling elementals to obey their nod.

There is also a very simple mode by which the spirit of any recently deceased person can be evoked without the aid of apparatus or dark rooms, known to these village people.

NATIVE, F. T. S.

NADI GRANTHAMS AND THEIR INTERPRETERS.

FOR sometime past I have been hearing of Nadi-granthams and their predictions. But the reports that reached me from various quarters regarding these marvellous books and the answers discovered therein to a variety of questions put by different people, gave me little or no information regarding their real origin and the plan on which they were constructed. Some said that they were written by Brahma himself, while others attributed their authorship to Vysa; a third account says that they were written by the presiding deities of the various planets by whose names they are called, while those that have no connection with individual planets are supposed to be the productions of a variety of authors, human and divine. Putting together all the various accounts received, it appears there are fifteen different kinds of Nadigranthams:—viz. (1) Suryanadi, (2) Chandranadi, (3) Kujanadi, (4) Budhanadi, (5) Sukranadi, (6) Gurunadi, (7) Saninadi, (8) Rahunadi, (9) Ketunadi, (10) Sarvasangrahanadi, (11) Bhavanadi, (12) Dhruvanadi, (13) Sarvanadi, (14) Sukanadi, and (15) Devinadi. There may be perhaps one or two more nadis, but all those generally referred to are included in the foregoing list. I may mention in this connection that the books attributed to the celebrated Bheemakavi of Vegidesa (Godavery District) may also be considered as another variety of Nadigranthams. It is not possible to say how many volumes of palm-leaf manuscript books are included under each heading as the possessors of these grandhams are unwilling to give precise information on this point, but I have not actually seen with them more than one book of each class. It seems incredible, however, that fifteen palm-leaf books of ordinary size should contain detailed information regarding the horoscopes and the lives of every man and woman on this planet for any length of time, or give answers to any questions that may be asked regarding events past, present and future. I attempted therefore to ascertain whether the contents of these strange books have anything like limits with reference to time and space. Different astrologers have given me different answers. Those who professed to find in these books answers to any questions that might be asked by calculations made

with reference to the time of questioning, or "Arudhalagnam" as it is generally called, and other circumstances connected with the questions and the incidents appertaining to the act of questioning, found it difficult to assign any reasonable limits to the range of information contained in their books. One of them said that the books referred to the occurrences during four yugas and that there were certain signs given therein to indicate the yuga in which any particular question was asked. Apparently any person coming from any part of the world may have access to the astrologer and ask him any questions he pleases. The authors of these works could not have written the books for the special use and benefit of any particular astrologer and confined their answers to the questions which would be put to him during his lifetime. But it is not admitted by these astrologers that the whole history of the human race for a period of 4,320,000 years is contained in these volumes.

We must therefore assume that the authors foresaw into whose hands their books would come during the four yugas, and knew perfectly well beforehand the circumstances connected with the persons who would put questions to these people, and that they therefore give just so much information in their books as would be actually utilized by the human race. Even if any such achievement were possible, one would naturally expect to find millions of volumes in the hands of these astrologers, as many of them are deriving a pretty large income every month from the fees paid by a large number of questioners during these few years of Kaliyuga. Even if we suppose that all the books which satisfied the requirements of past generations have been destroyed already, there must be a considerable number left for the benefit of future generations seeing that Kaliyuga has yet to run on for nearly 427,000 years more. But these lacs of volumes are nowhere to be found though stern logic sometimes compels these astrologers to admit that they ought to exist. It so happens however that each of theso men has in his possession just the number of volumes required to meet the demands of enquirers that flock to him and does not trouble himself about the rest.

The astrologers who profess to find in these Nadigranthams the horoscopes of any people that choose to come to them and the predictions based thereupon, have now and then attempted to set a limit to the pretensions of their granthams, especially when the extravagance of such pretensions appeared to disturb the minds of enquirers and make them assume a sceptical attitude of mind. Some said that the horoscopes of caste people only would be found in these books, while others asserted that only the horoscopes of distinguished men would find a place in their mysterious volumes. One of them is of opinion that only a pious orthodox Hindu can expect to find his horoscope in their leaves, while another hinted that the horoscopes defined in these books related to a period of one hundred years, of which a considerable portion had already elapsed. Practically, however, I have ascertained, that every man who can pay handsomely for the search can expect to find his horoscope or some kind of description of it, whether intelligible or otherwise, in these volumes. *

I may further state here that the language used in these books is Sanskrit and that the technical phraseology of Hindu astrology is to be found in almost every Sloka. They are written in every variety of character, Nagiri, Telugu, Grantha, Kanarese and Malyalam characters are employed indiscriminately in transcribing these books. Judging from appearance many of these books seem to be very old; but this fact is of no importance whatsoever. Even if the book is a new one it will always be asserted that it was copied from some old manuscript and no importance whatever is attached to any particular book.

From the foregoing description of the Nadigranthams it is clearly not a very easy thing to account for their existence and examine their foundations to see if they have anything like a scientific basis. A thorough knowledge of all the existing systems of astrology does not enable a person to find out the process by which they could have been written, much less to produce similar works on any limited scale. It is not alleged by these astrologers that they have any occult basis or that any occult powers are needed to interpret them. There is not even room for the supposition that by some mysterious occult process, these so-called astrologers ascertain the horoscope of an enquirer and the past, present and future incidents of his life and only use these Nadigranthams as a veil to hide their real secret and mystify the public. And moreover all the circumstances connected with them are calculated to create distrust in the mind of an honest enquirer. However, by reason of a few exaggerated and incorrect accounts of successful predictions the belief in these books is gradually gaining ground. In an article written by Mr. Chidambaram Iyer, and published in the issue of the THEOSOPHIST for June 1883, it was stated that these Nadigranthams were of considerable scientific importance and that it would be possible, by their help, to fix the first point of Aries from which the Aryanamsam is calculated. Nothing more has been heard since then regarding Mr. Chidambaram Iyer's investigations in this direction. These books have again been prominently brought to the notice of the public by an article on "Indian Sibylline Books," published in the May issue of the THEOSOPHIST, and some fresh reports of wonderful predictions that have been circulated. I therefore thought it necessary to examine carefully one or two of these astrologers and ascertain the real value of these books—a determination strengthened by the request of my friend, Col. Olcott. The result of my inquiries is given for what it is worth in the following paragraphs.

It will be unnecessary for me to say anything about astrology in general in this connection; and I do not intend to advance now any theoretical considerations to show that these Nadigranthams cannot be genuine and that such books can by no possible means be composed. No such theoretical reasoning, however sound and convincing from a scientific point of view, will produce any impression on an ordinary mind which believes the statements made regarding these books on the strength of the marvellous reports of their predictions. So long as such reports are believed on hearsay evidence, all such considerations will be set aside on the ground that nothing would be impossible for a divine being or a Rishi like Vysa. The following account will however show that these Nadigranthams are not always trustworthy and that a strict investigation is absolutely necessary before they can be relied upon and recommended to the public as authentic sources of information. If these books are the spurious concoctions of men who are trying to derive some advantage from the credulity and superstition of the uneducated mass of people, every effort must be made to disclose their real nature to the public.

Before proceeding further I may mention here that the Telugu Brahmin astrologer alluded to in the article on "The Indian Sibylline Books" has not yet given me an opportunity of consulting his Bheemakavi's book or his Nadigranthams although I have made several attempts to obtain an interview.

The other astrologer with whom I had an interview on the 16th day of May is known by the name of Auritavak Balakrishnagyosulu and is at present residing in the Mint Street in Black Town. He has been living here for the last four or five years deriving a very good income by means of his Nadigranthams and is reputed to

* I am told that one trick of roguish astrologers is to insert in a Nadi extra leaves, specially prepared with reference to the expected client; such facts about his history as are accessible being etched on the leaves and an appearance of age given them by steeping them in paddy-water. H. S. O.

be one of the most celebrated and learned astrologers of Southern India. Hearing of some of his predictions I expected to find out the real truth about these Nadigranthams by visiting him, and proposed to a well-known and respectable native gentleman here that we should both go to the astrologer in question on the date abovementioned to consult his books. My friend sent an intimation to the astrologer that he would come and see him on the next day. We accordingly went to the astrologer's house and requested him to give us an opportunity of putting to him certain questions on payment of the fee usually charged. Not expecting me there with my friend, the astrologer immediately made some enquiries about me and made the necessary preparations for giving us a sitting. The walls of the room in which we sat were covered with pictures of gods and goddesses and a box full of Nadigranthams was placed on the left side of the astrologer. He began his discourse by complimenting us and pointing out the importance of his sacred Nadigranthams. He explained to us that an astrologer had to get by heart and retain in his memory thousands of signs and symbols and several thousands of Sanskrit verses before he could become a competent interpreter of these mysterious books. After favouring us with these remarks he proposed to send away all his servants to ensure privacy except a boy who was required to take down our questions. He then enquired about the offerings brought by us which consisted of betel-leafs, areca nuts, bits of saffron and plantains. After counting the number of things brought, with a great show of accuracy and explaining to us the method of selecting the nadi applicable to the enquiry in hand, he ordered the boy above mentioned to enter in a book the address of the questioner, the number of things brought by him and the questions proposed, after answering himself, however, that a currency note of 5 Rupees was placed in his hands which he was pleased to call an "Asurapatram" (Paper of the Raksham or demons.) He appeared to be very particular about the point of time when the questions were declared though it did not appear what use was made of this fact in finding out the nadi or interpreting the same. He then asked me if I had any questions to put and when I told him that I would propose my questions after seeing the result of my friend's enquiries, he appeared to be dissatisfied and said that it would be very convenient for him if I were to ask my questions also immediately and pay down my fees. I did so, and the same process of calculation was gone through in my case. After these preliminary preparations were finished two books were taken out of the box and placed on a stand called Vyasapeetham. One of these books which appeared to be old was then opened ; after looking at it for a while, the astrologer opened his box and took out a third book which appeared to be new, saying that the account in the old book began with the answers, but that the preface required had to be read from another book. My readers will be pleased to notice here that no calculation was needed to select this new book and that in all probability this single book contains the prefatory remarks to every answer given to every enquirer, as no attempt was made by the astrologer to select one book from a number of such books.

When the astrologer began to read from this new book we found that the scene opened in Vykuntham with Narayana sitting there with his three wives and a host of rishis. A considerable portion of the account was devoted to the description of the dancing of Apsarasas and planetary deities. I may here mention that in reply to one of my questions, the astrologer informed me that Vyasa was the author of the book from which he was reading. But Vyasa knew nothing about the third wife of Narayana who was introduced, as is well known, into the Hindu Pantheon by the Vaishnavite writers of Southern India in later times. The dancing or natyam of grahams or Planetary deities is a new idea which does not appear in any other Hindu book.

The account then proceeded to state that in the present year of Kaliyuga on the very date on which my friend's questions were asked, certain questions would he asked by a Madwha brahmin. The astrologer went on giving lengthy explanations of the meaning of the Sanskrit text until he came to the description of the questioner and the enumeration of the questions. After arriving at this stage he began to propose explanations and tried to discuss the subject with us for the purpose of ascertaining the real meaning of his text. My friend hastily produced his horoscope and placed it before the astrologer for his guidance. Seeing, however, the real difficulties of the astrologer's situation, and estimating at its true worth his anxiety to get his interpretation confirmed and cleared of all its ambiguities by the light of our statements, I requested him to go on reading the text to its end without taking the trouble to explain its meaning to us as we could understand it ourselves. This proposal was not quite agreeable to him, he however, proceeded to describe my friend and his antecedents. The description was extremely meagre and contained nothing more than what was known about him to a considerable number of people in Madras. The description was wrong however in stating that my friend was a follower of Vysarayamatham, while he was a follower of Raghanendaswamy's matham. It was also wrong in stating that his father was married thrice. I found that in four or five distinct and unambiguous statements made two were clearly wrong, and one of the mistakes committed was just the sort of mistake which a hasty enquirer would commit. As the majority of Madhavas are the followers of Vysarayamatham, Vyasa seems to have made a shrewd guess that the questioner would be a follower of the same matham. When he came to that part of the account which described my friend's horoscope, the astrologer had the advantage of having before him the diagram of the same and squeezed out of the senseless Sanscrit text some statements applicable to the horoscope under consideration. But it would be interesting to notice in this connection that nothing was stated which was not clearly visible on the very face of the diagram, and that whenever a word or phrase was detected by me in the obscure text which indicated a reference to the horoscope in question, I found a disturbance of the metre of the Sanscrit verse. I then asked him in what metre the text was composed ; the reply given is significant. He told me that the verses had no settled metre, but that they were so composed that it would be impossible for even the greatest pundit to substitute one syllable for another, and that this fact was proved by him in an assembly of pundits at Sringeri. I need hardly say that this explanation is more damaging to the Nadigranthams than any thing else connected with this interview. After thus defining the questioner in a very unsatisfactory, ambiguous and suspicious manner, Vyasa took the trouble to point out at great length the articles brought by my friend and notice the additional articles which he ought to have brought but which he had omitted to bring. Vyasa also stated that my friend would bring Rakshasapatram (the same as Ausurapatram) thus showing that he clearly anticipated, five thousand years ago, the introduction of paper currency into India by the British Government, though the name given by him to an English currency note was not quite appropriate. It was further stated in this book that a boy would take down the questions proposed by my friend. It is astonishing to find that, while dealing with the history of the human race for several millions of years, the author of these books took the trouble to record such unnecessary details and trifling events.

When we approached expected answers, the old book was opened and the verses therein found were

ead. The first question related to the Theosophical Society. But unfortunately the astrologer was unable to understand the meaning of the expression. As might be expected under such circumstances, he was not very eager to give lucid explanations and comment upon the text as he did when dealing with the articles brought and the dancing in Vykuntham, in spite of my request that he should proceed with the text and not waste his time on such trivial things. The text was the most ridiculous rigmarole that I over heard. Each verse contained three or four contradictory verbs of various meanings and a number of other words which seemed to refer to a puzzling variety of subjects. Their combination conveyed no meaning whatever and might be made to mean anything and everything, provided the interpreter was allowed to have his own way in the matter. But how could the astrologer interpret it in a manner that would connect his explanation with the question when he was unable to understand the question, though we allowed him a Sanskrit dictionary and grammar of his own choice? He tried his best to catch any remark that we might make and proceeded in a very cautious and guarded manner. I requested my friend therefore in English, not to make any remark which would, in the slightest degree, help him. The result, as might be anticipated under such circumstances, was a ridiculous failure. For a few more minutes the astrologer went on reading, now and then catching a word and looking at our faces to see if we would be foolish enough to suggest a meaning and soon dropping his eyes when his expectations were disappointed. I may notice in this connection an interesting incident that occurred. In one of the verses my friend noticed the phrase "Maya-sakti" and expecting to find something in it, asked the astrologer what it meant. He interpreted it in the usual manner but my friend said that it had no connection with his question. The clever astrologer then said that it might have some other meaning in his books; so saying he suddenly opened his box, took out another palm-leaf book, appeared to find the expression in question in the twinkling of any eye and announced to us that it meant something else. He then threw the book aside and I found that it was neither a dictionary nor a glossary and that the pretended search for the proper meaning was merely intended to have a dramatic effect.

Thoroughly disappointed with the answers given, my friend hoped that we might be more fortunate in eliciting answers to my questions. When it came to my turn to get my difficulties solved, I requested the astrologer to omit that portion of the account which related to dancing in Vykuntham or Kailyasam and forthwith begin to read the answers to my questions. He however began his account with what appeared to be a description of the question and the position of the planets at the time of questioning. The astrologer said that I must first be assured that the answers related to the very questions proposed by me by the help of the description given of myself and my circumstances. I thanked him for his kind advice so frankly given and waited for the proferred assurance. I was, however, dismayed to find that the account related to somebody else as it did not at all harmonize with my environment. I pointed this out to the astrologer and suggested that he might not have selected the right portion of the book. He readily accepted the suggestion and after turning over a few more leaves, began to read again. But it appeared to me that so far as the astrologer was concerned the difficulty of getting at my horoscope remained as great as ever. I was asked whether I had my horoscope with me; but I was not willing to repeat my friend's blunder and consequently informed him that I had not my horoscope with me. In sheer despair, the astrologer wanted to get over the difficulty by a bold and fearless assertion. He then began to read a verse which stated that I was born when Leo was ascending, that my future career would be prosperous, and that I would be a very shrewd and discriminative man or something to that effect. But here again the Nadigrantham was found to be blundering hopelessly. Leo was not in my ascendant and consequently I informed the astrologer again that he was probably reading from the wrong page. My suggestion was again accepted and a few more leaves were turned over. This time the astrologer did not venture to meddle with my horoscope, but read something which pretended to indicate the time when I put my questions. He informed me that the horoscope of the questioner would not be given in every case and that, because the time of questioning was properly defined, I must infer that the answers which followed were intended to be replies to my questions. But a fresh difficulty presented itself to my mind. In two separate places in his book, the astrologer appeared to have found an indication of the time when my questions were made known to him, but it was clear that, at that particular instant, I was the only person that questioned him. Why was the same moment noticed, then, in two different places in the Nadigrantham and apparently in connection with two distinct personalities? If it should be asserted that at that very moment, some other person might be proposing questions to a Nadigrantham astrologer at some other place, and that consequently the second account might refer to him, then, it would be necessary to find a correct indication of time as well as a proper description of the questioner to assure one's self that answers were being searched for in the right place. If so, the description of the horoscope would be indispensably necessary in every case; if, on the other hand, it should be admitted that there could be but one questioner at a time, the discovery in two different places of the description of the same moment or Arudhalagnam would be altogether inexplicable and exceedingly suspicious. I plainly pointed out my difficulties to the astrologer and asked him for a satisfactory explanation. He was mute for a few seconds, then grew passionate and told my friend that I had spoiled the whole business. I expected that the affair would come to a disagreeable close if I should insist upon getting an explanation which, from the astrologer's standpoint, was clearly impossible. I therefore mildly told him that in putting such questions to him I was acting in conformity with his own advice and that he might proceed to read the answers without troubling himself about the matter. He then read some gibberish which had no meaning and which he was unable to explain. Fully convinced that we ought not to waste any more time with him and wishing to bring the matter to a speedy conclusion, I asked him to explain the last verse that he had read. He went on saying that the word "lokadhya" meant the people of the world or those who have the world and so forth. I was again obliged to point out to him that the verse had nothing to do with my question. He then looked at my question and found that it had something to do with Sankaracharya. Turning round he said that the word in question meant Sankaracharya; my friend contended that it would be absurd to force such a meaning into the context in an arbitrary manner after looking at the question, and suggested that in the following verses some unequivocal reference might probably be found to that great teacher; of course such reference was immediately found in the very next verse, into which an appropriate expression was introduced in defiance of grammar, logic and metre. When we came to this point even my friend lost all his confidence and was waiting for an opportunity to bring the interview to a decent close. For a few more seconds we had to wait during which time I could hardly suppress my laughter on finding the astrologer inform my friend that I knew "Vatarayana Yogam" and that I was a "Sakya" at heart, as the second question had something to do with Yoga. These words of course have no sense whatever. We prepared finally to depart and the astrologer noticing

our state of mind offered to act according to our wishes. We did not however claim back the fee paid by us but quietly took leave of him with our mind freed from all doubts regarding these notorious Nadigranthams.

T. SUBBA ROW.

A WEIRD TALE.

THE readers of this magazine have read in its pages, narratives far more curious and taxing to belief than the one I am about to give fragments of. The extraordinary Russian tale of the adept at the rich man's castle when the infant assumed the appearance of an old man will not be forgotten. But the present tale, while not in the writer's opinion containing anything extremely new, differs from many others in that I shall relate some things, I myself saw. At this time too, the relation is not inopportune, and perhaps some things here set down may become, for many, explanations of various curious occurrences during the past five years in India and Europe.

To begin with, this partial story is written in accordance with a direction received from a source which I cannot disobey and in that alone must possess interest, because we are led to speculate why it is needed now.

Nearly all of my friends in India and Europe are aware that I have travelled often to the northern part of the South American continent and also to Mexico. That fact has been indeed noticed in this magazine. One very warm day in July 1881, I was standing at the vestibute of the Church of St. Theresa in the City of Caracas, Venezuela. This town was settled by the Spaniards who invaded Peru and Mexico and contains a Spanish-speaking people. A great crowd of people were at the door and just then a procession emerged with a small boy running ahead and clapping a loud clapper to frighten away the devil. As I noticed this, a voice in English said to me "curious that they have preserved that singular ancient custom." Turning I saw a remarkable looking old man who smiled peculiarly and said, "come with me and have a talk." I complied and he soon led me to a house which I had often noticed, over the door being a curious old Spanish tablet devoting the place to the patronage of St. Joseph and Mary. On his invitation I entered and at once saw that here was not an ordinary Carácas house. Instead of lazy dirty Venezuelan servants, there were only clean Hindoos, such as I had often seen in the neighbouring English Island of Trinidad; in the place of the disagreeable fumes of garlic and other things usual in the town, there hung in the air the delightful perfumes known only to the Easterns. So I at once concluded that I had come across a delightful adventure.

Seating ourselves in a room hung with tapestry and cooled by waving punkahs that evidently had not been long put up, we engaged in conversation. I tried to find out who this man was, but he evaded me. Although he would not admit or deny knowledge of the Theosophical Society or of Madame Blavatsky or of the Mahatmas, he constantly made such references that I was sure he knew all about them and had approached me at the church designedly. After quite a long talk during which I saw he was watching me and felt the influence of his eye, he said that he had liberty to explain a little as we had become sufficiently acquainted. It was not pleasure nor profit that called him there, but duty alone. I referred to the subterranean passages said to exist in Peru full of treasure and then he said the story was true and his presence there connected with it. Those passages extended up from Peru as far as Carácas when we then were. In Peru they were hidden and obstructed beyond man's power to get them; but in this place the entrances were not as well guarded although in 1812 an awful earthquake had levelled much of the town. The Venezuelans were rapacious and these men in India who knew the secret had sent him there to prevent any one finding the entrances. At certain seasons only there were possibilities and discovery; the seasons over he could depart in security, as until the period came again no one could find the openings without the help and consent of the adepts. Just then a curious bell sonnd broke on the air and he begged me to remain until he returned, as he was called, and then left the room. I waited a long time filled with speculations, and as it was getting late and past dinner hour I was about to leave. Just as I did so a Hindoo servant quickly entered and stood in front of the only door. As he stood there I heard a voice say as if through a long pipe: "Stir not yet." Reseating myself, I saw that on the wall, where I had not before noticed it, hung a curious broad silver plate brightly shining. The hour of the day had come when the sun's light struck this plate and I saw that on it were figures which I could not dicipher. Accidentally looking at the opposite wall, I saw that the plate threw a reflection there upon a surface evidently prepared for that purpose and there was reproduced the whole surface of the plate. It was a diagram with compass, sign and curious marks. I went closer to examine, but just at that moment the sun dipped behind the houses and the figures were lost. All I could make out was that the letters looked like exaggerated Tamil or Telugu—perhaps Zend. Another faint bell sounded and the old man returned. He apologized, saying he had been far away, but that we would meet again. I asked where, and he said, "In London." Promising to return I hurried away. Next day I could not find him at all and discovered that there were two houses devoted to Joseph and Mary and I could not tell which I had seen him in. But in each I found Spaniards, Spanish servants and Spanish smells.

In 1884 I went to London and had forgotten the adventure. One day I strolled into an old alley to examine the old Roman wall in the Strand which is said to be 2,000 years old. As I entered and gazed at the work, I perceived a man of foreign aspect there who looked at me as I entered. I felt as if he knew me or that I had met him, but was utterly unable to be sure. His eyes did not seem to belong to his body and his appearance was at once startling and attractive. He spoke to the attendant, but his voice did not help me. Then the attendant went out and he approaching me, said:

"Have you forgotten the house of Joseph and Mary?" In a moment I knew the expression that looked out through those windows of the soul, but still this was not the same man. Determined to give him no satisfaction I simply said, "no", and waited.

"Did you succeed in making out the reflection from the silver plate on the wall?" Here was complete identification of place but not of person.

"Well", I said, "I saw your eyes in Caracas but not "your body." He then laughed and said, "I forgot that, "I am the same man, but I have borrowed this body for "the present and must indeed use it for some time, but "I find it pretty hard work to control it. It is not "quite to my liking. The expression of my eyes of "course you knew, but I lost sight of the fact that you "looked at the body with ordinary eyes."

Once more I accompanied him to his residence and when not thinking of his person but only listening with the soul, I forgot the change. Yet it was ever present, and he kindly gave me an account of some things connected with himself, of absorbing interest. He began in this way.

"I was allowing myself to deceive myself, forgetting "the Bagavat Gita where it tells us, that a man is his "soul's friend and his soul's enemy, in that retreat in "Northern India where I had spent many years. But "the chance again arose to retrieve the loss incurred by "that and I was given the choice of assuming this "body."

At this point again I heard the signal bell and he again left me. When he returned, he resumed the story.

If I can soon again get the opportunity, I will describe that scene, but for the present must here take a halt.

W. Q. J.

(To be continued).

STUDIES IN SWEDENBORG, *

By H. C. Vetterling, M. D.

IV—GOD-MAN THE DIVINE SUN, THE THREE WORLDS AND THEIR INHABITANTS.

To grasp with ease the teaching of Swedenborg to be presented in this article, let the reader familiarize himself with the following diagram:

GOD-MAN.

THE DIVINE SUN.

THE SPIRITUAL ATMOSPHERES.

I. The Spiritual World.

The Grand Man.		*The Monster.*	
The Third Heaven.	Angelic,	The First Hell.	Satanic, and
The Second Heaven.	Subjective	The Second Hell.	Devilish, Sub-
The First Heaven.	States.	The Third Hell.	jective States.

II. The World of Spirits.

A Semi-Subjective State of Good and Evil Men on their Way to the Heavens and the Hells.

III. The Natural World.

THE NATURAL SUNS.

THE NATURAL ATMOSPHERES.

The Planets and the Satellites.

Inhabited by men; possible Angels and Infernals.

THE NATURAL WORLD.

In his spiritual writings Swedenborg has not much to say about the Natural Sun, except by way of illustration: "that the Sun of Nature, and its worlds, is pure fire (*ignis purus*), all its effects demonstrate...The nature of its heat, which is similar to heat from elementary fire; the graduation of that heat according to its angle of incidence, whence proceed the varieties of climate, and also the four seasons of the year; besides other things, from which reason may be confirmed, through the senses of its body, that the Sun of the "Natural World is mere fire and also that it is fire in its purity." Still, "elementary fire is respectively dead, and the Sun of the Natural World, forasmuch as it is fire, is dead; and the case is the same with all that proceeds and exists from them." *Influx*, 9,10. But, what is "pure fire," and "elementary fire?" In one place Swedenborg tells us that the Suns of Cosmos consist of created matters, the activity of which produces fire.

The Worlds, visible and invisible, are from God; but they are not themselves God, they are His garment, His Infinity made finite. The extravagant notion that God created the Universe "out of nothing" is discountenanced by our Swedish Theosophist. To satisfy ordinary reason, he gives the following sketch of creation: "God first made his infinity finite, by substances emitted from Himself; from which exists his proximate, encompassing sphere that makes the Sun of the Spiritual World, and afterward, by means of this Sun, He perfected other encompassing spheres [the physical stars,] even to the last [the planets and their satellites,] that consist of things quiescent; and thus, by means of degrees, He made the world finite more and more." *True Christian Religion*, 33.

The atmospheres, which are three in the Natural Universe, and in the Spiritual, end in substance and matter; that is, they decrease in descending, and become more and more compressed and inert, until they are no longer atmospheres, but, in the Natural Universe, matter, and in the Spiritual, substance. *Divine Love and Wisdom*, 302.

What is true of this planet is also true of the rest. They were formed in the same manner, and are inhabited. In his work, *The Earths in the Universe*, Swedenborg gives an account of his intercourse, in the World of Spirits, with spirits and angels from Mercury, Jupiter, Mars, Saturn, Venus, and the Moon, and from five earths in the "Starry Heaven," that is, earths of other solar systems.

There is nothing in his "inspired" writings to indicate that he had any idea of how the first man came into existence. In a prose-poem, entitled *The Worship and Love of God*, written before his illumination, he fancies him to have been produced through the fruit of a tree. But elsewhere he does not refer to this subject. He considers the soul perhaps a spark of divine fire that descends from God through the father into the mother, in whom it clothes itself with a physical body, and is born into the objective world. It is an inference of some of the most intelligent students of Swedenborg, that destruction of this divine spark, become individualized "at conception," even before its birth into the objective world, is impossible. God forms for Himself "at conception" two dwellings with the man, the Will and the Understanding; the physical frame begun may be destroyed, but these, never; hence man's immortality. The embryo, or fœtus, may perish, but the soul enters the Worlds of spirits, as an undeveloped being; is at once taken care of by "angels of the female sex, who in the Natural World, tenderly loved little children," is educated by them, and by masters, for heaven, into which state they come when they have been "imbued with love to the Lord and charity toward the neighbour," and in which they remain everlastingly as male or female angels. The exercise of that "divine gift," freedom, in a choice between good and evil, heaven and hell, is, in such cases, plainly out of question. It is not necessary to point out the many difficulties such a teaching gives rise to.

At birth man is not connected with any spiritual Society, because he is without will and thought; but as these arise and increase, he connects himself with one and becomes, already in the flesh, a good spirit or a bad. He attracts to himself, according to the quality of his "sphere," or emanation, four spiritual companions, two good and two evil, and these, unknown to him and unknown to themselves, remain with him during his life in the Natural World. True, there is a frequent change of these invisibles, brought about by spiritual changes in the man; still he is never without them. *Heaven and Hell*, 292. *Apocalypse Explained*, 1094.

"The man that thinks and wills evil, is actually in hell, and where he actually is when he lives in the World, thither also he comes after death; he cannot come into any other place, because his spirit is formed and composed of those things that he thinks and wills; wherefore, when he thinks and wills evil, he is wholly formed and composed of evil, so that he is his own evil in form." *A. E.* 86. Of course, the reverse holds good.

The doctrine of "Spheres," or emanations, plays an important part in the philosophy of Swedenborg. Everything in the Universe, animate or inanimate, has its own, peculiar "sphere;" the quality of which is determined by the inner life and the outer, especially by the inner. Some "spheres" are divine and natural; others, are

* Errata: In Article I, October, 1884.

Page 10,	1 col.,	29 line	from the top:	"Spirit" for *Spiritual*.
Do.	do	48	do	"to heavens" for *to the heavens*.
Do.	do	58	do	"He" for *Ye*.
Do.	do	59	do	Omit "as a" before the Greek word.
Do.	2 do	46	do	"filum" for *fixum*; "substantus" for *substantus*.

In Article III, December, 1884.

Page 61,	1 col.,	18 line	from the bottom:	"at least" for *at heart*.
Do.	2 do	23	do top:	"mixed" for *miserable*.
Do.	do	39		"were" for *are*.

undivine and unnatural. The former arise in unselfishness and natural food; the latter, in selfishness and unnatural food. *Arcana Coelestia*, 1514, 1518, 1631, 5573. *H. H.* 485, 490, 577. The "sphere" is creative; indeed, so much so that he makes the remarkable statement that all animals and plants, on the subjective plane, and on the objective, were created through man: the good and useful in the Natural World, being the material embodiments of good affections and thoughts; the bad and the useless, of bad; and this not in a figurative sense, but in a literal. We see, our Author was not in every respect an evolutionist. His first "revelation" bears upon the subject in hand:

"I was at London, and dined late at my usual inn, where I had a room kept for me, that I might have the liberty to meditate in peace on spiritual things. I had felt myself pressed by hunger and was eating very heartily. Toward the end of the meal I perceived, as it were, a mist before my eyes, and saw the floor covered with frightful reptiles, such as serpents, toads, caterpillars, and the like; their number appeared to increase as the darkness did, but both soon passed away. After that, I saw clearly a man in the midst of a bright and shining light sitting in a corner of the room. I was alone, and you may judge of the consternation I was in, when I heard him say distinctly, and in a voice capable of striking terror: *Do not eat so much.* After these words my sight was again obscured, but the darkness was soon dissipated, and then I saw myself alone in the room.....I reflected seriously on what had happened to me, and could find no reason to suppose it to be an effect from chance or any physical cause." *Life of Swedenborg*, p. 17. (*Cincinnati, U. S. A.* 1827.)

Years afterward he wrote: unless man enjoys spiritual nourishment with the material nourishment, he is not a man but a beast; which is the reason that those that place all delight in feastings and banquetings, and daily indulge their palates, are stupid as to things spiritual, however, they may be able to reason about the things of the World and the body; whence, after their departure from this World, they live rather a beastly than a human life; for, instead of wisdom and intelligence, they have insanity and folly." *A. E.* 617.

In his last work he says that the noxious animals and plants that exist in the Subjective and Objective Worlds were not created by God, "for all things that God created and creates were and are good; but such animals and plants arose with hell, which exists from men, who, by aversion from God, after death became devils and satans." *T. C. R.* 78. *D. L. & W.* 339. *A. E.* 1201. Animals and plants have therefore their souls from God, through man. The souls of the former are of a higher order than those of the latter; still, they are far below those of men in spirituality; for let it be noted, "*There are seven degrees of spirituality*, and the [embodied] affections of an inferior degree, although viewed in their origin they are spiritual, are yet to be called natural, being similar to the affections of the Natural Man." *A. E.* 1201, 1203.

In the Inner World, the "spheres" are intenser than they are in the Outer; they are not only sensible but also visible, and this from the lowest, the devil-man surrounded by the fetid, smoky "sphere" of his passions, to the highest, the God-Man, surrounded by the balmy, glorious "sphere" of his divine love and divine wisdom. A few passages from Swedenborg will show how universal these "spheres" are:

"There is a magnetical sphere, around the magnet, a sphere of iron around iron, of copper around copper, of silver around silver, of gold around gold, of stone around stone, of nitre around nitre, of sulphur around sulphur, and a various sphere around every particle of the dust of the Earth, from which sphere the inmost of every seed is impregnated, and the prolific principle vegetates." *T. C. R.* 499.

"The sphere is made sensible by odor, because odor or smell corresponds to perception." *A. C.* 4626.

"From every man there emanates a spiritual sphere, which is of the affection of his love, and then of his thought, and it inwardly affects those that are in his company." *T. C. R.* 433.

"*By the sphere that exhales from the spirit of man, even while he lives in the body, every deed, however secret, becomes manifest in clear light*" *A. C.* 7454.

"*The spiritual spheres around men are the cause of many things that they ascribe to some occult influence in Nature, or perhaps deny.*" *A. C.* 5179.

"In the Spiritual World, there is exhaled from every one the sphere of his love, which spreads itself round about and affects, and causes sympathies and antipathies; by these spheres, the good are separated from the evil." *T. C. R.* 331.

"*The sphere is the image of the spirit, extended beyond the man indeed, it is the image of all that is in him.*" *A. C.* 1505.

"Evil spirits dare not make assault on the regenerate, because they instantly perceive a resistance from their sphere." *ibid.* 1695.

"Every spirit, and every Society, more so, has round him a sphere of his own faith and life; a sphere, that is, a spiritual sphere. From it, the sort of spirit, and of the Society more so, is found out; since it is perceived by those that are in a state of perception; *sometimes at a pretty considerable distance*; and this, although they are in hiding, and do not communicate by the thought or by the speech. This spiritual sphere may be compared to the material sphere that encompasses a man's body in the World; a sphere that is, the sphere of effluvias gushing forth from it, and is felt in scent by quick-scented beasts." *ibid.* 7454, 10130.

"The spheres of the angels compared with the divine, have but a slight extension; but the divine sphere proceeds from the inmost, and is all in all throughout the universe." *ibid.* 10,188.

"There is actually a sphere elevating all [that desire to be elevated] to heaven, which continually proceeds from the Lord, and fills all the Spiritual World, and all the Natural World." *T. C. R.* 652.

Passages like these might be multiplied; all of which would show that our Philosopher had a comprehensive knowledge of the subject of "spheres", or emanations. And, that these "spheres" may be manipulated by supermundane and sub-mundane beings for occult purposes, was as well known to him as to any student of practical occultism:

"Many of the Magi of Ancient Egypt had communication with spirits and hence learnt illusory arts, whereby they wrought magical miracles; but the Wise did not regard such things, but solved things enigmatical, and taught the causes of natural things.....the magic of the Magi was nothing else but perversion, and a perverse application of such things as are in order in the Spiritual World, whence magic descends." *A. C.* 5223. *Spiritual Diary*, 4525,6030,4541.

"In Ancient times various kinds of infernal arts, called magic, were in use, of which some are recounted in the Word (as in *Deut.* XVIII, 9-11); amongst them were also enchantments, whereby they induced affections and pleasures which another could not resist; this was effected by sounds and tacit voices, which they either produced or muttered, and which, by analogous correspondences, had communication with the will of another, and excited his affection, and fascinated him to will, think, and act, in a certain manner. Such enchantments the prophets were skilled in, and also used, by which they excited good affections, hearing, and obedience, [white magic], and these enchantments are mentioned, in a good sense in the Word (*Is.* III, 1—3,20; XXVI, 16; *Jer.* VIII, 17; *Ps.* LVIII, 4, 5). But inasmuch as by such speeches and mutterings, evil affections were excited by the evil [black magic], and thus enchantments were made magical, therefore they were also recounted among the [black] magical arts, and severely prohibited (*Deut.* XVIII, 9-11; *Is.* LXVII, 9-12; *Rev.* XVIII, 23; XXII, 15)." *A. E.* 590.

As a reason for the creation of the World and of man, Swedenborg assigns the desire of the Creator for something out of himself to love. The Natural World is the "seminary of heaven"; for all are created for heaven. He that goes to hell goes from choice. At his creation man is endowed with freedom to choose between good and evil; a characteristic distinction between him and the brutes; hence he is immortal, but they are not. *A. C.* 1633. "The Lord provides the good and permits the evil." Some have said that Swedenborg is a predestinarian; he himself says he abhors the doctrine of predestination. Let the curious consult his work, *the Divine Providence*, and judge for themselves.

Man has to work faithfully and unselfishly in this world, to develop *in himself* the "kingdom of heaven," for this "kingdom" does not come by favor, but by the "performance of uses." To perform "genuine uses," it is absolutely necessary to bear in mind the Supreme Being and the neighbour; to do the "use" for their sake, and not for self's. He that thinks of himself, his family, his friends, and his own interests, in the first place, and of the Supreme Being and the neighbour in the second, develops *in himself* the "kingdom of hell."

Many attribute the evils that befall them to an imaginary vindictiveness of God. Swedenborg teaches that God

does not punish any man, nor prepare a hell for him, but that *every evil brings its punishment with it.*" *Apocalypse Revealed* 762. *A. C.* 966, 967. There is something of the doctrine of Karma in this. "Evil has its limit, which it is not allowed to pass; when a wicked person passes this limit, he plunges himself into punishment." *A. C.* 1857. This applies to nations as well as to individuals. Conquering nations must pay for what they conquer: every penny and every inch of land taken, every home made desolate, and every drop of blood shed, must be paid for. Look about; does not evil punish itself? A few years after the death of Swedenborg, Cazotte wrote to his friend Ponteau: "the good and the evil on earth have always been the work of men, to whom this Globe has been abandoned by the eternal laws." (*Le Diable Amoureux*, p. 70, Paris 1871); which words have in them the whole teaching before us. To wink at evil is to commit it: "Evils that a man thinks allowable, although he does them not, are appropriated to him; they become a part of him and react, sooner or later, upon him." *D. P.* 81. "It was observed, and also instilled into my mind, that everything a man has done, returns in the other life [and acts upon him]. *S. D.* 4109. As to the origin of evil we are told that it is from the abuse of the faculties that are proper to man, but not to beasts, and are called Rationality and Liberty. *D. L. and W.* 264. To show the seat of evil in man, let us look at his nature. He is not a homogeneous whole, but a heterogeneous. He is made up of "principles," "degrees," "minds," "parts," or "men." words used synonymously by Swedenborg, differing much in quality.

7. *The Inmost Man.*
6. *The Internal Man.*
5. *The Rational Man.*
4. *The External Man.*
3. *The Sensual-Corporeal Man.*
2. *The Limbus.*
1. *The Physical Man.*

(7) The Inmost Man is Emmanuel, *God with us*; his nature is beyond the grasp of human minds, even angelic. (6) The Internal Man is the highest man that can be opened in us; in which we can live a conscious life; he is free from the evil and the false; it is the *Angel* in us. (5) The Rational Man is the medium through whom the Internal Man and the External Man communicate. He can look upward to God, which he does when our heart is set on supersensual affairs, or downward to the World, which he does when it is set on sensual affairs. In the former case the state is orderly and sane, in the latter, disorderly and insane. The Rational Man that looks upward and receives love and wisdom from above is *the Man* in us. (4) The External Man is in direct communication with the World through the medium of the Sensual-Corporeal Man. When part of an undeveloped Whole he is full of the evil and the false; a wild *beast*, an omnivorous swine; but, when part of a developed Whole, he is full of the good and the true; a tame beast, a frugivorous ape. In the External Man, and in the Men below him, is seen and felt the result of the good and the evil, willed, thought, and done. (3) The Sensual-Corporeal Man is "the lowest natural man, proximately extant to the World." He is the procurer of the evil and the false that is in the External Man, and is the *Devil* of the unregenerate human nature. He may be subjugated, and, like the External Man, made subservient to the interior men: "Get thee behind me *Satan*; for it is written, thou shalt worship the Lord thy *God*, and Him only shalt thou serve."—*Matthew* iv. 10. (2) The Limbus is an aggregation of the purest substances of Nature, extracted from the physical body at death, and made to serve as a protective covering for the inner men. In form it is human. (1) The Physical Man is an aggregation of gross matter, void of life. His apparent life is the life of the inner men in him.

(7) *A. C.* 1940, 1999. (6) *A. C.* 1889. (5) *A. C.* 1792, 1707, 1732, 1889. *A. E.* 596. (4) *A. C.* 1577, 1587, 1594, 1718, 3913, 3928, 10156 *T. C. R.* 326, 340, 374, 455. (3) *A. E.* 513, 543, 556, 918, 4038. (2) *T. C. R.* 103. (1) *A. C.* 3741, 1815, 6716, 4523, 5077, 1718.

Man is conscious only in the parts of his nature that are "open," that is, developed. The large majority at this day have but the first four men opened; the rest are "closed," and admit influx of life from the Inmost Man, the Divinity, as it were, "only through chinks." There is just enough of life coming down into the first four men to sustain their low form of life. The struggles of the European nations, and of private persons, at this moment, for supremacy and possession, are the best possible confirmation of the degree of life they have attained; that they, to speak mystically, are not *God's* children, but the *Devil's*.

After death man lives a conscious life in the highest degree that has been opened in him. He may develop *in* this degree, but he cannot ascend and live in a higher.

As to the difference between the male man and the female man there is this to notice: he is an embodiment, or form, of intellect; she, of affection. Nevertheless, neither is a whole man; for a whole man is male and female; bi-sexual. He and she may, by unition, become a whole man; but this only through super-sensual love; which love should not be confounded with the "love" (or fever called "love") that exists in the first four degrees of man's nature, inasmuch as it is predicable only of the Rational Man and the Internal Man, and comes by the elevation out of the atmosphere of "the world, the flesh, and the devil."

Man's worship of the Supreme Being is impersonal; woman's is personal. He looks into the ideal for his God, and finds Him there, reflected objectively from his Inmost Man; she looks into the personal, that is, into him, for her God; and, if mated "from the foundation of the world," she discovers the God he has found to be her God. Therefore, the God of every woman is a creation of a masculine mind. This, says Swedenborg, is according to "divine order." But, when a male man suffers another male man to create for him a God, to define a God for him, he is a fool. Hence, the definition of the God of fools is given in books and pulpits. Here is Swedenborgianism "pure and undefiled." *When the Lord appears, He appears according to the man's quality [to whom he appears], since man receives what is Divine no otherwise than according to his own quality. A. C.* 6832.

From what has been said it is evident that any discussion of the "inequality of the sexes," "woman's right," and the "wickedness of the superior sex," is out of order. Remove the present "disabilities" of the female man, and, others, worse too, will arise. When there shall be neither male nor female, but a Man, then discontent, bickering, and malediction will cease. "The internal conjunction, or the conjunction of souls, constitutes a real marriage; but this conjunction is not perceivable until man puts off the external and puts on the internal." *Conjugal Love* 49. Each sex has it appropriate "sphere of usefulness," beyond which is transgression. Man's "sphere," is found in the field, shop, and on the sea; woman's, at home. Our author is very "orthodox" in this respect, and his "orthodoxy" would suit even the missionaries. *A. C.* 568,8994. *C. L.* 91,175. *S. D.* 436, 1693, 3897, 5936.

The Pseudo-Christians are from time to time seized by rage against Swedenborg. In the paroxysm they assert that he teaches "immorality," that he is a "Mahommedan," a "Heathen". Let me put his "immoral" teaching in my own words: When you see a man in a deep hell, do not leave him there, lest he falls into a deeper; but extend to him a fraternal hand; and help him, if you can, out of hell altogether; but if not, into a hell less deep.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI

(SECOND SERIES.)

V.

Love.

ANIMALS are, by nature, subject to certain regularly recurring impulses which cause them to reproduce their species.

Man alone is capable of a sublime sentiment, under the influence of which, he chooses a companion. This sentiment we call love. Man is formed to love a single woman, woman to love a single man. Libertines of either sex are like brutes who herd but do not pair.

Love gives the human soul the intuition of the absolute, because it is itself absolute or it is no love. The awakening of love in a great soul is a revelation of eternity. In the woman whom he loves, the man sees and adores maternal divinity, and he gives his heart for ever to the maiden whom he hopes to raise to the rank of matron. Woman adores in man the creative divinity through whom she hopes for the crown of life—a child. These two souls thenceforward form but one which must be completed by a third. It is the one man in a triple love, as God is triply personified.

Our intelligence is formed for truth and our heart for love. This is why St. Augustine said: "Thou hast made us for thyself, O Lord, and our heart is in torments until it finds its resting-place in Thee." But the infinite God can only be loved by finite man through an intermediary; he is loved in man through woman and in woman through man. This is why the honour and bliss of being loved impose a divine greatness and happiness upon us. To love is to perceive the infinite in the finite. It is to have found God in the creature. To be loved is to represent God, to be his plenipotentiary by giving another soul a foretaste of paradise on earth. Souls live by truth and love. Without love and without truth, they suffer and perish like bodies deprived of light and warmth.

"What is truth"? was Pilate's contemptuous question to Jesus; with a more insolent disdain and a more bitter irony might Tiberius, Pilate's master, have asked, "what is love?" The madness of being incapable of understanding or believing anything whatever, the fury of not being able to love—this is the real hell—and how many men and women have surrendered themselves to its terrible torments!

Thence spring the wild passions for falsehood, thence those lies of love which lead the soul to the fatalities of madness; the necessity of always knowing, driven to despair by the unknown, and the necessity of always loving, betrayed by the impotency of the heart.

Would you penetrate the secrets of love? Then study the characteristics of jealousy. Jealousy is inseparable from love, because love is an absolute preference which demands reciprocity, but it cannot exist without absolute confidence which a vulgar jealousy naturally tends to destroy. This is because vulgar jealousy is an egotistical sentiment generally resulting in the substitution of hatred in the place of tenderness. It is a secret calumny against the object loved, it is a doubt which outrages, and often leads to the ill-treatment, and even the destruction of that object.

Love must be judged according to its works. If it elevates the soul, if it inspires devotion and heroic deeds, if it is jealous only of the perfection and the happiness of its object, if it is capable of sacrifice for the sake of the honour and peace of what it loves; then it is an immortal and sublime sentiment. But if it saps the courage, if it enervates the will, if it lowers the aspirations, if it causes duty to be mistaken; then it is a fatal passion, and we must conquer it or perish.

When love is pure, absolute, devoted and sublime, it becomes the holiest of all duties. True heroism will never hesitate between the death of the lover and the degradation of his love, and will justify the words of Solomon "Love is stronger than death and more inflexible than hell."

True love is the startling revelation of the soul's immortality; to the man, its ideal is stainless purity; to the woman, it is generosity without weakness; it is jealous of the integrity of this ideal, and this noble jealousy may be called the type of zeal.

Impurity is promiscuity of desires. The man who desires all women and the woman who loves the desires of all men are alike ignorant of love and are unworthy of realizing it. Coquetry is the debauch of female vanity. It is allowable for woman to be beautiful, but she should desire only to please him whom she loves or whom she will love one day.

Perfect modesty in woman is the ideal of man, and is the subject of his legitimate jealousy. Delicacy and magnanimity in man are the dream of woman, and it is in this ideal that she finds the stimulus or the despair of her love.

Marriage is legitimate love; a forced marriage is a marriage of despair. The woman, who loves and who espouses a man whom she does not love, commits an unnatural act. To marry a woman who has given her heart to another, and whom that other has not abandoned, is to marry the wife of another. The strength of a human being is in his belief and his love.

Public abjuration of a belief without the conviction of its falsity is the apostacy of the mind; abjuration of love when one feels its existence, is the apostacy of the heart.

Loves which change are passing caprices, and those which cause us to blush are fatalities whose yoke must be shaken off. When Homer shows us Ulysses victorious over the wiles of Calypso, and the cup of Circe, binding himself to a mast to hear the Sirens' song without giving way to its fascination, he gives us a true picture of the sage avoiding the entanglements of the fatal passion.

True love is an invincible passion motived by a just sentiment. It can never be in contradiction with duty, because it becomes itself the most absolute duty. Unjust passion constitutes fatal love, and it is this that we must resist though we have to suffer even to death.

Fatal love might be called the prince of demons, for it is the magnetism of evil armed with all his power. Nothing can limit or disarm its fury; it is a fever—it is madness. One feels as if being gradually consumed like the torch of Althea while none takes any pity on us. Recollections become tortures, unsatisfied desires cause despair. One seems to taste the pains of death and would often rather suffer and love than die.

What is the remedy for this malady? How can the wounds of this poisoned arrow be healed? Who will bring us back from the aberrations of this madness?

To cure fatal love the magnetic chain must be broken, and the victim must be precipitated into another current of contrary electricity that the fatality may be neutralized. Absent yourself from the person loved, keep nothing that can remind you of her, leave off wearing even the clothes in which she has seen you. Engage in fatiguing and manifold occupations; never be slothful or dreaming, exhaust yourself with fatigue during the day that you may sleep soundly at night. Seek out some ambition or absorbing interest to be satisfied, and, to find it, rise higher than your love.

Thus you will obtain tranquillity if not oblivion. Above all things, you must avoid solitude, that nurse of tenderness and dreams. Above all, you must think to yourself that the absolute in human sentiments is an ideal which is never realized on this earth; that all beauty fades and all joy palls, that all passes away with infinite rapidity, the fair one becomes first a toothless old woman, then a little dust, and all is over.

Any love that you cannot or dare not avow is a fatal one. Outside the laws of nature and society no passion is legitimate and any such must be stifled at its birth with the axiom; *that which ought not to be, is not.* Actions which reason cannot justify are not human actions, but partake of bestiality and madness. There are some falls after which we must rise and cleanse ourselves that we may not retain their stains; there are turpitudes which purified morality cannot admit, even to punish them.

For a heart that is worthy of love, but one woman exists in all the world; but the woman, that terrestrial divinity, is often revealed in several persons, as the divinity of heaven is incarnated in many avatars. Happy are the believers whose faith is never discouraged, and, who, in the heart's winters ever await the return of the swallows! The sun shines in a drop of water: it is a diamond, it is a world; happy is he, who, when the drop of water is dried up, does not fancy that the sun has ceased to shine. Each passing beauty is but one of the reflections of the eternal beauty, the one object of all our love.

I should like the wings of an eagle, that I might fly towards the sun, but if the sun comes to me, distributing its splendours in dew drops, I thank Nature, without feeling troubled because the diamond will soon disappear.

THE PURSUIT OF PLEASURE: A DIALOGUE.

BETWEEN A MODERN ALCIBIADES AND ARISTOCLES, THE SON OF ARISTON, A THEOSOPHIST.

SCENE.—*A crowded London drawing room. An unexpected meeting between the friends, who have not seen each other for some years.*

ALCIBIADES.—My dear boy, how are you?

ARISTOCLES.—Why ask such a question? One should be indifferent to pleasure or pain, good or ill.

ALCIBIADES.—How can you answer me in such a way when we have but just met? Drop that jargon and talk sense. Come, sit down here in this quiet corner and tell me about yourself. Tell me, why do you stay in this country and not return to your own?

ARISTOCLES.—What do you mean when you say *you?* The *I*, as I understand it, has no relation to time or space, so that question is illegitimate.

ALCIBIADES.—As of old, you are metaphysical, or you are nothing.

ARISTOCLES.—Certainly. Without metaphysics what hope is there of forming a sound basis of thought on any subject?

ALCIBIADES.—Well, but surely I can ask you some question which will suggest to you a subject of thought which will not require a metaphysical basis. I will repeat my former question in another shape. You must have some reason for staying in this country; what is it?

ARISTOCLES.—This *I*, to which you will perpetually refer, is simply a bundle of cosmic energy, usually answering to the name of Aristocles; it has received a certain impact that has given it a tendency in a certain direction; and that tendency will continue.

ALCIBIADES.—A very neat way of saying "I shall do as I choose, and give no reasons." You are incorrigible. But honestly, dear boy, I want to know what I shall say to your friends when I see them?

ARISTOCLES.—Say that you met with a personality which has been accustomed to answer to a certain name; and that this particular personality exists still, and intends to continue in existence for some time longer.

ALCIBIADES.—I am sick of your nonsense, and prefer to say that I have met Aristocles, who was well, though he could not be induced to say so in plain language. So you Theosophists profess to be a school of modern philosophers and mystics too; is not that so?

ARISTOCLES.—A Theosophist is simply one who recognises the great truth of universal brotherhood and the necessity of practising it for its own sake. Brotherhoods in the world are but sects and coteries, or at best but the brotherhood of this or that denomination—certainly not of humanity, unless indeed they be intended to commemorate the brotherly love that Cain had for Abel. Universal brotherhood, as you know, is a truth that is readily admitted, but not so easily carried out; yet there are men who are theosophical to the extent that they do both recognise it in theory and endeavour to carry it out in practice. If one's energies are not exhausted in this, it is like the overflow of a cistern; the waters rush into a smaller tank in the study of esoteric philosophy, which reveals the common basis of religious thought, and removes from the mind religious bigotry and rancour, the greatest enemies of all brotherly feeling among men.

ALCIBIADES.—Is that the end?

ARISTOCLES.—Do not use unmeaning words. There is no end. To desire a goal is to reveal your ignorance of the law of change, a law which is eternal.

ALCIBIADES.—I stand corrected. What then follows the study of philosophy?

ARISTOCLES.—If there is yet unexpended energy, there is yet another overflow, into a yet smaller tank. We come now to the study of the psychic powers latent in man.

ALCIBIADES.—Ah! there you have the true stronghold of the occultist. London society cares very little for metaphysics, but it can't resist the fascination of the phenomenal side of occultism.

ARISTOCLES.—That cannot be obtained alone; the thing must be intellectually apprehended first. Certainly the study of the mysterious side of nature has its charms; but it must be approached intelligently.

ALCIBIADES.—What do you mean when you speak of the study of the mysterious side of nature? Because, when you say that, I am no wiser than I was before.

ARISTOCLES.—Briefly, then, we believe that the classification of all existence by modern science into mass, motion, and energy does not exhaust nature. Nor is the domain of the five senses co-extensive with nature.

ALCIBIADES.—This is all very well, and it seems to me I have heard it before, some nineteen hundred years ago in Greece. But though it is a philosophy as old as the world, it has nothing to do with practical life. Why fling away your career for a mere intellectual will-o'-the-wisp?

ARISTOCLES.—There is no finality in nature, consequently no one is competent to judge what is important and what is not. Everything is important to the man who does it.

ALCIBIADES.—But, my dear fellow, do try and tell me what is your ultimate object?

ARISTOCLES.—My ultimate object is to pull myself inside out.

ALCIBIADES.—That sounds very funny; but I should like it explained.

ARISTOCLES.—I wish to exhaust the bundle of forces which constitute my personality.

ALCIBIADES.—Can you make it any plainer?

ARISTOCLES.—I mean that I wish to extract the notion of I from this personality, and to allow my interior self to take its right place in nature.

ALCIBIADES.—The notion of I; you want to extract it, do you? Now really that seems to me the one solid and agreeable possession we have.

ARISTOCLES.—I is simply the short title of a bundle of cosmic energy with definite tendencies to work out in the evolutionary process.

ALCIBIADES.—But the I very positively wills to live.

ARISTOCLES.—The will is the resultant of those definite tendencies. The first step in the occult life, the acceptance of the truth of universal brotherhood, involves

the surrender of personality. When that is surrendered the selfishness of man is gone and the shams of life disappear. The initial effort of the occultist is to attain to a condition in which his motives are absolutely unselfish; this is only possible by the surrender of the personality.

ALCIBIADES.—What do you mean really by that favourite phrase of yours?

ARISTOCLES.—I mean the detachment of the interest from the limits of the personality.

ALCIBIADES.—But when that is accomplished it would appear to an ordinary mind like my own that all interest is gone.

ARISTOCLES.—Exactly. That is why to the man of the world *nirvana* appears to be annihilation. To the occultist the horizon widens as he escapes from the limits of his personality. The study of the great science of Theosophy, or Wisdom-Religion, opens up vistas of a great and splendid future for the individual. We see for ourselves that the masters under whom we study, and who have escaped from the delusion of personality, have fields of action, emotion and experience too vast for us to realise.

ALCIBIADES.—Who are your mysterious masters?

ARISTOCLES.—The few giants of the race who have, by the practice of ethics, converted metaphysics into physics. They are willing to teach the great science to those who are ready and fit to learn. Such students are not many.

ALCIBIADES.—I should think not. Well, I have listened patiently, and I believe you have done your best; but I don't think I am any wiser. I'm a dancing man you know, and I must go to my duty, or my hostess will be indignant. Do come and see me some day, dear boy; I've a sneaking weakness for you in spite of your folly, and I am interested to see how you succeed in the task of extracting the notion of I from yourself. But I don't propose to set about it on my own account just at present.

ARISTOCLES.—No! Before you can see reason you will have to discover that pleasure is the true will-o'-the-wisp, being absolutely impermanent; and that you are wasting your career in purusit of it. Good—bye!

They separate. ALCIBIADES *goes to the ball-room, while* ARISTOCLES *is carried off by his hostess to be introduced to a fashionable lady who fancies she desires to understand the nature of nirvana.*

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THE MODERN THEORY OF EVOLUTION.

DR. LEVERSON has sent us an able paper on this subject, read by himself before the Society for Theosophical Research (of which Dr. Leverson is the President), San Francisco. The paper gives a synopsis of the views of Mr. Herbert Spencer on the evolution of mind. The final summary is as follows:—

First.—That *life* is the continuous adjustment of internal relations to external relations.

Second.—That *mind* consists of feelings and of relations between feelings.

Third.—That feelings and relations between feelings invariably follow and are proportioned to *nervous* organizations and *experience* in their exercise.

Fourth.—That the *strength* of the tendency which each state of consciousness has to follow any other depends on the frequency with which the two have been connected in experience: in other words, on the *frequency* with which certain molecular changes have been set up in the nervous organization.

These four positions connect what we call mind and its manifestations so closely with—so apparently inseparably from matter that it is difficult to conceive the room for any spiritual hypothesis outside of it; though as will be presently seen they leave certain phenomena wholly unaccounted for. It will however be convenient first to note certain difficulties in the way of all spiritual hypothesis of intellect, before proceeding to observe these phenomena for which the evolution theory, as at present expounded by Western science, does not account.

First.—Mr. Spencer has traced with an amount of probability which approaches certainty the growth of intellect from its dawn in the action of the amœba to which I have before referred, to the highest operations of human intellect and which he shews to be invariably the concomitant of molecular disturbance of the nervous system, while its progress has been through differentiation and increasing complexity. Destroy this nervous organization and intellect disappears at least to our ken. Feelings and relations between feelings cease alike (so far as we are able to know) not only with the disappearance of matter, but with the cessation of continuous adjustment of internal relations to external relations; where then is the evidence or even room for the continuance of consciousness?

Secondly.—Let the nervous organization become impaired and the intellect of a Newton falls below the brute. What becomes of the soul or spirit of the sage when a blow on the head, disturbing the grey matter of his brain turns him into a drivelling idiot?

Thirdly.—What is the spirit or soul of a child and how does it become that of the adult?

Fourthly.—Where, from the effects of old age, the sage falls into senility, does he possess the same soul or spirit which guided him in his days of wisdom?

Fifthly.—A child of honest parents may be thoroughly dishonest—a klepto-maniac or otherwise depraved.

Physiological research may be able to trace the cause to some accident to the mother during pregnancy, or to a special condition of the father at the time of conception,—it may find the depravity of the child accompanied by a certain condition of a particular part of the grey matter of the cerebrum which may thus, from one point of view, be regarded as a cause of the depravity. How comes the child to be endowed with a soul or spirit adapted to the defective organization instead of a soul appropriate to one begotten of upright parents?

These are some of the difficulties which have beset me during many years that I have observed with more or less attention, and more or less continuously, certain phenomena heretofore generally disregarded and even treated with contempt by most devotees of science; but those phenomena are facts, and though fraud and imposture have but too often availed themselves of the mystery in which they are shrouded through our ignorance of the laws which regulate them, to prey upon and plunder alike the willing dupe and the earnest and scientific investigator, there are enough facts established upon irrefragable testimony to render certain the existence of something whereof the theory of evolution has not up to the present time furnished any solution to Western Science, and which it does not seem to me to be able to include within its hypotheses (though by no means opposed to them) as at present understood by Western Science. It may well be that this arises from our yet insufficient understanding of the full field of evolution or because that theory is but an approximation to the truth, and the researches which this and kindred societies are intended to undertake will, it is hoped, serve to throw light upon this subject.

But besides such phenomena, the evolutionary theory as thus far developed by its ablest exponents leaves wholly unsolved the most common material phenomena.

Gravitation and all other attraction—remain unexplained by it. Even if it be granted that what we call mind is to be traced to its earliest beginnings in the sensitiveness or unstable equilibrium of the highly compound atoms which compose the primordial cell—yet when we decompose those atoms, and set before our imagination the ultimate simple molecule, the question remains—why does it combine with any other molecule? Why does it possess weight? What is the force of attraction which the materialist admits is inherent in it?

Surely this force must be a part of the universal life of which we are as far as ever from an explanation. Thus alike in seeking an explanation of these phenomena which, under the name of spiritualism, have during the past thirty years and more attracted so much attention in the West, as in seeking to account for the most fundamental phenomena of matter, ample reason exists for the prosecution of those studies for which this society is established.

I have now endeavoured, but necessarily in a very imperfect manner, to present to this society a summary of the development theory as represented by one of its ablest teachers.

Of course for its thorough comprehension the whole of Mr. Spencer's works, as well as those of Darwin, Huxley, Wallace and others must be studied; but I trust the summary I have placed before the society will be sufficient to prevent the acceptance on insufficient proof of theories which may or may not explain difficult phenomena, but for which the theory of evolution may be found to account with scientific precision. It seems to me that it is rather in the extension and development of a theory which already embraces and explains so large a number of facts than in the formation or acceptance of some improved and, perhaps, improvable hypothesis that true progress is to be made. Let it not be forgotten that as the evolution theory suggests the development of all our senses out of the primordial sense of touch, so the continuance of the same process going on for countless ages may *develop beings with a new sense*, to whose mental ken there may be opened a world as immeasurably vaster, grander and more beautiful than that we are now able to perceive, as that is to the universe as it appears to the amœba.

Let us try and picture to ourselves the world as it appeared to Laura Bridgman before the noble Dr.——opened to her a knowledge of the universe as known to the possessors of the senses pertaining to normal humanity of which she was lacking, or think what it is to the simple deaf mute before the like instruction is imparted to it, and we may possibly conceive an idea of the infinite fund of knowledge which may be hereafter available to the beings in whom the new sense shall become developed.

Is it possible that already such a sense, in the direction of a magnetic sense, is being developed in a few favored individuals of our species and that Baron Reichenbach's researches indicate the persons in whom that sense is tending to be established?

To this question I am unable even to suggest the answer—all that we can do is to seek to "prove all things and hold fast that which is good."

M. R. LEVERSON, DR. PH.

The hypothesis on which the above is based is that consciousness is dependent upon nervous organization; when the latter ceases to exist, the former must do so likewise, thus implying that the consciousness of the ego is limited by the material organism.

Now Dr. Du Prel has shown (see *Theosophist* for April, p. 150, &c.) that there exists in man a transcendental consciousness, the limits of which are not identical with those of the sensuous consciousness. He also shows that the evolution of the individuality cannot be confined to a single earth-life. Mr. Mohini, in his paper on "Transcendental senses" (see *Theosophist*, p. 217), gives fresh grounds in support of Dr. Du Prel's conclusions. Then again we have the evidence of the higher initiates as to the persistence of consciousness in the projection of the double and the recollection of past births.

From all this we conclude the consciousness of the ego is *not* limited by the material organism, but has its seat in some region transcending that organism.

Again all esoteric philosophy teaches us that man is a septenary entity, that matter is also septenary and it also teaches the doctrine of *Karma* and re-incarnation.

The evidence in favour of these postulates depends on the testimony found in the oldest sacred writings, based upon the results of the study and experimental research during thousands of years, by the wisest and most developed of mankind and supported by the appearance of phenomena which are to be accounted for on no other hypothesis.

If these postulates be allowed, it is plain that Mr. Spencer has been endeavouring to solve his problems without taking some of the most important factors into account; and if these additional factors exist, no solution can have any value which leaves them out of consideration.

Mr. Spencer's admirably reasoned conclusions show the final inferences attainable from the premises with which he starts, but these premises are insufficient to cover the whole of the ground which has to be traversed.

The modern theory of evolution does indeed hold out the prospect of a higher development for the race as a whole, but unless we admit the occurrence of re-incarnation and the operation of the law of Karma, there is no room for the further existence, let alone the progress of any individual, after physical death has taken place.—*Ed.*

GIANT SKELETONS:—A splendid haul of giant skeletons is reported from Homer, in the United States. The district is a prolific field of Indian mounds, and important discoveries are continually being made there. On the 4th ultimo, beneath a small mound at five feet below the normal surface, five gigantic skeletons, with their feet to the east, were found in a grave with a stone floor. Remnants of burned bones and charcoal were plentiful in the grave, together with numerous stone vessels and weapons. The skeletons were those of veritable giants, and no mistake; the head of one being the size of a wooden bucket. Each of the giants must have been at least nine feet in height. Among other striking articles in the grave was a beautifully finished stone pipe, the bowl being large and polished, and engraved with figures of birds and beasts. This is especially interesting, as showing that the use of tobacco does not always, as alleged by some medical authorities, stunt growth. —*Madras Mail.*

ESOTERIC PHILOSOPHY IN TAMIL LITERATURE,

BY

NARAINA IYER, B. A. & B. L., F. T. S.

TAMIL is one of the oldest languages of India if not of the world. Like Minerva of old, it seems to have come into existence fully developed. Its birth and infancy are all enveloped in mythology. As in the case of Sanskrit so in the case of Tamil, we cannot say when it became a literary language. Various stories are told regarding its origin. The oldest Tamil works extant, belong to a time about two thousand years ago, of high and cultured refinement in Tamil poetical literature. The life of any of the modern European languages is a veritable span compared with the enormous periods during which Tamil has continued its existence.

A student of Rajayogam once remarked that, of all the various languages now spoken in India, it is Tamil that is the most philosophic in its structural elements and composition. It is the only language in India that has all the majesty of Sanskrit and all the mellowness of Telugu without its effeminacy. As a spoken language, it is *par excellence* a language that taxes the lungs least. According to Hindu philosophy, the life of a man is made up of a determinate number of *in*-breathings and *out*-breathings. A Yogi must control his breath if he wishes to prolong life. It is a physiological fact that the more the lungs are taxed, the greater the number of breathings to that extent the sands in the hour glass are run out; a Raja Yogi cannot fritter his energies away, but has every motive to economise his life as much as he can. But this is by the way.

All the religious and philosophical poetry of Sanskrit has been translated and become fused into Tamil. The original works on occultism are as extensive in Tamil as in Sanskrit. Tamil contains a larger number of *popular* treatises in occultism, alchemy, &c., than even Sanskrit. And it goes without saying that it is the only spoken language in India that abounds in occult treatises on various subjects. The popular belief is that there were eighteen brotherhoods of adepts scattered here and there in the mountains and forests of the Tamil country and presided over by eighteen *Sadhus*, and there was a grand secret brotherhood composed of the eighteen Sadhus holding its meetings in the hills of the Agasthya Kudam in the Tinnevelly District. Since the advent of the English and their mountaineering and deforestation, these occultists have retired far into the interior of

the thick jungles on the mountains and a large number have, it is believed, altogether left these parts for more congenial places in the Himalayan ranges. It is owing to their influence that the Tamil language has been inundated, as it were, with a vast number of works on Esoteric philosophy. The works of *Agastya Muni* alone would fill a whole library. The chief and only object of these brotherhoods has been to *popularize* esoteric truths and to bring them home to the masses. So great and so extensive is their influence that the Tamil Literature is permeated with esoteric truth in all its ramifications; that, even in these degenerate days, esoteric philosophy is ringing in the bazaars and streets of the Tamil country; to those that can raise the symbolic veil and can understand the grand truths "Wisdom crieth in the streets." In no country in the world has occult philosophy become so much diffused among the masses as in Tamil India. The very lullabys sung by old matrons to soothe and lull to sleep a crying child, (for instance the கடுவெளி சித்தர் பாடல்—Kaduvali Siddar's Works) the seemingly unmeaning songs sung by boys in play (1. இச்சுஇச்சு தம்பலம், தேயாதேய தம்பலம், &c. 2. சுக்குச்சுக்கு வெள்ளைக்காரன் &c. 3. யாரார் தலையிலே ஆட்டுக்குட்டி மேய்கிறது, &c. 4. மாது மாது மன்னவன் தங்கையை கோது கோது கொழுந்து வெற்றிலை &c. and many others, even the abuses uttered by the people have a deeper and inner meaning for those who care to learn and to know. Is there any Hindu in Southern India who has not heard the ஞானகும்மி (Gnanakumi), சிவவாக்கியர், (Sivavakkiyar), குதம்பை சித்தர்பாடல் (the Works of Kothambai Siddar), எக்காலக்கண்ணி (Yekkala Kanni), பராபரக்கண்ணி (Parapara Kanni) அங்கயற்கண்ணி (Angayar Kanni) &c., &c., &c., sung in the streets and bazaars by begging mendicants. The begging class in Southern India is a peculiar class, quite dissimilar to the similar classes in other countries. A man can learn the whole philosophy of the Hindus by hearing any of the innumerable Pandarams that idly stroll about the streets, reciting songs and ballads as they go from door to door. The philosophical poems of Thayumanar, of Pattanathu Pillay, Avvayar (the great lady adept), have become household songs.

As to the works of the great Sadhus, their name is a legion. The works of Agastya Muni stand preeminent; they range over all the branches of Occult philosophy. He is looked upon as the father of Tamil poetry, and indeed, of the Tamil language itself. The chief treatises of his which are read by the people of the Tamil country, are அமூர்தகலைக்கியானம் (Amoortha kalakgnanam), சௌம்மியசாகரம் (Sovamiya Sagaram) ஞானம் (gnanam), &c., next to *Agastya Muni* come a host of Tamil Rishis மச்சமுனி, சட்டமுனி, ரோமரிஷி, திருமூலர், &c. &c., who like Agastya, have written a large number of treatises on alchemy, philosophy, on Yogam and its methods, on Sidhis, and how to obtain them, on medicine in its higher aspect.

EARTHQUAKES AND VOLCANOES.

AFTER a rest of some ten years, Vesuvius has again begun its activity. Several months ago the characteristic signs of an impending eruption began to manifest themselves, consisting in a bright flame emanating from the crater, which, especially at night, was visible at long distances, illuminating the clouds above the mountain with a roseate hue, until on the evening of the 1st of May, the molten lava rose to the edge of the crater and overflowing began to run down the mountain towards the side of Pompeii in two fiery streams. The phenomenon was accompanied by occasional slight shocks of earthquake and an almost continual subterranean noise, resembling the rumblings of the wheels of a heavy waggon on a paved street.

This renewed eruption again draws our attention to an investigation of the cause of such phenomena, and it may, perhaps, interest some of the readers of the *Theosophist* to examine into their causes and to see whether they could not be prevented from doing any serious damage in the same manner as the action of other elementary forces has been brought within human control.

In a review of a work entitled *The Hollow Globe*, which appeared in the *Theosophist* some time ago, it has been sufficiently demonstrated that the old theory, which seeks the cause of earthquakes and volcanoes in an imaginary liquid mass of molten granite, with which the interior of the globe was said to be filled, has no real foundation. It is therefore useless to discuss this theory any further; but there is still another theory that is more plausible and which seeks the cause of such phenomena in the existence of subterranean caves of immense extent, where some combustible material, such as coal, gas or petroleum, has become inflamed either by spontaneous combustion or has been ignited in some mysterious manner. This explanation leaves much to be desired from a scientific point of view; especially as any amount of carboniferous deposits, on matter how large in size, would undoubtedly be exhausted within a certain period of time; while we know that Vesuvius has been active for many centuries, and the great eruption that destroyed the city of Pompeii, occurred as far back as the 24th of August, A. D. 79.

We are therefore forced to abandon this theory as being applicable to an explanation of the general causes of earthquakes and volcanoes; moreover the earthquakes that often precede or accompany the eruption of a volcano, are spread over such a vast region as to preclude the idea of the existence of subterranean caves of corresponding dimensions. The earthquake of 1883 which accompanied the destruction of a part of the Island of Java, was felt not only at Singapore and Hong-kong, but the wave extended even beyond San Francisco. Such extensive caves would indeed be a perpetual terror to humanity, not much less than the exploded theory which made of the earth a hollow shell, filled with liquid metal in a state of incandescence. But why should we hesitate to ascribe all such phenomena to the action of electricity, which is abundantly adequate to explain them?

It is not long since an advanced thinker proposed a very rational theory of the cause of thunder, lightning and rain. He called the attention to the fact that as hydrogen gas is of the least specific gravity of all known gases, it must naturally rise to the surface of our atmosphere, and as there is a constant supply of hydrogen formed by the decomposition of organic substances, it is very probable that the outermost layer of our atmosphere consists of a layer of hydrogen, which at the place of contact with the more concentric layers of oxygen, forms, as every chemist knows, an explosive compound. If the electric tension between the two layers reaches a certain degree (in consequence of the friction caused by the revolution of the earth or otherwise) an explosion follows, the hydrogen combines with the oxygen and descends in the form of rain, hail or snow.

In a similar manner earthquakes may be explained. It is a known fact that electric currents exist in the interior of the earth, as well as in the atmosphere, and it is also a known fact, that certain materials in the earth are good conductors for electricity, while other materials are non-conductors. This need not be demonstrated, as every telegraph operator knows that he cannot telegraph from one city to another unless the ends of his wire are connected with the earth. It is furthermore known, that if a strong current of electricity meets with a certain amount of resistance caused by a bad conductor, heat and even incandescence, sufficient to melt minerals, follows. Let us now suppose, that a strong current of electricity passing through the earth along a vein of mineral, or some other conducting material, meets with the resistance offered by a body whose capacity for conducting is less, it naturally follows that great heat is developed, the surrounding material becomes incandescent or melts, the earth crust expands and cracks, the

water from the surface penetrates to the depths, is decomposed into oxygen and hydrogen by the action of the electricity and in other places reunited by explosion; the gases find vent through the crater of the volcano and the lava follows, propelled by the hydraulic pressure resting upon it.

But if this theory is true, and the known fact, that the water-wells at *Torre del Greco* and *Rezzia* become dry on such occasions, supports our theory; then it does not seem to be impossible that the consequences of earthquakes could be rendered comparatively harmless in the same manner as the effect of lightning can be modified by artificial means.

If instead of sending lightning rods up to a sufficient height, we would send them *down* to a sufficient depth to act as conductors for any superabundant accumulation of electric energy, the problem would perhaps be solved and at least certain localities might be protected.

H.

According to an abstract of a paper by Professor Prestwich, given in a recent number of *Nature*, the latest scientific hypothesis about the composition of the earth is that it consists of a "thin crust on a slowly moving viscid body or layer, also of no great thickness and wrapping round a solid nucleus." According to this theory the various depressions and elevations of the earth's surface, as well as volcanoes, are due to the action of this viscid magma compressed between the two solids, expansion in one part being usually followed by a corresponding depression elsewhere. The professor considers that the primary cause of volcanoes is accounted for "on the old hypothesis of a secular refrigeration and contraction of a heated globe." This view of the composition of the earth is substantially in agreement with the teachings of esoteric philosophy, according to which, the solid centre, plastic surrounding and solid crust correspond with the three lowest principles of human body. These views do not however contradict the theory propounded by our contributor.—*Ed.*

Letters to the Editor.

PRANKS OF THE FIRE ELEMENTALS.

SIR,—I offer for what it is worth the following account of personal observation of the phenomenon of the apparently causeless house-burnings at a village named Vallam, seven miles south-west of Tanjore in the Tanjore district. The village in question is situate on an elevated rocky ground with, of course, a natural drainage from it on all sides; quartz, pebbles, such as are used for spectacle glasses, abound in the neighbourhood. From time out-running the memory of the oldest villager, the place has been the scene of the phenomenon, I am about describing. Almost every year, without exception, I am told, one or more of the thatched houses takes fire spontaneously and without apparent physical cause. The houses do not differ in character or construction from those in the villages all around; the walls are of clay and the roofs are of palmyra leaf thatch. The villagers are quiet hard-working agricultural labourers and the fires cannot be ascribed to their carelessness. One day I was sitting in the pial or front entrance of one of these houses, when an alarm of fire was given. No cooking was going on in the cabin. We ran inside and saw a smouldering fire burning in the roof. Water was dashed upon it by some, and others attempted to pull down the thatch. No sooner had we extinguished the fire than it bursts out simultaneously in various other parts and the dwelling was quickly consumed. On the same day similar fires occurred in other streets of the same village. It was the season of hot-weather when, the thatch being thoroughly dry; the best conditions for combustion are offered. One who had not been an eye-witness, might suppose the burnings due to carelessness in the first instance, but this theory does not explain the sudden outbreak of fire in many different dwellings simultaneously, nor the sudden appearance of smouldering fires in various parts of one roof after the first fire has been extinguished, and under the very eyes of sundry persons, and in a house where no domestic fire had been lighted. One very peculiar feature of the case is that these fires have been occurring for more than a generation in this particular village only; and never in the adjacent villages, which do not differ from it, either in the character of the inhabitants, the nature of the houses, or the physical surroundings.

Some of the above circumstances would appear to indicate a low order of intelligence as at work; a mischievous, prankish, occult agency. The villagers *ascribe* the incendiarism to a nature spirit, or goddess which is supposed to inhabit an ancient temple situate at the northern edge of the village. She goes by the name of Avâri Amman. She is said to be a sister of Kali and I believe that this is the only temple where she is propitiated. The local belief is that the persons whose houses are burnt are so punished because they must have done something to offend her; and another alleged fact I have learnt is that the fires never break out until the time of the year has past when the annual sacrifice of a buffalo should have been made at the shrine of the goddess. The villagers are almost abjectly poor, and despite the experience of an innumerable fiery warnings, put off the evil day of the celebration of the costly worship as long as possible. After the buffalo is sacrificed, no more fires occur that year.

The animal for the sacrifice should be a fullgrown bull-buffalo. He is brought to the temple, bathed with water from the tank, garlands of flowers are hung over his neck, two men hold the horns, a third the tail, and the sacrificer severs the head with a stroke of the sacrificial sword. This weapon is about as long as a man's leg and thigh, the blade as wide as a hand slightly curved, the back, thick and heavy, and the edge, keen and sharp, the handle is about a cubit long and the blow is delivered with both hands grasping the handle. If the head is not separated at a single blow it is considered an evil portent. The blood is not gathered up but allowed to soak into the ground.

Each family has brought rice and other materials for the preparation of a dish, also a pot to cook it in. The buffalo being sacrificed, they take water from the tank, boil their rice, take a portion upon a piece of plantain leaf and lay it before the goddess with the remaining food beside it in the cooking-pot; a small lamp is moulded out of dough filled with ghee (clarified butter), a cotton wick is inserted and lighted, the Pujari (priest) burns incense, the people prostrate themselves, partake of some of the food in their vessels, then remove all that they have offered and go to their homes where the assembled family consume the food. The temple cooked food is believed to have acquired a mysterious (magnetic?) virtue which brings the partaker under the friendly protection of the goddess. The sacrificer is always a pariah, and only at the time of this ceremony can he approach people of caste; throughout the year he may not even enter the streets of the village. He holds the office for life; it is not hereditary, but when a sacrificer dies, his successor is indicated by a dream sent, it is said, simultaneously to the Pujari and some of the village headmen. The will of the goddess being thus indicated, the new sacrificer is formally elected by the villagers, and at the time of the next puja the *sword* of sacrifice is taken from the temple and placed in his hands. I have read that European executioners trained themselves for their ghastly office by chopping off wooden heads with their sword. The sacrificer of Vallam goes through no such preparation, but being the goddess' own choice and only her instrument, she makes him decapitate his first buffalo as though he had followed the business of a butcher from boyhood.

S. KRISTNASWAMY, F. T. S.

TANJORE, 26th *May* 1885.

A HINDU THOUGHT-READER.

SIR,—Since the question of Astrology is under discussion, I shall, with your permission, give some account of my personal experience with a man by name Govinda Chetty, who resides in the village of Valangiman, about six miles from Combaconam, Tanjore District. He is a weaver by caste and unacquainted with Sanscrit, but practises as a *joshi*, or Astrologer; casting horoscopes with the help of books written in Tamil. But what distinguishes him especially is a natural gift of thought-reading and "conscious clairvoyance." The moment you come into his presence as a client, he will read the thought you have in your mind. It matters not whether you are thinking of some subject or object known to him or in his language. For example, I, with five of my F. A. Class-mates and friends, went one day to test his powers upon an agreed plan; one person only was to ask a question—mentally—

and it was to be about something which there was no possibility of an unlearned man like himself guessing at. I was chosen questioner and I thought of *Chlorine*. Our party being seated and I being designated to him as the questioner, the thought-reader bent his head forward and appeared to be meditating. Presently he looked up and told me to select some number less than thirty; I did so, whereupon he counted out from a pile of cowries that number of shells and put them aside. He again meditated, again made me select a number, again counted out so many cowries and added them to the first heap, and so on, perhaps, ten times. At last he fell to making some calculations and then scratched something with a style upon a palmyra leaf, twisted it into a roll and handed me the writing. Before I could unroll it, he told me to mention the name of some king, philosopher or some great man. One of my friends anticipated me by calling out "Newton." The thought-reader motioned me to open the scroll and read what I should find there. It was as follows:—"Chlorine—a gas, with different colours. (குளோரின் அநேக வர்ணமுள்ள வாயு.)" Then followed this proof of his clairvoyant prevision: "As another proof, I tell you, you will presently pronounce the name 'Newton'." He gave us no satisfactory explanation of this mental phenomenon; if you can do so, you will oblige a number of students of this place.

COMBACONUM, 29*th May* 1885. } A. SRINIVASA IYER.

SIR,—At Col. Olcott's request, I have pleasure in adding my own experience of the thought-reader, named Govinda Chetty of Valangiman. I was a candidate for the Pleadership Examination held in February 1885. Even some days before the examination time, I was so very ill-prepared for the examination that I thought of not appearing at all. I believe it was on the 18th February that I was talking to a respectable relation of mine, a vakil of the High Court, in his house. The thought-reader, Govinda Chetty, happened to come there on his own business. I had heard of him and seen him, but I was not well acquainted with him. I therefore requested, half in jest and half in earnest, my friend, with whom the Chetty seemed to have some business, to ask him to prognosticate the result of my examination. The Chetty could not possibly have overheard my request. My friend then told him to say what was passing in his mind. For about half an hour, the thought-reader was making some calculations in arithmetic, mentally, from numbers given by me and some of my friends, who were sitting by him, as we chose, and he placed in small heaps a number of groundnuts which were procured at his request. After finishing these calculations in which he seemed able to add and subtract numbers without the slightest effort of mind, and after making some of us pronounce the name of a flower or of a place, as we liked, he wrote on a piece of paper that my friend thought of an examination which would enable him to plead before a court of justice; that he would get a pass in the second class; that two European examiners would refuse the requisite number of marks to place him in the first class; that the maximum number of marks was 1,500, but he would be wanting 35 marks to secure a place in the first class. He seemed to express his surprise that my friend whom he had known as a vakil of the High Court should have thought of going in for such an examination. He said that it was to him unaccountable. He said that he would have given the number of marks in each subject, but that he was not able to do it then, as he was in a hurry to go away.

I made up my mind to go in for the examination at least to see whether the prediction would prove correct. I appeared for the examination with the encouraging hope held out by Govinda Chetty. I may admit here that I knew something of law before I sent in my application, and that I studied hard during the examination time. With this preparation I was able to answer the papers pretty satisfactorily. I passed the examination in the second class. The two subjects in which I answered very unsatisfactorily, happened to be the subjects in which two Europeans were the examiners. The maximum number of marks is, as is well known, 1,500. But the last prediction as to the exact deficiency of marks turned out incorrect.

I may further add another instance in which he foretold the date of the death of a friend of mine. Though I was not present when he said this, still I went to see my friend when he was sick. I was then told that he had got alarmed at the information given by the Chetty a few months before. Though I tried my best to encourage him to get him the necessary medical aid, he died just about the time predicted.

This Govinda Chetty was a friend of the late Sub-Judge of Tanjore, Mr. Arunachala Iyer, who had a great regard for him on account of his marvellous powers of foresight. The present Tahsildar of Cumbaconum is well acquainted with him, and has tested his powers on many occasions.

COMBACONUM, 30*th May* 1885. } C. S. RAMASAWMY IYER.

ZOROASTRIANISM.

SIR,—Some time ago I wrote to you a letter containing several questions, which I have no doubt, will receive your attention at convenience. One of these questions relates to the occult significations of the Ameshaspentas of the Zoroastrian religion. As upon the solution of the meanings of the Ameshaspentas, depends, to a very considerable extent, the true explanation of the Zoroastrian philosophy, the following notes I have thought fit to lay before you and I hope they will be of use to you and to your learned contributors.

According to the Patels which are of later date, and not written in Zend,—the various evolutions of the world are represented thus: Ormuzd represents man; Bahman, cattle; Ardibehest, fire; Sherever, metal; Spendarmud, earth, Khordad, water; and Amerdat, trees. These representations will not, I think, be of much value or finding out the meanings of the Ameshaspentas.

According to the marriage prayer, which also is of later origin, the worldly fruits obtained from the several Ameshaspentas are as under: Ormuzd gives gifts; Bahman, thinking with the soul; Ardibehest, good speech; Sherever, good working; Spendarmud, wisdom; Khordad, sweetness and fatness; Amerdat, fruitfulness.

Dr. Haug gives the following meanings: Bahman, is good mind; Ardibehest, best truth; Sherever, abundance of every earthly good; Spendarmud devotion, piety, angel of earth; Khordad, wholesomeness, integrity; Amerdat, immortality. I think that Dr. Haug leaves out of consideration the interpretations applicable to macrocosm; the above refer solely to microcosm, *i. e.*, man. He further states that Khordad and Amerdat together represent the preservation of the original uncorrupted state of the good creation, its remaining in the same condition in which it was created by God.

Thomas Taylor, in his introduction to the Parmeindes, states that Plato divided Gods into six classes. I. Intelligent; 2. Intelligent and Intellectual; and 3. Intellectual. The other three are: supermundane, liberated and mundane gods. These classes are considered as the same as those of the Orphic and the Chaldaic theologies. I think that these orders represent the two triangles of the ancients; and represent, according to the Hindoos, 1. Universal spirit or Intelligence, Light; 2. The primitive particles of matter; 3. The all-pervading eternal endless space or Mahakasha. Their other triangle stands for creative, preservative and destructive (or recalling) energies. According to a book on Raja Yoga, the powers are creative, preservative and destructive of the descending part and blessing, embracing and becoming of the ascending part.

Elsewhere Thomas Taylor gives seven orders of Gods, three of which are supermundane and four are mundane. The first produces essences; the second, Intellect; the third, soul; the fourth fabricates the world; the fifth, animates it; the sixth harmonizes the different natures; the seventh guards and preserves when harmonized.

"The perfect way", gives the Elohims the attributes as under: 1 spirit of wisdom; 2. the spirit of understanding; 3. the spirit of counsel; 4. the spirit of power; 5 the spirit of knowledge; 6. the spirit of righteousness; 7. the spirit of divine awfulness.

In the *Theosophist* for January 1882, Mr. Subba Row gives the following description of the seven principles of the Hindoos:

1. Atma.—Emanation from the absolute.
2. Brahma and Sakti.—Budhi or the seat of Boddha or Atmabodha. One who has Atmabodh in its completeness is a Buddha.
3. Brahma and Prakriti.—The entity in which the mind has its seat or basis.

4. Brahma, Sákti and Prakriti.—Universal life principle which exists in nature.

5. Sakti. This power can gather Akasa or Prakriti and mould it into any desired shape. It has very great sympathy with the third principle (*i. e.*, Brahma and Prakriti) and can be made to act by its influence or control.

6. Astral body.

7. Prakriti.—Basis of Sthulasariram. Prakriti, in its original shape, is Akasa. Sakti is the power evolved by the union of Brahman and Prakriti.

The following is my note from the *Theosophist* for April 1884.—Subject.—Secret system of a society of unknown philosophers :

The whole system is based upon three-fold division. The divine, the intellectual and the sensuous. The divine square is the seat of divinity; the intellectual square compasses the various orders of spirits, and the sensual square contains all that belongs to the visible world. The Editor to the *Theosophist* remarks, " Had they spoken of two triangles and one square, they would be nearer the occult classification."

Mr. Hargrave Jennings in his book " The Rosicrucians" page, 89 says: " The Rosicrucian system teaches that there are three ascending hierarchies of beneficent Angels (the purer portion of the First Fire or Light) divided into nine orders. These three-fold angelic hierarchies are the Teraphim, the Seraphim, and the Cherubim. This religion, which is the religion of the Parsees, teaches that on the dark side, there are also counterbalancing resultant divisions of operative intelligences, divided again into nine spheres or inimical religions, polluted with splendidly endowed adverse angels who boast still the relics of their lost, or eclipsed, or changed light." I fail to find in Zoroastrian books any mention of nine orders of angels. By the three ascending hierarchies, Mr. Hargrave Jennings probably refers to the three orders of the Chaldeans *i., e.*, the Intelligent, the Intelligent and the Intellectual or to the three orders of the ten Sephiras of the cosmogony of the Old Testament. Vide the *Theosophist* for May 1884 I think that if you will refer to Bleeks' Translation of Spiegels' Avesta—Yasna 17, you will find that the days or rather the names of the angels are in four orders. Is it not reasonable to suppose that these four orders refer to the four Regions, *i. e.*, the Intelligible the world or Supramundane Light, the Empyreum, the Ethereum and the Elementary.

DJHUNJEBHOY JAMSETJEE,
AHMEDABAD, *9th June* 1885. MEDHORA.

P. S.—The only English version of the Zend Avesta which can assist one in finding out the true significations of each of the seven Ameshaspendas is the translation of Bleek from the German of Spiegel. Its importance lies in its being a literal translation and in its having been compared with the Huzvaresh and the Goojeratee translations. There may be minor errors and differences in these translations, but the main features of the Zoroastrian doctrine as understood and believed by the translations in Huzvaresh and by the Zoroastrians themselves must be taken as correctly expressed by them. It is from such translations and from such alone—that esoteric meanings and a systematic philosophy of the religion can be traced out. Dr. Haug's renderings are free and led away by philosophical considerations, but the modern Indian students know full well that however much philological skill philologists may bring to bear upon Aryan philosophies, they will never be able to trace out the real interpretations underlying them. We know, moreover, what an amount of harm European Orientalists have done to Aryan religions and philosophies by not confining themselves to strictly literal translations in harmony with various systems. By taking all sorts of liberties with the interpretations, some guided by philosophy, some by rationalistic views, others considering no other religion or philosophy to be true but Christianity and others again thinking that all the Aryan sages had no other basis but the knowledge of the phenomenal world, for their various systems of philosophies and religions, they have simply murdered the Aryan literature and devolved considerable labour upon modern students. To revert, then, to the object of this letter, I should think that, to arrive at correct interpretations, one must read the entire text of the Gothas (Yasnas 28 to 71) as contained in the translation of Bleek and judge by the contexts and by the light of the esoteric science what meanings should be attached to the several Ameshaspentas.

D. J. M.

Reviews.

GLIMPSES, IN THE TWILIGHT.*

Under this title, Dr. Lee has published a number of stories of the kind called " Supernatural ;" some of which are of considerable interest to the occultist, as well as to the ordinary lover of ghost-stories. The Reverend Doctor has already acquired, by the publication of his opinions upon the " Supernatural," a notoriety which is no doubt very pleasing to him ; and to judge by the way in which, in the beginning of this volume, he has quoted parts of several scarcely complimentary reviews on his former works, it would appear that he has intended to show his readers the exact amount of success obtained by his endeavours to teach the public, the reality of the continued divine and diabolical intervention in mundane affairs.

He has very kindly given extracts from the ' objects' of the Society for Psychical Research, and the Theosophical Society. I say ' kindly,' because he says on the next page, that he considers the labors of both these societies " quite a work of supererogation," " for there can be no reasonable doubt of their (Supernatural occurrences, witchcraft, mesmerism, magic, spiritualism, &c.,) only too true reality, power and activity." But, his true feeling towards the former Society is more obvious when (at p. 323) he says " In the *Standard* of September 13, 1878, was printed an account of a new Religion, then recently founded in France by a M. Pierart, under the name of " Esseno-Druidism." This enthusiastic person endeavoured to establish at St. Maur, a regular " School of Sorcery." It was to be "a spiritualistic seminary, a field for pneumatological and thaumaturgical experiments, a college of prophets and illuminati" . . . . . A somewhat similar institution,—to inquire into the authenticity of facts which all save Atheists, Materialists, Agnostics and Darwinites acknowledge to be true,—has been established in England, under the shadow of " Westminster Abbey." It would seem that the Rev. Doctor knows rather more about the Society for Psychical Research, than its members are themselves aware of. Again (at p. 343) he quotes p.p. 61—63 of " The Occult World," and he gives the following definition of the " Brothers" therein mentioned ; which cannot fail to be interesting to the members of the Theosophical Society. They are, says Dr. Lee, " a band of persons who duly study the practice of magic, and have introduced their so-called " system" into Paris, Vienna, Berlin, and London."

Dr. Lee appears to have come to the very " Christian" conclusion, that everything not Christian is of necessity Satanic. But, I am sorry to note that the majority of his stories are not illustrative of events which could be called exactly christian miracles. This—(although it is suggestive of some hope of truth in them, to a deluded heathen like myself)—has recommended them to Dr. Lee, because he evidently thinks that, if he can prove the existence of a devil by relating *his* miracles, the belief in those of God will follow as a natural sequence. Nothing comes amiss to Dr. Lee ; from the basket, and flowerpot tricks of Indian Jadu-wallas, Roman Catholic " miracles" at Lourdes and Knock, spiritual seances, and dreams about winning horses, to Haunted Houses, and the invisible postal arrangements of Madame Blavatsky. Anything in fact, that can, by any stretch of fancy, be " nick-named Supernatural," does he make use of to bolster up the superstitions and moribund belief that all and every physical incident which does not happen to occur under the *aegis* of the church, is, if not the direct action of His Satanic Majesty, at least the work of a necromancer or Black magician. It is not a little significant of the holy and charitable feeling borne by the Vicar of All Saints, Lambeth, towards sundry of his fellow mortals, to find him (at p. 238) complaining that the laws against witchcraft have been " foolishly and short-sightedly repeated"! Woe to the " modern necromancers," as he dubs spiritualists ; and Theosophists, and Psychical Researchers, whom he classes with sorcerers, should the day ever come when Dr. Lee and his friends can " raise sweet savours" unto the Lord by reinstating the auto-da-fe ! In a man, who from his bigoted prejudice and unlimited self-assurance,—a Christian clergyman too,—dares to make such a complaint, much good taste, or consideration for others, cannot be looked for: but a sample of Dr. Lee's is given

* By F. G. Lee, D. D., Vicar of all Saints, Lambeth, Edinburgh : Blackwood & Sons, 1885.

in his comment (p. 4) on the circumstance, that at the Summer assizes in July 1884, Sir Watkin Williams dispensed with the old fashioned attendance at church, and the reading of the "proclamation against vice and immorality." "It is a remarkable fact", says Dr. Lee, "that this Judge died of heart-disease at Nottingham on the 17th of July, during the circuit of the Judges referred to." Did not this brave exponent of the will of the "Almighty"—from his point of view,—see that it would have been a still more remarkable fact if the unfortunate judge had not died? It is to be hoped, in the interest of humanity, that now Judges are being corrected, Leviticus will not be overlooked!

Dr. Lee warns his readers generally, and societies "for the investigation of Mesmerism, Magic," &c. in particular; that experiments in spiritualism, &c. occasionally end "with a state of possession" by torturing spirits, which not unfrequently ensues, * * * * * * in the suicide of the experimentalists." It is however to be noted, that he attributes these effects,—not to the causes which have been pointed out from time to time in these pages, but,—to "the frightful and almost unbearable unrest of unbelief;" can it be that he is unaware that at least half of the victims were "believers"? and how does he account for the fact, that the millions outside the pale of christianity,—nay Protestantism,—do not supply so much as one per thousand to the ranks of spiritualism?

Among the most interesting of his stories, are the two which refer to the 'Haunted House in Berkeley Square.' The precise number of the house is not given; but these stories relate that it was forsaken because several occupants,—men, women and dogs,—at different times,—of a certain room, were found, after having passed midnight in it, lying in the floor, in "strong convulsions," with the eyes fixed "with a stare of expressive terror, upon a remote corner of the chamber." Some were found dead, as if they had been strangled, others, died from the effects of the fight after a few hours' survival. But, none of the latter could or would say what they had seen, and none of the persons who found them in the above described position, could see anything remarkable. Though not explaining the cause of the "haunting", the following quotation is of great interest. "The house is still under the influence of the magic spell thrown around it by its late occupant, who practiced for years her magic tricks in the rooms on the first floor. This tenant was a lady of high family, who had lived in *solitude and celibacy*, spending her whole life in the pursuit of forbidden knowledge. She is described at great length in the memoirs of a French adept, who came over to England to assist in the work on which she was engaged—that of extracting from a deceased minister the secret motive which had actuated him in a certain Parliamentary measure, by which the career of a member of her own family had been ruined. "Miladi", says the Adept, "was a little woman, verging on old age, but full of life and vigor, her eyes were black and sparkling with fire. When conversing rapidly, they seemed to throw out sparks from beneath her broad, black, bushy eyebrows, over which fell in disorder thick masses of hair, white as the driven snow." "After a visit of some days with the lady, and many seances, to one of which Sir Edward Bulwer (Lytton) was invited, the object was accomplished, but imperfectly,—" and says the adept, "the bitter exclamation which fell from her lips on becoming convinced of her failing power, touched me to the heart's core. 'Too old, too old!' she cried, as the instrument she had been using in her invocation dropped from her hand, and she sank against the wall". "His impressions of the house in Berkeley Square, supplied Bulwer Lytton with materials for his story, "The Haunted and the Haunters," in "Blackwood's Magazine," (August 1859.")

Eliphas Levi was the "adept" referred to; and he mentions that lady in his "Evocation of Apollonius of Tyana." In the "Pictorial World" (of London) of 18th December last there appeared a paragraph which mentioned "The 'restoration' of the ghost house in Berkeley Square deals a blow at one of our most cherished superstitions; * * * * * there is every prospect of its being inhabited by a substantial tenant before long. It is said that a satisfactory explanation has been given of the forlorn condition in which it remained for so many years, but it is difficult to imagine any explanation plausible enough to rob it of its weird repute." Perhaps some momber of the society for psychical research, or some other London friend, will be kind enough to favour us with that "explanation"?

The author relates three cases of "ceremonial magic" which occurred in the last century (at p. 249 *et seq* and at p. 349 *et seq*) in two of which it appears that the experimenters died from the effects of their intercourse with the spirits they evoked. In the first case—from internal evidence—it appears that the ritual followed was that of Peter de Abono; and in the second, it is stated that "the book which T. Perks made use of in raising spirits * * * * was the fourth book of Cornelius Agrippa's 'occult Philosophy'" in which the above author's *modus* is incorporated. In the third case, the experimenter "had the character of being a sober serious man, much given to mathematical and other studies, that he died, to all appearance, of old age, and without anything extraordinary attending his death." This is what he did. The magician,—a man called Coal—refreshing himself one evening at a small house, "sat down in company with * * * * * six or seven other persons, amongst whom was the landlord of the house, who had been joking and laughing at Coal about his pretended art of conjuration * * * * * Upon this, Coal told the landlord and company, if they were willing to see a specimen of his art, and would sit still and quiet while he was performing it, he would soon convince them by causing a tree to grow up before their faces, and men, too, to come in and cut it down. That they promised to sit still; upon which Coal retiring to a corner of the room, with his back towards the company, seemed to take something out of his pocket; but immediately afterwards * * * * the whole company saw very distinctly by the light of the candle in the room, a small tree, an inch or two thick, gradually rise out of the stone floor of the room, to the height of three feet, with branches and leaves, and in all respects like a natural tree; that when it was thus grown up, * * * * * * two little men, each about one foot high, dressed in short jackets, with caps on their heads, their complexion sunburnt, and bearing their axes, began to cut it down with great celerity, the chips flying about at every stroke; that the tree seemed to fall with great force, and as soon as this was done, the tree, chips, and the little workmen went from their sight; they knew not how, leaving all the company in a great consternation, except this informant," who however "wished he had been elsewhere." That he (informant) observed one of the little workmen, during the gathering up of the chips, to look about very angrily, and that Coal observing the same also, said that he was sure some one of the company had taken away and concealed some chips of the tree, but whether it was so, * * informant * * * does not now well remember."

This narrative will be seen to have a very close resemblance to similar ones hailing from the east, but very unfortunately no clue is given as to the source of Coal's occult knowledge.

The author makes mention of a Calcutta "magician," called Burah Khan, who appears to belong to the common jaduwalla fraternity; and also, (p. 353) a "wizard who dwelt amongst the tribes to the South of Chaibassa," (Singbhum, Chutia-Nagpur, Bengal) who "could arrest the footsteps of the most dangerous wild beasts, and compel them to remain at a distance." Of him the author heard in 1875, that "He used no instruments, but merely uttered certain *formulae* or incantations, spreading out his hands and lifting them upwards, or kneeling down with his face to the earth, and, with groans and heavings of the body, seeming to hold conversation with spirits of the earth." Space does not permit me to quote the performances of this 'wizard', but as more than one member of our Society are resident in the Chutia-Nagpur district, it is not unlikely that we may hear more of him.

Little as we may credit the proofs of divine or diabolic intervention, that Dr. Lee thinks to adduce from such narratives; Theosophy owes him some thanks for their publication, and finds in them 'proofs',—if such were needed,—of the existence of sciences long antedating the sect, which in the person of the Reverend Doctor, thinks them "forbidden knowledge" and which, if it had the power as it has the will, would condemn all students thereof to the stake as it would every other person who feels unable to credit its worn-out and undemonstrable dogmas.

MIAD HOYRA KORAHON, F. T. S.

* Italics are ours.

THERAPEUTIC SARCOGNOMY.*

One of the most important works that have been published on modern science, which is undoubtedly destined to give in the course of time the greatest impulse to a complete revolution in medical practice and to overthrow that system of modern quackery called "Medical Science," is *Professor T. R. Buchanan's Therapeutic Sarcognomy*. It is a work which has long been promised and expected, and will be welcomed not only by every practitioner of animal magnetism and electro-therapeutist, but by every intelligent and progressive physician all over the world. Professor J. R. Buchanan is too well known as the founder of Systematic Anthropology and discoverer of Psychometry and Sarcognomy, to need any eulogium; his *Journal of Man* had but one fault, if it may be called a fault—namely, it was too much in advance of the times and therefore read and understood only by comparatively few; but since the time when it ceased to appear, the walls of medical superstition and bigotry have begun to crumble, and his new work on *Therapeutic Sarcognomy* will undoubtedly fall on more favorable soil and receive a wider welcome.

Professor Buchanan's new system professes to give a scientific exposition of the mysterious union of the body, the brain and what he calls the "soul." We will not enter here into a discussion of Professor Buchanan's conception of "soul;" whether he wishes to imply by "soul" a certain distinct entity, and whether such a thing can have any independent existence; but at all events Professor Buchanan demonstrates that the organic processes of the body are guided by certain invisible (so-called "spiritual") influences, which are concentrated in certain parts of the brain, from whence they flow to the different organs of the body, supplying these organs with strength and vitality, and that therefore each organ stands in intimate relation with a certain centre in the brain, and can be acted on through that centre either by the hand of the magnetiser or by the application of electricity.

The Hindu philosophy has recognised this fact long ago; but they go still farther, and instead of recognising the brain as the only centre of life, they accept seven such centres, whose respective seats are 1, in the top of the head; 2, between the eyes; 3, at the jointure of the nose and the upper lip; 4, at the root of the tongue; 5, at the sternum; 6, at the navel; 7, in the pelvic region. However that may be, there can hardly be any doubt, that the brain is the principal seat of life, and that through this centre the various organs may be acted upon by means of the nerves and the ganglionic system in the same manner as an operator, in a central telegraphic station, may send his messages to all the various telegraphic stations all over the world, whether these stations are of greater or lesser importance.

We have often seen practitioners of magnetism exhausting their strength as well as the endurance of their patients, by attempting to cure diseases without intelligently applying their powers. The relationship between the different parts of the body was unknown to them,—they worked the wrong wires, and could therefore produce no important results, and this fact—more than any other—has given a powerful weapon into the hands of those who oppose the treatment of disease by animal magnetism and electricity.

However this impediment is now fortunately removed. Professor Buchanan demonstrates the fact, that the mere intelligent application of the hand at the proper place will produce much more beneficial results, than if the operator exhausts his strength by applying his powers *at random*, and the author indicates these corresponding places and teaches how to find them.

There is, indeed, no scarcity of books treating of animal magnetism and its application for the cure of disease. Volumes after volumes have been written, describing favorite methods of making passes upward and downward; but we have as yet vainly searched their pages for a rational and scientific demonstration of the principles regulating the method of application; these we find clearly and fully explained in the book before us, and we hope that it will have the success it so eminently deserves.

F. HARTMANN.

* By Professor Joseph Rhodes Buchanan, M. D. (published by the Author, 29, Fort Avenue, Boston.)

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Branches of the Society.

THE PRESIDENT'S TOUR.

Colonel Olcott left Madras on the 3rd of June by S. S. Tibre for Calcutta. He proposes to visit the Branches in Bengal and Behar; the length of his tour is uncertain.

SANSKRIT LITERATURE.

We are informed that there are in existence vast collections of Sanskrit works on architecture, sculpture, botany, mathematics, astronomy, &c., and that many of these are in the hands of owners, who set but little store by them. We would therefore urge upon our members the advisability of making a search for such works in their respective districts, and forwarding any that are obtainable to the Head-Quarters of the Society, where they will be taken care of in the library, and some use made of their contents. According to all accounts, there is a perfect wealth of knowledge stored up in these books, and apparently it is not only sadly neglected but is in a fair way of being lost to the world for ever. We shall be glad to receive communications on this subject from any of our members who have any knowledge thereof.

ESOTERIC BUDDHISM.

The thanks of the Theosophical Society are due to Mr. A. P. Sinnett who has presented it with 150 copies of his well-known work.

FRANCE.

Mr. Mohini M. Chatterji is spending a few days in Paris, at the invitation of the French Branch of the T. S. He is the guest of the Duchesse de Pomar, President of the Society.

We would call the attention of our French readers to the *Antimaterialiste*, published at Avignon by M. Réné Caillet. This is a bi-monthly journal and often contains valuable Theosophical contributions.

Articles on Theosophy are also appearing in the *Revue Moderne*.

The work in France goes on quietly but very steadily, though the difficulties are greater in this country than elsewhere.

There is a strong nucleus of earnest and devoted Theosophists whose influence cannot fail to make itself felt more and more as time goes on.

SILLIGURI.

Colonel Olcott founded a new Branch at this place on the 18th ultimo. The following were elected officers :

Narasunder Mozumder	...*President.*
Preonath Banerjee	...*Vice-President.*
Vishnuchunder Das...	...*Secretary.*

BOMBAY.

The returns of the Theosophical Society's Homœopathic Dispensary in this city show that 3,666 cases were treated during the last two months. At this Dispensary mesmeric treatment is combined with homœopathy, and all the patients are tended gratuitously.

TRICHINOPOLY.

Our President-Founder came here on the morning of the 24th of May at 1 A. M. and was welcomed by our brother-Theosophists who had been up all night to meet him at the platform. He was taken from the Railway station to the Traveller's Bungalow which had been prepared for him, where he received constant visits from one or other of our brothers. Our President-Founder was thus occupied, talking to, and explaining the difficulties set by, our brothers, and at 4-30 P. M. he drove with some Theosophists to the Town Hall where a large body of the educated gentlemen of the town were present. Here he received an address of welcome from the "Sanmargha Sabah, Trichinopoly," the Aryan League of Honor founded by our brother P. N. Muthuswami Naidu who spoke for the Society. He also introduced to the President-Founder the students of the Hindu Sunday-school (a school where religious and moral instruction was given gratis by our brother P. N. Muthuswami Naidu every Sunday and which had also been established by him) who read an address to our beloved Colonel thanking him for the great interest he manifested in their moral improvement and religious instruction. They also ascribed—most justly—their receiving those instruction on Sundays to him. The Colonel replied at length to these addresses, giving much salutary advice for their guidance and ended by hoping that all the students present might one day become great men who would regenerate their native land.

The Colonel was then asked by one of the audience present to lecture on the Ideal and the Real. The President-Founder then ably spoke on the subject prefacing his discourse by an explanation of the objects of the Society and what Theosophy was. He also proved scientifically the necessity of the existence of adepts and closed his instructive and interesting address by an exhortation to the gentlemen present to act in a manner befitting the nation to which they belonged. The enthusiasm of the audience broke forth in round after round of applause. Garlands were then presented by the Local Branch and by the students of the Hindu Sunday Religious School. After the public meeting, we had a special meeting of our Branch where the Colonel spoke of many things, mixing instruction with advice, to the satisfaction of all.

The next day some of our brothers were constantly in attendance on the Colonel, and as it had been arranged that a public lecture was to be given to the people in the temple at Srirangam, he drove there in company with two of our brothers and was received by all the leading gentlemen of the place and the assembled crowd announced his approach by loud cheers. There were a thousand people present, among whom were the *female relations* of some of our brother-Theosophists and a few other ladies. Here he spoke at length on the principles of Hinduism amid enthusiastic cheering and ended after an address of one hour.

He left this station at 1-30 A. M. on the morning of the 26th and he was till the last moment of his departure attended by some of our brothers. His visit has done a great deal of good to the people and to the cause of Theosophy.

P. T. S.

THE "NERBADA THEOSOPHICAL SOCIETY," HOSHANGABAD.

1. With a view to establish a Branch of the Theosophical Society at Hoshangabad, a Meeting of the local Members of the Society, and such gentlemen whose applications for admission into the Society were already approved by the President-Founder, was held on the 17th instant, at 5-30 P.M.

2. Mr. Prayagchand Chowdhri, F. T. S., was voted to the chair.

3. After the initiation of the new candidates by Mr. N. B. Atreya, it was unanimously

Resolved.

I.—That a Branch of the Theosophical Society be established at Hoshangabad under the name of the "Nerbada Theosophical Society," Hoshangabad.

II.—That the objects of this Branch shall be similar to those professed, and carried out by the Parent Society.

III.—That the following gentlemen be appointed office-bearers for the current year :

Mr. Prayagchand Chowdhri... *President.*
,, N. B. Atreya .. ... *Secretary.*

IV.—That a Committee, consisting of Messrs. Jaganath Prasad, Grish Chandra Mitter and N. B. Atreya, be appointed to draft a set of Rules and Bye-laws for the proper management of the Society.

V.—That in the meantime the Rules of the Parent Society be temporarily adopted.

VI.—That a copy of the Proceedings of the Meeting be submitted for President-Founder's approval and for publication in the *Theosophist*.

The Meeting dissolved with a vote of thanks to the chair.

N. B. Atreya,
Secretary,

RULES OF THE NERMADA THEOSOPHICAL SOCIETY, HOSHANGABAD.

At a Meeting of the Nermada Branch of the Theosophical Society, held on the 24th instant, the following Rules were unanimously adopted for the proper government of the Branch.

1. The Branch of the Theosophical Society formed at Hoshangabad, shall be called by the name of the "Nermada Theosophical Society," Hoshangabad.

2. The objects of the Branch are :—

(*a.*) To endeavour by all legitimate means to promote the declared objects of the Parent Society.

(*b.*) To disseminate Theosophical knowledge, as far as possible, through vernacular.

3. The Branch is open to all persons of good character, without any distinction of race or creed.

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

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

6. The officers of the Branch shall be a President and a Secretary.

7. The officers of the Branch shall be elected annually from among its members.

8. The members who have been elected once as officers of the Branch shall be eligible for re-election any number of times.

9. The ordinary Meetings of the Branch shall be held on every alternate Sunday at such convenient hour, as the Branch may, from time to time determine.

10. The Secretary is competent to summon a special meeting at any time with the previous consent of the President or any two members.

11. The presence of at least more than half the members of the Branch, including the office-bearers, is necessary to decide questions regarding the management at the Branch.

12. (*a*) To defray the expenses of the Branch a monthly subscription, which shall not be less than four annas, shall be levied on every member of the Branch.

(*b*) The Secretary will receive, spend and keep accounts of, the Society's funds.

13. Should any member be too poor to pay the subscription, the Society may, at discretion, either reduce it or exempt him altogether from the payment of the same.

14. The collection of subscription shall be appropriated for payment of postage, printing and contingent charges, and establishment of a Theosophical library, &c.

15. Subscriptions shall be paid one month in advance.

16. The Branch is competent to revise these Rules subject to the approval of the Parent Society.

17. The Proceedings of the Branch shall be conducted in Hindi.

N. B. ATREYA,
Secretary, N.T.S.

RULES OF THE COCONADA THEOSOPHICAL SOCIETY 1885.

I. The branch of the Theosophical Society formed at Coconada will be called "The Coconada Theosophical Society."

II. The objects of this Society are similar to those of the Parent Theosophical Society.

III. All the members of the branch form the General Committee.

IV. The affairs of the Society shall be managed by a Managing Committee consisting of a (1) President, (2) a Vice-President, (3) a Treasurer, (4) a Secretary and a Joint Secretary, and also of any other members, whom the General Committee may, if it so think fit, nominate at its annual meeting—all to be elected by vote annually.

V. The Managing Committee may appoint a Librarian and as many servants as it thinks necessary.

VI. The Managing Committee may, at its option, meet once a month or oftener if necessary; or the Secretary may carry on the business by obtaining in writing the opinion of the other managing members.

VII. The Vice-President in the absence of the President, and the Joint Secretary in the absence of the Secretary, shall have the powers and perform the functions of the President and the Secretary; and in the absence of the President and Vice-President, the members present in meeting may elect one of them as a chairman.

VIII. Should any of the office-bearers vacate his seat by reason of transfer from the station or any other cause, the members, in general meeting assembled, shall elect any other member for the vacant place.

IX. The Secretary shall keep a book for entering therein the names of the members, the proceedings of all the general meetings and the resolutions adopted at such meetings.

X. The Secretary shall carry on the correspondence, convene all the meetings and give effect to the decisions of the managing and general committees, perform everything necessary for the efficient working of the Society.

XI. The Secretary shall send for such of the Theosophical books and periodicals as may be selected by the Managing Committee or by a majority of the General Committee, and he shall be the custodian of the books and other properties of the Society.

XII. The Treasurer shall keep a regular account of the moneys received and disbursed on behalf of the Society.

XIII. The Secretary shall not be at liberty to spend any amount without obtaining the permission in writing of the Managing Committee, except for contingencies to the extent of Rupees 2 per month.

XIV. The Treasurer shall, through the Secretary, submit his statement of the financial condition of the Society for the information of the members at the annual meeting.

XV. The Treasurer shall from time to time invest in the Government Post Office Savings Bank in the name of the Society any sum which he may have in hand in excess of Rupees 20 to be utilized for current expenses, and he shall have the power to withdraw the moneys so deposited, the permission of the Managing Committee in writing having been previously obtained.

XVI. The books and accounts kept by the Secretary and Treasurer will be open to any member at any time in the premises of the Society.

XVII. A general meeting of the members shall be convened fortnightly on every alternate Sunday for lecturing on or discussing any subject bearing on Theosophy, ancient Aryan literature and science as also for carrying the general purposes of the Society. The subject for consideration at each meeting will be named by any member, the General Committee having the power not to approve of the same, if it so think fit.

XVIII. The annual meeting of the Society shall be held on every Telugu New year's day or on Sunday as the President may appoint, when the annual report as regards the working of Society and its financial condition will be submitted by the Managing Committee through the Secretary and the office bearers for the next year elected, the accounts passed and any improvements for the guidance of the Society, adopted.

XIX. The Secretary may at any time, of his own accord or, shall, on the requisition of the President or any two members, convene an extraordinary general meeting for the consideration of any particular subject giving previously a due notice thereof.

XX. The Secretary shall carry out the decision of the General Committee, any decision of the Managing Committee notwithstanding; provided that the majority of the General Committee differing from the opinion of the Managing Committee exceeds in number that of the latter.

XXI. All questions at the meeting shall be decided according to the opinion of the majority of the members present, the President or Chairman having the casting vote. Any three members will form a quorum at the general meeting except on occasions calling into question the decision of the Managing Committee, or the character of any member of the Society, when the quorum shall be not less than six.

XXII. None but Theosophists shall be admitted to the meetings of the Society, but persons learned or proficient in ancient sciences or philosophy, may be allowed to attend, provided they are recommended by the President or at least two members of the Society.

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

XXIV. Every member shall pay ordinarily in advance a monthly subscription of not less than four annas, to meet the general expenses of the Society, but the President or the majority of the members present at the general meeting may, for special reasons, exempt any member from such payment.

XXV. The members or sympathizers will be at liberty to present the Society with any donation of cash, books or any other article as property.

XXVI. Any fellow of the Parent Society or one of its Branches may be admitted as a member of the Branch by the President or by the majority of the members present at the general meeting.

XXVII. Every candidate (who is not already a member of the Parent Society or any of its Branches) for admission, shall be recommended by two of the Fellows of the Society. Admission can only be made at a general meeting.

XXVIII. Any member conducting himself in a manner inconsistent with the rules and objects or dignity of the Society, shall in the first place be warned by the Society, and if such warning be unheeded, such conduct will be punished with expulsion or dealt with otherwise as to the Branch may seem fit—the decision which should always be of the General Committee being, of course, subjects to be approved of or set aside by the Parent Society.

XXIX. The Managing Committee may for its guidance frame any rules not inconsistent with these bye-laws.

XXX. The General Committee shall have power to add to, alter, modify or annul these rules as may be found necessary.

OBITUARY.

MR. G. MUTHUSWAMY CHETTIAR.

We copy the following account of our late brother's life from the Madras Mail of the 11th of June. The deceased was an active member of the Theosophical Society, and took a keen interest in its proceedings:—

We regret to hear of the death from carbuncle, of Mr. G. Muthuswamy Chettiar, late 3rd Judge of the Madras Court of Small Causes, which event took place at Madura yesterday morning. The deceased was an old and faithful servant of Government, and was in his sixtieth year, having been born about the 13th June 1825. He first entered Government service as an English writer in the Collector's office, Coimbatore, where he served from 1843 to 1846, when he was appointed a Foujdari translator in the Civil and Sessions Judge's Court, Salem. He was made head writer on 6th April 1850, and became a Sheristadar at the end of 1853. He was appointed Sheristadar of the Principal Sadr Amin's Court, Ootacamund, on 7th February 1856. He was transferred to Salem on the 1st of June that year. On his return from three months' privilege leave in June 1858 he was appointed Sheristadar, in the Civil and Sessions Court of Trichinopoly. In June 1859 he was appointed District Munsif of Shivaganga, Madura District, and was promoted to Fourth Class Deputy Collector, Inam Commission, in 1860. He came to Madras in 1861 and was appointed Registrar of the Government office, Revenue Department, and in 1864 he was sent to Madura as Principal Sadr Amin, where he remained till February 1872. He was then transferred in the same capacity to Tinnevelly and then to Tranquebar. He was promoted to the Bench in July 1874, being appointed the Subordinate Judge of Tuticorin. In September he was transferred to Negapatam, where he remained about a year, and was then sent as Sub Judge to Madura in August 1875. In May 1878 he was appointed Acting Magistrate of Police, Madras, and was confirmed in that appointment on the 1st April 1880. On the 8th October 1883 he was elevated to the Bench of the Small Cause Court of Madras, where he served till 1st March 1885, when he retired from the public service. On his retirement, he was succeeded by Mr. T. V. Poonoosawmy Pillay. Intimation of his death was received in Madras last evening, and Mr. P. Srinivasa Rau, the Second Judge of the Small Cause Court, (vacation Judge) closed his Court to-day in respect for the memory of the deceased.

THE THEOSOPHIST

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

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

☞ *The Theosophical Society, as such, is not responsible for any opinion or declaration in this or any other Journal, by whomsoever expressed, unless contained in an official document.*

FACTS AND IDEATIONS.

THE current of public attraction runs toward psychic phenomena and is becoming in Europe stronger every year. Even German science and philosophy are beginning to feel interested: Professor Virchoff of Berlin—once the sternest opponent of the claims of mediumship and the personal enemy of Dr. Slade, is said to have fallen a victim to evidence, and is preparing to investigate psychic manifestations with scales and crucible. On the other hand the well known philosopher, E. Von Hartmann has just published a new work, called "Der Spiritismus."

The writer of these lines is not yet acquainted with the views held on spiritualism *proper* by that distinguished disciple of Schoppenhauer; but the probability that he attributes most of its phenomena to "illusion," is very great. The evening takes its character generally from the day that has preceded it; hence the "Philosophy of the unconscious" should find itself reflected in "Der Spiritismus." Phenomena will not be denied, but their objective and subjective, their physical and mental manifestations will be grouped together, and crammed within the narrow boundaries of that philosophy of negation that would see in our notions of matter the "mere illusions of our senses"—in each and every case.

However this may be, we would bring to the notice of those of our readers who are interested in the question, several new cases that have been mentioned in European papers; and which, having been thoroughly investigated and found as authentic as undeniable, have greatly puzzled some learned materialists, who refuse to account for them.

It is difficult to find a man or a woman who has lived and died without ever having experienced some feeling of presentiment, generated with no visible cause, yet justified after days, weeks, or perchance long years. The book of Futurity, which is said to have been wisely closed to every mortal eye, opens, nevertheless, its pages to many among the sons of earth; to so many, indeed, that an impartial observer may find it awkward now to regard such cases as simple exceptions to the rule. As Wilkie Collins so justly remarks—"among the workings of the hidden life within us, which we may experience but cannot explain, are there any more remarkable than those mysterious moral influences constantly exercised either for attraction or repulsion, by one human being over another? In the simplest, as in the most important affairs of life, how startling, how irresistible is their power!" And if no biologist or physiologist can as yet explain to us, in accordance with the canons of his science, why it is that we prophesy so often and so truly to ourselves "the approach of friend or enemy just before either have really appeared;"—or another daily and quite a common occurrence even among the most sceptical—why we become convinced "so strangely and abruptly—at a first introduction, that we shall secretly love this person and loathe that, before experience has guided us with a single fact in relation to their characters." If the causes of such frequent mental phenomena are left unexplained by our latter-day philosophers, how shall they account for the following facts, that are now being commented upon in all the St. Petersburg and Warsaw papers?

A poor seamstress living at St. Petersburg had, by perseverance and hard work, become a clever dress-maker. Finding her only baby troublesome and an impediment to her work, and unable to hire a nurse to take care of the little girl, she entrusted the child, for a small remuneration, to a friend who lived in the country. During the eighteen months of the child's stay in the friend's family, the poor mother visited her occasionally, and remained each time very well satisfied with the care her baby was receiving. She had meanwhile worked harder than ever, and during that period had succeeded in her business so well that she had already begun to contemplate the possibility of taking her child home once more.

About the end of April last, a few days after one of her country trips, which she had decided would be the last one, as she had now the means of hiring a nurse,—she was visited by two acquaintances. Happy in having found her little girl so rosy and healthy, she was sitting with her two friends at her afternoon tea, talking merrily with them about her intention of fetching the child home. A lady had dropped in, a rich and well known "patroness" with an order for a costume to be made without delay. These are the three witnesses—the wealthy aristocrat, and the two poor seamstresses—who, later on, vouch for the truth of the strange occurrence that took place in their presence.

The mother was at the window, with the rich material brought by the lady in her hands, measuring it and discussing with her customer the mysteries of its transformation into a Spring attire, when the door-bell was suddenly rung. Mrs. L—(the name of the dress-maker) opened the door and let in a little old woman, modestly dressed in deep mourning, and very delicate in appearance. All those present were struck with the livid pallor of her face and the great sweetness of her tone and manners. The new-comer was evidently a lady.

"Are you Mrs. L—?" she asked, addressing the dress-maker, and upon receiving an answer in the affirmative, added:—"I have brought you some work. Here is a piece of fine white muslin—You will kindly prepare out of it a little cap and a long gown for a dead child, a baby two years old, one of my many grand-children."

"Your order, of course, has to be executed immediately and I have other work to do, that cannot be put aside"—remarked the dress-maker sympathetically.

"Not at all" was the quick answer. "I shall not need it until this day fortnight, not one hour earlier. My little girl has been taken ill with measles to-day, and *will not die before that time.*"

Mrs. L— could not help smiling in answer to the rather amused looks of her rich customer and her own female friends, at such a careful preparation in anticipation of a possible future event. But she said nothing and undertook to prepare the order for the day named.

Two days later she received a letter informing her that her own child had been taken ill with measles, and on the very morning of the visit of the mysterious old lady in black. The disease had become serious and the mother was summoned in all haste. Thirteen days later the child died, *just a fortnight after the order received* for the funeral clothes. But the little old woman never came to claim them for *her* grand-child. A month passed, and "the little cap and long gown" are there still as a living remembrance to the bereaved mother of her own loss and sorrow.

This weird event reminds one of the story told of the way in which Mozart's "Requiem" came into existence—remarks the correspondent of *Swyet*, a Russian paper.

Another puzzling fact which attracted attention, owing to its principal hero having belonged to the highest nobility, is copied by all the principal papers of Germany and Russia.

A well known resident of Warsaw, the rich Count O—of B—, finding himself in the first stage of consumption, and when there was as yet no immediate danger to his life, called his friends and relatives into the house of his parents and declared to them that he was going to die on the following day at 12 o'clock precisely, notwithstanding the protests of those present. He coolly gave an order for a coffin to be made and brought into his room on that same night. After that, he sent for a priest, and paid him in advance for a certain number of masses and *requiems*; made his will, and ended by sending printed letters of invitation to his own funeral to a number of his friends and acquaintances. The black-bordered cards were addressed by himself, in his own hand-writing, and appointed the exact date and hour of the solemn ceremony for the transfer of the body from the house to the cathedral; as also the day of the burial. On the next day, as foretold, he dressed himself in a black evening suit, white tie, and gloves which he carefully buttoned, after which, placing himself in the coffin a few minutes before the clock struck twelve, he *laid himself out* in prescribed form, and—expired at the appointed hour. The case appeared so strange to the authorities, that an autopsy was ordered: but no traces of poison or violent death by other means were found.

Was this *prevision*, or a consequence of a fixed idea; of an imagination so strongly overexcited, that death had to become subservient to the thought? Who can say?

The first symptom of approaching death—Wakley tells us,—"is, with some, the strong presentiment that they are about to die."

Then, the author mentions Ojanam, the mathematician, who, while in apparent good health, rejected pupils, "from the feeling that he was on the eve of resting from his labours." He expired very soon after of an apopletic stroke.

Mozart wrote his "Requiem" mentioned above under the firm belief that this *chef-d'œuvre* of his genius, was written for himself; that it would be heard for the first time over his own remains. When death was fast approaching he called for the *partiture* and addressing those present, musingly asked: "Did I not tell you truly that it was for myself that I composed this death chant!" The order for the latter was given to him as is well known in a strange vision or dream, and Wakley thinks that John Hunter has solved the mystery of such presentiments in one sentence—"if mystery it can be called" he adds sceptically. "We sometimes"—says the great physiologist, "feel within ourselves that we shall not live; for the living powers become weak, and the nerves communicate the intelligence to the brain."

To this Wakley also adds that certain circumstances when health is failing, are often accepted *as omens*. He says, "The order for the Requiem with Mozart, the dreams with Fletcher, turned the current of their thoughts to the grave." But forthwith the learned sceptic contradicts his own theory by narrating the case of Wolsey, reminding us somewhat of the one just mentioned that happened at Warsaw. The probability of near dissolution, can certainly turn "the current of the thought" to an intimate assurance of death; when, however, that assurance makes us foresee and point out the exact hour, to the minute, of our death, there must be something besides the "natural current of thought," to help and guide our intuition so unerringly. In Wakley's own words, "The case of Wolsey was singular." The morning before he died he asked Cavendish the hour, and was answered, "Past eight." "Eight!"—said Wolsey—"that cannot be;—eight of the clock, nay, nay, it cannot be eight of the clock, for by eight of the clock shall you lose your master." The day he miscalculated, the hour came true. On the following morning, as the clock struck eight, his troubled spirit passed from life."

While rejecting the theory of Cavendish that Wolsey had received a *revelation*, Wakley suspects "from the way in which the fact had taken possession of his mind—that he (Wolsey) relied on astrological prediction, which had the credit of a revelation in his own esteem."

Astrology, notwithstanding the scorn of the nineteenth century, is not always a vain pretence. Astronomy and astrology are twin-sisters, that were equally respected and studied in antiquity. It is but yesterday that the dogmatic arrogance of Western astronomers reduced the elder sister to the position of the Cinderella in the household of Science: modern astronomy profits by the works of ancient astrology and kicks it out of sight. "The contemplation of celestial things will make man both speak and think more sublimely and magnificently when he descends to human affairs"—says Cicero. The West will yet return to astrology and thus vindicate the intuition of the East, where it has been always cultivated.

"The body being only the covering of the soul, at its dissolution, we shall discover all the secrets of nature and darkness shall be dispelled." Such is the "ideation" of the sage Seneca.

MAN is composed of two bodies, the *internal* and the *external*; the inner one being moreover, double, *i. e.*, having, in its turn, a semi-physical outer shell which serves as the *astral* being only during the life-time of man; while the latter is still in seeming health, the dissolution of the former, or rather of its outer shell, may have already begun. For during its captivity in the living body the "double"—or that covering of the astral form that alone survives—is too closely bound by its jailor (man), too much encumbered with the physical particles derived from the prison of flesh within which it is confined, not to imperiously require, before the astral form proper is set entirely free, to be thrown off from the latter. Thus, this preliminary process of purification may be justly called "the dissolution of the *inner* man," and it begins much earlier than the agony or even the final disease of the physical man. Let us admit so much and then ask: why should we require, in such a case, in order to account

for the insight some persons have of the hour of their death,—to explain the phenomenon by "revelation" from *without*, supernaturalism, or the still more unsatisfactory hypothesis of a purely physiological character as given by Hunter and Wakley, and that explain to us moreover nothing at all? During and after the dissolution of the "double,"* the darkness of our human ignorance beginning to be dispelled, there are many things we can see. Among these, things hidden in futurity, the nearest events of which, overshadowing the purified "soul," have become to her as the present. The "former-self" is making room for the *actual*-self, the latter to be transformed in its turn, after the final dissolution of both the "double" and the physical body into the "Eternal Ego." Thus the "*actual*-self" may pass its knowledge to the physical brain of man; and thus also we may see and hear the precise hour of our death striking on the clock of eternity. It is made visible to us through the decaying nature of our dying "double", the latter surviving us during a very short period, if at all,† and through the newly acquired powers of the purified "soul" (the higher *tetractis* or quaternary) as yet in its integral whole, and which is already possessing itself of those faculties that are in store for it, on a higher plane. Through our "soul," it is then that we see, clearer and still clearer, as we approach the end; and it is through the throbs of dissolution that horizons of vaster, profounder knowledge are drawn on, bursting upon our mental vision, and becoming with every hour plainer to our inner eye. Otherwise, how account for those bright flashes of memory, for the prophetic insight that comes as often to the enfeebled grand-sire, as to the youth who is passing away? The nearer some approach death, the brighter becomes their long lost memory and the more correct the previsions. The unfoldment of the inner faculties increases as life-blood becomes more stagnant.

Truly is life on earth like a day passed in a deep valley surrounded on all sides by high mountains and with a cloudy, stormy sky above our heads. The tall hills conceal from us every horizon, and the dark clouds hide the sun. It is only at the close of the stormy day, that the sun-shine, breaking through the clefts of the rocks affords us its glorious light to enable us to catch occasional glimpses of things around, behind and before us.

BETA.

(*To be continued.*)

KARMA.

MR. SINNETT'S latest work, a novel entitled Karma, is now before the public, and to theosophists and others engaged in the pursuit of occult science it has manifold attractions. It is not my object now to write a review of the work in question, but merely to place before the readers of this journal a few thoughts suggested to my mind by a perusal of this novel, regarding the attitude of mind which is likely to be induced by examining the operation of the laws of Karma as illustrated by the incidents therein described. It may, no doubt, be very interesting to study in all its details the manner in which Karma works out its results. For constructing a system of ethics, or preaching morality or elucidating the laws of human evolution, a proper study of this subject is indispensably necessary. But it is highly desirable that a practical student of occult science should not devote his attention to the subject, on account of the influence such study is likely to exercise upon his mind, until he arrives at a stage when he can look upon his own personality, and the long train of past personalities with which he was connected, with utter indifference. The good fortune of Mr. Merland, and the unhappiness and misery of Mr. Annerly's worldly life, may, when viewed as the natural results of their good and bad Karma in their former Roman incarnations, teach a very impressive moral lesson and lead to virtuous conduct. If a happy worldly life or a long, blissful state of Devachanic existence is the reward to be gained, the motive to virtuous action suggested by such examples is no doubt very appropriate. But in this very motive there lurks a serious danger to one who desires to rise above the necessity of a rebirth, if he permits it to have any influence over his mind. He ought not even to console himself with the idea that, as the period of evolution has yet to run on for so many millions of years, and as nature allows so many opportunities in this world of causes for spiritual development, he can afford to wait for some time more and enjoy the good things of this world as the just reward of good Karma before he makes a serious attempt to spurn all worldly happiness and become as stern as a stoic or an Eastern ascetic. A man who thinks in this manner will be able to perceive, if he is only less partial to his own weakness, that all this reasoning is mere sophistry to conceal a desire for worldly existence and an unwillingness to tear himself from its pleasures; and that this desire, if renewed through a series of incarnations, becomes so strong as to be able to withstand any effort that he may make hereafter to root it out effectually. He will further see that a happy worldly life free from all cares and anxieties, though the reward of good Karma done in past life, is in its turn the source of evil which will make its effects felt in the next incarnation.

If misfortune is an aid to virtue, prosperity may be said to lead a man to a vicious course of life, or, at any rate, a life in which higher aspirations are driven out from the plane of his consciousness by the very feeling of happiness or enjoyment which takes possession of his mind. It is not at all unlikely, therefore, that a man who cares for good Karma as a source of future worldly happiness, will have prosperity and misfortune by turns in his series of incarnations. Consequently, while he is foiled in his attempt to secure a series of incarnations all bright and happy, until he chooses, after reaching the limit of satiety, to think of giving up worldly life altogether, he is no better than the majority of his contemporaries in his spiritual development. It is further a delusion to suppose that there is a limit to enjoyment, and that the desire will after some time cease of itself. On the other hand, this giant weed of desire grows stronger and stronger and effectually prevents all spiritual growth or development. The duty of every student of occult science must therefore be to root out Karma, and not to improve it or regulate it in any manner which his inclinations may suggest. This result is not likely to be achieved by paying any attention to the laws of Karma, which may cause an obstruction to the neophyte's efforts by the very hopes and desires which it evokes. It is sufficient for him to know that Karma, when the result of volition, stimulated by worldly motives acting on his emotional nature, necessarily leads to re-birth, and that his object must be to render himself impervious, as it were, to its effects. It may be said that to destroy Karma is an impossibility. This statement is no doubt true, but it is not impossible to destroy altogether its influence on the human benig. This can only be done in two ways, viz., first, by going through the work which every human being is compelled to do by his very surround-

* That such dissolution *has* to precede that of the physical body, is proved to us by several things. One of these is the well ascertained *fact* (to those, of course, who believe in such facts) that the astral doubles of living men—of *sorcerers* for instance—fear steel, and may be wounded by sword or fire; their wounds, moreover, reacting upon and leaving marks and scars upon the physical shells—whereas the astral bodies of even the "Elementary apparitions"—*cannot be hurt.*—*Ed.*

† When the "double" of the living man has been disintegrated before the death of man, it is annihilated for ever. When, however, death comes suddenly, it may survive the body that held it captive, but then, the process of dissolution going on outside of the dead body, the "soul" suffers, and *in its impatience tries often to throw off the particles that encumber its freedom and chain it to the earth upon the living* —says the M. S. S. of the Copt Terentius. The cases of accidental *deaths and suicides* are fairly described in Mr. A. P. Sinnett's *Fragments of Occult Truth* by a Lay Chela (See *Theosophist.*) Suicides fare the worst.—*Ed.*

ings, as a matter of stern duty with which his desires or affections have nothing to do; and, secondly, by developing an all-absorbing interest in his occult studies which will, in course of time, isolate him from his environment and render him insensible to the effects of Karma; even in the latter aim, any thing like desire should not be allowed to recommend a particular course of action.

Where then is the motive for occult study? one may be tempted to ask. The reply is, there ought not to be any motive for it. A love for it should be made to spring up like the love of an artist for his art. This kind of glowing affection for a higher spiritual life is the firmest basis on which a neophyte can take up his stand. Any other attitude, however disguised, will but lead to unsatisfactory results.

In confirmation of the remarks herein made, I appeal to the Bhagavat-gita and that priceless little book lately published, entitled "Light on the Path."

THE SOLAR SPHINX.

LIGHT ON THE PATH.

WRITTEN down by M. C., Fellow of the Theosophical Society, London, 1885; and annotated by P. Sreenevas Row, Fellow of the Theosophical Society, Madras, 1885.

(Continued from page 233.)

17. *Seek out the way.*
18. *Seek the way by retreating within.*
19. *Seek the way by advancing boldly without.*

By recalling to memory what has been stated with reference to Rules 9 and 10—(where the disciple is required to desire that which is within himself and without him), it will be perceived that the final goal to be reached by the disciple is *only One*. "That which shines glorious above yonder heaven, above this world, and above all others, large or small, is the same as that which shines within mankind." (Chandagya-Upanishat III.—XIV.—7.) But though the goal is but one, the paths leading to it are more than one. Broadly speaking it may be said that the paths are two,—those lying within and without mankind,—all other roads being merely the branches of these two. This is well explained, though symbolically, in the Maitri-Upanishat VI—I. and other sacred works. The "golden being in yonder sun" and "that which lies in the lotus of the human heart," are not distinct. The lotus of the heart means nothing but Akasa (Ether) which pervades the universe, including of course human hearts. So that the Ether, whether existing in the human heart or in the universe, may equally be called the lotus; each having its own system of petals, which substantially mean the different points of the compass. The *One* then is to be sought for by *two* principal ways,—by retreating within and by advancing without. All your success in struggling against and giving up evil, and all your success in acquiring virtue, throughout ages, will work for you a beneficial effect, and form a nucleus for good actions to gather round in the future; and this secret treasure will be preserved for you by the soul within you. It holds this treasure for you to reach it; and it is hither that you should seek the way, as ordained in Rule 17. In this way, this rule corresponds with Rule 17 of the second section of this Treatise, which directs the disciple to "inquire of the inmost, the one, of its final secret, which it holds for you through the ages." And when this mystery is learnt, the disciple's further progress becomes exceedingly easy; and he may then be able to seek the way by advancing without himself, to study the other laws of being, of nature, &c., as set forth in Rule 19.

How these ways are to be sought is fully explained in Rule 20, which, for the sake of easy reference, I have divided into clauses as follows:—

20 *(A). Seek it, not by any one road. To each temperament there is one road, which seems the most desirable.*

For, however the primary constituents of the physical bodies and the nature of the individual souls are similar in many respects, yet the result of good or bad Karma accumulated for ages, works such great changes in the case o each individual, that no two persons agree in their moral o spiritual conditions in every respect, so much so that fo all practical purposes we may safely hold th at the nature of each man is different, or rather, has become different from that of every other. Consequently the path to be followed by one can hardly suit the other. "Even the wise man," says Sri Krishna, "seeks for that which is homogeneous to his own nature. All things act according to their respective natures." (Bhagavat-gita, III—33). And then, recognising this as an inevitable necessity, Sri Krishna proceeds to declare that each should choose for himself a particular path best suited to his own peculiar condition, and the Dharma (*i. e.*, the method adopted for reaching the final goal), thus chosen by each person, though contrary to, is better than that of another, though ever so well followed. To die in one's own Dharma thus selected, is really efficacious, while the adoption of that which another has chosen would lead to fearful consequences (Bhagavat-gita, III—35). And it must be remembered that although each individual has to select one road for himself, yet the means to be adopted for traversing it are multifarious. So the Treatise says:—

20 *(B). But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labour, by studious observation of life. None alone can take the disciple more than one step onwards. All steps are necessary to make up the ladder:—*

So the Mandaka Upanishat says:—"The soul cannot be obtained by a person without power (*i. e.*, the kind of power already explained), nor by indifference, nor by devotion, nor by knowedge void of devotion; but if the wise strives with all these supports, then enters the soul the abode of Brahma" (III—II—4). And Manu, after declaring that man should be really triumphant over all his organs, adds that "when one organ fails, by that single failure his Divine knowledge passes away, as water flows away through one hole in a leathern vessel" (II—99). When the united efforts of the whole man are thus put forward in pursuit of the great end in view, then everything will add its quota and serve to facilitate the ascent of the ladder in a very successful manner.

20 *(C). The vices of men become steps in the ladder, one by one, as they are surmounted. The virtues of man are steps indeed, necessary—not by any means to be dispensed with.*

No doubt each act of virtue has its own reward, and will lead us onwards on the steps of the ladder; but the step gained by surmounting a vice is much more firm than the step gained by the practice of any act of virtue. For a person, who goes on practising virtue in his own way,—without being familiar with any particular kind of vice,—is at any moment liable to be beguiled by the alluring temptations of such vice, and to be immersed headlong in it, so deep and fast that he would find it exceedingly difficult to extricate himself from its trammels, if ever he thinks of doing so at all;—but the case is different with a person who has eaten enough of the fruits of vice, and who, by personal experience, gradually comes to look upon its pleasures as illusive, transient, and mischievous; feels ashamed of his ever having indulged in them; and grows really penitent and sincerely vigilant in his resolution to avoid their repetition. Such a person is incapable of retreating into similar vice again; he has surmounted it; has thereby gained a step in the ladder, as firm as it should be. But here it should be particularly understood that it is not intended, nor is it in any way desirable as a precedent condition, that one should have necessarily indulged in vice before he can prepare himself to secure a firm footing on the ladder. Happy are those whose life knows no vice, and whose mind is strong proof against all vicious temptations,—and sure enough their progress on the spiritual ladder is as certain as it is firm. But all are not similarly blessed. Many do err; and what is intended in the foregoing observations is to show that not only there is hope *even* for such erring people, but that there is also a chance of their placing a more firm foot on the ladder than others, if they only mend their ways, with a strong resolution not to revert to their former vices for ever hereafter.

"Although," says Sri Krishna, "thou art the greatest of all offenders, yet thou shalt be able to cross the gulf of sin, if thou availest thyself of the bark of wisdom. As the natural fire, O Arjuna, reduceth the wood to ashes, so may the fire of wisdom reduce the whole Karma to ashes."

(Bhagavat-gita, V—36 and 37). Here Arjuna suggests a doubt as to the fate of those sinners who endeavour to reform themselves, but who are cut off from this world before they can succeed in working out the effects of their evil Karma. "Doth not the fool," he asks, "who is found not standing in the path of Brahma, and who is thus as it were, falling between good and evil, like a broken cloud, come to nothing?" (*Ibid*, VII—38). But Sri Krishna assures him that, "such a one's destruction is found neither here nor in the world above. No man who is doing good attains an evil condition." (Ibid, VII—39).

Now, taking together the case of people who are always pure, and of those who have been redeeming their purity by surmounting vices, the Text proceeds as follows:—

20 *(D). Yet though they create a fair atmosphere and a happy future, they are useless if they stand alone. The whole nature of man must be used wisely by the one who desires to enter the way. Each man is to himself absolutely the way, the truth, and the life. But he is only so when he grasps the whole individuality firmly, and by the force of his awakened spiritual will recognises this individuality as not himself, but that thing which he has with pain created for his own use; and by means of which he purposes, as his growth slowly developes his intelligence, to reach to the life beyond individuality.—When he knows that for this his wonderful complex separated life exists, then, indeed, and then only, he is upon the way.*

The disciple should enter the path, heart and soul, and he should remember what Sri Krishna says:—"Thou shouldst strive to raise thyself, by thyself, as self is the friend, of self." (Bhagavat-gita, VI—4). He should by the awakened will, *i.e.*, the sacred will springing up by means of a virtuous conduct, recognise the fact that his sense of individuality is not a portion of his soul, but is one created by unbecoming conduct since its combination with the body. The disciple should try to reach to the life beyond such individuality. What is meant by this, is explained in the following rule and remarks.

20 *(E). Seek it by plunging into the mysterious and glorious depths of your own inmost being. Seek it by testing all experience, by utilizing the senses, in order to understand the growth and meaning of individuality and the beauty and obscurity of those other divine fragments, which are struggling side by side with you and form the race to which you belong.*

The disciple should first understand what secret treasure is preserved for him in the inmost recesses of his heart; and in doing so he should test all experiences by utilising the senses in a becoming manner. It is not meant that he should yield to the seductions of sense in order to know it. When he has chosen and entered the path, he cannot yield to these seductions without shame. Yet, he can experience them without horror: can weigh, observe, and test them, and wait with the patience of confidence for the hour when they shall affect him no longer. But at the same time he should remember what has been already observed, namely, that he should not condemn the man that yields to such seductions—but on the contrary stretch out his hand to him as a brother pilgrim. He should not for a moment fancy himself a thing apart from the mass. When he has found the beginning of the way, the star of his heart will show its light, and by that light he will perceive how great is the darkness in which it burns! Mind, heart, brain, and all are obscure and dark until the disciple wins the first great battle against his senses, and so forth. But let him not be appalled by that sight. He should keep his eyes fixed on that small light, and it will grow, much to his advantage. Even the darkness within him has its special advantage. It will help him to understand the helplessness of those who have seen no light, and whose souls are in profound gloom. Bearing this in mind, the disciple should not blame others,—should not shrink from them; but try to lift a little of the heavy Karma of the world, and give his aid to the few strong hands that hold back the powers of darkness from obtaining complete victory. By doing so the disciple enters into a partnership of joy, which brings indeed terrible toil and profound sadness, but also a great and ever-increasing delight.

Having thus made sufficient researches *within* himself; and by testing all experience by utilising his senses, the disciple must proceed a step further, by advancing *without*.

20 *(F). Seek it by the study of the laws of being, the laws of nature, the laws of the supernatural.*

While the disciple searches for and examines the treasure deposited within himself as above indicated, he ought not to discard any thing that is outside. Immense gain is effected by a right contemplation of the displays which the visible works of the creation exhibit. "Behold this, the vast and extensive universe," says the Rig Veda, "and have confidence in His prowess." (I.—103—5). "The seven rivers display His glory; and heaven, earth and sky display His manifested form. O Indra, the sun and moon perform their revolutions that we may see and have faith in what we see." (Rig Veda, I.—102—2). Even the scriptures of those sectarians who hold up "Revelation" as the sole refuge of man, are full of sublime descriptions of the visible creation, and of interesting references to the various objects which adorn the scenery of nature. Without the cultivation of our reasoning powers, and an investigation of the law and economy of Nature, we can never hope to appreciate and understand the excellence of that which we are in search of. The universe is the macrocosm (Bramhânda), while an individual being is the microcosm (Pindânda), one is allied to the other, and the study of one is essential for the right understanding of the other. "Yonder sun is the external soul and Prana is the internal; from one the other is inferred," says the Maitri Upanishat. (VI—I). Hence it would be extremely prejudicial to the disciple's interests, if he were to narrow his search to within the circle of his own heart, and shut his eyes to all that lies beyond. Remember that "Para-bramha is one whose centre is everywhere, and whose circumference is nowhere."

And what next?

20. *(G). And seek it by making the profound obeisance of the soul to the dim star that burns within. Steadily as you watch and worship, its light will grow stronger. Then you may know you have found the beginning of the way. And when you have found the end, its light will suddenly become the infinite light.*

The disciple, after having made researches within and without, should ultimately turn back to his internal spirit, for it is there that he is to behold that which he seeks to behold. "Lastly," says the Chandagya Upanishat "Approaching his own spirit, and calmly reflecting on his object, let him eulogize." (I. III—12). And the result is that "having beheld the exquisite light in our own hearts, and beheld it also high above all darkness, we attain to that Lord of Lords and the noblest of lights, the Divine Sun." (Ibid, III. XVII.—7).

What a disciple has to do after finding the beginning of the way, is thus declared in the following rule.

21 *(A). Look for the flower, to bloom in the silence that follows the storm: not till then.*

The pause of the soul is the moment of wonder; and the next is the moment of satisfaction; that is the silence.

Now the disciple has found the way; but only its beginning. The first shoot of the plant has appeared, but the flower of the plant is still in the bud. We can hardly expect it to put forth its blossoms, until it is free from the excitement of its struggle against the contending and obstructive elements. And so it is with individuals. The disciple cannot hope that the flower of wisdom will bloom until his struggle against the allurements of his sensual desires and appetites has successfully terminated, and a perfect silence has begun to reign, as a calm after the storm. This idea is beautifully illustrated in the Maitri Upanishat:—The "syllable *Om* is sound; its end is silence, soundless, void of sorrow or fear; full of joy and satisfaction; firm, immovable, indestructible," and so on (VI—22). The Chandagya Upanishat (Ch. I) describes the syllable Om, as the quintessence of all essences, the noblest part of the Veda, the animating principle of the body, the supreme and the most adorable; the Para-brahm itself. It is ordained that this mysterious and sacred word should be adored, chanted, and chanted repeatedly. Broadly speaking, it is composed of three letters A. U. M. But it has also what may be called a half-letter (Ardha-mâtra), which consists of the silence (Sânta), which ensues after the word is uttered, and more especially after uninterrupted successive repetition of the word with a perfectly peaceful mind. This sacred word removes every taint of sensual desires and appetites, and lands the disciple in a perfect blissful silence. This is the sort of silence which the

disciple should attain; and this is the silence in which the flower blossoms as the text says.

It is not however meant that the seed thrown does not germinate at all in the meantime. The text assures us that,—

21 *(B). It shall grow; it will shoot up; it will make branches and leaves, and form buds, while the battle lasts. But, not till the whole personality of the man is dissolved and melted—not until it is held by the divine fragment which has created it, as a mere subject for grave experiment and experience,—not until the whole nature has yielded and become subject unto its higher self, can the bloom open. Then will come a calm such as comes in a tropical country after the heavy rain, when nature works so swiftly that one may see her action. Such a calm will come to the harassed spirit.*

This plant will certainly grow during the storm and struggle; but it does not always happen that it is in blossom during such period. Very often we see a tree flourishing in the luxuriance of its foliage, with widespread branches and a huge trunk, and yet bearing neither flower nor fruit owing to the absence of certain conditions essential to a complete development of all the inherent properties of the seed thrown into the soil. So it is with man. He may find the beginning of the right path;—may even have a capacity for advancing further, and yet, if he does not earnestly strive in that direction, his further progress is hopelessly retarded. At this stage, when the disciple has risen to a level higher than his neighbours, it behoves him to put forth his unswerving energies, and work out the Karma with a cheerful mind. Then, sure enough, a calm will come to him, in which the bloom will open in all its beauty and fragrance, and when he attains this state of perfect mental calm, he is in a position to behold in his own soul the object of his researches." (Maitri Upanishat, IV—34).

What occurs next, is thus stated in the Text:—

21 *(C). And in the deep silence, the mysterious event will occur which will prove that the way has been found. Call it by what name you will, it is a voice that speaks where there is none to speak; it is a messenger that comes, a messenger without form or substance; or it is the flower of the soul that has opened. It cannot be described by any metaphor. But it can be felt after, looked for and desired, even amid the raging storm.*

This is an event exceedingly sacred and mysterious, and baffles all attempts at description. "The happiness which comes to the mind which has wasted away its defilement by intense abstraction, and which has merged itself in the soul, cannot be uttered by the voice; and can only be apprehended by its own perception." (Maitri Upanishat, VI—34). This opening of the bloom is the glorious moment, when perception awakes; with it comes confidence, knowledge, and certainty.

21 *(D). The silence may last for a moment of time, or it may last a thousand years. But it will end. Yet you will carry its strength with you. Again and again the battle must be fought and won. It is only for an interval that nature can be still.*

Nature stands still between man's physical death and rebirth; the interval may be short or long according to each individual's merit and other conditions. But however this may be, it is certain that what is gained once is never lost. Once having passed the storm and attained peace, it is then always possible to learn, even though the disciple waver, hesitate and turn aside. The voice of silence remains within him, and though he leaves the path utterly, yet one day it will resound, and rend him asunder, and separate his passions from his divine possibilities. Then with pain and desperate cries from the deserted lower self, he will return to the pure path. "No man that does good can ever attain an evil condition" says Sri Krishna (Bhagavat-gita, VII—39).

Here we have arrived at the end of Section I; and the Text has the following concluding remarks:

These written above are the first of the Rules which are written on the walls of the Hall of Learning. Those that ask shall have. Those that desire to read shall read. Those who desire to learn shall learn.

The Hall of Learning is what is described as the "*Sabha*" of Pragâpati (Lord of men) in the Chandagya Upanishat, (VIII—14); and as the *Sâla* of Brahma in the Maitri Upanishat, (VI—28). The rules "written on the walls of the Hall of Learning," mean the rules connected with Brahmagyana—(Divine wisdom). To go to the Hall is to enter the condition in which the learning of such rules becomes possible.

Those that ask shall have these Rules. But when an ordinary man (*i.e.*, one who is not a disciple in the sense in which that word is explained above) asks, his voice is not heard, for he asks with his mind only, and the voice of the mind is only heard on that plane in which the mind acts. Therefore, except in the case of those who have mastered the foregoing twenty-one Rules, it cannot be said that those that ask shall have. To ask is to feel the hunger within—the yearning of spiritual aspirations. To be able to read means having obtained the power, in a small degree, of gratifying that hunger.

To read is to read with the eyes of spirit, and not the eyes of the flesh (More of this, hereafter).

Those who desire to learn shall learn. It must be so. When the disciple is capable of entering the hall of learning, he will always find his Master there; and when the disciple is ready to learn, he is accepted, acknowledged, and recognised. For he has lit the lamp, and it cannot be hidden. (See Bhagavat-gita, XVIII—70).

Section I is thus brought to a close with the following blessing to the disciple.

Peace be with you.

The word "peace" corresponds with the Sanscrit word Sânti, or Swasti, which is used at the end of a part or whole of certan Aryan sacred works, *e. g.* Taitereya Upanishat, II—1.; its object being to bless the disciple who is struggling to remove all obstacles to knowledge; and thereby obtain peace of mind. This blessing of peace is given by the Master to his beloved disciples, whom he considers as himself; and such disciples, be it remembered, are not confined to any particular locality. They are to be found in the East as well in the West, and everywhere.

By One Supreme this universe is pervaded; even every world in the whole unlimited circle of nature. Man (wherever he may be), by abandoning all that which appertains to the perishable world, enjoys pure Happiness and Peace. (Isa Upanishat—I.)

△

(To be continued.)

HINTS TO STUDENTS OF OCCULTISM.

Written for the Theosophical Society, Chicago.

PERHAPS we cannot better open this subject than by a remark of an eminent scientist, "To him who knows the English alphabet, all other earthly acquirements are possible." This certainly is encouraging to us, in that we all hope we have at least learned the first letter. This assurance comes to us in the earnest desire for truth and light—aye, in the *soul cry* that will take no denial.

It is often surprising to us to note how—after this first advance is made and the desire fully established, there comes to us, from varied and unexpected sources, glimpses of light and truth. It is as though our minds were directed—our attention called to these scraps of knowledge, by some subtle force outside ourselves—as though we were under the care of masters who supplied us as fast as we were able to digest. Indeed we are told by one who speaks, as having authority—"That none ever were or could be introduced among *the* "Brotherhood," whose name, standing, character and spiritual proclivities were not known, and who were not selected for the qualities which were in harmony with the objects of the association."

You ask for hints or suggestions as to what course to pursue in this search for the hidden and occult. This were a question for a master to answer. I can only give rambling thoughts and observations. First, there must be the inborn love of truth, for the truth's sake,—love of that which appears *hidden, veiled*—and love of the weird, strange *lore* of the "Little Folk"—thus establishing a power of attraction that will result in the aggregation and assimilation to ourselves of these grains of truth. This assimilation is aided by the habit of retire-

ment of one's self into one's self or introversion, shutting the world *out* and ourselves *in* with the *spirit*, by the fixing the mind intently upon that to which we would attain.

The habit of withdrawing from companionship to some calm retreat where quiet, harmony and rest await us, and there giving ourselves up to reading and meditation is an important adjunct. This should be done at a stated time each day as far as possible in this work-a-day world of ours.

Added to this, methinks there should follow alongside the desire to prune ourselves of every weakness and error, until there should be no room in our minds for envy, hate, jealousy or selfishness in any form—and in their place a love and charity that should extend to all humanity.

Then, above all, there should be no *fear*.

Remember that the soul that is without fear *cannot* be conquered. There should be no fretting or chafing, because we cannot carry our points or accomplish all we have marked out for ourselves: and above all we should remember that thoughts and words have souls, and will people our world and pursue us even over the border-land.

Next to be considered is the necessity for perfect harmony among ourselves as fellow-students and seekers. If we stand together in spirit, letting no thought, or hardness enter our minds against each other, never minding if sometimes it does seem as though *this* might have been done differently, or *that* is not the best way to accomplish our ends—or that we do not need to plod on at snail's pace towards the light. If, I say, this is our attitude, we may hope for far greater results and the fulfilment of the promises held out to us.

We are to remember that the injunction of the Master bids the *strong* to succour the *weak*, to help those who are struggling up towards the light, patiently and kindly—knowing full well—that those who stride on towards the heights regardless of their companions by the way, will reach a point where loneliness and desolation will crown their efforts.

True, they may stand far above, where the eye may rest upon glittering scenes, the ear be turned toward lofty truths, and where a feast of good things may be spread out before them; but, if they stand alone, with no soul to enjoy with them—no one with whom an exchange of thought can take place—or who can at all understand; their reward will be very like the "Apples of Sodom:" they might better have gone slower and helped their companions up the steeps, holding sweet communion as they climbed. We are told by those who have travelled this road before us that perfect harmony, intense concentration of thought and will-power of those seeking, is the surest, aye the only, way to demonstration.

You ask for guidance in choice of books treating upon these subjects. Indeed that were a hard question to answer. We are so constituted that our minds require different food, and that which would furnish a rich repast to one, would yield but little nourishment to another. I can only speak for myself at this point. A love for mystic lore may be stimulated and intensified by reading Bulwer Lytton's "Strange Story," "Zanoni" and "Coming Race,"—then by taking Sinnett's "Occult World," first, followed by "Isis Unveiled," after which "Esoteric Buddhism" can come in to good advantage. Much can be gleaned from "Rosy Cross" and "Arabian Nights," "Perfect Way" and "Mr. Isaacs," &c., &c. But to me there seems *more* to depend upon the inward development toward the outer, than from the outer, in. Then let us seek to become imbued with the the real object of this study, spiritual growth and development—a reaching up and out, toward the light—rather than becoming absorbed in demonstration or even the power of sight or hearing.

As we become acquainted with our souls, learn to know and claim our birthright of domination over physical conditions, striving always to desire unselfishly the good and happiness of others, so shall we grow in the direction we are seeking.

M. M. P.

"ESOTERIC BUDDHISM" IN GERMANY.

In continuation of my reply to Edward Von Hartmann's criticisms on "Esoteric Buddhism," published in the *Theosophist* for May last, I propose to deal with some of the objections which have since been raised. The first objection I notice shall be the contention that the intellectual study, which precedes practical research in esoteric physics, weights the investigator with so much bias as to render his experiences unworthy of credit. This objection is based upon a want of knowledge of the preliminary study and its methods. If that study had been but the acquisition of information about facts not yet experienced, the attack would have been strong. For instance, if a man hearing that the soul was a blue horse of the size of one's thumb, works himself into an abnormal state of consciousness in which such appears to be the case, his testimony should be set aside as absolutely valueless. But to take another illustration. An astronomer by mathematical calculation obtains data regarding an unknown planet, which is subsequently seen through a telescope. Imagine the telescope to be of such an elaborate construction as to demand a life's application to acquire skill in its use and to require each observer to exercise skill in adjusting the instrument for himself. Would it be justifiable to call such an investigation prejudiced and untrustworthy? That there are other avenues of knowledge besides the five senses is admitted by most fair-minded people, including Von Hartmann. Is it true that transcendental knowledge can be gained only from promptings by others? Or, in other words, is it true that the function of transcendental consciousness is limited entirely to objectifying suggestions? Many cases are known in which clairvoyants, without any knowledge of medicine in their normal condition, have been found to prescribe suitable remedies for illness. These facts prove that in the transcendental condition there is an expansion of the area of *real* knowledge. If this be conceded, it is plain that our preliminary study no more prejudges the subsequent investigation, than a knowledge of mathematics hampers physical research.

It was maintained in my previous observations that a purely metaphysical examination shows the justice of the Sankhyan classification of the universe into twenty-five categories. There is no prejudice or illegitimate process involved in this. It may be here stated that the division into seven adopted in "Esoteric Buddhism," is also scientific. These divisions, it must be always borne in mind, are logical and not in time and space. Their direct perception, therefore, must involve a change in the state of consciousness. Vijnana Bhikshu insists upon it in the second book of his treatise on Sankhya philosophy. Even experiments with anæsthetics show that *ideas* become, under certain circumstances, objects of direct perception. Numberless phenomena of thought-transference, psychometry and mediumship, recorded by trained observers of scientific eminence, bear testimony to the same effect. The argument that in the case of experimental psychologists similarity of conditions produces similarity of hallucination, will, if driven far enough, taint our ordinary experience with unreality. For the normal consciousness in different individuals has similar conditions imposed upon it. I repeat, therefore, that any standard of truth and reality which is applicable to ordinary experience is satisfied by the transcendental experience of mystics.

With regard to the objection that an incompetent teacher may be selected by the esoteric student, it is to be stated that such instances are not rare. But the principles laid down by competent authorities for the

guidance of a student are capable of guarding against errors, when properly applied. The requisite qualifications of a spiritual teacher are exhaustively dealt with by Manu, Sankara and other authorities. But I shall again refer to the atheistic Sankhya. Quoting the Vedas, Gaudapada says in his commentaries:—"He who in his appointed office is free from partiality and enmity, and is ever respected by persons of the same character, is to be regarded as apt (fit or worthy,) to instruct." Sankara says that the esoteric student must be competent to discriminate between correct and incorrect reasoning (See his *Viveka Chudamani*) before he enters upon his work. In short, the selection is made upon the same principle as that of an expert whose testimony is cited in a modern court of justice; and occasional failures certainly do not vitiate the method. This part of the subject may be fitly concluded with the wise saying of the blessed Gautama Buddha:—"Do not believe a thing to be true because I Buddha say so, but question your reason about it."

The next point to be considered relates to the problem of ultimate annihilation. This question can be answered only by a careful examination of the nature of the ego. The ego has two aspects. First, as the subjectivity, the "I am that I am," of which no predicate is possible, and the other, as its own object the objectivity including egotism. The objectivity is the synthetic unity of all the attributes of the subjectivity, which, *per se*, is an abstraction considered apart from all these attributes. Time and space being manifested through the Objective are themselves objective. The subject is Eternity and Great Void. Time and Space as distinguished from Eternity and Great Void are objects. The great error of the Kantian system lies in confounding the objective ego or rather egotism with the subjectivity. The world of objects, over which the subjectivity presides, includes the egotism itself. Therefore Kant's classification of certain facts of experience as objective, and others as subjective operations of thought, is entirely erroneous. If the subjective operation of thought be suppressed, material objects would at once become imperceptible metaphysical abstractions. Bearing in mind the difference between the ego and egotism, we shall not be hopeless of solving the problem of immortality. The true ego, the highest subjectivity, is manifestly not an object, and must therefore be independent of time and space, which exist only in the category of objects. Consequently the true ego [Purusha] is immortal. The essential characteristic of the true ego is to know, and knowing requires the objective. But it si a matter of experience that individual objects undergo perpetual change. They disappear as causes and exist only as effects. Therefore the eternal consort of Purusha is not any individual object but the great Objective, the mother of all objects. What happens in Mahapralaya is that the highest conscious ego, that is to say, the ego which feels itself to be the only conscious ego (not the subjectivity), and which is also from another point of view the most permanent object during the Manvantara, undergoes change. It may here be mentioned that this conscious ego is the standard-consciousness referred to in my previous observations. Whatever happens, Purusha never changes; in fact it is the permanence of Purusha that renders change at all possible.

To approach the problem from another side. It is plain that at the present moment there are in the universe many objective egos or egotisms, but only one true ego or subjectivity. For if plurality of subjects be possible, one subject must be the object of another, thus necessitating a higher synthetic unity to supply the common basis for the existence of difference between the hypothetical subjects. One thing cannot be different from another to which it bears no relation whatsoever. By a logical expansion of this argument, one maintaining the plurality of subjects will be landed into a *regressus ad infinitum*. It is to be added here that the *Purusha*, of which Sankhya maintains multiplicity, is not the same as the subjectivity, the knower (*jna*).

The personalities A, B and C, are objects and not the true ego. Consequently when A, B and C are amalgamated, the consciousness or subjectivity, which they severally represented, does not suffer any change, just as the mother remains the same whether one or more of her children cry out her name. Does the expansion of experience disturb the self-identity of the man and boy?

Again, the objects A, B and C having been, cannot altogether cease to be, although like young kangaroos they may disappear into mother Prakriti from the gaze of any given standard of consciousness. But A does not exist in eternity otherwise than by a countless number of form changes;—A_1, A_2,...A_∞, but still there is a permanent form of A which may be mathematically called the time-integral of A and which is one of the functions of Prakriti. The subjectivity does not undergo any change in the process any more than an individual who is represented by his initials or by his full name, although the initials and full name are not in themselves identical.

This great illusion is not fully comprehensive by any one; yet the following considerations may throw some light on the question. Purusha is the permanent substance of the universe, Prakriti is the sum total of its attributes. It is evident that when there is but one substance and an infinity of adjectives, each one of the adjectives is capable of designating the substance. And moreover any adjective in a series which conveys the idea of longest duration, is the representative of the substance in a special sense; thus the egotism, the line of reference of experience derives its character. The great illusion is the power of an object to stand for the subject. The only way out of the tangled wood of illusions is the realization of the permanent ego. Even the individuality, the time-integral of any egotism, is immortal only as an object and not, as the Purusha, as itself. This will show why we must be pessimists exoterically and optimists only in a philosophical sense. Never will an embodied ego be free from pain, says Sankara.

MOHINI M. CHATTERJI.

STUDIES IN SWEDENBORG.

BY H. C. VETTERLING, M. D.

V.—(Continued from last Number.)

THE WORLD OF SPIRITS.

This is an intermediate world; a part of the Spiritual World. Above, are the subjective states called the Heavens; below, the subjective states called the Hells. Hence Jesus made Abraham say to Dives, "a great chasm is situated between us and you." The inhabitants of the World of Spirits are called "good spirits" and "evil spirits." They are without exception disembodied men and women. Dhyan Chohans, Elementaries, and Elementals were not known to Swedenborg. The World of Spirits is a state of purification and of unmasking. The good are freed from the dross of the senses, and the evil, from the masks, the conventional lies, that have hidden the inner face. In the case of both classes this process is often accompanied by much suffering. For habit, our "second nature," especially when confirmed by the will, is not easy to get rid of.

The separation of man from his physical body is described as follows:

"A separation or death ensues, when the body comes into such a state, from disease or accident, that it cannot act as one with its spirit. The pulse and respiration of the body ceases, when the correspondence with the pulse and respiration of the spirit ceases, and then the spirit departs and continues its life in the Spiritual World. *D. L. and W.* 390. Death has its origin in sin, and sin is all that is contrary to divine order. Sin closes the smallest, invisible vessels [of the physical body], of which the next greater vessels, which are invisible, are composed; for the

smallest, invisible vessels are continued to man's interiors. Hence comes the first and inmost obstruction and vitiation in the blood; this vitiation, when it increases, causes disease, and at length death. But, if man had lived a good life, his interior would be open to heaven, and through heaven to the Lord; thus the smallest and invisible vascula (it is allowable to call the delineaments of the first stamina, vascula, by reason of correspondence) would be open also, and hence man would be without disease, and would only decrease to ultimate old age, until he became an infant, a wise infant; and when in such a case the body could no longer minister to its internal man, or spirit, he would pass without disease out of his terrestrial body, into a body such as the angels have, thus out of the world immediately into heaven." *A. C.* 5726. *H. H.* 445—448. He would overleap the World of Spirits (Kama-Loca).

As a rule, the resuscitation of man from the dead takes place on the third day. He then comes out of the state of unconsciousness in which he has been during the process of his separation from the physical body. He finds himself at first in company with Celestial angels, then with Spiritual, and lastly with Natural. They welcome him and instruct him about the World he has entered; and if of a heavenly genius, he accompanies his like into Heaven; if not, he turns to his like from Hell. But before he can enter either state he has to undergo "vastation," that is, good or evil not belonging to his inner life has to be separated from him. Swedenborg emphasizes the fact that man, after death, is in a perfect human form, not a formless something; that he is possessed of sense, memory, thought, and affection, as in the Natural World, and that he leaves nothing behind him but the terrestrial body. *H. H.* 453, 461. Upon their resuscitation some pass at once into the state of heaven or of hell; but the majority have to pass through two or three spiritual states, before they can enter their eternal home. The *first state* resembles that of man in the Natural World; indeed, so much so that the newcomer does not know that he is in the World of Spirits, and has to be instructed about it. The *second state* brings *out* the good or evil nature of the interior man. The conventional lies of "civilization" are forced away, and the truth comes to the surface. For, "there is nothing concealed that will not be revealed; and hid, that will not be made known." Luke xii. 2. The *third state* is one of instruction, and is only for those that pass into the heavenly states. They are instructed that Heaven is not a place of prayer, of hymn-singing, of sermonizing, and of "walking about with Christ in white," but that it is a state in which man obtains knowledge of the affairs of the Soul and the Supreme Being. I have not Swedenborg's authority for saying that the World of Spirits is a *semi*-subjective state, but I infer it from teachings like this:

"Man's first state after death is like his state in the World, because he is in externals; his face, conversation, and disposition are the same...and, if he does not attend to what comes in his way; to what has been told him by the angels, when he was resuscitated, that he is now a spirit, he knows not otherwise than that he is still in the [Natural] World."—*H. H.* 493.

Swedenborg discourages intercourse with the departed; first, because we have "Moses and the Prophets;" second, because we are, as a rule, of the earth, earthy, and spirits that are willing and able to enter into communication with us, are so also; for "birds of a feather flock together;" and third, because spirits can tell us nothing of real use to our souls. Information through the senses should be discarded for information through the soul, or through the "Divine Word." He says: "there are two ways to the human understanding, viz., a way by the senses, which is the lower way.....and a way by heaven [the Internal Man] from the Lord, which is the higher way; whatever is born by the lower way is bodily and material, but what is born by the higher way is spiritual and celestial." *S. D.* 899. Look ever inward and upward! True; revelation from within; the vision that shows the kingdom of heaven within you so that you abandon the way of the vulgar, running and crying: "lo, here," "lo, there!" "lo, a divine book!" "lo, a divine church!" is not to be had without price; be certain of this. Swedenborg arrived at intuition, or "perception," by degrees: "I was elevated into the light of heaven interiorly by degrees, and in proportion as I was elevated, my understanding was elevated, so that I was finally enabledto perceive things that at first I did not perceive, and finally, such things as it had been impossible for me to comprehend."—*H. H.* 130. I do not wish to be understood to say that all can elevate themselves in this manner, and in the same degree as Swedenborg, but that each willing mind can ascend out of the sensual into the spiritual, out of the material into the ideal. But, as the author of *the Keys of the Creeds* has said, "the road to God is paved with idols!"—matters of the senses, and these are not in favor of rapid advance.

Our *Theosophist* has given an interesting account of his early experience in the road to God, which is worth while to read:

"I was accustomed to this [tacit] respiration in infancy while saying my morning and evening prayers, and also sometimes afterward while exploring the concordant action of the heart and lungs, and especially while writing from my mind those things that have been published. I then noticed for several years that there is a tacit respiration, that is scarcely perceptible; about this also it was granted to me afterward to think and to speak. In this wise I was introduced from my infancy into such respirations, especially *by intense speculations in which respiration is quiescent: for otherwise no intense speculation as to the truth can exist;* and afterward also when heaven was opened to me, so that I could speak with spirits, I was so entirely introduced into this respiration that for the space, almost of an hour, I did not draw in any breath; there was only so much air drawn in that I was able to think. In this manner I was introduced by the Lord into interior respirations. Perhaps also in my dreams, for I noticed again and again that after falling asleep, respiration was almost entirely withdrawn from me, so that on awakening I gasped for breath. This kind of respiration, however, ceases when I do not observe, write, or think any such thing, and reflect only upon this that I believe these facts, and that they take place in innumerable ways. Formerly I was not able to see these varieties, because I could not reflect upon them: yet now I am able to do so, because each state, each sphere, and also each society, especially the interior, have in me a suitable respiration, into which I fall without reflecting upon it. By this means it is also granted to me to be present with spirits and angels."—*S. D.* 3464.

There is something in this passage that reminds one of Samadhi, at least, as defined by S. Sundaram Iyer in the following sentence: "The aim of Hata Yoga is the development of the Powers of Abstraction (from the outside world), of Quietism, and Introspection of the Mind—in short, of Samadhi."—*Theosophical Misc.* No. I, p. 106.

In his early career as an expositor of mystic matters, Swedenborg's hand was often moved by a subjective force; thus, not as the hand of "writing mediums" is, by objective force. It is well to bear this in mind, lest we place him on a level with them. He speaks in one instance of the difference between writing from interior dictation and writing involuntarily:

"Without revelation it is impossible to understand such things [the mystic sense of the Bible]. There was a dictation *in the thought*, but in a wonderful manner, the thought was thereby led to an understanding of these words, and the idea was kept fixed upon each single expression; it seemed as if it was fastened to it by a heavenly force. Thus this revelation took place in a sensible manner. But, the process is different when the thought is enlightened manifestly by a certain light, and when the writing is directed so that not even the least word can be written differently. Sometimes this is done in a less sensible manner, but at other times so very sensibly that *the finger is led by a higher power to write*, and it is impossible to write otherwise."—*Adversaria* III. 7167.

This passage shows a gradual development of the interior faculties; an advance, or preparation for advance, out of the World of Spirits (Kama-loca), into the Heavens (Devâchan), or, out of a *semi*-subjective state into a subjective. Our author was doubtless in the former state at the time he wrote the *Adversaria* and the early parts of the *Spiritual Diary*. He had become sensitive, clairvoyant, and clairaudient; impressible, but not in the high degree he became later, when he entered the sphere of the soul. Of his clairaudience we have

many proofs: "It was forbidden that anything should be dictated to me in a loud voice; although conversations have been carried on with me [by spirits] in a loud voice continuously for quite a long time; during the act of writing, however, silence prevails." "Although the voice is as clear and loud as that of a man that is speaking, since it can be heard even when others are speaking, still it does not enter the ear by the air from without, but is conveyed to the ear from within, wherefore it is not heard by the person present" [with me in the Natural World].—*Adv.* 7167, 6966.

It has been stated above that Swedenborg discourages open intercourse with the inhabitants of the World of Spirits, and it is desirable to confirm this by his own words:

"It is believed by many, that man may be taught of the Lord by spirits speaking with him; but those that believe this, and are willing to believe it, do not know that it is connected with danger to their souls.....enthusiastic spirits speak with enthusiasts; Quaker spirits operate upon Quakers, and Moravian spirits upon Moravians; the case would be similar with Arians, with Socinians, and with other heretics,.....and, what is ridiculous, when man believes that the Holy Spirit speaks with him, or operates upon him, the spirit [that operates] also believes that he is the Holy Spirit; this is common with enthusiastic spirits.....when a spirit from similar affection favors man's thoughts or principles, the one leads the other, as the blind the blind, until both fall into the pit."—*A. E.* 1182, 1183, 590.

This is said of men in general, not of those that live in the real rather than in the material; in the rational and spiritual, rather than in the natural and sensual. The latter have, out of necessity, to look to the senses for information, whereas the former need but look inward for it. There is information enough for the Natural Man in the Sacred Books, and he need not resort to table-tipping, slate-writing, and guitar-playing "spirits" for it. It is of those that are spiritualized that Swedenborg speaks in this paragraph:

"Many of the interior things of the Word of God-Messiah cannot be learned from the experience of this [present] human race, but have to be learned from the ancients and from spirits...If the present race had lived in the time of the Ancient Church, or in the time of the Primitive Christians, they might have known them very well from experience and from revelation *in themselves;* yet they may be known still better from the state of the spirits and the human souls that now fill the lowest sphere of heaven."—*S. D.* 200.

That revelation from an internal source, from the Inmost Man, is possible even at this day, has been abundantly and eloquently demonstrated in that sublime work, *The Perfect Way*, and the reader may, if he but will, experience it for himself, and so verify the teaching of that work, as well as the teaching of Swedenborg.

As to the length of time a departed one remains in the World of Spirits; this depends upon his spiritual condition, especially upon the agreement of his interiors, for these must agree before he can enter his eternal home, wherever this may be. Some pass at once into Heaven or into Hell; others, remain in the Intermediate World a long time, but no one above thirty years.—*H. H.* 426, 491. It is interesting to notice that this teaching of Swedenborg, with many another, tallies with the teaching of the MASTERS lately given through Messrs. A. P. Sinnett and Mohini M. Chatterjee: "it is unusual that a Kama-loca entity will be in a position to manifest as such for more than twenty-five to thirty years."—*Theosophist*, February, 1885. "Those alone who during a long course of unselfish life, have shed every atom of material craving, are able to overleap Kama-loca altogether, while, in the case of the generality, its duration varies from some hours to a great many years."—*Light*, February 7, 1885.

It is important to bear in mind that the term "spirit" is not invariably used by Swedenborg to designate an inhabitant of the World of Spirits, for he uses it sometimes to designate an inhabitant of Heaven or of Hell. In *A. E.* 1133 he speaks of the Spiritual Universe as an "Orb, consisting of six expanses, three heavens, and three hells, inhabited by *spirits*.

"Although the Divine Sun is not visible in the World of Spirits, the light there is from that sun. "To good spirits it is like the light of summer in the Natural World, but to evil spirits, it is like the light of winter." *D—P.* 166.

THE HEAVENS.

The general parrotry that prevails in the Christian world prevents progress in the higher life, the life of the soul, by mental fossilization. The counsels of Jesus: "if any one should say to you then, behold! here is the Anointed, or there, believe it not," and the "kingdom of God comes not with outward show, nor shall they say, behold here! or there! for, behold, the kingdom of God is *within* you," have either fallen upon deaf ears, or have been heard and repeated in cockatoo fashion. Let the reader judge whether Swedenborg has, with "the many," sinned, or not.

"The Divine sphere proceeding from the Lord, which enters the angels by influx, and is by them received, constitutes essentially heaven."—*H. H.* 7.

"Heaven, before the external sight of spirits, is on high; and before the internal sight, such as is that of angels, it is *within*."—*A. C.* 8325.

"Where heaven is, one does not perceive aught by dint of spaces and times, because these are peculiar to Nature, but by means of states and their varyings and changes."—*Ibid.* 4043.

"The heavens in which the angels are, are not permanent like the lands on our globe, but exist in a moment according to the reception of divine truth by them. The face of all things there are changed as the state of the reception is changed.—*A. E.* 876.

"You must know that heaven is not in any sure and fixed place thus, not according to the vulgar opinion on high; but heaven is where the Divinity is; thus, with every man, and *in* every man that is at home in charity and faith. *A. C.* 8931."

"All the appearances that exist in the heavens are real, because they are correspondences; for the interior things pertaining to the affections and thoughts of the angels, when they pass to the sight of their eyes, are clothed in forms such as appear in the heavens and as they are visible, they are called appearances."—*A. E.* 553. *H. H.*—170-176."

"Times and spaces in heaven do indeed appear like times and spaces in the world, but yet they do not really exist there, for which reason the angels cannot otherwise measure times and spaces, which there are appearances, than by states, according to their progressions and changes".—*A. R.* 947.

"Every man in the other life, *while thinking of another*, sets his face before him, and at the same time, a number of the particulars of his life; and when he does this, *the other becomes present* as if fetched or summoned".—*H. H.* 494. In other words, thought brings presence. (It is as if Hermes spoke: "and judge of this for thyself; command thy soul to go to India, and sooner than thou canst bid it, it will be there").

Quotations of the same tenor as these might be multiplied. The reader understands what our author means when he says that in the heavens there are valleys, hills, and mountains; villages, towns, and cities; children, wives, and husbands; rustics, priests, and princes. The subjective state is an endless, creative state. The soul liberated from the limitations of matter is a creator. Since the doctrine of "metempsychosis" finds no favor with him (*T. C. R.* 79.), he is necessarily emphatic as to the endlessness of the subjective states: "in that Orb. [the Spiritual World] are all men that from the first creation of the world have departed out of it; that, after their decease, are also men as to form, and are spirits as to essence."—*A. E.* 1133.

The angels are not huddled together in the same heaven; for there are three distinct, general subjective States, namely, the Celestial Heaven, the Spiritual, and the Natural; and each heaven is made up of innumerable "Societies," of different size and of different degrees of spiritual development; a confirmation of the teaching of Jesus, "In my Father's house are many mansions." The societies are intimately connected; indeed, so much so, that they are the parts of a Whole, which Whole Swedenborg calls the Grand Man. The heavenly World is thus named, because it appears "in the sight of God as one Man, *whose soul and life God is*," and because, "this divine man is in every particular of his form a man," and futhermore, because "every society in heaven is a man in form."—*D. P.* 64. Reflect upon the esotericism of this teaching, and see the wisdom of Swedenborg, as well as of him that said, "Indeed, God is not far from

every one of us; for in Him we live, and move, and exist; as even some of your own poets have said, 'for also we his offspring are.'"—*Acts*, xvii. 27,28. *A. R.* 31.

The head of the Grand Man is formed of celestial "societies," the trunk, of Spiritual, and the extremities, of Natural. Besides this, the right side of him is formed of angels of a "celestial genius," the left, of angels of a "spiritual genius." Thus there are two kingdoms, the Celestial kingdom and the Spiritual. The angels of the former are subject to good affections, the angels of the latter, to true thoughts. We have then the kingdom of the Will and the kingdom of the Intellect. An angel from each kingdom is associated with man; the one influences so far as he permits, his will, the other his understanding; these influences go forth from the angels as "celestial heat" and "spiritual light." The intimacy of this association depends upon the quality of the man with whom the angels are. But, the association is not conscious on either side, for it is an association of "spheres," or emanations. When an angel enters the "sphere" of a man, he perceives at once and unerringly the man's intentions and thoughts in all their minutiæ. True; not his natural intentions and thoughts, but their corresponding spiritual; for every natural idea is, "on the very threshold of heaven;" transformed into its corresponding spiritual. If it is an idea that concerns the man's spiritual welfare, it ascends like Abel's offering to God; but if it concerns his material welfare, it descends like Cain's. So that these guardian angels do not concern themselves about petroleum-wells and mines, nor about the kitchen-fire and the breakfast table, nor do they call themselves "Dewdrop," "Starlight," or "Your loving spirit child," but they concern themselves about the soul's good affections and true thoughts and their increase.—*A. C.* 5978, 5980, 6209, 4067, 785, 10568. Omit re-incarnation, and how great is not the similarity of the following teachings:—

"While the spiritual life of an individual is unfolding itself in Devachan, sympathetic souls on earth feel the vivifying and spiritualizing influence of that unfoldment, and translate it into their physical lives according to their respective spiritual development. Whenever an individual on earth is enabled, by his highly spiritual life, to live upon the plane of the soul, he can consciously receive the influx of spiritual energy thus showered upon the earth and trace it to its source. True, spiritual communication must be of a subjective character. The pure spiritual being, even while on earth, vibrates in unison with some glorified predecessors, a good man in life and goodness in death. It will thus be seen that good men freed from the limitations of the flesh, become inspiring influences in their turn, and so remain for a period immeasurably greater than the span of their lives on earth, before making another descent into objective life." M. M. Chatterji.—*Light*, February 7, 1885.

"The influx of angels is more interior, and less manifestly perceived than the influx of evil spirits." "The influx of angels is into man's conscience, and hence they hold him bound by the affection of good and truth, and of justice and equity, without infringing his liberty." "The angels protect man by various methods, and inspire things good, and this by a love desired from the Lord." "There is an influx of good affections and true thoughts from the angels into the souls of men."—*A. C.* 6193, 6207, 5992, 6600.

The atmospheres of the heavens, like those of the Natural World, consist of aura, ether and air, and serve the same purposes. "The superior heavens appear as if they were in an ethereal atmosphere; the inferior as in an acrial, and the lowest as in an aqueous. The last appears as a sea, to those that stand afar off, but not to those that dwell in it." *A.—E.* 871.

The Hells.

Those that are in the subjective states, called the Hells, occupy a region of the Spiritual World, below the world of spirits. But they are not in one place, because they are not in one spiritual state. Like the Heavenly World the Hellish, is divided into three general states, each of which is made up of countless "Societies," small and large. The members of each "Society" being in similar evil and falsity, the purity and splendor of the heavenly homes is wanting; impurity and squalor prevail. The air is dark, the houses small and rickety, the street narrow and crooked, and filthy; assassins lurk everywhere; wrangles and fights occur; a general insecurity prevails, Swedenborg was protected by the "spheres" of angels when he descended into the hells. Hell is a Monster, and the departed that compose this Monster are divided similarly as the departed that compose the Grand Man, thus; the Celestial, Spiritual, and Natural angels, or the Affectionate and the Intellectual angels leave their corresponding infernals; the Fiery, Black and Pallid, or Devils and Satans. In a Devilish spirit, the evil preponderates; in a Satanic, the false. The devils are in opposition to the Good, the satans, to the True. The worst, the devils, are deformed, filthy, and repulsive; their voices are harsh and *external*. At a distance, the wicked appear as swine, wolves, serpents, and other unclean and fierce beasts. The hellish "societies" are made up of men confirmed in hatred, revenge, fraud, lying, lasciviousness and other evils. The sum total of their life in the Natural World was evil, and hence they were not cast into hell, as the missionaries would have you believe, but gravitated thither of their own accord. "All are predestinated for heaven, and it is man's own fault if he goes to hell" says Swedenborg.—*A. E.* 802. When evil has become confirmed; has become the "second nature," its removal would bring about annihilation, which, according to Swedenborg, would be "contrary to divine order." Hence the everlastingness of the Hells! Learned Theosophists, misled by sensational and superficial preachers, have stated that our Author teaches the possibility of annihilation through evil. I am sorry to say, he does not!

"Those that come into hell remain there to eternity."—*A. E.* 383.

"If a man does not resist evil as from himself, he remains in hell, and hell in him, nor are they separated to eternity."—*Ibid*, 1164.

"Those that worship Nature separate themselves at length from the angels, and fall into hell, nor can they be taken out thence to eternity."—*Ibid*, 1220.

"Inasmuch as as love, constitutes the life of man, and man according to his life acquired in the world will live to eternity either in heaven or in hell, it is a point of the highest interest for him to know, how a heavenly life is acquired."—*Ibid.* 837.

"He that does not know the laws of divine order may suppose that the Lord can save any whomsoever, thus the evil as well as the good, whence it is the opinion of some that in the end all that are in hell will also be saved; but that this is impossible may be seen in *H. H.* 521—7 *A. E.* 745.

"When the bad are punished, angels are always hard by, who moderate the punishment, and soothe the pains of the wretched; but they are not able to take them away, because such is the balance of all things in the other life, that *the very evil punishes itself*; and unless it were taken away by acts of punishment, such things could not be kept down in hell to eternity, they would otherwise infest the societies of the good and do violence to the order established by the Lord, wherein the salvation of the Universe lies."—*A. C.* 967.

The good and the evil states are in Swedenborg's philosophy, everlasting; and necessarily so, because this philosophy embraces neither Nirvana nor annihilation.

It is not pleasant to go into details as to the life he calls hell (Avitchi), which is not the hell of domineering Catholicism and atheistic Protestantism, nor the hell of "stings-of-conscience" of Universalism; the latter what a comfortable hell! Oh, no! Swedenborg teaches that *evil punishes itself*; and the "sweet," "loveable" woman, whose bonnet flashes with feathers of birds flayed alive and the "enterprising" man that flayed them, are not put off with bugaboo hells; the punishments in the hells described by him are so excruciating as to surpass even the inflictions of those incarnate demons, the vivisectionists. Let us hear:

"Infernals cannot be tormented by remorse of conscience, for they have had none; all that have conscience being among the happy."—*A. C.* 965.

"In hell they delight to punish and torment one another; which they have the art to accomplish far beyond what is possible in the body."—*Ibid*, 965 and 1322. Having described the punishment of "laceration," of "conglutination," of the "veil," of

"discerption," of "circumrotation," he says: "the evil spirits that punish by discerption, have said it so delights them, they could go on punishing to eternity; angels, however, though they cannot remit punishments, are present [by influence] to moderate them." *Ibid*, 955, 956, 957, 960, 962, 964, 5188.

The little light that penetrates into the hells is from the Divine Sun; but it is perverted through the irrationality of the inhabitants there, so as to appear "in the lowest hell [the anti-"celestial"] like light of burning coals; in the middle hell, like the flame of wood-fire; and in the highest hell, like the light of candles; and to some, like the light of the Moon in the Natural World by night"—*D. P.* 167.

It is useful to remember that, everything unclean among men in the Natural World, be it spiritual uncleanness or physical, attracts evil spirits; that they delight to be with foul men, and in foul places.—*A. E.* 659.

The Divine Sun.

The Divine Sun is an emanation of God's divine love and divine wisdom. Its ardor is intense, and would, without the interposition of spiritual clouds, literally be a "consuming fire." Because of their ardor, the first and the second emanations do not enter the Heavens, but appear as radiant belts around the Sun (*A. C.* 7270); the third, enters the Heavens, and imparts heat and light, or love and wisdom, to the angels, and to the interiors of men in the Natural World, and continues its course into the World of Spirits, and even into the Hells. The Divine Sun is fixed; constant in the East; in an elevation of about 45°, and has none of those apparent circumvolutions that the sun of Nature has, which produce the various times and seasons of the year. *D. L. & W.* 104,610. Night and rest in the Subjective States are brought about by subjective changes, inasmuch as every new affection that arises is the beginning of a new day; its cessation, of a new night. Although the Divine Sun is fixed, it is not always visible to all the angels: the Celestial angels see it always, the Spiritual very often, and the Natural, sometimes. When Swedenborg saw it, "it appeared of the same size as the sun of the Natural World, and fiery like it, only more ruddy." *Ibid.* 85; 104. The distance between the Divine Sun and the angels depends upon their interior receptiveness of divine love and divine wisdom from the God-Man. *Ibid.* 108. Its light differs in the three Subjective States: in the highest it is of a ruddy flaming color; in the middle, of a white, shining; and in the lowest, it is such as the light of the Sun at noon, in the Natural World. Thus, the light of the Spiritual World has nothing in common with the light of the Natural World; "they are as different as life and death." *D. P.* 166. All beyond the Divine Sun, even to the uttermost distance, the natural, mineral kingdom, is creating from God-Man, through it. When the heat of this Sun flows into the heat of the Natural World, it "puts forth the effect, and is felt in the body as elementary heat; yet *it is the vital heat* in it, which takes origin from the love that is the heat of the Divine Sun." —*A. C.* 8812.

God Man.

At the centre of the whole creation is God-Man, hidden within His first emanation, the Divine Sun. The mystics of old said, "our God is a consuming fire" (*Psalm* civ: 2), and "He covereth Himself with light as with a garment" (*Heb.* xii: 29), and with good reason; for God-Man, as He is in Himself, is unapproachable and unknowable: "The Divine Esse, or God such as He is in Himself, is immutably the same. Not that God is simple Sameness, but Infinite, that is, He is the same from Eternity to Eternity. *He is the same everywhere, the same with every one; all variation and mutability being in the recipient*, for they are effects produced by the state of the recipient."—*P. C. R.* 25. *D. L. and W.* 124. "The Godhead is Infinite, and thus, is beyond all comprehension, even an angelic."—*A. C.* 5321.

(*To be continued.*)

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Second Series.)

VI.

The Creative Power.

The sublime page with which Genesis begins is not the history of a single fact once accomplished. It is the revelation of the creative laws and the successive unfoldments of existence. The six days of Moses are six lights of which the seventh is splendour. It is the genealogy of ideas which become forms according to the order of the symbolical and eternal numbers.

On the first day is manifested the unity of the first substance, which is light and life, and which emerges from the shades of the unknown.

On the second day are revealed the two forces which are the firmament or the foundation of the stars.

On the third, the distinction and the union of contrary elements produce fecundity on the earth.

To the fourth Moses attaches the quaternary, traced in heaven by the four cardinal points in the circular motion of the earth and the stars.

On the fifth appear those who are to have command over the elements, that is to say, the living soul.

The sixth day beholds the birth of man with the animals his auxiliaries.

On the seventh day the whole is in action, man acts and God seems to rest.

The days of Moses are the successive lights thrown by the Kabalistic numbers on the great laws of nature, the number of the days being that of the revelations.

It is the genesis of science more even than that of the world. It has to repeat itself in the mind of every man who seeks and who thinks; it begins by the affirmation of the visible being, and after the successive confirmation of science, it ends by that repose of the mind which we call faith.

Let us imagine a man plunged in the abyss of scepticism or even one who has systematically adopted the methodical doubt of Descartes. "I think therefore I am," his master makes him say. But do not let us go so fast and ask him simply: "Do you think that you exist?" "I believe I exist," says the sceptic and thus his first word is one of faith.

"I think I exist for it seems to me I think." If you think something, and something seems to you, therefore you exist. Therefore something exists; being exists, but for you all is chaos, nothing is yet manifested in harmony and your mind floats in doubt as on water. It seems to you that you think. Dare then to affirm it clearly and boldly. You can do so if you will. Thought is the light of souls. Do not struggle against the divine phenomenon which is being accomplished in you. Open your inner eyes and say: let there be light! and for you there will be light. Thought is impossible in absolute doubt, and if you admit thought you admit truth. Besides you are forced to admit Being since you cannot deny it. Truth is the affirmation of that which is, and, in spite of yourself, you must take care to distinguish it from the affirmation of that which is not or from the negation of that which is—the two formulæ of error.

Now let us go back into the darkness which remains. Your intellectual creation has just accomplished its first day. Let us now behold a new dawn. Being exists and Being thinks. Truth exists, reality affirms itself, judgment becomes necessary—reason forms itself and justice follows.

Now admit that in Being is life. This needs no proof. Obey your inner sense, dominate your sophistries and say: "I wish it to be so for me," and it will be so for you, for independently of you, it must be so already and it is.

But life is proved by motion. Motion acts and is preserved by equilibrium. Equilibrium in motion is the relative part and equality in the alternate and contrary impression of force. Thus there are contrary and

alternate part and direction in force. Substance is one, force is double, and this force, alternate and double in its reciprocal impressions, constitutes the firmament or the universal foundation of all that moves, according to the laws of universal equilibrium. You see the action of these two forces throughout nature. They repel and they attract; they collect and they disperse, you feel them yourself, for you feel you need to attract and to radiate, to conserve and to spread. In you blind instincts are balanced by the provisions of intelligence. This you cannot deny, dare then to affirm it and this will form your second day, the revelation of the binary. Now distinguish between the powers that you may be the better able to unite them, that they may become reciprocally fruitful. Water the arid ground of science with the living waters of love. The earth is science which is worked and is limited; faith is immense as the sea. Woe to those who fear the water of heaven and who would hide the earth beneath a brazen veil. Allow eternal hopes to germinate, let simple beliefs blossom, let the great trees mount upwards.

Love is revealed in nature through harmony. The sacred triangle causes its light to shine. The number three completes divinity whether in thy ideal or in the transcendental knowledge of thyself. Thy intelligence has become a mother, because it has been fecundated by the genius of faith.

Lift now your eyes and contemplate the heavens. See the splendour and the regularity of the stars. Take the astronomer's compass and telescope and rise from wonder to wonder. Calculate the return of the comets and the distance of the suns, all these move according to the laws of an admirable hierarchy, all this immensity full of worlds, absorbs and surpasses all the efforts of human intelligence; is it then without intelligence?

True, the suns do not go whither they will, and the planets do not go beyond their orbits. The heavens are an immense machine, which may not indeed be able to think, but which certainly reveals and produces thought. The four cardinal points, the equinoxes and the solstices, the zenith and the nadir stand at their posts like sentinels and propose for our solution as an enigma the letters of the name of Jehovah, or the four elementary and symbolical forms of the ancient Sphinx of Thebes. But before you learn to read, dare to believe and declare that there is a hidden sense in these writings of the heavens, and so end your fourth day.

The bird cleaves the air as it flies in any direction at will. It chooses the tree or the wall whereon to build its nest and then it rests and sings. It seeks for food, it nourishes and brings up its young. Does it then think or does something else think for it? If you doubt the intelligence of the world, do you doubt that of the birds? If the birds are free beneath an enslaved sky, whom does that sky obey if not that which gave liberty to the birds? But the heavens are not enslaved but under admirable laws, which you are able to comprehend and which the suns obey without needing to comprehend them. You have the intelligence of the heavens and so are more immense than the heavens themselves. You are not their creator and mover, it is another; deny him not or you deny yourself. The star of intelligence, mistress of forces, the five-pointed star, the pentagram of the Kabalists and the microcosm of the Pythagoreans appeared on the fifth day. Now you know that matter cannot move unless directed by spirit, and you require order in motion, you are about to understand man and assist at his creation. Behold forms appear for all the forces in nature which are driven by the supreme autonomy to become themselves autonomous and living. All these forces will be your subjects and all these forms are the figures of your thought. Listen to the lion's roar, and hear the echoes of your own anger! The mastodon and elephant turn your swelling pride to derision, do you wish to resemble them? No, they must be tamed to your use and service, but to impose your power upon them you must first tame in yourself the vices of which many of them are the types. If you are gluttonous as the pig, lascivious as the goat, fierce as the wolf or thievish as the fox, you are but an animal disguised as a man. King of animals, rise in your dignity and power; let us make man! Say: "I would be a man," and you will be what you will, for God would that you should be a man, but he awaits your consent because he created you free, and why? Because every monarch must be acclaimed and proclaimed by his peers. Liberty alone can comprehend and honor divine power, thus God needs this great dignity in man, that man may be capable of paying God legitimate adoration.

A BEWITCHED LIFE.

(As narrated by a Quill-Pen).

It was a chilly, dark night, in September, 1884. A heavy gloom had descended over the streets of Elberfeld, and was hanging like a black funeral-pall over the dull factory town. The greater number of its inhabitants, weary after their long day's work, had retired hours before to stretch their tired limbs and lay their aching heads on their pillows. All was quiet in the large house, all as quiet in the deserted streets.

I was lying in my bed too; alas, not one of rest, but of pain and sickness, and to which I had been confined for some days.

So still was everything in the house, that as Longfellow has it, its stillness seemed almost audible. I could plainly hear the murmur of my blood, as it rushed through the aching body, producing that monotonous singing in the ears, so familiar to one who is listening to silence. I had watched it until it grew in my nervous imagination, into the sounds of a distant cataract, the fall of mighty waters.....when, suddenly changing its character, the ever growing "singing" merged into, and was drowned by, other far more welcome sounds. It was the low, scarcely audible whisper of lips made holy by the daily and nightly intercourse throughout long years; a voice familiar and welcome ever; doubly so, during moments of mental, or bodily, suffering, since it always brings with it, hope and consolation.

"Courage!" it whispered in sweet, mellow tones. Think of the days at Elberfeld, and try to add to them the experience of a night in that city—Let the narrative of a strong life, that will interest you, help to shorten the hours of suffering...Give it your attention—Look yonder before you!

"Yonder"—were the clear, large windows of an empty house across the narrow street of a German town. They faced my own in almost a straight line across the street. My bed faced those windows; and as, obedient to the suggestion, I glanced at them across the way, what I saw made me forget for the time being the pain and agony of a rheumatical swollen arm and body.

A mist was creeping over them; a dense heavy, serpentine, whitish mist, that looked like the huge shadow of a gigantic boa uncoiling on the opposite windows and wall: gradually it disappeared leaving a lustrous light behind, soft and silvery, as though the window-panes behind it reflected a thousand moon-beams, a tropical star-lit sky—first from the outside, then from within the empty rooms. Then I saw the mist elongating itself and throwing a fairy bridge across the street, from the bewitched windows to my own balcony—nay, to my own bed! As I kept looking on, the wall and windows of the opposite house suddenly vanished. The space occupied by the empty rooms had changed into the interior view of another smaller room in what I *knew* to be a Swiss *chalet*—into a study, with its old, dark walls covered from ceiling to floor with book-shelves and antiquated folios; and a large, old fashioned writing desk in the centre of the study all covered with manuscripts and writing materials. Sitting at it, quill-pen in hand, was an old man; a grim-looking, skeleton-like personage, with a face so thin, so pale and yellow, that the light of the solitary little student's lamp, threw

two shining spots on the high cheek-bones of his emaciated face which looked as though it was cut in old ivory.

As I was trying to get a better view of him by slowly raising myself upon my pillows, the whole vision—chalet and study, desk, books, and scribe—seemed to flicker and move. Once set in motion, it approached me nearer and nearer, until, gliding noiselessly along the fleecy bridge of clouds across the street—it floated through my closed windows and wall into my room and settled finally beside my bed..... "*Listen to what he thinks and is going to write*"—said soothingly the same familiar, far off voice.—Thus, you will hear a narrative, the interest of which may help to shorten the long sleepless hours, and may even make you forget for a while your very pain...Try....."

I tried, doing as I was bid. I centred all my attention on that solitary, laborious figure that I saw before me, which saw me not. At first, the noise of the quill-pen with which the apparition was writing suggested to my mind nothing better than the whispered, low murmur of a nondescript nature. Then, gradually, my ear caught the indistinct words of a faint and distant voice, and I thought that the figure bending before me over its manuscript was reading aloud its tale instead, of writing it. But I soon found out my error. I caught sight of the old scribe's face and saw at a glance that his compressed lips were motionless, the voice too thin and shrill to be *his voice*. At the same time I saw at every word traced by the old feeble hand, a light flashing from under his quill-pen, a spark that became as instantaneously a sound, or, became so to my inner perceptions—which is the same thing. It was indeed the small voice of the quill that I heard, though scribe and pen, were perchance, at the time, hundreds of miles away from Germany. Such things will, and do, happen occasionally, especially during night, in whose "starry shade" Byron tells us we—

"...Learn the language of another world..."

Anyhow, every word uttered by the quill I remembered days after. Nor had I any great difficulty in retaining them, as when I sat down to record the story, I found it impressed, as usual, with indelible materials on the astral tablets before my inner eye

I have but to copy it, and give it as I received it. I failed to learn the name of the unknown nocturnal writer. For those who prefer to regard the whole story as a made-up one for the occasion, perchance a dream, its incidents I hope will prove none the less interesting.

...My birth-place is a small mountain hamlet. A cluster of Swiss cottages hidden deep in a sunny nook between two, tumble-down glaciers and a peak covered with eternal snows. Thither, thirty-seven years ago, I had returned—a cripple mentally and physically—to die. The invigorating, pure air of my birth-place decided otherwise: I am still alive; perhaps left for the purpose of giving evidence to facts I had kept profoundly secret from all—a tale of horror I would rather conceal than reveal. The reason for such unwillingness on my part, is due to my early education and subsequent events that gave the lie to my most cherished prejudices. Some people might be inclined to regard these events as Providential, I, who believe in no Providence and yet am unable to attribute them to mere chance—I connect them in their ceaseless evolution of effects engendered by certain direct causes with one primary and first cause, from which ensued all that followed: a feeble old man. It is these results that furnish me with an additional proof of the actual existence of one, whom I would fain regard—oh that I could do so!—as a creature born of my fancy, the evanescent production of a feverish horrid dream! It is that paragon of all the virtues who embittered my whole life; who, pushing me violently out of the monotonous but secure groove of daily life, was the first to force upon me the certitude of a life hereafter, thus adding an additional horror to this one.

With a view to a clearer comprehension of the situation, I must interrupt these recollections by saying a few words about myself.

Born in Switzerland, of French parents, who centred the whole world-wisdom in the literary trinity of Voltaire, J. J. Rousseau and d'Holbach, and educated in a German university, I grew up a thorough materialist, a *confirmed* atheist. I could have never even pictured to myself any beings—least of all a Being,—above or even outside of visible nature, as distinguished from her; hence I regarded everything that could not be brought under the strict analysis of physical senses as a mere chimera. A soul—I argued—even supposing man has one, must be material. Origen's definition of *incorporeus*—the epithet given by him to his God—signifies a substance only more subtile than that of physical bodies, and of which, at best, we can form no definite idea, How then can that, of which our senses cannot enable us to get any clear knowledge, how can that make itself visible or produce any tangible manifestations? As a result, the tales of nascent spiritualism were received by me with a feeling of utmost contempt, and the overtures made by some priests with derision, often akin to anger. The latter feeling has never abandoned me.

In the eighth Act of his "Thoughts," Paschal confesses to a most complete incertitude upon the existence of God. During the whole of my life I professed a complete *certitude* as to the *non*-existence of any such extra-cosmic being, and repeated with that great thinker the memorable words in which he tells us:

"I have examined, if this God of whom all the world speaks might not have left some marks of himself. I look everywhere, and everywhere I see nothing but obscurity. Nature offers me nothing that may not be a matter of doubt and inquietude."

Nor have I found, to this day, anything that might have unsettled me in precisely the same but still stronger feelings. I have never believed, nor ever shall believe in a Supreme Being. As to the phenomena proclaimed far and wide in the East relating to the powers of man, potentialities so developed in some persons as to make virtually gods of them—I laugh no more at these. My whole, broken life, is a protest against any such further negation.

Owing to an unfortunate law-suit, at the death of my parents, I lost the greater part of my fortune, and had resolved—rather for those I loved best than for my own sake—to make one for myself. My elder sister, whom I adored, had married a poor man. I accepted the offer of a rich Hamburg firm and sailed for Japan, as its junior partner.

For several years my business went on successfully. I got into the confidence of many influential Japanese, through whose protection I was enabled to travel into, and perform business in, many localities that, in those days especially, were not easily opened to foreigners. Indifferent to every religion, I became interested in the philosophy of Buddhism, the only religious system, I thought, worthy of being called philosophical. Thus, in my moments of leisure, I visited the most remarkable temples of Japan, the most important and curious of the ninety-six Buddhist Monasteries of Kioto. I have examined in turn. Day-Bootzoo, with its gigantic bell; Tzeonene, Enarino Yassero, Kie-misoo, Higadzi-Hong-Vonsi, and many other famous temples.

Several years passed away, and during that whole period I had not been cured of my scepticism, nor did I ever contemplate to have my opinion on this subject altered. I derided the pretensions of the Japanese bonzes and ascetics, as I had those of Christian priests and European Spiritualists. I could not believe in the acquisition of powers unknown to, and never studied by, the men of science; hence I scoffed at all such ideas. The superstitious and atrabilious Buddhists, teaching us

to shun the pleasures of life, to put to rout one's passions, to render oneself insensible alike to happiness and suffering, in order to acquire such chimerical powers—seemed supremely ridiculous in my eyes.

I had made the acquaintance, at the foot of the golden Kwon-on of a venerable and learned bonze, one named Tamoora-Hideyeri, who had since then became my best and most trusted friend.

But my respected friend was as meek and forgiving as he was erudite and wise. He never once resented my impatient sarcasms, only bidding me to wait and see.

He belonged to the temple of Tzi-onene, a Buddhist monastery as famous throughout Tibet and China as in all Japan. None other is so venerated in Kioto. Its monks belong to the sect of Dzeno-doo, and are considered as the most learned among the many erudite fraternities. They are, moreover, closely connected, and allied with the *Yama-boosi*, (the ascetics, or "hermits") who follow the doctrines of Lao-tze.

But, the more I admired and learned to love him personally, the less I could get reconciled to his wild ideas about some people acquiring supernatural powers. I felt particularly disgusted with his reverence for the *Yamaboosi*, the religious allies of all the Buddhist sects in the country. Their claims to the "miraculous" were simply odious to my materialistic notions. Indeed, to hear every Jap of my acquaintance at Kioto—even to my own partner, the most shrewd of all the men of business I came across in the East—mentioning these followers of Lao-tze with downcast eyes, reverentially folded hands and affirmations to their "great" and "wonderful" gifts—was more than I was prepared to patiently bear in those days! And who were they, after all, those great *magicians* with their ridiculous pretensions to *supra-mundane* knowledge; those "holy beggars," who, as I then thought, dwell purposely in the recesses of unfrequented mountains and unapproachable craggy steeps to afford no chance to the curious intruders to find out and watch them in their own dens? Simply—impudent *fortune-tellers*, Japanese gypsies who sell charms and talismans, and no better! In answer to those who sought to assure me, that, if the Yamaboosi lead a mysterious life, admitting no profane one to their secrets, that they still do accept pupils, however difficult for one to become their disciple, and that thus they do have living witnesses to the great purity and sanctity of their lives—in answer to their affirmations I opposed negation and stood firmly by it. I insulted both masters and pupils, classing them under the same category, that of fools, when not knaves. I went so far as to include the Sintos (worshippers of nature spirits) in this classification, and got thereby many enemies. For the Sinto *Kanusis* (gurus, spiritual teachers) are looked upon as the highest in the upper classes of Society, as they all belong to the most cultured and educated men in Japan.

Years passed; and as time went by, my ineradicable scepticism grew stronger and fiercer every day. As the *Kanusi* of the Sintos form no caste or class apart, and they do not pass any ordination—not one, at least, known to outsiders; and as they claim publicly no special privilege or power, even their dress being in no wise different from that of the laity, and they being simply in the world's opinion professors as well as students of occult and spiritual sciences, I came very often in contact with them without in the least suspecting that I was in the presence of such personages.

I have mentioned already an elder and much beloved sister, my only surviving relative who was married and had just gone to live at Nuremberg. Regarding her with feelings more filial than fraternal, her children were as dear to me as might be my own. In fact this large family of eleven persons, her husband included, was the only tie that attached me to Europe. Twice, during the period of nine years, had I crossed the ocean with the sole object of seeing and pressing the dear ones to my heart. I had no other business in the West, and having performed that pleasant duty, I had returned each time to Japan to work and toil for them, for whose sake I had remained a batchelor, that the wealth I might acquire should go undivided to them alone.

Hitherto, we had corresponded as regularly as the long transit of the (then) very irregular service of the mail-boats would permit. Then came a sudden break in my letters from home. For nearly a year I had received no intelligence; and day by day, I became more restless, more apprehensive of some great misfortune. Vainly I looked for a letter, a simple message; fruitless were my efforts to account for such an unusual silence.

"Friend"—said to me one day Tamoora Hideyeri, my only confidant,—"Friend, consult a holy Yamaboosi, and you will feel at rest."

Of course the offer was rejected with as much moderation as I could command under the provocation. But, as steamer after steamer came in without bringing any news, I felt a despair which became daily more pronounced. It degenerated finally into an irrepressible craving, a morbid desire to learn—the worst—as I then thought. I struggled hard with the feeling, but it had the best of me. Only a few months before—a complete master of myself; now, an abject slave to fear. A fatalist of the school of de Holbach, I who had always regarded belief in the system of necessity as the only promoter of philosophical happiness, as having the most advantageous influence over our human weaknesses, I felt a craving for something akin to *fortune telling*! I had gone so far as to forget the first principles of that doctrine—the only one suitable to calm our sorrows, to inspire us with a useful submission, a rational resignation to the decrees of blind destiny with which foolish sensibility causes us so often to be overwhelmed—that teaches us that *all is necessary*. Yes; forgetting all this, I was drawn into a shameful superstition toward stupid, disgraceful desire to learn—if not futurity, at any rate that which was taking place at the other end of the globe. My conduct seemed utterly modified, my temperament and aspirations wholly changed; and as a nervous weak girl, I caught myself, straining my mind to the very verge of lunacy, to look—as I had been told one could sometimes do—beyond the oceans, and learn, at last, the real cause of that long unexplainable silence!

One evening, at sunset, my old friend, the venerable bonze Tamoora appeared on the veranda of my low wooden house. I had not visited him for many days, and he had come to know, how I was. I took this opportunity to sneer once more at one, for whom, in reality, I felt a most affectionate respect. With equivocal good taste—for which I repented almost before the words had been pronounced—I inquired of him why he should have walked all that distance when he might have learned about me any thing he liked by simply putting the question to a Yamaboosi? He seemed a little hurt, at first: but after having keenly scrutinized my dejected face, he mildly remarked that he could only insist upon what he had advised before. Only one of that holy order could give me consolation in my present state.

An insane desire possessed me from that moment, to defy any of his alleged magicians to tell me who the person I was thinking of, was, and what he was doing, at that moment. He quietly answered, that the desire could be easily satisfied. There was a Yaboo, two doors from me, visiting a sick Sinto. He would fetch him—if I only said the word. *I said it, and from the moment of its utterance my doom was sealed.*

How shall I find words to describe the scene that followed! Twenty minutes after the desire had been so incautiously expressed, an old Japanese, uncommonly tall and majestic for one of that race, pale, thin and emaciated was standing before me. There, where I had expected to find servile obsequiousness, I only discerned an air of calm and dignified composure, the attitude of one who knows his moral superiority, and scorns, therefore

to notice the mistake of those who fail to see it. To my rather irreverent and mocking questions, offered with feverish eagerness, he gave no reply; but gazed on me in silence as a physician would a delirious patient. From the moment he had fixed his eyes upon mine, I felt—or shall I say *saw*—as though a sharp ray of light, a thin silvery thread, shooting out from the intensely black oblong and narrow eye so deeply sunk in the yellow old face—penetrated into my brain and heart like an arrow and was performing the operation of digging out from them every thought and feeling. Yes; I both *saw* and *felt* it, and very soon the double sensation became unendurable.

To break the spell I defied him to tell me what he had found in my head and heart. He quietly gave me the correct answer.—"extreme anxiety for a female relative, her husband and child," who were inhabiting a house, the correct description of which he made as though he knew it as well as myself. I turned a suspicious eye upon my friend, the bonze to whose indiscretions I thought, I was indebted for the quick reply. Remembering however that Tamoora could know nothing of the appearance of my sister's house, and that the Japanese are proverbially truthful, and as friends faithful to death—I felt ashamed of my suspicion. To atone for it before my own conscience I asked the hermit whether he could tell me anything of the present state of that beloved sister of mine—The foreigner—was the reply—would never believe in the words, or trust to the knowledge of any person but himself. Were the Yamaboosi to tell him, the impression would wear out hardly a few hours later, and the inquirer find himself as miserable as before. There was but one means; and that was to make the foreigner (myself) *to see*, and thus learn the truth for himself. Was the inquirer ready to be placed by a Yamaboosi; a stranger to him, in the required state?

I had heard in Europe of mesmerized somnambules and pretenders to *clairvoyances*, and having no faith in them, I had, therefore, nothing against the process itself. Even in the midst of my never ceasing mental agony, I could not help smiling at the ridiculousness of the operation I was willingly submitting to. Nevertheless I silently bowed consent.

H. P. B.

(To be continued).

COMMON-PLACE SUGGESTIONS.

We sometimes express a desire to know the truth, to become acquainted with Theosophy, Occultism, and the like. This desire is generally only one of a large number, merely a passing fancy, a whim, and we desire Truth, as the child desires a new toy, or the man a new mistress, or the epicure a new dish, simply because tired of the old, and such a seeker would never recognise the jewel truth, if placed before him, because his eyes are veiled by *desire*.

One must first apprehend that Divine Truth exists, and he is led to this directly, through familiarity with its beauty and exceeding loveliness, or indirectly through bitter experience, which teaches him the instability and worthlessness of all beside.

No man can serve two masters, and the Divine Sophia tolerates no rivals; so long as another occupies the heart, she remains invisible.

The strongest passion in man is the sexual instinct. To gratify this, or revenge its disappointment he will often commit murder. This desire or lust is instigated from two sources, viz., lust of the blood and lust in the mind, and these two join hand in hand to keep him in bondage. His imagination fires his blood, and the fires of the blood feed his imagination. Under the dominion of this passion man grows old, and wastes his substance in riotous living. The bloom of the soul was designed to keep pace with the decay of the body; the truest, grandest evolution in nature. But instead of this we see old age marked by decrepitude and often imbecility.

Now take the average man of the world whose imagination has no longer power to fire his blood, but can still torture itself, impotent from age or excess, and give him the *Elixir of Life*. Let him feel again the blood tingling in his veins, and coursing through heart and brain, what would he do, but salute his old boon companion, *imagination*, and rush after the first pretty face that came in his way. This is the secret of Faust. When one desires truth, as a mistress, fills his imagination with her, thinks of her by day, dreams of her by night, labors with head, heart and hands for her, considers no gift too dear, no sacrifice too great, that he may stand by her side, and clasp her to his heart; when he is ready to kill every rival in his breast which keeps him from her embrace, then and only then may he be said to *desire* her.

So long as love, fame, wealth or power, do or can satisfy the heart of man, or so long as he thinks they can, he desires not the *Pearl*.

So soon as he has discovered that none of these can give lasting peace and satisfaction, and not till then, will he become an *earnest seeker after truth*, and he who thus seeks, *shall surely find*.

The first result of this earnest seeking will be to *find himself*. Get thee behind me death; O Life, I salute thee! Ah; now I see, *this* is the way thou wouldst have me go, towards this thou hast aimed from the beginning, goading me as an ox, spurring me with pains, pricking me with remorse. Give me your hand *old mother* and I'll endeavor to work *with* you, and resist no more. There was then and there a resurrection, the veil of the temple was rent in twain, and the sacred fire which burned on the altar in the holy-of-holies shone through and caught the fragments of the old temple as they fell, and began to devour them. "And I saw a new heaven, and a new earth"* * * Now this is no fancy sketch, neither is it an isolated experience, but common to every age and clime. Physical and psychical phenomena have also their place and uses, though always open to question, and subject to doubt and denial. Though they may proceed from an adept in the higher realm, they are manifestations on the lower plane, and just here is the mistake so often made.

The carnal mind cannot apprehend spiritual truth; above the realm of the senses and passions, out of the noise, into the silence, must he go, who would find the truth, "*Be still*, and know that I am God." If one gaze upon the sea lashed by storms, the angry waves warring with each other, and stirring up the mud from the depths beneath, he shall not find the heavens mirrored there with the clouds or stars. Even a gentle ripple on the surface will mar the vision. The soul of man is a mirror of nature, and it reflects faithfully the panorama toward which it is turned, and the mind may read the lessons written there in the lurid fires of passion, or in the clear light of eternity. If the mirror of the soul be turned habitually toward the spiritual world, if passion be subdued, and pride and ambition destroyed, by and bye the mists will roll away, and knowledge of the everlasting verities will flow into the soul.

This is the royal road to knowledge, though it leads through the valley of humility. To feel that one is nothing is to have part in all, space and time belong to the body and the organs of sense, but to the soul belong the everlasting verities. The senses deceive and lure the soul to destruction, the body is only the house in which we live and we may live in the upper rooms with the heavens and the stars above us, or in the cellar among the vermin in filth and darkness. "Choose ye this day whom ye will serve." The kingdom of heaven is within you, so is the kingdom of hell.

We are creatures of habit by slow accretions, we gather to ourselves the experiences of life. These cannot be changed in a moment, but they can be converted every one, into stepping-stones, to aid us in our ascent towards the light. We may banish the idea of death, nothing dies, but change, renewal, rejuvenescence

are written everywhere throughout nature. The duration of this present life should have naught to do in shaping our lives, but the character of our present life will have everything to do in determining our *consciousness* when body and sense are no more. To live *consciously* in the spirit here, is to quaff the elixir, to transmute the baser metals of sense and time into the pure gold of existence. Hence true theosophy is the philosopher's stone.

This is the theme which, with a thousand variations, runs through the music of the lives of the founders of the Theosophical Society. One must have a dull ear for music who cannot see or hear this. Dignity, loyalty, self-sacrifice, charity, whom have they reviled? What thousands have they blessed. Prove them guilty of fraud or to be dupes, or self-deceived. Strong indeed must be the evidence, but what then? "They are but human after all." But does that change the whole philosophy of existence, or alter the experience of every earnest soul, every seeker after God. Would it change the nature or ministry of man? Has nature made the destiny of the human race to depend on the loyalty of one or two individuals, or the intelligence of a scientific commission, or a S. P. R.? Alas, for human destiny if he had!

Those who have failed to comprehend theosophy, because they have not begun to *live* it and who have pinned their faith on the founders, as on a new pope, looking for phenomena as miracles, may accept the statement of an individual or a committee as against the record of those earnest noble lives, written in the hearts of the children of India, and in those of Theosophists all over the civilized globe.

The intelligent theosophist will neither believe nor disbelieve an accusation of fraud laid against these benefactors, *he will simply refuse to entertain the proposition or discuss it at all*, it is out of order, and if persisted in, as insulting to him as to them, Mme. B. has "juggled" and Col. O. been "duped," therefore man born of woman is *not* of few days and full of trouble! prone to evil, duped by his senses, and to be "saved" if at all, by the God within his own soul.* Be not deceived. O ye of little faith, and less knowledge, if ye love the truth and seek righteousness *press forward*, and be not diverted or deceived, and by and bye ye shall *know* of yourselves wherein ye stand. And to you, my sister, my brother, here is an open palm, and a thankful heart. There are many who know why, and how, and how well ye have wrought in the vineyard, the cloud is bound with a halo of glory and shall illumine the world.

AMERICAN, F. T. S.

* Emanuel—God with us.

PHRENOLOGY.

FEW branches of study have met with so much undeserved contempt and ridicule as phrenology; those who are ignorant of the science have most erroneous ideas as to its scope and claims; some think it a species of divination, others that it is all guess-work, while others again, who allow that "there may be something in it," consider its pursuit productive of fatalistic and therefore harmful tendencies.

But Phrenology is none of these things, it is a true science treating of the organs of the mind on a physical basis, and its conclusions and methods are as well justified as those of any other science.

The founder of Phrenology was Gall, a noted physician and anatomist. Born in 1757 in Baden, he lectured for some time in Vienna, but was compelled to leave the latter place because the authorities considered his lectures on phrenology tended in some way to the subversion of religious belief. He then went to Paris where he became a naturalized French subject, and, although unsuccessful in gaining a chair in the Academy, wrote and lectured with considerable success until his death in 1828. He was assisted in his labours by Dr. Spurzheim who had joined him in Vienna. Dr. Coombe of Edinburgh also published some important works on Phrenology, and several other well-known members of the medical profession have written or lectured on the subject.

Now let us examine the claims of Phrenology and the data upon which they are based. In the most recent works on Phrenology, it is said to treat "of the mental powers, and the relationship which these powers bear to certain corporeal conditions," or again "it treats of mind, as we know it in this mortal life, associated with matter and acting through material instruments"; or in a more concrete form "its simple yet comprehensive definition is this: every faculty of the mind is manifested by means of a particular portion of the brain, called its organ, the size of which, other things being equal, is proportionate to its power of function."

We need not dispute the general proposition that brain is the organ of mind; all recent research goes to furnish fresh evidence in support of this now generally accepted view. But the proposition by which Phrenology stands or falls is that not only is brain the organ of mind, but that each faculty of the mind has a certain portion of the brain as its special organ, and that the size of this organ varies as the strength of the faculty.

That this is probable follows from the fact that, according to the results of the best biological and psychological researches, nerve currents flow along the line of least resistance, *i. e.*, a current tends rather to pass along the line taken by a previous current than to trace out a fresh path for itself, thus, the position of the nerves themselves are determined by the direction of the lines along which the currents pass. From various data it is argued with extreme probability that each of our thoughts produces a molecular disturbance in the matter of which the brain is composed; that if the same thought or set of thoughts is of frequent occurrence, it wears for itself a sort of channel, as it were; and by this means it occurs more easily with each repetition until it becomes what we call a habit, and this is borne out by what we know by observation to take place in the formation of physical habits; the unexercised muscle soon becomes small and flabby, while that which is in constant use becomes large and hard. Now if we believe that the same thought or set of thoughts has its special channel in the brain, it is at least likely that similar or related thoughts should run in channels that are near rather than in those that are remote from one another, and hence that the various similar or related thoughts associated with a certain faculty should all take effect in one particular portion of the brain, rather than in various scattered portions. It is no objection to this view to urge that, were it correct, we should expect to find the brain divided up into a number of plainly differentiated nerve centres, because we know that thoughts and faculties shade off imperceptibly into one another and no hard and fast line of demarcation can be drawn between their various groups; were we to express what we imagine to be the probable state of things by means of a diagram, we should draw a network covering the whole surface, but closer in some places than others, and this is all the phrenologists contend for.

The following considerations are given in "A catechism of phrenology"* in support of this view.

"(1). The mental powers are not equally developed at the same time, but appear in succession, as the different parts of the brain to which they belong become successively developed.

(2). Genius is generally partial. For example, a person may possess a strong genius for poetry or music, and be totally destitute of talent for metaphysics or mathematics.

(3). In dreaming, some of the faculties are awake, while others are asleep; now, if they were all manifested through one and the same organ, it would be absolutely

* By a member of the Phrenological Society of Edinburgh, revised and enlarged by Nelson Sizer. (New York Fowler and Wells.)

impossible for them to appear in such opposite states at one and the same time.

(4). In partial insanity, there is a great deficiency in the operations of some of the faculties, while the others remain powerful and healthy.

(5). When the brain is injured, all the mental faculties are not equally affected, but one or more, in particular, manifest an evident disturbance in their functions.

(6). The brain, during its growth, undergoes various changes of form, each change corresponding to the permanent condition of the organ in various orders of inferior animals."

Further, when we come to examine Gall's method of investigation, we find that his conclusions were formed upon a sound, inductive method.

His first phrenological observations were made when he was but a boy at school. He noticed that some of his companions, whom he could easily outstrip in all work that required the use of the reasoning faculties, such as composition, were yet able to get ahead of him in the class on account of their great facility in learning by heart. He noticed that all these boys had more or less prominent eyes and so he began to connect prominent eyes with good memories. At college he met with the same correspondence and was gradually able to detect other correspondences between the form of the brain and the character of its owner. He not only visited schools, prisons and insane asylums, but also used to assemble his neighbours together, and getting them to recount their own special peculiarities, and also those of others, he then made all those who possessed one faculty or propensity in a marked degree, go to one side of the room, while those oppositely endowed were ranged on the other side, and then by dint of careful comparison, he endeavoured to localize the various organs of the mind.

In addition to observations on these living subjects, he also examined all the skulls he could procure, and by his dissections contributed not a little to the then somewhat scanty knowledge of the anatomy of the brain. He was the first to prove that the convolutions of the brain correspond with the protuberances of the skull—indeed if this were not the case, no phrenological observations would be possible on living persons. He also showed that there is great variety in the weight of different brains, and that, on the whole, the greater the weight, the greater the power. Nearly all great men have had large brains and large skulls, where size of brain is wanting, the result is lack of force in the character.

Gall also studied the formation of the skulls of animals, endeavouring to find out whether their character, read by the light of the data furnished by phrenology, corresponded with the real facts of their habits and instincts; and here too he found his conclusions confirmed.

As the result of these innumerable observations, a regular system was built up. Each mental faculty had a locality in the brain assigned to it, and it was found moreover that all the faculties comprised in each of the natural divisions into which they fall, were located near one another, thus giving another proof of the correctness of the general theory.

According to the present system there are forty-two organs divided into three main groups:—(1) The Propensities, (2) The Intellectual Faculties, (3) The Moral or Spiritual Sentiments, occupying the back, front and top part of the head respectively. The main objection urged against phrenology is that the phrenological classification of faculties is imperfect. It is doubtful whether any absolutely perfect classification can ever be arrived at, and this objection does not of itself, even if proven, disentitle phrenology to any further consideration. The classification will doubtless be improved as time goes on and the labours of students of psychology will be of use to the phrenologists, but it must be remembered that the classification in use is not the result of a theoretical inquiry into how the faculties *ought* to be divided, but the faculties were located one by one in accordance with observed facts, applying to each faculty separately. That the general synthesis is as comprehensive as it actually proves to be, gives a strong support to the general theory, which is not to be shaken by a counter hypothesis based on the occurrence of a few lacunæ in what is probably the most difficult classification that can be attempted, for it is difficult to get two philosophers to agree upon the definition of a primary mental faculty and when they have agreed upon the definition, its application still remains open to dispute; it seems to us that any purely theoretical classification should be checked by observed phrenological facts and not used to impugn them.

In the practical application of phrenology, viz., in judging a person's character from the data supplied by the conformation of his skull, the size of the head must be taken into account, as the strength of each organ is estimated not by its magnitude as compared with a certain standard organ, but as compared with the head under examination. Again, since one and the same person may apparently possess various contradictory characteristics, it is necessary, in the first place, to determine which of the three groups of organs predominates. Another prime factor to be taken into consideration is the temperament. Of these the phrenologists consider there are three primary ones, viz., vital, motive and mental, and the prevailing temperament supplies the key-note of the whole character. The indication of these is furnished by the general outline of the head, including the face. We are not sure, as we have not studied all the works on the subject, that sufficient importance is attached by phrenologists to the indications of character furnished by the general outline. It is not always recognized, even by artists and portrait painters that the essential characteristic of each individual face is primarily expressed in its outline. The various differences in features are all included in a comparatively few variations from a common type, but what the kabalists called the *signature*, the synthesis of the whole, appears only in the outline. It is true that outlines may be roughly classed under the three general types of the phrenologists, but from the top of the head to the chin there are several fine though salient curves, the combination and variations of which are infinite; and these it would be difficult to express in rough diagrams and they would doubtless be best learned by experience, though a set of well-chosen typical portraits might prove extremely useful.

Since the time of Gall and Spurzheim phrenology has been enriched by the results of a vast amount of painstaking investigation, and practised professors of the science are able to give wonderfully truthful readings of character even from photographs, so that whatever theoretical objections may be urged against the classification of the mental faculties employed, the practical results are most satisfactory.

It cannot be disputed that under the operation of the law of Karma every individual starts on his earthly pilgrimage with a certain number of innate faculties of a given intensity; the second main factor of human life brought about by Karma, being the set of circumstances, amid which that life is to be passed. It is plain therefore that could we know, however roughly, the bearings of the first of these factors, it would help us considerably in our action with regard to the second. This is just the information which phrenology proposes to furnish, and hence the strong claims it has upon our consideration.

This is especially important in the case of the young and of those who are just starting in life. Education could be much more wisely directed if due regard were paid to the characteristics and idiosyncracies of children, some of which need encouragement and others repression. If again professions were chosen with respect to the qualifications of individuals, there would be fewer round men in square holes. Most phrenological manuals give a careful analysis of the special qualifications needed for success in the different callings of life and thus

contain information which might be practically acted upon with advantage by all.

O. PEMBRIDGE, F. T. S.

CONCENTRATION.

"There is but one step from the sublime to the ridiculous."

CONCENTRATION of the mind means the permanent predominance of one set of ideas or thoughts over the rest. Our mind is so constituted that it has a natural tendency to be lost in the labyrinth of the senses. Guided by unlimited desires, the mind hovers over a thousand and one objects of sense, and the attention being thus divided, the mental energy so spent is not productive of far-reaching results. Biographies of great men show that the real difference between them and the common herd lies in the power of concentration of thought. Scientists, philosophers and wise men, acquire such a wonderful control over the mind that they can, at will, immerse themselves in their special subjects, with all-absorbing attention. To discover great and grand truths, we must set the whole mental energy in one direction only. If we want to act up to any grand and sublime ideal, the ideal should be made to stand out in bold relief before the mind's eye. It is a curious fact that a mental impression, if sufficiently strong and lasting, is capable of reacting on the system and this reaction has been found to mould even the physical frame in a peculiar way. The process known as *Bhrámarikaran*, in our Shastras, is an instance exemplifying the truth of the assertion, and modern gynœcologists have in a manner corroborated the observation of our ancient and revered *Rishis* by describing the effect of terror or any lasting mental impression, on the human organisation. The effect of fright, caused by the sight of a *Kanchpoka* (beetle) on the delicate organisation of a *Telápoka* (cock-roach) is so great that in course of time (two or three weeks) the insect known as the cock-roach is transformed into a beetle. This fact has come under my personal observation. In gynœcological works various instances are recorded of the effect of fright on pregnant women, this effect being transmitted to the unborn offspring whose features were moulded accordingly. If, then, a mental impression is so powerful and its effects so very far-reaching, there can be no doubt that, by proper culture and training, we can bring the mind to such a state that only one set of impressions will be permanently predominant in it, and the results of such impressions will be proportionate to their intensity.

The practice of concentration of thought, if carried out steadily for sometime, is seen to produce (1) psychic exaltation, (2) perceptive exaltation, and (3) moral exaltation. But the mere exaltation of the psychic, perceptive and moral faculties, is not of itself an indication of the success of such practice. For in the incubation period of insanity, these faculties are first exalted and then perverted. There is no hard and fast line of demarcation between sanity and insanity. We cannot, with any degree of certainty, define the limit where sanity ends and insanity begins. Dr. Johnson has traced, with the hand of a master, the insiduous advances of diseased thought. He says:—

"Some particular train of ideas fixes upon the mind, all other intellectual gratifications are rejected: the mind in weariness or leisure recurs constantly to the favorite conception and feasts on the luscious falsehood, whenever it is offended with the bitterness of truth. By degrees the reign of fancy is confirmed. She grows first imperious and, in time, despotic. These fictions begin to operate as realities, false opinions fasten upon the mind and life passes in dreams of rapture or of anguish."

Dr. Winslow speaks on the same subject as follows:—

"An attentive observer, tracing the first period of the evolution of a fixed idea, witnesses one of the most curious spectacles imaginable. He sees a man the prey of a disposition imposed by insanity, striving from time to time to rid himself of it, but ever falling back under its tyrannical influence, and constrained by the laws of his mind to seek for some form under which to give it a body and a definite existence. He will be seen successively to adopt and to repel divers ideas which present themselves to him and laboriously striving to deliver himself of a delirium which shall be the expression, the exact image of an internal condition, of which he himself, after all, suspects not the existence. This first phase in the evolution of the fixed idea, this gradual and progressive creation of delirium, constitutes the period of incubation of insanity."

In insanity, too, the psychical faculties are first exalted. Tasso composed his most eloquent and impassioned verses during paroxysms of insanity. Lucretius wrote his immortal poem 'De rerum Natura' when suffering from an attack of mental aberration. Alexander Cruden compiled his 'Concordance' whilst insane. Some of the ablest articles in "Aiken's Biography" were written by a patient in a lunatic asylum. The perceptive faculties also, are, in the insane, first exalted and then perverted. Illusions of the senses and delusions of the mind are sometimes noticed among the incipient symptoms of acute affections of the encephalon, finally insanity and other cerebral diseases often manifest themselves, in their early stages, by exaltations and perversions of the moral sense.

These two states of the mind then, are found to be closely related to each other. There is only a single step intervening between the 'sublime' and the 'ridiculous,' and that step is self-control. Directly the will ceases to exercise a proper influence over the understanding and the emotions, the mind loses its healthy balancing power. In insanity the power of self-control is weakened or altogether lost by a voluntary and criminal indulgence of a train of thought which it was the duty of the individual, in the first instance, to resolutely battle with, control and subdue. But in the practice of concentration, the power of self-control is immeasurably enhanced. Evil thoughts are never allowed to cast their phantasmal shade across the clear mental horizon. But if this practice be carried out without due regard being paid to the collateral subjects of self-purification and unselfishness and without the guidance of a master, the chances are that the mental equilibrium is overturned and it degenerates into the ridiculous. Religious fanaticism, sectarian bigotry, superstition and credulity are the natural outcome of a want of self-control. How important it is to trace the connexion between a total want of sensibility in regard to those impressions which affect the salvation of man from misery and bondage, and a super-exalted sensibility in regard to such matters. Both are, to a great extent, dependent on certain unhealthy conditions of the body. In my opinion, the attention of the physician should be particularly directed to the physical condition of the functions of organic life, when he witnesses instances of a specially exalted or depressed condition of the religious feelings, not clearly traceable to the operation of the sixth principle in man. I am aware that there is a disposition on the part of those who take an *ultra* spiritual view of the mind's operations to exaggerate truths which ultimately grow into dangerous lies.

"What cheer," says Emerson, "can the religious sentiment yield, when that is suspected to be secretly dependent on the seasons of the year and the state of the blood." "I knew," he continues, "a witty physician who found theology in the biliary duct and used to affirm that if there was disease of the liver, the man became a Calvinist, and if that organ was healthy he became a Unitarian." In reply to this piece of pleasantry I would observe that many a man has considered himself spiritually lost whilst under the mental depression caused by a long continued hepatic and gastric derangement; and instances occur of persons imagining themselves to be condemned to everlasting punishment, or that they are subjects to Satanic visitation or hold personal communion with Moses and Jesus Christ, owing to the existence of visceral disease and a congested condition of some one of the great nervous centres. "It is probable," says Dr. Cheyne, "that they, who have formed a lively conception of the personal appearance of Satan from prints or paintings, had the conception realised in nervous and febrile diseases, or after

taking narcotic medicines, and it is but charitable to believe that Popish legends, which describe victories over Satan, by holy enthusiasts, have had their origin in delusions of the mind rather than they were pious frauds."

Self-control then, is the prime factor which serves to distinguish the 'sublime' from the 'ridiculous' and to keep the mind within legitimate bounds. But in order to ensure success in the practice of concentration of the mind, it were well, to have a clear conception of the import of the term self-control. It is not enough merely to keep control over this or that passion, over this or that wrongful action, but by self-control we should learn to keep complete and full control over all the passions, evil thoughts, and deeds that together form our lower nature. There is nothing so difficult as to keep constant and unremitting watch and ward over our ignoble self. The practice of negative virtues is none the less serious or difficult than the performance of active charity and benevolence. If we relax the stern wakefulness of the reason and will—even for a single moment—if we allow the insidious advances of even one impure thought for a single moment, there is no knowing into what ignoble depths we may be hurled. Once admission is granted to an unhallowed sentiment, it seldom fails to strike root in congenial soil. Man being a composition of the Seraph and the Beast, what heart has been, at all times, free from malevolent passion, revengeful emotion, lustful feeling, unnatural and, alas! devilish impulses? Is not every bosom polluted by a dark leprous spot, corroding ulcer or centre of moral gangrene? Does there not cling to every mind some melancholy reminiscence of the past which throws, at times, a sombre shade over the chequered path of life? We may flatter our pharisaical vanity and human pride by affirming that we are free from these melancholy conditions of moral suffering and sad states of mental infirmity, but we should be belying human nature if we were to ignore the existence of such, perhaps only temporary, evanescent and paroxysmal conditions of unhealthy thoughts and phases of passion.

There are four great obstacles that stand in the way of the practice of concentration of thought, and these are termed in Sanskrit (1) *Bikshepa*, (2) *Rasáswádan*, (3) *Kasháya* and, (4) *Loya*. *

(1) *Bikshepa* is that natural tendency of the mind which makes it ever and anon fly from a fixed point. This habitually diffusive tendency of the mind is one of the causes of our bondage. The practice of concentration is recommended in our *Shastras*, with the primary object of counteracting this evil tendency. But the apparently insurmountable nature of this tendency is never manifested so strongly as when we try to battle with it. Every beginner knows how frequently his mind unconsciously wanders away from the groove wherein he has been so assiduously striving to keep it. Exert yourself to the best of your endeavours to keep the image standing clearly before you, it gets blurred and indistinct in almost no time, and you find, to your utter discomfiture, the mind diverted into quite an unexpected and unlooked-for channel. The channels through which the mind thus slips away stealthily, afford it impressions either of pleasurable or painful character, and according to the predominance of the one or the other, the second and third obstacles are said to present themselves. (2) *Rasáswádan*, therefore, is that state of the mind in which it broods over pleasurable ideas. Our mind is in such intimate sympathy with those impressions which are called pleasurable, that when it once reverts to a train of similar ideas, it is very hard to turn it away from them and fasten it upon the point from whence it wandered. (3) *Kasháya*, again, is that condition in which the mind is lost in the recollection of unpleasant thoughts—thoughts whose withering influence and death-like shadow over the mind, have been many a time the cause of blighting, saddening and often crushing the best, kindest and noblest of human hearts! (4) The last, though not the least, of the obstacles to abstract contemplation and concentration of thoughts, is what is termed *Loya* or passivity of the mind.

In fact all these obstacles might be reduced to two categories of (1) *Bikshepa* and (2) *Loya*, *i. e.* Diversion of the attention and total passivity of the mind, the other two being included in the first. *Loya* or passivity of the mind is that state in which the mind is a perfect blank, and which, if continued for a short time, merges into sleep. This state of the mind if induced during contemplation is replete with dangers and should be perseveringly guarded against. It is a state which presents an opportunity to any passing elementary, or what is worse, it may offer the best conductivity to the 'magnetism of evil.' The best remedy against all these obstacles is an iron will to overcome them, and a dogged and persistent drill and discipline of the mind in the shape of the daily and intelligent observance of our *Nitya Karma*.

SREE KSHIROD SARMA, F. T. S.

* In attaining to *Nirvikalpa Samadhi* the reader is reminded, these four obstacles appear with but slight modifications.

DREAM OR VISION?

SOME years ago I was living in a little village seven or eight miles from London—a quiet, straggling, old-fashioned place that might from its appearance have been a hundred miles at least from any of the busy centres of commerce. *Now* it is a village no longer, for the giant city, in its steady, resistless expansion, has absorbed it into itself; the old coach road, once an avenue of great elm-trees as fine as any in the kingdom, is now flanked by trim suburban villas; a new railway station has been opened, and cheap workmen's tickets are issued; and the dear old picturesque, draughty, wooden cottages have been pulled down to make way for model "artisans' dwellings." Well, I suppose it is the march of improvement—the advance of civilization: and yet, perhaps, an old inhabitant may be excused for doubting whether the people were not healthier and happier in the quiet village days.

I had not been long in the place before I made the acquaintance of the clergyman of the district, and offered him such assistance as lay in my power in his parish work. This he was kind enough to accept, and finding that I was fond of children, appointed me a teacher in, and eventually superintendent of, his Sunday schools. This of course brought me into very close relations with the youth of the village, and especially with those who had been selected as choristers for the church. Among these latter I found two brothers—Lionel and Edgar St. Aubyn—who so evidently showed signs of a special musical talent, that I offered to give them occasional instruction at my house to encourage them to develop it. Needless to say, they eagerly accepted the offer, and thus in time quite an attachment sprang up between us.

At this period I was much interested in the study of spiritualistic phenomena; and as I accidentally discovered that these two boys were good physical mediums, I had occasional quiet séances at my own house after the music lesson was over. Very curious some of our experiences were, but it is not of those I wish to speak now. Once, after such an evening, I had occasion to sit up writing until a late hour in the library where the séance had taken place. I always observed that after a séance the furniture had an unpleasant way of creaking—sometimes even moving slightly at intervals—for some hours; and on this particular night this was specially noticeable. However, I wrote away, little heeding it, until about two o'clock, when suddenly—without being conscious of the slightest reason for doing so—I felt an uncontrollable impulse to go to my bedroom, which was close by. Wondering what this might mean, I laid down my pen, opened the door, and stepped out into the

passage. What was my surprise to see the door of my bedroom ajar, a light shining from it, where I knew that no light ought to be! I promptly went to the door, and without pushing it further open, looked cautiously round it. What I saw so far surprised me as to keep me in that position for some little time, staring helplessly. Although there was no apparent source of light—nothing like a lamp or a candle—the room was full of a soft silvery radiance that made every object clearly visible. Nothing unfamiliar met my hasty glance around the room until it fell upon the bed; but there—and as I write I can feel again the sudden chill which crept down my back at the sight—there lay the form of Lionel St. Aubyn, whom I had seen safely enter his mother's house five hours before! I am bound to admit that my first impulse was a most unheroic one—to slam the door and rush back headlong into my cosy library: however, I resisted it, mustered up my courage, and walked slowly to the foot of the bed. Yes, there he lay; unmistakably Lionel, and yet not looking in the least as I had ever seen him look before. His hands were crossed upon his breast, and his wide-open eyes looked full into mine, but with no ordinary expression; and though I had not till then seen it, I felt at once instinctively that their bright fixed gaze was that of supreme clairvoyant vision, and that the boy was in that highest state of ecstatic trance, which even great mesmerists can but rarely superinduce in their best subjects. I thought I saw recognition come into his eyes, but there was not the slightest movement of face or limb; the spell seemed far too deep for that. He was dressed in a long white robe not unlike the ecclesiastical alb, and across his breast there was a broad crimson sash, edged and heavily embroidered with gold. The feelings with which I regarded this extraordinary apparition are more easily imagined than described; so prominent among them, I know, was the thought that surely I must be asleep, and dreaming all this, that I distinctly remember pinching my left arm, as men do in novels, to find out whether I was really awake. The result seemed to prove that I was, so I leaned on the foot of the bed for a moment, trying to muster up courage to step forward and *touch* my unexpected guest. But as I paused, a change seemed to take place in my surroundings; the walls of my room appeared somehow to expand, and suddenly—though still leaning on the foot of the bed—still closely watching its mysterious occupant—I found that we were in the centre of some vast, gloomy temple, such as those of ancient Egypt, whose massive pillars stretched away on all sides, while its roof was so lofty as to be scarcely discernible in the dim religious light. As I looked round in astonishment I could just distinguish that the walls were covered with huge paintings, some at least of the figures being considerably above life size; though the light was not strong enough to shew them clearly. We were quite alone, and my wandering glance soon fixed itself again on my entranced companion. And now came an experience which I am aware it is difficult, if not impossible, for me to explain adequately. I can only say that I seemed to myself for the time being to have solved the problem of maintaining a conscious existence in two places at once; for while still gazing fixedly at Lionel inside the temple, I knew that I was also standing outside, in front of the grand entrance. A magnificent façade it was, apparently facing the west; for a great flight of broad black marble steps (fifty of them at least) which, extending the whole width of the building, led up to it from the plain, gleamed blood-red under the horizontal rays of the setting sun. I turned, and looked for surrounding habitations, but nothing was visible in any direction but one level unbroken desert of sand, save only three tall palm trees in the distance on my right hand. Never till my dying day can I forget that weird, desolate picture: that limitless yellow desert, the solitary clump of palm-trees, and that huge forsaken temple bathed in blood-red light. Quickly it faded away, and I was inside again, though still preserving that strange double consciousness; for while one part of me still remained in its original posture, the other saw the wonderful paintings on the walls pass before it like the dissolving views of a magic lantern. Unfortunately I have never been able to recall clearly the subject of those pictures, but I know that they were of a most exciting nature, and that the figures were remarkably spirited and lifelike. This exhibition seemed to last for some time, and then—quite suddenly—my consciousness was no longer divided, but once more concentrated itself where the visible body had been all the time—leaning on the foot of the bedstead gazing fixedly on the face of the boy. Once again I pinched my arm, hoping to find myself dreaming; but no—the result was the same as ever, and I felt that the awe which was upon me would develop into ignoble fear unless I did something to break the spell; so with an effort I pulled myself together and moved slowly along the side of the bed. I stood directly over Lionel—I bent my head down till I was looking close into his face; but not a muscle moved—not a shadow of change came into the expression of those wonderful luminous eyes, and for some moments I remained spell-bound, breathless—my face within a few inches of his: then by a mighty effort I shook off the controlling influence and grasped wildly at the figure before me. In a moment the light vanished, and I found myself in total darkness, kneeling beside my own bed, and tightly grasping the counterpane with both hands!

I rose, gathered my scattered wits, and tried to persuade myself that I must have fallen asleep in my chair, dreamed an extraordinarily vivid dream, and in the course of it walked into my bedroom. I cannot say that even then I felt at all satisfied with this explanation, but at any rate I decided that I could do no more work that night, so I locked my desk, bathed my head with cold water, and went to bed. Though I rose late the next morning, I still felt extremely weak and fatigued, which I attributed to the influence of my dream; however, I decided to say nothing about it, lest it should alarm my mother. I remember looking curiously in the broad daylight at the black marks made on my left arm by the pinches I had given myself in my dream.

That evening it chanced that Lionel St. Aubyn had to call at my house again—I forget now for what purpose; but I remember very distinctly that in course of conversation he suddenly said, "O, sir, I had *such* a curious dream last night!" A sort of electric shock ran through me at the words, but I retained sufficient presence of mind to say, "Had you? Well, I am just coming out, so you can tell me about it as we walk along." Even then I had some uneasy provision of what was coming—enough at least to make me wish to get him out of earshot from my mother before he said any more. As soon as we were outside, I asked for particulars, and the cold thrill of last night ran down my spine when he began by saying:

"I dreamt, sir, that I was lying on a bed—not asleep, somehow, though I couldn't move hand or foot; but I could see quite well, and I had a strange feeling that I have never had before: I felt *so* wise, as though I could have answered any question in the world, if only some one had asked me."

"How did you lie, Lionel?" I asked him: and I could feel my hair rise gently as he answered:

"I lay on my back, with my hands crossed in front of me."

"I suppose you were dressed just as you are now?"

"O no, sir! I was dressed in a sort of long white gown, and across my breast and over one shoulder I had a broad band of red and gold; it looked *so* pretty, you can't think."

I knew only too well how it had looked, but I kept my thoughts to myself. Of course I saw by this time that my last night's expedition was more than an ordinary dream, and I felt that his experiences would prove to be the same as mine; but I had a wild feeling of

struggling against fate which prompted me to make every effort to find some difference—some flaw which would give me a loophole of escape from that conclusion: so I went on "You were in your own bedroom, of course?"

But he replied, "No, sir; at first I was in a room that I thought I knew, and then suddenly it seemed to grow larger, and it was not a room at all, but a great strange temple, like the pictures I have seen in books, with great heavy pillars, and beautiful pictures painted on its walls."

"This was a very interesting dream, Lionel: tell me in what sort of city this temple stood."

It was quite useless; I could not mislead him: the inevitable answer came, as I knew it would: "Not in a city at all, sir; it was in the middle of a great plain of sand, like the Sahara desert in our geography books: and I could see nothing but sand all round, except away on the right three nice tall trees with no branches, such as we see in the pictures of Palestine."

"And what was your temple built of?"

"Of shining black stone, sir; but the great flight of steps in front looked all red, like fire, because of the sun shining on it."

"But how could you see all this when you were inside, boy?"

"Well, sir, I don't know; it was odd: but I seemed somehow to be outside and inside too, and though I could not move all the time, yet all the beautiful pictures on the walls seemed to pass before me as I lay, but I could not understand how it was."

And now at last I asked the question that had been in my mind from the first—which I longed, yet dreaded, to put:—"Did you see any men in this strange dream, Lionel?"

"Yes, sir" (looking up brightly) "I saw *you*: only you, no other men."

I tried to laugh, though I am conscious it must have been but a feeble attempt, and asked what I had appeared to be doing.

"You came in, sir, when I was in the room; you put your head round the door first, and when you saw me you looked *so* surprised, and stared at me ever so long; and then you came in, and walked slowly up to the foot of my bed—and you took hold of your left arm with your right hand, and seemed to be pulling and pinching at it: then you leaned on the bedstead, and stood like that all the while we were in that strange temple, and while I saw the pictures. When they were gone, you took hold of your arm again, and then you came slowly along the side of the bed towards me. You looked so wild and strange that I was quite frightened". ('I have no doubt I did,' thought I, 'I certainly felt so') and you came and stooped down till your face nearly touched mine, and still I could not move. Then suddenly you seemed to give a spring, and catch at me with your hands; and that woke me, and I found I was lying safe in my own bed at home."

As may readily be imagined, this exact confirmation of my own vision, and the strange way in which the boy had evidently seen me doing, even in the merest details, just what I seemed to myself to do, had a very eerie effect on my mind as it was poured out to me in innocent childish frankness, while we passed through the weird moonlight and the deep shadows of the great trees on that lonely road: but I endeavoured to confine myself to ordinary expressions of astonishment and interest, and to this day Lionel St. Aubyn has no idea how really remarkable an experience his "curious dream" was.

I have no explanation to give; indeed it is partly in hope that one may be given that I write this. Whether it was merely a dream which one of us in some incomprehensible way impressed on the mind of the other, or whether our astral bodies really strayed together into some such scene as that so vividly presented to us, I cannot tell. Dream or vision—who shall say? I hazard no conjecture: I simply state the facts, with scrupulous exactness, just as they occurred.

C. WEBSTER, F. T. S.

We are well acquainted with the writer of the above narrative, who vouches for its truth in every particular. As it has been stated that the boy was a medium, it is probable that he was actually present, in astral body, in the writer's room. There he saw the vision, which was communicated sympathetically to Mr. Webster, who, from his account of moving furniture after the séance, seems also to be slightly mediumistic.—*Ed.*

Letters to the Editor.

ZOROASTRIANISM.

SIR,—In continuation of my letter to you on the subject of the Ameshaspentas, which you have kindly inserted in your issue for the current month, I offer a few more references which will be of use to those who may take interest in the subject.

The perusal of the description of the ten Sephiroths given in your issue for May last will prove of considerable importance in the above connection.

In the Platonist magazine for February 1884, there is a chapter on the Kabalistic doctrine of spirits, translated by a fellow of the Theosophical Society, which also I consider to be of such importance that I have taken the liberty to trespass upon your space by quoting below a considerable portion of it.

"There are elevated spirits; there are inferior ones; and mediocre ones also exist. Among elevated spirits we may also distinguish the most elevated, the less elevated, and those who hold an intermediate position. It is the same with regard to mediocre spirits and inferior spirits. This gives us three classes and nine categories of spirits. This natural hierarchy of men has led to the supposition by analogy of three ranks and nine choirs of angels; then by inversion, the three circles and nine degrees of hell.

"Here is what we read in an ancient clavicule of Solomon translated for the first time from the Hebrew.

"I will now give you the key to the kingdom of spirits. This key is the same as that of the mysterious names of Jezirah.

"Spirits are ruled by the natural and universal hierarchy of things.

"Three command three by means of three.

"There are spirits from on high, those from below, and those from the middle region; but if you turn the holy scale, if you dig, instead of ascertaining, you find the counter-hierarchy of bodies or dead spirits.

"Know only that the principalities of heaven, the virtues and the powers, are not persons but dignities.

"These are the degrees of the holy ladder upon which spirits ascend and descend. Michael, Gabriel, Raphael, are not names but titles.

"The first of numbers is one. The first of divine conceptions named Sephiroth is Keter or the Crown. The first category of spirits is that Hajoth of Hakkadosh, or the intelligence of the divine Tetragram, whose letters are represented in the prophecy of Ezekiel by mysterious animals. Their empire is that of unity and synthesis. They correspond to intelligence. They have for adversaries the Thamiel or double-headed demons of revolt and anarchy, whose two chiefs, Satan and Moloch, are always at war with each other.

"The second number is two; the second Sephira is Chochmah wisdom. The spirits of wisdom are the Ophanim, a name which signifies wheels, because everything operates in heaven like immense wheelwork strewed with stars. Their empire is that of harmony. They correspond to reason. They have for adversaries the Haigidel or bodies that attach themselves to material and lying appearances. Their chief, or rather their guide—for bad spirits obey no one—is Beelzebub, whose name signifies the God of flies, because flies swarm about corpses and putrefaction.

"The third number is three. The third Sephiroth is Binah, or intelligence. The spirits of Binah are the Aralim or the strong. Their empire is the universe of ideas. They correspond to the energy and activity of the mind. They have for adversaries the Satariel or velators; demons of absurdity, of intellectual inertia, and of mystery. The chief of the satariel is Lucifuge, called falsely and by antiphrase Lucifer,

as the Eumenides, which are the Furies, are called the generous in Greek.

The fourth number is four. The fourth is Gedulah or Chesed, magnificence or bounty. The spirits of Gedulah are the Hashmalim, or the Lucid. Their empire is that of benevolence. They correspond to imagination. They have for adversaries the Gamhicoth or the perturbators of souls. The chief or guide of these demons is Astaroth or Astarte, the impure Venus of the Syrians, who is represented with the head of an ass or a bull and with the breasts of a woman.

"The fifth number is five; the fifth Sephirah is Geburah or justice. The spirits of Geburah are the Seraphim or ardent spirits of zeal. Their empire is that of the chastisement of crimes. They correspond to the faculty of comparing and choosing. They have for adversaries the Galab or incendiaries; genii of wrath and sedition, whose chief is Asmodeus, whom we also call the black Samuel.

"The sixth number is six. The sixth Sephira is Tipperéth, the supreme beauty. The spirits of Tipperéth are the Malachim or the kings. Their empire is that of universal harmony. They correspond to the judgment. They have for adversaries the Tagaririm or the disputers, whose chief is Balphegor.

"The seventh number is seven. The seventh Sephira is Netsah or the victory. The spirits of Netsah are the Elohim or the gods; that is to say, the representatives of God. Their empire is that of progress and of life. They correspond to the sensorium or sensibility. They have for adversaries the Harob Serapel, or the ravens of death, whose chief is Baal.

"The eighth number is eight. The eighth Sephira is Hod, or eternal order. The spirits of Hod are the Beni-Elohim or the sons of the gods. Their empire is that of order; they correspond to the inner sense. They have for adversaries the Samael or the battlers, whose chief is Adramelech.

"The ninth number is nine. The ninth Sephira is Jesod, or the fundamental principle. The spirits of Jesod are the Cherubim, or the angels; powers which fecundate the earth and are represented in Hebrew symbolism under the figure of bulls. Their empire is that of fecundity. They correspond to true ideas. They have for adversaries the Galamiel, or the obscene ones, whose queen Lilith is the demon of abortions.

"The tenth number is ten. The tenth Sephira is Malchuth or the kingdom of forms. The spirits of Malchuth are the Ishim or viriles. They are the souls of saints, whose chief is Moses. They have for adversaries the wicked who obey Nahama, the demon of impurity. The wicked are figured by the five cursed nations that Joshua was to destroy. Josue or Joshua, the saviour, is the representation of the Messiah. This name is composed of the letters of the divine Tetrogram, changed into a pentagram by the addition of the letter Shin (Jessua). Each letter of this pentagram represents a power for good, attacked by one of the five cursed nations. For the real history of God's people is the allegorical legend of humanity.

"Baal, Balphegor, Moloch, Adramelech were the idols of the Syrians—soulless idols, now annihilated, whose name alone remains. The true God has overcome all these demons, as Truth triumphs over Error, which has its past in the opinion of men, and the wars of Michael against Satan are representations of the movement and progress of spirits. The devil is always a god of refuse. King Shlomo addresses his son Rehoboam—

"Remember my son Rehoboam that the fear of Adonai is only the beginning of wisdom. Keep and preserve those who have not intelligence in the fear of Adonai, who will give and preserve to thee my crown. But learn to triumph over thine own fear through wisdom, and spirits will descend from heaven to serve thee. I, Solomon, thy father, king of Israel and of Palmyra, I have again sought and obtained for my share the holy Chochmah, which is the wisdom of Adonai, and I became king of spirits as well in heaven as on earth, master of the inhabitants of the air and of the living souls of the sea, because I possessed the key of the occult doors of light. I have accomplished great things through the virtue of the Shem-hamphorash, and through the thirty-two ways of Jezirah. Number, weight and measure determine the forms of things: substance is one, and God creates it eternally. Happy are those who know the letters and the numbers. Letters are numbers, and numbers are ideas, and ideas forces, and forces the Elohim. The synthesis of the Elohim is the Shem. Shem is one; its columns are two; its power is three; its form is four; its reflection is eight; which multiplied by three gives you the twenty-four thrones of wisdom. Upon each throne rests a crown with three fleurons; each fleuron bears a name; each name is an absolute idea. There are seventy-two names upon the twenty-four crowns of the Shem. Thou shalt write those names upon thirty-six talismans in four series of nine each, according to numbers of the letters of the Shem. The thirty-six talismans will be a book which will contain all the secrets of nature; and by their diverse combinations thou shalt make the genii and the angels speak."

One must also thoroughly master "the Rosicrucians," by that great mystic writer Mr. Hargrave Jennings, and this done, I feel no doubt that a great number of his difficulties will have been overcome.

AHMEDABAD, 11*th July*, 1885. } Yours faithfully, DHUNJEBHOY JAMETJEE MEDHORA.

Note.—The above translation is from Eliphas Levi. The Ameshaspentas correspond with the seven Elohim or creative spirits of God. See "the Perfect Way," page 95.—*Ed.*

SIR,—I know, as all the public should know, that the Magazine called the *Theosophist* is not the organ of the Theosophical Society. Yet, its intimate connection with Col. Olcott and *his* connection with the Theosophical Society, lead a good many people to fancy that it is an organ of the Society. Hence I trouble you with these few lines. The life of the Society is a spirit of inquiry after truth, and it has nothing whatever to do with, and it draws no strength from, anything else. Neither prophecy, nor phenomenon add to its vitality. In saying this, I do not stand single amongst Theosophists, inasmuch as very many Theosophists have often proclaimed the same to the world.

I now speak as an individual and give my own views. I have known something of the Nadigrantha. In the majority of cases I had no faith in the possessors of these works, though in a few cases they disclosed facts in a manner which I have been unable to understand, much less to explain, from the laws of science which have been hitherto vouchsafed to us. I am therefore of opinion that the subject of Nadigrantha and similar works, requires a thorough scientific examination. A possessor of these works may be an expert, a dupe or a humbug. If one unfortunately meets with the latter two classes of people, he should not in fairness judge of the works from the conduct of their possessors. Until it is scientifically proved that there can be no such experts, whether there are experts or not, should be allowed to remain an open question.

I am, Sir,

KRISHNA VILASS, *June* 29, 1885. } Yours faithfully, R. RAGOONATH ROW.

Answers to Correspondents.

K. B. S.—We cannot answer anonymous correspondents.

The sender of an article from Bombay will oblige by giving name and address.

Reviews.

"KARMA."*

Profound truths have often been successfully expounded in the shape of pleasing stories, and we cannot but regard the latest work of the author of the "Occult World" as a charmingly instructive book, in the pages of which the writer has sought to give the Western world a correct idea of that sublime Oriental doctrine which goes by the name of *Karma*, and which alone gives the true solution to so many of the inexplicable mysteries of life.

The scene is laid in Germany at the old castle of Heiligenfels belonging to Baron Friedrich Von Mondstern. A party of ladies and gentlemen interested in investigating psychic mysteries is gathered together at the invitation of the Baron. These are the obedient Captain Miller and his domineering but good-natured wife, the beautiful Miss Vaughan with her mother, Sir John Hexton, the brother-in-law of the Baron, Claude Merland—"a young fellow of five or six and twenty, well made, fair haired, good looking, and well dressed and well endowed intellectually," his friend George Annerly—"a weak built youth, moving with the awkward gait of a man whose limbs are not exactly alike, a large head and a shock of black hair ill matched with his slight frame, much physical suffering having left its traces on his complexion

* Karma, a novel by A. P. Sinnett (2 vols, London; Chapman and Hall, 1885.)

which was sallow, and on the expression of his eyes and mouth the lines round which were deeper than they should have been for his age, which was but just thirty," Professor Massilton with his young and fashionable wife Lady Emily, Willy Blane and Miss Blane, the nephew and niece of Mrs. Miller, and Mrs. Lakesby, " a wonderful person who used to see great spirits teaching her all sorts of things, exalted philosophy, and so forth, which she passed on to her friends."

Baron Friedrich had long been known as a student of occultism, but he had hitherto been very uncommunicative on the subject of his studies. In the present instance he had set aside a part of his reserve, and was willing to give the party some idea of the hidden forces of nature, in order to promote investigation in that direction. The Baron was not himself at the castle when the party arrived, but Mrs. Miller received the guests on his behalf. Soon after his arrival Professor Massilton was able to obtain through the Baron two uncommon experiments. In the first instance the Baron stretched out his middle finger close to the knuckle of the Professor, and the latter immediately felt the sensation of taking a slight spark from the Baron's finger, and even heard it. In the other instance the Baron took a glass, and pointing his finger towards it moved his hand slowly till the tip of his finger was within three or four inches of it. The glass thereupon emitted a clear ringing sound as if it has been gently struck with the edge of a knife. Sir John Hexton thought it was a clever trick, but the Professor and others were deeply impressed, and the experiment was repeated without convincing the doubter. Some time afterwards the experiment was varied, and the Professor having indicated a pane of glass, the Baron remained for a few minutes as if in deep thought, then lifted his hand and made a gesture in the direction of the window, and the pane of glass selected was shattered as if a bullet had been fired through it. The last feat of the Baron was to give the party a phenomenon under perfect test conditions. A fir tree was selected by chance in a wood, and the Baron was asked to operate upon it. " Standing still, at some distance from the tree, the Baron slowly lifted up both hands, and remaining in that attitude for a few seconds, swept them forward with a commanding gesture towards the tree. As though a thunderbolt had fallen from the clear blue sky, the tree bent before the influence, and then with a mighty tearing crash broke a few feet above the roots and fell heavily to the ground." A cry of surprise and excitement broke from the assembled spectators, and every one was disconcerted. Sir John Hexton and Lady Emily agreed amongst themselves that it was the work of the Devil, and both feigned urgent business and left the castle.

Previous to this Merland, who had himself been fired with an ardent desire to pursue occult studies and had found the same longing to some extent in the beautiful Miss Vaughan, imagined that with Miss Vaughan as a companion he would be able to accomplish his purpose much better, and accordingly made her a declaration of his love; but before he could obtain her answer, he was surprised by Mrs. Vaughan who, having much higher connections in view for her daughter, hurried her away instantaneously from the castle, and Merland was left alone to drink the cup of disappointment, in which he was partly consoled by an elevating vision induced in him by the Baron.

The ill-favoured Annerly, who always used to curse the fate that had brought him into existence with so many disabilities and who was thus almost a misanthrope, had a few years previously come across a charming and brilliant actress called Miriam Seaforth. She seemed to him to respond to his love, and he felt supremely happy. Suddenly, however, and without previous notice, she left him one day, and from that time he became thoroughly miserable, until occult studies revived his energy in another direction. He had, at the castle, discovered that he possessed some clairvoyant power, and he was frequently closeted with the Baron in his study. Sir John Hexton had a son born of the deceased sister of the Baron, and this boy, Reginald, who had hitherto been under the tutelage of the Baron, could no longer be left with, him when Sir John came to the conclusion that his brother-in-law was in league with the Power of Darkness. The boy was, however, a born occultist, and to please Sir John, Annerly was sent to England to accompany Reginald thither and place him under a private tutor. On the way Annerly met his old love Miriam Seaforth, and after learning all about her mishaps, consented to revive his old connections. She was known to have married some one, but it afterwards turned out that the person with whom she had lived as wife was himself a married man, and she left him when she came to know that she had been deceived. Annerly's love was by no means cooled, after learning this fact, he was as devoted as of old and offered her marriage. This she was willing to accept, but wished for some delay.

Professor Massilton had made a mistake in marrying Lady Emily, who had no aptitude whatsoever for her husband's cultivated tastes. The Professor therefore had to seek in general society for the distractions he had quite honestly intended to concentrate once for all when he married. He came across Miriam Seaforth and ardently loved her. She in her turn truly reciprocated his affection, but he was unable to marry her because of Lady Emily, and of her existence Miriam was not at first aware. When, however, she did learn the secret she left him in high dudgeon. Lady Emily came to know of this *liaison* of her husband at about the time of the Baron's experiment on the fir-tree, and after leaving the castle she instituted divorce proceedings. This caused much scandal in the Society papers, and our party of investigators in occultism were sorely put out by finding one of the most capable of their members held up to the scorn and ridicule of the public. They had however moral courage to stand by him, and he, on his own part, formed the idea of offering marriage to Miriam, who, as she had no real love for Annerly, acceded to the proposal, and Annerly's cup of happiness was dashed from his very lips. The intense and indescribable agony of Annerly would have ended perhaps in suicide, had it not been that the astral form of the Baron visited him in his own room in London, and brought about a happier state of mind, which ultimately resulted in his preparing to give up all society and retiring to unknown regions for the pursuit of the secret studies. Miss Vaughan, after seeing a little more of society was brought back by her mother to the castle where Merland was able to renew his love successfully, and there was a happy termination to a keen disappointment. The Baron himself withdrew immediately afterwards, after having given sufficient hints as to the existence of the secret science.

This faint and imperfect indication of the outline of the story has been given to enable the reader to understand what follows. The karma of a previous birth gives us the reward or punishment—so to say—that we get in our present existence, and Mrs. Lakesby, who had clairvoyant powers of a peculiar sort, is able to read the past lives of the company present, and thus give some idea of the operation of that law.

Mrs. Lakesby in a sort of a trance sees first a Roman banquet, where, amongst others, she finds a tall young man with short curly black hair, and very handsome. He drinks a good deal. His name is Flaccus, and he is in the company of another named Septimus, the Consul. In the next scene Flaccus is in the country, in a garden talking to a handsome young woman, who is extremely fond of him, and he seems to return the affection, but she wants him to do something which he seems to refuse. She wants him to stay, but he is going away. He takes her under a tree and gives her a kiss. He is now gone, and she is left crying. He must be hard-hearted, although he is handsome and pleasant. Flaccus is next seen speaking to the Flamen dialis who knows a great deal of occult science and wishes to induce his nephew (Flaccus) to give up his life of pleasure and be altogether an occultist. Flaccus cannot do this though he loves the Flamen. There enters now a third person named Fabian, a great friend of Flaccus. He is a humble friend, is poorly dressed, and is short and ugly. He is however very good at heart, and has a beautiful aura, better than the aura round the rich Flaccus. Fabian is quite lame of one foot Fabian and Flaccus were friends when they were boys, and Fabian saved Flaccus' life when some building was falling down by rushing in to help him, and got his own foot crushed in the scramble. He was not a bit sorry for it, but used to admire Flaccus greatly, and was glad to think he suffered to save him. The Flamen lends books to Fabian, but he finds it hard to master their contents, while Flaccus could easily become a student of occult science if he only would. The scene now changes, and Flaccus is seen by the sea-side entering a large and beautiful boat, all silk and cushions inside—with a young woman—quite different from the first—of dazzling beauty. He looks contented, lying there in the boat with his head on her lap and his arms round her.

In a different picture Fabian is seen sitting by a girl's bedside reading to her something out of a book on his knees. But she was not a beautiful girl at all, almost a child, and

very plain, withered looking, and evidently very ill. Fabian was holding her hand and talking to her; and she was looking at him so wistfully in spite of her ugliness and illness, the *thought* of her was quite beautiful. Her aura was so clear and good. But the room was a poor room.

After several conjectures and some discussions, the company understand that the old Consul Septimus, who is always paying compliments to ladies, must be Professor Massilton in a previous birth, while they identify the beautiful, rich and insincere Flaccus with Annerly, who finds himself keenly disappointed in his love as he had disappointed several women in his prior incarnation. He now limps, and is ill-favored and poor, whereas his poor and good-hearted Roman friend Fabian is now rich, and handsome, and ultimately succeeds in his love. The company again find what a large part in karma is evidently played in almost all our cases by our relations with women.

The chief interest of the book lies in showing how previous karma acts upon our present births. Mrs. Lakesby, the peculiar clairvoyante, assisted as she used to say by some unknown masters, reads the visions of the prior births, which throw a flood of light upon the lives of the principal actors of the story. The character of Mrs. Lakesby is a very tame one, and we think she could have been represented so as to inspire a little more confidence. Her inner light, however, is of a superior order, and she is constantly in the spiritual company of two of the higher initiates, who often shew her the reality and keep her away from delusive phantoms.

Even for those who care merely for sensational reading, there is in the book enough of spirited delineation of well-drawn characters and engaging scenes. The language is natural, and has an easy flow, and considering that the writer had to treat a difficult and unfamiliar subject, the task has been accomplished with a degree of success which we hope will enable him to treat other parts of the esoteric teachings with still greater vigour and explicitness.

The teaching shadowed forth in the book as to the law of karma is a broad outline with which we must first become familiar. There are also such things as accidents, relatively so called, to a personality which form no part of the previous karma of the person, but these are comparatively few, and they in no way contradict the law of karma. All the previous karma of a preceding birth need not and does not always expend itself in the next succeeding birth. Annerly had in an anterior birth been devoted to the study of occultism, although in the birth immediately preceding he was somewhat of a libertine, and the old good karma reasserted itself after the expenditure of the sensual karma, and he betook himself at last to the life of a disciple of the secret doctrine.

The correct intuition, appropriate power of expression and vigorous style of the writer, show themselves all through the story, and more so in those parts where the author interprets in modern thought some of the best and most ennobling teachings of old, 'the spread of which the world needs so urgently to save it from spiritual death.' "Some men and some ideas must be *tried in the fire* before they are ready for what they have to do. The practical way to consider a new movement for such an object, is to look at the good points of the people, we find ourselves thrown with as co-workers, and put up with or not think about their failings." Weak-brained people who join such movements in the hour of sunshine all crumple up as soon as trouble sets in. To those who in moments of enthusiasm are but too ready to take vows and transform themselves into cheap disciples, the following words of the Baron, addressed to Annerly, when he had given up occultism for the love of Miriam Seaforth, will be profitable. "Duty need not be ignored, because it sometimes chimes in with inclination. If, as I understand, you could hardly have remained in the occult path without sacrificing interests of another person that had come to be dependent on you, then I think you are quite justified in acting as you did. Happily you were bound by no vows, the infraction of which would have involved a feeling of humiliation and perhaps worse consequences. I do not pretend myself to regard any of the transitory delights which physical existence may afford as more than shows and delusive appearances of happiness. They come to an end sooner or later, while nothing is regarded as true happiness in the occult sense, except that which is enduring, and nothing in the nature of consciousness is enduring unless it is seated in the higher principles of man's nature, which are but very little if at all concerned with the phenomena of earthly life as understood by our generation. I do not want to belittle or disparage the emotions which invest it for you with the attributes of reality. Don't regret the time we spent together, the seeds sown during that time have not been sown in vain. It is better to go a little way in a comprehension of your spiritual opportunities in the alternate picture than not to get any comprehension of them at all."

The unwillingness to make an exhibition of occult power on the part of the Baron is thus explained. "Partly that his life would be one continuous resistance to importunity on the part of the people who would beg for further displays of occult power—which, for various reasons, he would be precluded from giving; but in a greater degree because he wants to get the principles of occult philosophy considered on their own merits by the thinking world, instead of being illuminated by the artificial excitement that fresh displays of occult power would bring about."

The Baron, when about to retire from the world, thus speaks: "If I am really wanted again, depend upon it I shall be sent. But in truth the work to be done in the world as a sequel to the beginnings that have been set on foot here, must be done, if at all, by others and not by me. All healthy growth of the mind must develop from within, and the same holds good of great movements of thought in society at large. The penetrating insight into Nature which occult science affords, is not a gift to be bestowed on great masses of people by external benevolence. It can only accrue to people by the cultivation of their faculties, and by attracting them into the right channels of thought and study. Now the nucleus of ardent students which we have constituted here is quite large enough to grow and provoke such a ferment of thought in society as may really lead to great results if the time proves to be ripe. After all, what we want to recommend to the world are *certain ideas, not certain men*. It may be a good thing that people should see that if these are true, it does not matter in the least who utters them. One has to realise what occultism is as regards the training of the soul, the outer machinery of its working on the physical plane is of little importance."

Sir John Hexton, the believer in the power of the Devil, wishes to remove his son Reginald from the company of his uncle the Baron, and Professor Massilton suggests to the Baron to use his powers to counteract the wishes of Sir John. The Baron's reply is as follows: "You do not quite realise as yet the way certain rules govern the exercise of occult powers. It would be quite out of the question to talk of employing any unusual measures to put constraint upon Sir John's acts. With an ease you can hardly imagine Sir John could even be inspired with the wish to leave his son here, and would be quite unaware of the fact that he had been psychologised so as to wish this; but to produce that effect on him would be to commit a disastrous mistake, to do a very wrong thing. I am only at liberty to employ ordinary means to save Reginald from being placed in the midst of the corruption of a great English school."

As regards the clairvoyant's will the Baron thus speaks. "There is nothing in nature more delusive than the phenomena of that border land of spiritual life that we get into when we first cross the frontier of physical phenomena. We may seem there to encounter living beings, whom we may be apt to mistake for spirits of a more or less angelic order, when they are really no more than the shades of former human beings, whose nobler aspect, so to speak, is turned away from us, and imperceptible even to the higher clairvoyant sense, which perceives what may be called their astral aspect."

Again, says the Baron: "One should never persuade a neophyte to enter on the path. One must not make the career seem pleasant or easy; but it is a stout and pure heart only that is wanted for success, not psychic gifts at first. They may not so much help their possessor as render him or her more useful to others. And the privilege of being useful is a grand one, quite apart from reward. Then you must remember that ordinary thinking has not yet been sufficiently penetrated with the idea about successive incarnations to get people get on the right train of thought in such matters. You cannot estimate your position in reference to the occult life aright unless you know something of your previous incarnations."

"The law of karma is almost the leading law of human evolution—if you can be allowed to give precedence to one over another of the beautiful harmonies of nature. Every man is perpetually working out old karma and developing fresh. This is merely a technical way of saying that every

man is the product of the influences, aspirations, thoughts, efforts, and so on, that have moulded his character in the past, and is in turn, by the direction in which he allows his energies to operate, moulding that which will be his own character in the future. But while the principle stated in that way seems to be little more than a common-place, it rises into wholly different importance when you resolutely employ it to the whole series of human lives which constitute an individuality—a true human ego apart from the transitory circumstances of particular years."

"People often say nobody can alter their character very much; what he is born with he must make the best of, and his moral responsibility greatly varies accordingly, and so forth. They forget—or rather their speculation is not brightened by the illuminating truth to which occult science introduces us—that every one has an immensely long succession of opportunities for modifying his character; and that the point at which he leaves off in the one life, is the point at which he takes up these opportunities in the next. A great interval of time, as we measure time here, may have elapsed between the end of the one life and the beginning of the next; but that does not in the least degree interfere with the unity of the life process. That interval is very far indeed from being a blank period. It is filled with a life of its own, far more vivid, and, for the most part, happily more enjoyable in an exalted sense than the physical period of life. The spiritual existence which intervenes between each physical life has the effect of summing up the whole body of experiences—effort, aspiration, and so on—of the one life into so much formed character with which the ego starts on his merit. Karma is not a reward or punishment that can possibly be wrongly adjusted by reason of being served out as such. It is a perfectly inevitable series of consequences. Your karma determines the state of life into which you will be born as well as your character. We have a very distinct consciousness of free will in the choice between good and evil at every step through life. It is difficult to escape from the influence of karma, but it is a growing force, and our free will does enable us to modify its growth; and our bent, in the next life, will be either still more defined in its present direction, or inclining in a different direction, according to whether in this you yield to it without resistance or press against its influence. There must always be suffering where there has been wrong, where there has been ignorance, where there has been selfishness, where there has been effort made to gather in and jealously consume happiness instead of effort to expand and pour it out for the good of others. But suffering of that sort is only to be conquered by endurance: the law of karma may be hard to study, but is still harder to cheat."

We shall close with a paragraph dictated by the master who inspired Mrs. Lakesby in her trance.

"I must do no more than hint, suggest, awaken thought, and leave with you all in your several degrees the duty of action, the choice of means. The genius of your age is boring down when it might soar upward; it is wearing itself out against the hard rock when it might expand into splendid growths of a superior race, if its forces were trained into the right direction. Many efforts are being made to guide its evolution into the true path of progress. The sooner this is done, the better for individuals concerned, even though the final result must come about sooner or later—the sooner then the less suffering. For ignorance of nature is the source of all suffering, and there is no ignorance so fatal, so disastrous, as knowledge of only one side. Work to obliterate that ignorance. Struggle and, if necessary, suffer to minimise suffering; and learn to apply the most occult truth of all enshrouded in that occult science which fascinates so many minds, which it fails to penetrate, that the highest knowledge must be sought in the highest self-abnegation, in the highest spiritual philanthrophy."

Mr. Sinnett's new book must be carefully read more than once before it can be properly appreciated. Once convinced of the truth of the esoteric doctrine, he has with rare moral courage, dignified sense and equanimity held fast to it, and has from time to him given us the benefit of his studies in works which will outlive the ignorant ridicule that is cast upon them in certain quarters.

N. D. K.

BHAGWAT GITA.

MR. TUKARAM TATIA, F. T. S., has just issued an English translation of this inimitable poem. The translation chosen is that of Charles Wilkins, originally published just one hundred years ago with the help of some Indian Pandits. Two introductions precede this edition, one by Mr. Manilal N. Dvivedi is an excellent, though necessarily brief, sketch of the main outlines of Indian philosophy. The other introduction from the pen of Babu Nobin K. Bannerji, whose death we sorrowfully record in another column, is explanatory of certain points in the poem itself. The value of the work is further increased by some good notes, intended to elucidate the meaning of the text rather than to indicate its philological peculiarities. This book ought to be in the hands of all who care for Aryan religion and philosophy; the edition before us is of a very convenient size and is well got up. We may mention that the proceeds of the sale of this work will be devoted to the Bombay Theosophical Publication Fund, and other volumes are announced to appear shortly.

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Vol. I. of the Supplement to the "Theosophist" or, as it is called, the "JOURNAL OF THE THEOSOPHICAL SOCIETY," wherein appeared the first eleven numbers of the translations of Eliphas Levi's writings—now continued in the *Theosophist*—can be had for Rs. 2 (India); and six shillings (Foreign).

☞ Subscribers for the Second Volume (October 1880 to September 1881) pay Rs. 6 only in India; Rs. 7 in Ceylon; Rs. 8 in the Straits Settlements, China, Japan, and Australia; and £ 1 in Africa, Europe and the United States. Vol. I, being now reprinted, is ready for sale, and can be obtained for Rs. eight (India); and £ 1 (Foreign). Single copies, one rupee (India); and two shillings (Foreign).

Vol. III can be had for Rs. 8 (£1.)
Vol. IV. do.
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BENGAL THEOSOPHICAL SOCIETY.

THE following Report is condensed from the *Indian Mirror*:—

The Third Anniversary of the Bengal Theosophical Society was celebrated at the Town Hall on Saturday, the 27th June. The attendance was large and respectable. About 700 men were present. Babu Norendronath Sen, the President of the Society, delivered an address.

COLONEL OLCOTT'S SPEECH.

Ten years ago, he said there had arisen at the verge of the horizon of contemporary thought a little cloud no bigger than a man's hand: it was the Theosophical Society. There was a brightness in this little flock of vapour destined, perhaps, to one day overspread the whole sky a brightness caught from the sun of Aryan Philosophy, not yet arisen after a long night of neglect and forgetfulness. It had been a dreary night, and many friends of India had despaired of there ever being another dawn. But even in the blackest hours there had also been some who had seen the stars shining through occasional rifts in the clouds, and these few were the first to welcome the advent of the new Society. (Applause.) A wonderful ocean this, of the world's thought, accumulated from every river and streamlet and brook descending from the higher grounds of human consciousness, to be raised again and again ceaselessly, each time to again descend in fertilising showers upon new generations of thinkers! Then the brightness grew apace, the dawn broke and now we can see that long hidden sun just showing itself above the horizon. Who should say that there would not be again a high noon for Aryavarta if we but did our duty! Even we may live to see the full day of a revival of Aryan Philosophy, religion, science and morals; and if not we our children or children's children. Ten years only have passed, yet the Society had already found a firm foundation, let any one say what he will. The last speaker had spoken feelingly of the services, rendered to science and to India by the Bengal Asiatic Society, and had coupled the name of our own Society with that of this great body. He, Colonel Olcott, would not for a moment venture to compare the two in such a way. The indebtedness of India to Sir William Jones, his colleagues and their successors, was simply incalculable. (Much applause.) Those great men, those indefatigable and conscientious workers, had discovered a new country filled with wonders—the Sanskrit literature. In it almost every thing thinkable was found thought out, and the Western world, among other things, had had to correct its chronology. In some particulars the Asiatic and Theosophical Societies had identical objects, as had been pointed out by the previous speaker; in others they materially differed. The latter for instance aimed at something more than "to study man and nature;" it wished to discover the interior, essential link of union between man and man, and between man and nature. It wished to form a nucleus of a universal brotherhood. It wished to not merely discover and demonstrate the fact of latent psychical powers in man, but to urge man to utilize them for the personal discovery of divine truth. The latter Society was then like the former *plus* the elements of philanthrophy and occult research. Our Society had for this reason touched the heart of the Hindu people, besides convincing the reason and silencing the doubts of large numbers of the educated class. What was the condition of Hinduism ten years ago was a matter too fresh in everybody's recollection to be in doubt. It was then highly unfashionable among college men to confess to being a Hindu in religion, but very fashionable to profess scepticism, and disparage every form of religion. The Shastras neglected, the ancient Tols of the Brahman gurus closed, the precious books mouldering upon the shelves for want of buyers, the descendants of Aryan philosophers forced to gain a livelihood by compounding nostrums, practising as astrologers, though mainly ignorant of astrology, and even taking up the vocations of menial servants. And, to complete the picture of national desolation, the crowded Pantheon of Hindu Theology became a mere quarry of old stone images, lifeless, meaningless, jeered at by even the callowest youths of the modern school and colleges. This was the condition of India and Indian public opinion when the Theosophical movement began. Is it so now? Look through the land, examine the native newspapers and other literature of the day, and answer. From every side come the signs of an Aryan revival. The old books find buyers, and new editions are being demanded; Sanskrit schools are reopening; there is a growing curiosity to know what the Shastras contain, if only to see whether they are in accord with or opposition to modern scientific discoveries; many collegians who came to the research to scoff have been forced to wonder and to believe. There is the beginning of a conviction in the Hindu mind that their forefathers were wise and good, and their motherland the "cradle of arts and creeds." It is but a beginning, it is true; more a sentiment of curiosity to be gratified; but in the natural order of things this curiosity must develop into a sentiment more deep and more serious. Upon the comparative industry, perseverance and moral courage, displayed by those who are now engaged in this movement, must depend whether the full revival of Aryan thoughts and morals shall come sooner or later. Is not the work a holy one,—one calculated to fire the heart of every true Indian patriot with the desire to do what he can, whether little or much to avert the direst of all calamities, the complete denationalization of his people? He—the speaker—was watching most eagerly for the natural leaders of the people to come forward and take the lead. It was their proper mission, not that of himself or any foreigners. He abhorred the spirit which made men the slaves of sects, authorities or leaders. There could be no national or individual advancement without the general acceptance of the principle of self conquest and self development. What the Hindus required was a class of teachers who should inculcate this great idea in the minds of their hearers and pupils. The curse of humanity was and had ever been the crushing out of free thought and individual liberty in religious research. This was the fundamental maxim of Aryan Brahmagyanum. His venerable friend the Rev. Mr. Dall, had remarked the other day at Darjiling that there was no such thing as this Aryan Philosophy in the Sanskrit books, and that he did not believe in the existence of Mahatmas: what he wanted to see was a Bengali ship, built at a Bengali ship-yard, manned by a Bengali captain and crew, and trading to foreign ports; then he should believe that the regeneration of India had begun! That was one—and a very low—view of the situation. It was all very well to see the industrial arts developed in India, but in the speaker's opinion it was far more important that the people should be won back to the noble standard of Aryan morals, and to the practical knowledge of Aryan religious truth. . . . . Western civilisation was the evolution of western social wants, experiences and instincts as the Eastern was of Asiatic needs. It was so with the sense of music, for the auditory nerves of the Asiatic ear find solace and inspiration from a different series of atmospheric vibrations from the Western ear. Each civilisation was best for its own locality, it was impossible to substitute the one for the other without an accompanying total change of national character, traditions and aspiration. We were trying to do this impossibility with the result that the foreign vices were first adopted and so the national moral destruction made thinkable. The gradual annual increase of consumption of deadly drink and drugs marked the approach of a time when, if unchecked, this moral cholera scourge would extinguish the vestiges of Aryan virtue and leave the nation a sort of carrion to cumber the earth. Are the self styled friends of India content with this, or will help to restore the old standards? The Past and Present of India in its relation to the Theosophical movement, has now been sketched. What is there in the future? The Theosophical Society had offered the public no easy road to knowledge or happiness, but only the opportunity to strive painfully against appetite and passion, to bear patiently grievous wrong and heavy tribulation, to sacrifice, to persevere for the attainment of wisdom. Many had thought otherwise—some think so even now—but time and experience dispel all illusions. The Society had found a large number of high-minded, earnest, unselfish persons, ready to forget differences of race, creed and color, and work together fraternally and kindly for the lofty ideals, presented in the declared objects of the Society. Practical results acquitted the founders of the charge of utopianism, and in the spread of the organisaion to almost every quarter of the globe was the promise of a great future. As in the case of all social movements this one might divide into various parallel currents of energy; new leaders might come to the front, wiser and abler than the present ones; new Societies be formed, new and better plans of action devised: the one thing most evident was that Theosophy being identical with Brahmagyanam, and therefore having existed for countless ages, would survive all changes and work out its inherent splendid potentialities. It was something totally independent of every and all personalities now connected with Theosophical Society or even identified with any similar Societies of any epoch or nation. This circumstance cannot be too clearly impressed upon the minds of friend and foe.

The Society was a mere ephemeral channel of development, an egg-shell, if you please floating on the sea; but whether the little shallop shall sink sooner or later, the ocean is ever there—that ocean of truth upon which so many voyages of discovery have been adventured, so many brave ships been wrecked, so many others come safe to port.

COLONEL OLCOTT has also delivered lectures on the following subjects:—

On June 30th, at the Hindu School, Calcutta, on "Aryan Morals for Indian Youth." July 2nd, at the Oriental Seminary, Calcutta, on "The Aryan Theory of Education." July 4th, at the Nat Mandir of the late Rajah Sir Radhakanth Deb at Sobha Bazar on "Is Hindu Religion all Superstition?" July 5th, at the Suburban School premises, Bhowanipore on "The Aryan Revival." All these lectures have been fully reported in the columns of the *Indian Mirror*.

SAIDPORE.

On the 19th June, Colonel Olcott visited the Branch of the Theosophical Society in this place. He delivered two lectures in the Native Improvement Society's Hall on "Theosophy and the Aryan Revival" and "Psychology and the Next World." The

Colonel was, as usual, most cordially received, and found the Branch in a healthy and growing condition.

PRAYAG PSYCHIC THEOSOPHICAL SOCIETY.

Babu Aprakash Chandra Mukerji, President of the Branch, and Babu Benimadhab Rae, Secretary, having left the station, their places have been filled by Babu Brajendra Nath Banerji and Babu Bholanath Chatterji respectively.

Babu Tara Prasad and Babu Shyama Charan Mukerji have been appointed Councillors of the Society.

ARYAN LEAGUE OF HONOUR.

Mr. Pagndulan Muthuswami informs us that he has formed Leagues at Rangoon, Negapatam and Trichinopoly. The latter numbers about fifty boys. The same gentleman has also started a Hindu Sunday School at Trichinopoly, which is well attended.

MONUMENT TO THE LATE L. A. CAHAGNET.

M. Lecomte, Secretary of the Society founded by M. Cahagnet, informs us that it is proposed to erect a small monument over the earthly remains of our brother. M. Lecomte's address is Noisy-le-Roy par Versailles (S. et O.) We shall be glad to forward any subscriptions from India.

DARJEELING.

Colonel Olcott visited the Branch of the Theosophical Society at this place. He received a warm welcome and was presented with an address. He delivered a well-attended public lecture in the town.

SILIGURI.

At a meeting of members of the Theosophical Society held at Siliguri, Northern Bengal, on the 18th day of June 1885, the President Founder in the chair: it was resolved to form a Local Branch under the title "The Siligur Theosophical Society."

Upon motion it was resolved that the bye-laws of the Parent Society be temporarily adopted, and the following gentlemen were appointed a Committee to draft permanent bye-laws for the Branch.

Babu Haru Sundra Mozundur.
" Bishnu Chandru Dis.
" Preonath Banerjee.
" Promotho Nath Mukerjee.
" Govindu Chandru Banerjee.

The election of officers being next in order, the following were unanimously chosen.

President	Babu Haru Sundra Mozundur.
Vice-President ...	" Preonath Banerjee.
Secretary	" Bishnu Chandru Dis.
Treasurer	" Promotho Nath Mukerjee.

There being no other business, the meeting adjourned.

BISHNU CHANDRU,
Secretary.

RAJSHYE HARMONY THEOSOPHICAL SOCIETY.

On Saturday, the 21st June, Colonel Olcott, accompanied by Secretary Babu Devendra Nath Gosvami, F.T.S., of the Calcutta Branch, who acted as Secretary, arrived in palanquins to Beauleah. The Colonel put up at the Dak Bungalow, and the Private Secretary at the house of Babu Barada Prasad Basu, Vice-President.

On the following morning and noon the leading men of the Native community went to pay their respects to the Colonel and held conversations with him. He explained to them very clearly the laws of *Karma*, the evolution of Man, and other interesting and difficult subjects on Religion and Theosophy.

In the evening at 5 P.M., at the request of the brothers, he delivered a lecture on Theosophy at the Lok Nath School Hall. There was an audience of about 300 men, including the elite of the Native community. On the morning of the 23rd instant, the Colonel went to the house of the Vice-President, where the meetings of the Branch are held, and gave instructions to the brothers. His private Secretary practically explained mesmerism by curing one of the brothers of a pain in his chest.

Later in the day our visitors left in palanquins for Naltore, whence they travelled by rail to visit the Calcutta Branch.

SREESH CHUNDER RAY,
Secretary.

BEAULEAH, 29*th June* 1885.

BEHAR.

We hear from Bankipore that this Branch has raised a sum of Rs. 350 for a library fund.

BERAMPORE.

Just as we are going to press we have received particulars of a special meeting of this Branch convened on the death of Babu Nobin K. Bannerjee (the founder of the Branch), at which resolutions of condolence were noted to the family of our deceased Brother. Colonel Olcott was present and paid an eloquent tribute to the memory of his friend, to whom he was very deeply attached.

THE KASI TATWA SABHA THEOSOPHICAL SOCIETY

(*Established at Benares, N. W. P.*, 1885.)

RULES AND BYE-LAWS.

I. The branch of the Theosophical Society established at Benares will be called the Kasi Tatwa Sabha. It is founded with a view—

(*a*) To cultivate and inculcate feelings of pure love and universal brotherhood.

(*b*) To effect the moral regeneration and awaken the spiritual instincts of our fellow-men.

(*c*) To encourage the culture and dissemination of Sanskrit and other Aryan literature and sciences.

II. The Society shall observe complete sectarian neutrality and strictly abstain from all political discussions.

III. The business of the Society will be conducted by the following office-bearers elected annually from among its members viz., President, Vice-President, Secretary, Assistant-Secretary Treasurer and Librarian.

IV. A general meeting of the Society shall be held at least once a month, and, as far as possible, on the last Saturday of each month.

V. All questions will be decided by a majority of votes, and in case of an equal division of opinion among the members, the Chairman will have the casting-vote.

VI. A Managing Committee composed of the President, the Secretary and three members will transact the ordinary business of the Society and meet as often as necessary for the purpose.

VII. Two-thirds of the members will form a quorum at a general meeting, and three at a meeting of the Managing Committee.

VIII. In the absence of any of the officers, the members will supply their place out of themselves for the occasion.

IX. The proceedings of all the meetings will be recorded and kept under the custody of the Secretary, and the first business of each meeting will be the recapitulation and confirmation of the minutes of the last meeting.

X. The Secretary will convene a special general meeting when requested to do so either by the President or any four members.

XI. Any behaviour on the part of any member calculated to throw discredit on the Society, or to be detrimental to its dignity and prejudicial to its interests, will be reprimanded at first by a general council of the branch, and if still persisted in, be brought before the Parent Society, whose decision shall be final.

XII. The Society will have a library and a reading room attached to itself, and will gratefully accept and acknowledge through the *Theosophist* all donations from friends and sympathizers, which may help to form the above and to carry out other benevolent objects.

XIII. Each member will pay a monthly subscription in advance of not less than eight annas to defray the ordinary expenses of the Society, unless the Managing Committee reduces or wholly excuses such payment in particular instances.

XIV. The Secretary and President will each have authority to spend Rs. 3 and 5 respectively in emergent cases. The Managing Committee will have power to sanction expenditure up to Rs. 10 in each case. No expenditure above Rs. 10 will be incurred without the *previous* sanction of the general meeting.

XV. It will be the duty of the Treasurer to receive, acknowledge, keep accounts and prepare a monthly statement of all sums of money paid to and by him, and place the last, duly countersigned by the Secretary, before the general meeting.

XVI. For sums sanctioned by the Managing Committee or a general meeting, the order should bear the signatures of the Chairman and the Secretary of the body sanctioning the charge; and for sums disbursed on the authority of the President or Secretary, an order signed by that officer alone will be considered a sufficient voucher for the Treasurer to make the payment.

XVII. Admission to membership of this branch will follow the rules of the Parent Society, which rules shall be strictly binding on all members; and any additions or alterations to the above rules shall require for their validity the sanction of a special general meeting and the approval of the President-Founder in Council.

D. W. SALIER,
President, Kasi Tatwa Sabha Theosophical Society.

OBITUARY.

A large number of our readers will learn with regret that our Brother Babu Nobin Krishna Bannerjee has passed away from this earthly life. In his public capacity as Deputy Magistrate he was universally respected as an able officer and a most intelligent and honest man, while his friends will bear witness to his good deeds, his eminent qualities and high character. His death is a great loss to the Theosophical Society, of which he was one of the most active members, and will leave a sad blank in the hearts of the many to whom he was united in the bonds of the deepest affection.

We have also to report the following deaths:—

Babu Hemnath Majundar, President of the Barabanki T. S.

Mr. Bukshy Narasimha Narayan, Vice-Chairman of the Dumraon T. S.

Mr. Chekkalinga Pillai of the Tiruppattur T. S.

THE THEOSOPHIST

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

☞ *The Theosophical Society, as such, is not responsible for any opinion or declaration in this or any other Journal, by whomsoever expressed, unless contained in an official document.*

A BEWITCHED LIFE.

(As narrated by the Voice of a Quill-Pen.)

Continued from page 265.

THE old Yamaboosi lost no time. He looked at the setting sun, and finding, probably, the Lord *Ten-zio-Daizin* (the spirit who darts his rays) propitious for the coming ceremony, he speedily drew out a little bundle. It contained a little lackered box, a piece of vegetable paper, made from the bark of the mulberry tree, and a pen, with which he traced upon the paper a few sentences in the *Naiden* character—a peculiar style of written language used only for religious and mystical purposes. Having finished, he exhibited from under his clothes a small round mirror of steel of extraordinary brilliancy, and placing it before my eyes, asked me to look into it.

I had heard of these mirrors which are used in the temples, and I had often seen them. It is claimed that under the direction and will of instructed priests, there appear in them the *Daij-zin*, the great spirits who notify the enquiring devotees of their fate. I first imagined, that his intention was to evoke such a spirit, who would answer my queries. What happened, however, was something of quite a different character.

While I was examining the mirror the Yamaboosi said rapidly a few words to the Bonze Tamoora. I threw a furtive and suspicious glance at both. I was wrong once more. The holy man desires me to put you a question and give you at the same time a warning, remarked the Bonze. If you are willing *to see for yourself* now, you will have—under the penalty of seeing for ever, in the hereafter, all that is taking place at whatever distance, and that against your will or inclination—to submit to a regular course of purification, after you have learned what you want through this mirror.

You must, therefore, promise him to submit to the process, lest he should hold himself responsible for life and before his own conscience for having made an *irresponsible* seer of you. Will you do so, friend? There will be time enough to think of it, *if* I see anything—I replied, adding under my breath—something I doubt a good deal, so far. Well, you are warned, friend. The consequences will now remain with yourself.

I glanced at the clock and made a gesture of impatience which was seen and understood by the Yamaboosi. It was just seven minutes after five.

Define well in your mind what you would see and learn, he said, placing the mirror and paper in my hands, and instructing me how to use them.

To this I replied, while fixing the mirror :—I desire but one thing—*To learn the reason or reasons why my sister has so suddenly ceased writing to me.*

Had I pronounced these words in reality, and in the hearing of the two witnesses, or, had I only thought them? To this day I cannot decide the point. I remember now distinctly but one thing; while I sat gazing in the mirror, the Yamaboosi kept gazing at me. But whether this process lasted half a second or three hours, I could never since settle in my mind, with any degree of satisfaction. I can recall every detail of the scene just to that moment when I got hold of the *mirror* with the left hand, holding the paper with the mystic characters between the thumb and finger of the right, when all of a sudden I seemed to lose all consciousness of the surrounding objects. The passage from the active waking state to one that I could compare with nothing I had ever experienced before, was so rapid, that while my eyes had ceased to perceive external objects and had completely lost sight of the Bonze, the Yamaboosi and even of my room, I could yet see distinctly the whole of my head and my back, as I sat leaning forward with the mirror in my hand. Then came a strong sensation of making an involuntary rush forward, of *snapping* off, so to say, from my place—I had almost said from my body,—and then while every one of my other senses had become totally paralyzed, my eyes, as I thought, caught unexpectedly a clearer and far more vivid glimpse than they had ever done in reality, of my sister's new Nuremburg house that I had never visited, and other scenery with which I had never been very familiar. Together with this, and while feeling in my brain what seemed like flashes of a departing consciousness—dying persons must feel so, no doubt—the very last, vague thought, so weak as to have been hardly perceptible was,—that I must look very, *very* ridiculous.

How strange... where was I now? It was evident to me that I had once more returned to my senses, since I found myself vividly realizing that I was rapidly moving forward, while I had a queer, strange sensation as though I *was swimming without impulse* or effort on my part and—in total darkness. The idea that first presented itself to me was that of a long subterranean passage, of water, earth and stifling air, though *bodily* I had no perception, no sensation, of the presence or contact of either of these. I tried to utter a few words, to repeat my last sentence—"I desire but one thing: to learn the reason or reasons why my sister has so suddenly ceased writing to me"—but the only words I heard out of the twenty-one, were the two words "to learn," and these, instead of their coming out of my very larynx, come back to me *in my own voice*, but entirely

outside myself, near, but not *in* me. In short they were pronounced by *my voice* not by *my lips*...

One more rapid, involuntary motion, one more plunge into the Cymmerian darkness of a (to me) unknown element, and I saw myself standing—actually standing—underground, as it seemed. I was compactly and thickly surrounded on all sides, above and below, right and left, with earth, and yet it weighed not, and seemed quite immaterial and transparent *to my senses;* and I did not realize for one second the utter absurdity, nay—impossibility, of that *seeming* fact! One instant more, one short instant, and I perceived—oh, inexpressible horror,—when I think of it *now*, for *then*, although I perceived, realized, and recorded facts and events far more clearly than ever I had done before, I did not seem to be touched in any other way by what I saw. I saw a coffin at my feet. It was a plain, unpretentious bier, made of deal, the last couch of the pauper, in which, notwithstanding its closed lid, I saw plainly a hideous grinning skull, a man's skeleton, mutilated and broken in many of its parts, as though it had been taken out of some hidden chamber of the defunct Inquisition, where it had been subjected to torture. "Who can it be?"...I thought.

At this moment I heard again my own voice..... "*learn the reason or reasons why*"..... it said, as though the words it pronounced were the unbroken continuation of the same sentences. It sounded near and yet as from some incalculable distance; giving one the idea that the long subterranean journey, the subsequent mental reflections and discoveries, had occupied no time, had been performed during the short, quasi instantaneous interval between the first and the middle words of a sentence, begun, at any rate, if not actually pronounced by my voice in Japan, and which it was finishing now.

Gradually, the hideous, mangled remains begun assuming a form, and a, to me, but too familiar appearance. The broken parts joined each other, the bones became covered with flesh, and I recognized, with some surprise, but not a trace of feeling at the sight, in those disfigured remnants, my sister's dead husband, my own brother-in-law, whom I had so loved for *her* sake! How was it, and how did he come to die such a terrible death? I asked myself. To put oneself a query seemed during the state I was in, to solve it instantly. Barely had I asked myself the question, when I saw, as if in a panorama, the retrospective picture of poor Karl's death in all its horrid vividness and with every thrilling detail. Here he is, full of life and joy at the prospect and hope of a lucrative employment from his principal, examining and trying a monster steam engine sent from America, in a wood-sawing factory. He bends over, to examine closer an inner arrangement, to tighten a screw. His clothes are caught by the teeth of the revolving wheel in full motion, and suddenly he is dragged down, doubled up, and his limbs half severed, torn off before the workmen—unacquainted with the arrangement—can stop it. He is taken out, or what remains of him, dead, mangled, a thing of horror, an unrecognizable mass of palpitating flesh and gore! I follow the remains wheeled in a heap to the hospital, hear the order brutally given that on their way the messengers of death should stop at the house of the widow and orphans,—I follow them, and find the unconscious family quietly assembled together. I see my sister, the dear, and the beloved, and remain indifferent at the sight, only feeling highly interested in the coming scene. My heart, feelings, even my personality, seem to have disappeared, to have been left behind, to belong to somebody else, as I stand there, and see her receiving without preparation the unexpected news; realizing clearly, without one moment's hesitation or mistake, the effect of the shock upon her, seeing the inner process that takes place in her. I watch and remember, missing not the slightest detail.

I hear the long agonizing cry, my own name pronounced, and the dull thud of the falling living body upon the remains of the dead one; I follow the sudden thrill and the instantaneous perturbation in the brain after it, and watch with attention the worm-like, precipitated, and immensely intensified motion of the tubular fibres, the instantaneous change of colour in the cephalic extremity of the nervous system, the fibrous nervous matter passing from white to bright red and then to a dark-red bluish hue. I notice the sudden flash of a phosphorus-like, brilliant radiance, its tremor and its sudden extinction followed by darkness,—complete darkness in the region of memory, as the radiance, comparable only to a human shape, oozes out suddenly from the top of the head; and I say to myself "this is insanity, life-long, incurable insanity, for the principle of intelligence is not temporarily asleep but has deserted the tabernacle for ever." I hear my far off and near voice pronouncing emphatically and close by me the words....." why my sister has so suddenly ceased writing.....". Before the two final words—" to me" have completed the sentence, I see a long series of sad events.

I behold the mother, a helpless grovelling idiot, in the Lunatic Asylum attached to the city hospital, the children admitted into a Refuge for paupers. Finally I see them, a boy of fifteen, and a girl a year younger, my favourites, both taken by strangers into their service. A captain of a sailing vessel carries away my nephew, an old Jewess *adopts* the tender girl. I see the events with all their horrors and thrilling details.

And mark well: when I use such expressions as "horrors," etc., they are to be understood as an afterthought. During the whole time of the events described I experienced no sensation of either pain or pity. My feelings seemed to be paralyzed as well as my external senses; it was only after "coming back" that I realized my losses, to their full extent.

I had hardly had time to see my niece in her new Israelite home when I felt a shock of the same nature as the one that had sent me "swimming" through the bowels of the earth, as I had thought. I opened my eyes, and the first thing I fixed them upon by accident—was the clock. The needles showed on the dial *seven minutes and a half past five*!...

For one brief instant I recollected nothing of what I had seen. The interval between the time I had glanced at the clock when taking from the Yamaboosi's hands the mirror, and this second glance, seemed to me merged in one. I was just opening my lips to hurry on the Yamaboosi with his experiment, when the full remembrance of what I had just seen flashed lightning-like into my brain. Uttering a cry of horror and despair, I felt as though the whole creation was crushing me under its weight. For one moment I remained speechless, the picture of human ruin amid a world of death and desolation. My heart sunk down in anguish; my doom was closed; and a hopeless gloom seemed to settle over the rest of my life for ever!

Then came a reaction as sudden as was my grief. A doubt had arisen in my mind which had forthwith grown into a fierce desire of denying the truth of what I had seen. A stubborn resolution of treating the whole scene as an empty, meaningless dream, the effect of my overloaded mind, had taken possession of me. Yes; it was but a lying vision, an idiotic cheating of my own senses, suggesting pictures of death and misery evoked by weeks of incertitude and mental depression.

"How could I see all that I have seen in less than half a minute? I exclaimed. Alone the theory of dreams, the rapidity with which the material changes on which ideas in our visions depend are excited in the hemispherical ganglia, would account for that long series of events I had seemed to view. In dream alone are the relations of space and time so completely annihilated. The Yamaboosi is for nothing in this disagreeable night-mare. He is reaping only that which was sown by myself, and, by using some infernal drug, of which they have the secret, he contrived to make me lose consciousness for a few seconds and see

that vision—lying as it was horrid!—avaunt all such thought! I believe it not. In a few days there will be a steamer sailing for Europe. I leave Kioto to-morrow!

This disjointed monologue was pronounced by me aloud, regardless of the presence of my respected friend, Bonze Soomara and the Yamaboosi. The latter was standing before me in the same position as when placing in my hands the mirror, and kept looking at me, I should perhaps say looking *through me*—calmly, and in dignified silence. The Bonze, whose kind countenance was beaming with sympathy, approached me as he would a sick child, and laying gently his hand on mine:—

—"Friend;"—he said—"you must not leave this city before you have been completely purified of your contact with the lower Daij-Dzins (spirits) and the entrance to your inner self closed against their intrusion."

For all answer, he received from me a stern rebuke, a violent protest on my part against the idea that I would regard the vision I had had in any other light save that of an empty dream, and his Yamaboosi as anything better than an impostor—"I will leave to-morrow, had I to forfeit as a penalty my whole fortune!" I exclaimed.

"You will repent during the whole of your life if you do so before the holy man shuts every entrance in you against intruders ever on the watch and ready to enter an open door," was the answer. "The Daij-Dzins will have the best of you!"

I interrupted him with a brutal laugh and a still more brutally-put enquiry about the *fees* I was expected to give the Yamaboosi for his *experiment* upon me.

"He needs no reward"—was the reply. "The order he belongs to is the richest in the world, since its adherents need nothing, being above all terrestrial, hence, venal desires. Insult him not, the good man who came to help you out of pure love for the suffering and to relieve you of mental agony."

But I would listen to no words of reason and wisdom. The spirit of rebellion and pride had possessed itself of me and made me disregard every feeling of personal friendship, even of simple propriety. Luckily for me, as I was going, turning round, to order the mendicant monk out of my presence, he had gone.

I had not seen him move, but attributed his stealthy departure to fear at having been detected and understood.

Fool, blind, conceited idiot I was! Why did I fail to recognize the Yamaboosi's power, and that the peace of my whole life was departing with him, from that moment for ever. But I did so fail. Even the fell demon of my long fears—uncertainty, had now become entirely overpowered by that great fiend—the silliest of all—Scepticism. A dull, morbid unbelief, a stubborn denial of the evidence of my own senses, and a determined will to regard the whole vision as a fancy of my overwrought mind had resolutely got hold of me; so much so indeed, that I failed to pay any attention to the advice of my old friend, who suggested that I should telegraph to Nuremberg to the authorities that I was coming, in case, if anything had happened to the parents, the children should be cared for. I repudiated the advice with scorn. To do so, amounted to virtually admitting that there *may be* some truth in the foolish vision, after all, that I allowed the *possibility* that my *mind's eye* (absurd term!) should have really seen something more than a dream.

"My mind"—I argued—"what is it? Shall I believe with the superstitious and the weak that this production of phosphorus and gray matter is indeed a superior part of me; that it can act and see independently of my physical senses? Never! Far rather, 'dwell in air, rarified to nothing by the air-pump of wholesome unbelief,' than in the dim fog of silly superstition!" I argued, periphrasing Richter's remark, "I will *not* believe" I repeated; "but as I can stand such uncertainty about my sister no longer—I will go to Europe."

And I did sail, three days later, during which time I saw my friend the Bonze, no more. He had been evidently annoyed, perhaps seriously offended, with my more than irreverent, insulting remarks about one whom he is so justly respected; and his last words of parting on that for ever memorable evening were:—"Friend of a foreign land, I pray that you should not repent of your unbelief and rashness. May the Holy One (Kwan-on, the goddess of mercy) protect you from the Dzins—for, since you refuse to submit to the process of purification at the hands of the holy Yamboosi, he becomes powerless to defend you from the evil influences evoked by your unbelief and defiance of truth. Farewell!"

I had answered his sad words of parting with a scornful smile, and, for a few days, gave them no thought. I had not been at sea for a week, when I had cause to remember them! From the day of my experience with the magic mirror, I perceived a great change in my whole state, and attributed it, at first, to the mental depression I had struggled against for so many months. During the day I found myself very often entirely absent from the surrounding scenes, losing for several minutes sight of things and persons. My nights were disturbed, the dreams oppressive and at times horrible. Good sailor I certainly was; and besides this the weather was unusually fine, the ocean as smooth as a pond. Notwithstanding this I often felt a strange giddiness, and the familiar faces of my fellow passengers assumed at such times the most grotesque appearances. Thus, a young German I used to know well, was once suddenly transformed before my eyes into his old father, whom we had laid in the little burial place of the European colony some three years earlier. We were talking on deck of the defunct and of a certain business arrangement of his, when Max Grunner's head appeared to me as though covered with a strange film. A thick grayish mist was surrounding him, and that gradually condensing around and upon his healthy countenance, settled suddenly into the grim old head I had myself seen covered with six feet of sod. At another time, I saw near the captain, who was talking of a Malay thief whom he had helped to secure and lodge in gaol, the yellow, villainous face of a man answering to that description. I kept silent on such hallucinations; but as they became more and more frequent, I felt very much disturbed, though still attributing them to natural causes such as I had read about in medical books.

One night I was abruptly awakened by a long and loud cry of distress. It was a woman's voice, plaintive like that of a child, full of terror and helpless despair. I awoke with a start to find myself in a strange room, on land, and the witness to the following brutal scenes. A young girl, almost a child, was desperately struggling against a powerful middle-aged man, who had surprised her in her own room and during her sleep. Behind *the closed door*, which was moreover locked, I saw listening an old woman, whose face, notwithstanding the fiendish expression upon it, seemed familiar to me, and which I immediately recognized; it was the Jewess who had adopted my niece in the dream I had at Kioto. She had received gold to help the perpetration of the foul crime and was now keeping her part of the convenant. But who was the victim? Oh horror unutterable! unspeakable horror! when I realized the situation after coming back to my normal state—it was my own child-niece.

But, as in my first vision, I felt nothing in me of the nature of that despair born of affection at the sight of a wrong done to or misfortune befalling those we love; nothing but a manly indignation in the presence of suffering inflicted upon the weak and the helpless. I rushed, of course, to her rescue, and seized the wanton, brutal beast by the neck. I fastened upon him with powerful grasp, but, the man heeded it not, he seemed not even to feel my hand—The coward seeing himself resisted lifted his powerful arm, and the thick fist coming down like

a heavy hammer upon the sunny locks, felled the child to the ground. It was with a loud cry of indignation, or one of a tigress defending her cub, that I sprang upon the lewd beast and sought to throttle him. I then remarked, for the first time, that, a shadow myself, I was grasping but another shadow!

My loud shrieks and imprecations had awakened the whole steamer. They were attributed to a nightmare. I did not seek to take any one into my confidence, but, from that day forward, my life became a long series of mental tortures. I could hardly shut my eyes without becoming witness to some horrible deed, some scene of misery, death, or crime, whether past, present or even future,—as I ascertained later on. It was as though some mocking fiend had taken as his task to make me go through the vision of everything that was bestial, malignant, and hopeless in the world of misery. No radiant vision of beauty or virtue ever lit with the faintest ray these pictures of awe and wretchedness that I seemed doomed to witness. Scenes of wickedness—of murder, treachery, and lust—fell dismally upon my visions, and I was brought face to face with the vilest results of man's passions, the outcome of his material earthly cravings.

Had the Bonze foreseen, indeed, the dreary results, when he spoke of Daij-Dzins to whom I left "a door open" in me? Nonsense! There must be some physiological, abnormal change in me. Once at Nuremberg, when I shall have ascertained how false was the direction taken by my fears—I dared not hope for *no* misfortune at all—these meaningless visions will disappear as they came. Even the fact that my fancy follows but one direction, that of pictures of misery, of human passions in their worst, material shape, is a proof.

"If, as you say, man consists of one substance,—matter, the object of the physical senses; and perception with its modes is the result of the organization of the brain only, then *should we be naturally attracted but to the material, the earthly*"...I thought I heard the familiar voice of the Bonze interrupting my reflections and repeating an often used argument of his in his discussions with me.

"There are two planes of vision before men," I again heard him say—"the plane of undying love and spiritual aspirations, the efflux from the eternal light; and the plane of restless, ever-changing matter, the light in which the misguided Daij-Dzins bathe."

In those days I could hardly realize the absurdity of a belief in any "spirits," good, bad or indifferent; I now understood, if not believed, what was meant by the term, though I still persisted in hoping it would finally prove some physical derangement or nervous hallucination.

I was doomed to the most cruel disappointment. Hardly at Nuremberg, I ascertained that I had seen the terrible tragedy with all its heartrending details correctly! My brother-in-law killed under the wheels of a machine; my sister insane and now rapidly sinking toward her end; my niece,—the sweet flower of nature's fairest work—dishonoured, in a den of infamy; my last surviving nephew at sea, no one knew where! A whole house—a home of love and peace—scattered; and I left alone, a witness to this world of death, of desolation and dishonour. At the news I felt infinite despair, and sunk helpless before this pomp of horror befalling me all at once. The shock proved too much and I fainted. The last I heard before entirely losing my consciousness was a remark of the Burgmeister:—"*Had you telegraphed to the city authorities before leaving Kioto*, of your whereabouts, and intention of coming home to take charge of your young relatives, we might have placed them elsewhere, and thus saved them from their fate. No one knew the children had a well-to-do relative. They had remained paupers and had to be dealt with as such. They were strangers at Nuremberg, and under the unfortunate circumstances you could hardly have expected anything else. I can only express my sorrow."

It was this terrible news that I might have saved, at any rate my young niece, from her unmerited fate, had I but followed the friendly advice of the Bonze Tamoora, and telegraphed to the authorities some weeks previous to my return, which, coupled with the fact that I could no longer doubt clairvoyance and clairaudience—the possibility of which I had so long denied—that brought me so heavily down at once. I could avoid the censure of my fellow-creatures, I could never escape the stings of my conscience, the reproaches of my own aching heart—no, not as long as I lived! I cursed my stubborn scepticism, my denial of facts, my early education. I cursed myself and the whole world.

For several days I contrived not to sink beneath my load, for I had a duty to perform to the dead and the living. But my sister once rescued from the pauper's asylum, placed under the care of the best physician with her daughter to attend to her last moments, and the Jewess, whom I had brought to confess her crime, safely lodged in gaol—my fortitude and strength suddenly abandoned me. Hardly a week after my arrival I was myself no better than a raving maniac, helpless in the strong grip of a brain-fever. For several weeks I was between life and death, the terrible disease defying the skill of the best physicians. At last my strong constitution prevailed and they proclaimed me saved.

I heard the news with a bleeding heart. Doomed to drag the loathsome burden of life henceforth alone, hoping for no help or remedy on earth, and still refusing to believe in the possibility of existence beyond the grave, this unexpected return to life added one more large drop of gall to my bitter feelings. They were hardly soothed by the immediate return, during the first days of my convalescence, of those unwelcome and unsought for visions, whose correctness and reality I could deny no longer. Alas! they were no longer in my sceptical, blind mind:—

"The children of an idle brain.
"Begot of nothing but vain fantasy;"

But always the faithful photographs of the real woes and sufferings of my fellow-creatures, of my best friends... Thus, I found myself doomed to the torture and helplessness of a chained Prometheus at the sight of the wretchedness of my relatives, whenever I was left for a moment alone. During the still hours of night, as though held by some pitiless iron hand, I found myself led to my sister's bedside, forced to watch and see hour after hour the silent disintegration of her wasted organism, to witness and *feel* sufferings that her own tenantless brain could no longer reflect or convey to her perceptions. And what was still more horrible, I had to look at the childish innocent face of my young niece so sublimely simple and guileless in her pollution; to see how the full knowledge and recollection of her dishonour, of her young life now for ever blasted, came back to her every night in her dreams,—dreams which, for me, took an objective form, as they had done on the steamer, and I had to live over, night after night, the same terrible pangs. For now, since I believed in the reality of seership, and had come to the conclusion that in our body lies hidden, as in the caterpillar, the chrysalis which may contain in its turn the butterfly—Greek symbol of the soul—I no longer remained indifferent as of yore to what I witnessed in my visions. Something had suddenly developed in me, had broken loose from its icy cocoon; for now, not an unconscious pang in my dying sister's emaciated body, not a thrill of horror in my niece's restless sleep at the recollection of the crime perpetrated upon the innocent child—but found a responsive echo in my bleeding heart. The deep fountain of sympathetic love and sorrow had gushed out from the physical heart and was now loudly echoed by the awakened soul separated from the body. It was a daily and nightly torture; Oh! how I mourned

over my proud folly; how punished I was for having neglected to avail myself at Kioto of the preferred *purification!* A Daij-Dzin had indeed obtained control over me; and the fiend had let loose the dogs of hell upon his victim.

At last the awful gulf was crossed, and the poor insane martyr dropped into her dark and noisome grave, leaving behind her, but for a few short months, her young daughter. Consumption made short work of that tender childish frame; hardly a year after my arrival I was left alone, my only surviving nephew having expressed a desire to follow his sea-faring career.

A wreck, a prematurely old man, looking at thirty as though sixty winters had passed over my doomed head, and owing to the never ceasing visions, myself on the verge of insanity, I suddenly formed a desperate resolution. I would return to Kioto and seek out the Yamaboosi. I would prostrate myself at the feet of the holy man and would not leave him before he had recalled the Frankenstein he had raised, but with whom I would not part at the time through my own insolent pride.

Three months later I was in my Japanese home again, having sought out my old, venerable Bonze Tamoora Hideyeri, and supplicating him to take me without an hour's delay to the Yamaboosi, the innocent cause of my daily tortures. His answer made my despair tenfold intensified. The Yamaboosi had left the country—for lands unknown. He had departed one fine morning into the interior, on pilgrimage, and according to custom, would be absent, unless natural death shortened the period, for no less than seven years!

I applied for help and protection to other Yamaboosis. No one of them could promise me to relieve me entirely from the demon of clairvoyant obsession. He who raised certain Daij-Dzins, calling on them to show futurity, or things that had already passed, had alone full control over them. Thus, partially relieved and taught how to conjure the visions away, I still remain helpless to prevent them from appearing before me now and then. I have learned many a nature's secret out of the secret folios of the library of Tzion-ene; obtained mastery over several kinds of invisible beings of a lower order. But, the great secret of power over the terrible Daij-Dzins, remains with the initiates of Lao-tze, the Yamaboosis alone. One has to become *one of them* to get such a control, and, I was found unfit to join them, owing to many insurmountable reasons, though I tried hard for it.

"My son,"—said to me the old Bonze—while explaining the difficulties—"No one who has subjected himself either willingly or otherwise to the power of a Daij-Dzin, can hope to become a real Yamaboosi. At best he may become fitted to oppose, and successfully fight them off. *Like a scar left after a poisoned wound* the trace of a Daij-Dzin can never be effaced from our inner nature until changed by a new rebirth."

H. P. B.

EARTHQUAKES.

THE theories now put forth by the scientists as regards the cause of earthquakes are not satisfactory.

The Hindus have a superstition that the great snake *Basuki* carries the earth on its head, and when the earth becomes heavy with sins, this snake moves its head and this is the cause of earthquakes.

If we try to go to the bottom of this superstition we may get a glimpse of what was believed by the ancients as the cause of earthquakes.

According to the Tantrik yoga philosophy the earth is sustained by a force named Kundalivi sakti, this force is the life of the earth. This force is symbolically represented by a snake entwined in 3½ coils round the *linga sarira* of the earth. In the microcosm, this force is a state of strain producing a current that moves along a spiral path.

According to Professor Maxwell, electricity is a state of strain in the luminiferous ether, and all the phenomena of the magnetic force are observed when electricity flows along a spiral coil.

From these it may strike one's mind that what is called magnetism in modern science is one form of the *Kundalivi sakti* of the Hindu yogis.

It is a fact proved by the scientists that this earth is a large magnet. And I think that the internal disturbance in the earth's magnetism is symbolically represented in the superstition above alluded to as regards the cause of earthquakes.

Modern scientific men can see no connection between the cause of earthquakes and events on the mental plane of the earth. But when they understand that there is no such thing as accident in this universe, that every event which appears to us as accident, is the effect of a force on the mental plane, then they will be able to understand why the superstitious Hindus look upon earthquakes as the effect of accumulated sins committed by men.

The superstition of the Hindus properly understood means this: That the accumulated effect of the bad Karmas of men on the earth impressed in the astral fire, is, to produce a change in the position of the centre of the force which is earth's life. This centre of force, known by the Hindus as *Padma* or *Chakra*, is the head of Basuki. When the earth, to sustain its own life, requires to change the position of the centre of its active life, a disturbance in the internal magnetism of the earth is produced, amongst other phenomena earthquakes occur, just as nervous tremors occur in a man's body.

Only one who is an adept in the knowledge of all departments of natural forces can say how far this view of the Hindus is correct. Let the reader seek the help of such a one to clear his doubts, and when I have said this I have nothing more to say.

K. D. M.

LIGHT ON THE PATH.

WRITTEN down by M. C., Fellow of the Theosophical Society, London, 1885; and annotated by P. Sreenevas Row, Fellow of the Theosophical Society, Madras, 1885.

(Continued from page 258.)

SECTION II.

In the first section of this Treatise, the disciple was instructed as to what was to be avoided and what was to be desired; and he was told that, after a successful struggle against his passions and so forth, a calm would come to his harassed spirit; and that in this deep silence a mysterious event would occur, which would prove that the beginning of the way was found.

Now, the object of the rules in this second section is to advise the disciple as to his future line of conduct with the view of making further progress. Indeed, this second section is intended to indicate to some extent the secret of the transition from the *Sushupti* to the *Turya Avastha*. It must be noticed that *Sushupti* does not here mean sound sleep as it is ordinarily understood; but refers to the condition of *Pragnya* (a sort of consciousness), when its *Vyâpti* (extension or activity) in the *Sûkshma* and *Sthûla Upathis* (*i. e.*, gross and subtle vestures), is completely restrained. The final secrets referred to in this Treatise relate to the mystery of the Logos known as *Atma*. It is not possible to explain the subject fully without referring to the secrets of Initiation, which cannot, of course, be divulged in a work intended for general publication. Moreover, the disciple has now arrived at that stage, which is as sacred as it is mysterious, and which is imperceptible to the sense and incomprehensible to the reason in the sense in which those words are popularly understood; and any attempt at a written description of the events which would henceforth follow would therefore be utterly futile. The disciple should trust to his own intuition and experiences; and try to solve the mystery gradually as it presents itself to him, by the help of the spiritual light which by this time has begun to illumine his inner self in an unmistakable manner. He has lit the lamp as it were, and must be able

to see all that can be seen at the stage at which he has arrived. All teachings henceforward ought to come to him from sources internal and not external; for, as stated in Rule 19 *supra*, he is on the threshold of Divinity; and for him no law can be framed, and no guide can exist. Moreover, all that hereafter occurs to the disciple is of such a nature as to be felt and recognised by himself alone, and not such as can be communicated to him by others. However, he will find that some amount of light is thrown on this profoundly mysterious subject by the explanations furnished in the following pages.

Under any circumstances, it would be impossible for the disciple to master the subject until the first battle is won; for the mind may recognise the truth, and yet the spirit may not be able to receive it. But, once having passed through the storm, and attained peace, by a careful study and observance of the rules given in the first section, the disciple would always find it easy to understand the spirit of the ensuing rules, and learn the truth for himself, even though he waver, hesitate, and turn aside. The voice of the silence remains within him; and though he leave the path utterly, yet one day it will resound and rend him asunder, and separate his passions from his divine possibilities. Then, with pain and desperate cries from the deserted lower-self, he will return. This is a very comforting assurance, but the disciple would do well not to put himself in a position which is calculated to impede his progress for howsoever short a time and plunge him into obscurity, at a time when he had but just lit the lamp and begun to find the way. It would be highly prejudicial to his spiritual progress if he should slacken his energies and thereby sacrifice the bright and immediate prospects, in anticipation of a distant possibility of regaining the same on some future occasion. Time flies; flies noiselessly it is true, but so rapidly that "no winds along the hills can flee as swiftly as he." We can get back almost everything that is lost, except Time, which is absolutely irrecoverable. So precious is Time; and the disciple should make the best use of the time which he may have at his command during life. The Text gives the following warning note to the disciple, as a prelude to the forthcoming Rules:

Out of the silence that is peace, a resonant voice shall rise. And this voice will say, "It is not well; thou hast reaped, now thou must sow. And knowing this voice to be the silence itself, thou shalt obey."

The disciple should not be elated with whatever success he has hitherto achieved. All that he has found is but the *beginning* of the way; and should he become careless or indifferent, not only his onward progress will be retarded as a matter of course, but even the little advance he has made on the path will be so far obscured as to require renewed and powerful efforts to regain the former light. No doubt he has reaped some good fruits of his past labours; but unless he sows again the seed of virtue, he cannot reap a fresh harvest calculated to afford to him that nourishment and strength which are essential to his future advancement, until at last he attains to that highest station, when there is no death or birth for him. Those that have passed through the silence and felt its peace and retained its strength, long that the disciple shall likewise pass through it; and it behoves the disciples therefore to be on the alert, and persevere in his course with a redoubled vigour;—more especially because he has succeeded in making several acquisitions which fairly enable him to push himself forward in the path with a bright prospect of ultimate success. What those acquisitions are, the Text proceeds to explain as follows:

Thou, who art now a disciple able to stand, able to hear, able to see, able to speak, who hast conquered desire and attained to self knowledge, who hast seen thy soul in its bloom and recognised it, and heard the voice of the silence, go thou to the Hall of Learning and read what is written there for thee.

Let the disciple understand that to be able to stand is to have confidence; to be able to hear is to have opened the doors of the soul; to be able to see is to have attained perception; to be able to speak is to have attained the power of helping others; to have conquered desire is to have learned how to use and control the self; to have attained to self knowledge is to have attained to the inner fortress whence the personal man can be viewed with impartiality; to have seen the soul in its bloom is to have obtained a momentary glimpse in oneself of the transfiguration which shall eventually make the disciple more than man; to recognise is to achieve the great task of gazing upon the blazing light without dropping the eyes, and not falling back in terror, as though before some ghastly phantom. This happens to some; and the disciple should be very careful and firm in this respect. He should always be steady in his mind and full of courage; especially because he is forewarned of what is to happen, and because, moreover, the event would be to his glory and highest spiritual advantage. If he chances to be weak, and shrinks from beholding the Light which presents itself to him, it need hardly be said that he loses the victory when he had all but won it. To hear the voice of silence, is to understand that from within comes the only true guidance; and lastly, to go to the Hall of Learning is to enter the state in which learning becomes possible. Then will many words be written there for the disciple; and written in fiery letters for him easily to read. For, when the disciple is ready the Master is ready also. This position of the disciple is figuratively described in the Maitri Upanishat in these words:—"Having passed beyond the earthly concerns, the senses, and their objects; and having then seized the bow, whose string is pure life and whose wood is fortitude, with the arrow of unselfishness,—the disciple strikes down the first warder of the door of Brahma" (IV—28.)

It must be understood that the hearing and seeing, &c., spoken of above do not mean the hearing and seeing with the physical ears and eyes. Every human being, nay almost every animal—unless the faculties are abnormally impaired—is able to hear and see in the sense in which those terms are popularly understood; and this would consequently be no new acquisition in the case of the disciple. The faculties by which the disciple is now able to hear and see are the inner faculties and not the outer. That this is what our Text means is clear from Sections 14, 15, 16, &c. *supra*. This is not intended to mean that in the course of training to which the disciple subjects himself, the external faculties are useless. As well explained in the Vishnu Purana, the knowledge obtained through the outer senses shines like a *lamp*, while that obtained by Gnâna (divine wisdom) breaks upon the obscurity like the Sun (VI. V.) The wise see not with the eye of flesh (Vishnu Purana, VI. VI.) The soul sees and enjoys with the aid of the mental celestial eye. (Chandogya Upanishat, VIII. XII. 5) The Gnâna Chakshas (eye of wisdom) and Divya Chakshas (celestial, or luminous eye) are spoken of in the Mundaka Upanishat II. 1. 2; in the Bhagavat Gita XI. 8 and XIII. 35; in the Maha-Bharâta, Anusasana Parva XIV. 10, and Aswamedha Parva XVIII. 30; the Chandagrya Upanishat VIII. XII. 5 and other sacred works; and the method of developing such inner faculties is explained in the Sri Bhagavata-Skanda XI and Chapter XIV; in Patanjali's Aphorisms on Yoga, and in other works.

This sublime subject will be fully discussed in the next Section on Karma.

Now the Text proceeds to give some practical instructions to the disciple to assist his future progress:

1. *Stand aside in the coming battle, and though thou fightest, be not thou the warrior.*
2. *Look for the warrior, and let him fight in thee.*
3. *Take his orders for battle and obey them.*
4. *Obey him not as though he were a general, but as though he were thyself, and his spoken words were the utterance of thy secret desires; for he is thyself, yet infinitely wiser and stronger than thyself. Look for him, else in the fever and hurry of the fight thou mayest pass him; and he will not know thee unless thou knowest him. If thy cry reach his listening ear then will he fight in thee and fill the dull void within. And if this is so, then canst thou go through the fight cool and unwearied, standing aside and letting him battle for thee. Then it will be impossible for thee to strike one blow amiss. But if thou look not for him, if thou pass him by, then there is no safeguard for thee. Thy brain will reel, thy heart grow uncertain; and in the dust of the battle-field thy sight and senses will fail, and thou wilt not know thy friends from thy enemies.*

He is thyself, yet thou art but finite and liable to error. He is eternal and is sure. He is eternal Truth. When once he has entered thee and become thy warrior, he will

never utterly desert thee, and at the day of the great peace he will become one with thee.

These Rules 1 to 4 form one group. The Battle they speak of is the struggle against the passions, which ought to be duly restrained and placed under proper control. And the individual who is to fight the battle is Man, who, roughly speaking, is made up of Body and Soul, which are dependent on one another, inasmuch as the Body is worthless without the Soul; and the Soul,—so long as it remains enveloped in the Body—can only act through the Body. In fact the Body is the vehicle of the soul, and it is by their combination that man can move and live; but the rider is invisible to the world at large, and all ordinary people see the vehicle rolling along as if automatically; and suppose that it, the vehicle, *i. e.*, the physical body, is everything; and that it alone constitutes the Man. But as the disciple, in his present advanced stage, is able to understand things better than the generality of mankind, Rules 1 to 4 enjoin upon him the necessity of looking for the real warrior within him, namely, the inner man, the rider, the soul itself, and making him fight the battle, although to all outward appearances, it is the vehicle, namely, the outer man, that is engaged in the fight as the warrior.

And this is so for the simple reason that the outer man *cannot* fight the battle successfully. The body, which is represented as the outer man, is finite, and destructible; it is mortal, and is held by death. (Katha Upanishat II. 18. Chandogya Upanishat VIII. XII. 1). And further, it cannot safely be left to itself in the uncontrolled exercise of its senses: "He who attends to the inclinations of the senses, has in them a certain concern; from this concern arises passion; from passion, anger; from anger, delusion; from delusion, deprivation of memory; from loss of memory, the loss of reason; and from the loss of reason, the loss of all" (Bhagavat Gita II. 62).

Hence Rule 1 means that although outwardly it is the outer man that fights, yet he should not be the real warrior, as in that case he would be certain to fail and lose the victory.

And then Rule 2 says that the disciple should look for the warrior and allow him to fight in him. Who is this warrior? It is no other than the inner man, the individual Soul. As this is indestructible and wiser and stronger than the other, it is better fitted to fight the battle. It cannot certainly act without the body; and what is required is, of course, that they should both be combined together in battle; making the body subordinate and subservient to the soul. "The body is the car; the senses are the horses; and mind is the reins. And the rider is the soul itself." (Katha Upanishat III. 3 and 4.) The mischievous consequences that would follow were the horses left entirely without guidance, are too obvious to need description.

But at the same time the outer man should not consider himself a stranger to the inner man. In one respect they are distinct; but in other respects, *viz.*, so long as the soul remains embodied, they both together form one man. In this sense the inner man is the outer man for all practical purposes; and the inner man's orders are no other than the secret desires of the outer man himself. In order to achieve a complete victory, the outer man must invoke the aid of the inner man, and obey his command. This is the meaning of Rule 3 as fully explained in Rule 4.

After thus recognizing the Soul and allowing it to fight the battle, the disciple should listen to its advice and obey it implicitly.

5. *Listen to the song of life.*
6. *Store in your memory the melody you hear.*
7. *Learn from it the lesson of harmony.*

The teachings of a pure Soul are the songs of life. There is a natural melody, an obscure fount though it be, in every human heart. At first the disciple may not find it, or may find only discord. But he should look deeper; and if he is disappointed, he should pause a while and look deeper still; and then he *will* find it; for sure enough it is there. It may be covered over, and utterly concealed and silenced, but it is there. At the base of our nature, we shall find faith, hope and love; and he who chooses evil, does so simply because he refuses or neglects to look within himself; and shuts his ears to the melody of his heart, as he blinds his eyes to the light of his Soul. He finds it easier to live in desires, and does not care to look beyond what is necessary for their satisfaction. But underneath all life is the strong current that cannot be checked; the great waters are there in reality. Seek diligently then, and you will perceive that none, not the most wretched of creatures but is a part of it, however he blind himself to the fact, and build up for himself a phantasmal outer form of horror. In that sense we may fairly say that all those among whom we struggle on are fragments of the Divine. And so deceptive is the illusion in which we live that it is hard to guess where we shall first detect the sweet voice in the hearts of others. But we must know that it is certainly within ourselves. We should only look for it; and once having heard it, we shall the more readily recognise it around us.

I may say that this song of life is what in common parlance is called the voice of pure conscience;—which is a natural, original faculty forming a part of the human constitution. From his make, constitution and nature, man may fairly be presumed to be a Law to himself. He has within him a Rule of Right which the Vedas all *Ritam*, as explained in the early part of this work. That some people go amiss is no proof against the existence of this Rule of Right; for we must remember, what a great philosopher has said, that Conscience is the Sovereign *de-jure*, and to her belongs the command. But, as she is not the Sovereign *de-facto* at the same time, her command is likely to be respected or disregarded by man according to his choice. When so disregarded, Conscience stands in the position of a Sovereign dethroned in the season of national anarchy and rebellion; but the Conscience, like the Sovereign, never dies. She may lie dormant for a time; but she exists all the same. All that is wanted is that man should listen to the voice of conscience, the song of life as it is, and he will go right.

There seems to be some difference of opinion among Western philosophers on this subject, to elucidate which I beg leave to quote the following passages from the work of Dr. Bain, which is extensively read in these days. The learned Doctor says: "It is contended, that the human mind possesses an intuition or instinct, whereby we feel or discern at once the right from wrong; a view termed the doctrine of the Moral sense, or Moral sentiment. Besides being supported by numerous theorizers in Ethics, this is a prevailing and popular doctrine; it underlies most of the language of moral suasion. The difficulties attending the stricter interpretation of it have led to various modes of qualifying and explaining it."....."On the one side, Conscience (*i. e.*, Moral sense above alluded to) is held to be a *unique* and ultimate power of the mind, like the feeling of Resistance, the sense of Taste, or the consciousness of Agreement. On the other side, Conscience is viewed as a growth or derivation from other recognised properties of the mind."... "Practically it would seem of little importance in what way the moral faculty originated, except with a view to teach us how it may be best strengthened when it happens to be weak. Still a very great importance has been attached to the view that it is simple and innate; the supposition being that a higher authority thereby belongs to it. If it arises from mere education, it depends on the teacher for the time being. If it exists prior to all education, it seems to be the voice of universal nature or God."

This is not the time or place for discussing this puzzle in morals; nor do I in the least pretend to be able to solve the riddle to the satisfaction of all. I have already stated my conviction in favour of the simple and intuitive character of conscience; and would conclude this subject with the words of Dr. Bain:—"Ethical Theory embraces certain questions of pure Psychology, viz.: The psychological nature of Conscience, the Moral Sense, or by whatever name we designate the faculty of distinguishing right and wrong, together with the motive power to follow the one and eschew the other. That such a faculty exists is admitted."

It behoves the disciple to listen to and respect this song of life; store all its instructions in memory, and learn from them lessons for his guidance. The result of obeying this song is thus described in the Text.

8. *You can stand upright now, firm as a rock, amidst the turmoil, obeying the warrior, who is thyself and thy king. Unconcerned in the battle, save to do his bidding, having no longer any care as to the result of the battle, for one thing only is important, that the warrior shall win, and you know he is incapable of defeat,—standing thus, cool and awakened, use the hearing you have acquired by pain and by the destruction of pain. Only fragments of the great song come to your ears, while yet you are but man. But if*

you listen to it, remember it faithfully, so that none which has reached you is lost, and endeavour to learn from it the meaning of the mystery which surrounds you. In time you will need no teacher. For, as the individual has voice, so has that in which the individual exists. Life itself has speech and is never silent. And its utterance is not, as you that are deaf may suppose, a cry: it is a song. Learn from it that you are a part of the harmony; learn from it to obey the laws of harmony.

I can add nothing to this Rule 8. It is exceedingly clear, and the disciple who has read and mastered all that has been said above will have no difficulty in understanding this Rule.

While thus the disciple ought to seek out and look for the inner man and make him fight the battle, he ought not to be indifferent to all that is outside. The Text says:—

9. *Regard earnestly all the life that surrounds you.*

10. *Learn to look intelligently into the hearts of men.*

11. *Regard most earnestly your own heart.*

12. *For through your own heart comes the light which can illuminate life and make it clear to your eyes.*

Study the hearts of men that you may know what is that world in which you live and of which you will be a part. Regard the constantly changing and moving life which surrounds you, for it is formed by the hearts of men; and as you learn to understand their constitution and meaning, you will by degrees be able to read the larger word of life.

This task of the disciple looking into his own heart and the hearts of other men, and of regarding the life that surrounds him, should be accomplished, be it remembered, from an absolutely impersonal point of view; otherwise his sight would be coloured. Therefore impersonality must first be understood. O Disciple, understand that Intelligence is impartial; no man is your enemy; no man is your friend. All alike are your teachers. Your enemy becomes a mystery that must be solved, even though it takes ages: for man must be understood. Your friend becomes a part of yourself, an extension of yourself, a riddle hard to read. Only one thing is more difficult to know—your own heart. Not until the bonds of personality are loosed can that profound mystery of self begin to be seen. Not till you stand aside from it will it in any way reveal itself to your understanding. Then, and not till then, can you grasp and guide it. Then, and not till then, can you use all its powers, and devote them to a worthy service.

But in order to be of service to others, the disciple should possess the power of speech, that is such speech as has been elsewhere explained. The Text says:

13. *Speech comes only with knowledge. Attain to knowledge and you will attain to speech.*

It is impossible to help others till the disciple has obtained some certainty of his own. When he has learned the first twenty-one Rules and has entered the Hall of Learning with his own powers developed, and sense unchained, then he will find that there is a fount within him from which speech will arise—*i. e.*, such speech as will enable him to help others.

Now the Treatise sums up all the acquisitions which the disciple has by this time made, and declares the extent of the progress he has achieved in his journey; in these words:

14. *Having obtained the use of the inner senses, having conquered the desires of the outer senses, having conquered the desires of the individual soul, and having obtained the knowledge, prepare now, O disciple, to enter upon the way in reality. The path is found; make yourself ready to tread it.*

What preparations the disciple ought to make, or in other words what measures he ought to adopt, in view to his treading the path and accomplishing his long journey successfully, are stated in the three following Rules of the Text:—

15. *Inquire of the earth, the air, and the water, of the secrets they hold for you. The development of your inner senses will enable you to do this.*

The disciple ought to behold the universe, and study it. But what he is required to behold is not the outward manifestation of the universe on which ordinary people are content to gaze, nor is it by means of the outer senses which ordinary people alone use that he is to behold it. The universe is a great historian and teacher. All that passes in the world's history, including man's inmost thoughts, are recorded faithfully on the earth, air, water and ether. As I have stated in my pamphlet on Theosophy, it is clear that, from the established principles of mechanics, action and reaction are equal,—every impression which man makes by his movements, words or thoughts, upon the ether, air, water and earth, will produce a series of changes in each of these elements, which will never end. Thus, the word which is going out of one's mouth causes pulsations or waves in the air, and these expand in every direction until they have passed around the whole world. In the same manner the waters must retain traces of every disturbance, as, for instance, those caused by ships crossing the sea. And the earth too is tenacious of every impression that man makes upon it. The paths and traces of such pulsations and impressions are all definite, and are subject to the laws of mathematics. But it needs a very superior power of analysis to follow and discern such sounds, traces and impressions. Nevertheless, as all this is due to physical laws, it is not too much to suppose that this must be within the reach of human beings—and more especially, within the reach of the disciple, who, by a course of study such as is laid down in these rules, has by this time developed his inner senses to such a degree as to enable him to read and hear the secrets of nature. But with all this he is but a disciple yet, and must needs have help. So the Text says:—

16. *Inquire of the holy ones of the earth of the secrets they hold for you. The conquering of the desires of the outer senses will give you the right to do this.*

This is exactly what Sri Krishna recommends. "Seek then the spiritual wisdom, with prostrations, with questions, and with devotion, that those (*gnanis*) the learned holy ones, who see its principles, may instruct thee in its Rules, which having learnt, thou shalt not again fall into folly, and thou shalt behold all nature in spirit." (Bhagavat-gita V. 34 and 35). The virtue of unselfishness which the disciple has now acquired gives him the privilege of thus soliciting instruction from the holy sages.

And lastly, the Text says:—

17. *Inquire of the inmost, the One, of its final secret, which it holds for you through ages.*

This is the last step in the ladder of instruction. The disciple has now reached that stage when he can say with certainty,—"The soul is its own refuge."—(Bhagavat-gita VI. 4).

But it must be particularly understood that all the different courses of instruction inculcated in these Rules, in rapid succession, are not capable of equally rapid acquisition.

17. *(A). The great and difficult victory, the conquering of the desires of the individual soul, is a work of ages; therefore expect not to obtain its reward until ages of experience have been accumulated.*

This warning is necessary to avoid disappointments, as there are some temperaments which know nothing of patience. The following passages from the Bhagavat-gita are to the point. "A few among ten thousand mortals strive for perfection; and only a few of those who strive, become perfect and know the Supreme (VII 3). But, no man who hath done good to any extent will attain an evil position. He whose devotions have been broken off by death,—having enjoyed through innumerable years the rewards of his virtue in the purer regions,—is at length born again in some holy and respectable family or perhaps in the family of some Yogi. Being thus born again, he is endued with the same degree of application and advancement of his understanding that he held in his former body, and here he begins again to labor for perfection (VI. 41 to 43). Thus labouring with all his might, he is purified of his sins, and is made perfect after many births; and then he proceeds to the Supreme above. (VI. 41). Bearing these things in mind the disciple should work on with patience, with the firm belief that where there is virtue there is victory.

17. *(B). When the time of learning this 17th Rule is reached, more is on the threshold of becoming more than man.*

This is a great gain, and the disciple should strive with diligence and perseverance to reach this happy state, taking care that the knowledge hitherto acquired is not misused or negligently applied. On this subject, the Text says:—

18. *The knowledge which is now yours is only yours, because your soul has become one with all pure souls and with the inmost. It is a trust vested in you by the most high.*

Betray it, misuse your knowledge, or neglect it; and it is possible even now for you to fall from the high state you have attained. Great ones fall back, even from the threshold, unable to sustain the weight of their responsibility; unable to pass on—Therefore, look forward always with awe and trembling to this moment, and be prepared for the battle.

After this wholesome warning, the Text gives the following Rules for the guidance of the disciple in this *final* struggle:

19. *It is written that for him who is on the threshold of divinity no law can be framed, no guide can exist. Yet to enlighten the disciple the final struggle may be thus expressed.*

19. *(A) Hold fast to that which has neither substance nor existence.*

20. *Listen only to the voice which is soundless.*

21. *Look only on that which is invisible alike to the inner and the outer sense.*

Having arrived at this stage of spiritual development, the disciple has henceforth no concern with those objects which have reference to his gross or even subtle body (Sthula and Sukshma or Linga Sarira). His soul is now encased in elements which are infinitely more subtle and more etherialised than those which constituted his gross or subtle body; and he is now in the fittest condition to contemplate the Supreme Soul in all its purity. So Rules 19 A, 20 and 21 advise the disciple to devote himself exclusively to the Supreme and to none other; for it is clear that what is described in these three different Rules as being immaterial and intangible; as soundless, and invisible, is one and the same; the immateriality and intangibility; the soundlessness; and the invisibility, being the attributes the Great One in its unmanifested condition. (Kenu Upanishat I. 2; Katha Upanishat VI. 12; Mundaka Upanishat I. 6 and 8; and Mândukya Upanishat I. 7).

Here a word of explanation is necessary in respect of Rule 19 (*A*), where the Supreme One is described as that which has neither substance, nor existence. It certainly has no substance, because it is spirit, immaterial, uncreated and eternal. But has it no existence even? The Text says that it has not; and it is fully supported by the Aryan sacred works, which declare that "this was originally non-existent. (Asat) (Chandagya Upanishat III. XIX—1;) and that "from non-existence (Asat) proceeded existence (Sat)." (Rig Veda X. 72—2 and 3). But it must be understood that non-existence, as the word is used here, does not mean a state of void, or absolute nullity; but that it is only intended by means of this term to mean that prior to the evolution of the universe, no portion of what we now see was in existence; that is, no portion had been manifested. This is evident from the same Chandagya Upanishat, which says in another chapter (VI. II. I) that "this was originally *existence* (*Sat*)." And the Rig Veda speaks of the Supreme as being both non-existent (*Asat*) and existent (*Sat*) (X. V. 7). It is called existence (*Sat*); because it has always existed in essence, in a latent condition; and it is called *Asat*, because this essence remained unmanifested; so that in effect both the terms mean one and the same thing. It must be remarked here that the Rig Veda, in another hymn (X. 129. 1) declares that "*there was neither Asat nor Sat;*" but this is said with reference to the time when the evolution of the universe (commonly called the Creation) was about to be begun; so that it could not then be said either that the original essence had manifested itself or that it had not; for it was in the course of manifestation. So that this Vedic expression—that there was neither Asat nor Sat—is intelligible enough, and is not contrary to what has been above stated.

It is in this sense that our Text refers to the Supreme as that which has no existence, besides being soundless and invisible. This is the highest condition of Para Bramha. If this is so, how, it may be asked, can the disciple be called upon to hold fast to that which has no existence, in other words, that which is intangible and unseizable; listen to the voice of the soundless; and look on that which is invisible. In order to explain away this apparent incongruity, we ought first to form some idea of the highest, unmanifested condition of the Universal Soul which the disciple is required to contemplate, and secondly, we ought to understand the nature and extent of the powers which the disciple has now acquired in view to his accomplishing this great work.

Let us then understand that the Supreme condition of the All-pervading, who is one with wisdom, is the eternal Truth, which is simply existent (Sattâmatram;) self-dependent; unequalled, tranquil, fearless and pure; which is indefinable, incapable of being taught, or enjoined by works; which is internally diffused; which cannot form the theme of discussion, and the object of which is self-illumination (Vide Vishnu Purana I. XXII). The task of one who attaches himself to this unmanifested condition of the Supreme spirit, is indeed difficult (Bhagavat-Gita, XII—5;) and it certainly cannot be accomplished by one who tries to apprehend, hear and see it in the sense in which those words are generally understood. We ought not therefore to construe in this sense the Rules of our Text (Rules 19 (*A*), 20 and 21) and the corresponding passages in the Brihat Aranyaka Upanishat (IV. IV—23), the Mundaka Upanishat (I—6), the Katha Upanishat (II. IV—I), which require the disciple to apprehend the unseizable, listen to the soundless, and behold the invisible. The disciple has long since passed beyond that stage in which he apprehends, hears and sees in the way in which ordinary people do. He has attained an internal illumination, and is by means of this light quite competent to comprehend and feel the great light, the Supreme One. The term "*Samadhi*," a condition which the disciple reaches when he is fairly on the Path, may be defined to be the entire occupation of the thought by the sole idea of Para Bramha without any effort of the mind, or of the senses, and the entire abandonment of the faculties to this one all engrossing notion. This, in ordinary phraseology, is what is meant by holding fast to that which is unseizable; listening to the voice of the soundless, and seeing the invisible.

The disciple who has advanced to this most sacred state is in a position to exclaim in the words of a Rishi in the Brihat Aranyaka Upanishat;—

"I have touched and gained the narrow, long and ancient road; the road leading to the Divine, along which travels the man who is virtuous, who knows Brahma, and whose nature is like light." (IV. IV—8 and 10).

Here we come to the end of Section II; and the Text congratulates the disciple at his arrival at this blissful condition, by exclaiming,—

Peace be with you.

△

(To be continued.)

FACTS AND IDEATIONS.

(Concluded from last number.)

ANOTHER subject has interested the mystically inclined of the capital of the Russian Empire; namely, a lecture given, March 27th, at the "Pedagogical Museum," by Prof. N. Wagner, the eminent naturalist and no less eminent spiritualist. Whatever the views of that great man of science about the powers that may be behind the so-called mediumistic manifestations, the professor has evidently assimilated the Vedantic and even the Adwaita theories about "Life and Death"—the subject of his lecture.

The vexed question about Life and Death, said the lecturer, preoccupied many other philosophers besides Hamlet. Eminent naturalists, physicians and thinkers have vainly endeavoured to solve the great mystery. Various men of science have given us various definitions of life. Bichat, for instance, defines life as a faculty to withstand natural laws, while another scientist says that life represents a series of modifications and is a faculty in living beings to oppose and resist the destructive powers of nature. Cuvier, the famous physiologist, finds that life is the faculty in creatures of constant change, preserving meanwhile certain particles, and ridding themselves on the other hand of those elements which prove to them useless and would be injurious if left. Kamper tells us that life is only a constant modification of substances.

According to Herbert Spencer, "life is a co-ordina-

tion of action" and "an adaptation of the interior processes to external conditions."

All of the above definitions are found incorrect by Professor Wagner, as well they may be. They sketch only the external side of life without touching its essence. The universal manifestation of life, said the lecturer, rises progressively in all its phenomena from the simplest forms toward the most complex. "What then may be the causes, what are the forces," he asks, "that govern life and modify it? It is from this standpoint that we shall examine the life-phenomenon. Life is a chemical manifestation, we are told by the majority of our physiologists. *Chemism* is the prominent feature in vegetable and animal organisms."

Kant has defined life as the motion of composition and decomposition, in which chemical action plays the most prominent part.

Schelling declared that "life is an aspiration toward individuality; it is the synthesis, harmonizing those processes that are accomplished in the organism!" Then how can we believe, enquires the lecturer, "that this *individuality* disappears with our death? The soil of the province of Champagne consists of microscopical shells, the whole city of Paris is built on a soil that is the remaining relic of organic life. In nature, that which *was* is ever preparing that which *will be*. Life is an ENERGY (the ONE LIFE of Esoteric Philosophy?—*Ed.*) *All individual energies have, sooner or later, to merge into, and become one with,* the UNIVERSAL ENERGY."

Thus saith the lecturer. It is, as Longfellow has it:—

..."Ah! the souls of those that die
Are but sunbeams lifted higher....."

The spiritual SUN within which they merge finally, not to disappear but to return to earth as other sunbeams, is no "Land" from whence visitors can appear to us in their *individuality*. A little heat left behind is *not* the sunbeam, but the remnant of its chemical action, as the *photograph* is not the person it represents but his reflection. But:—

"Spirits they say,
Flit round invisible, as thick as motes
Dance in the sunbeam. If that spell,
Or necromancer's sigil can compel them
They shall hold council with men..."

If for "necromancer" we write "medium," the lines quoted will represent the hidden spirit and object of the learned lecturer who, nevertheless, winds up his lecture by a remark that no Vedantin would disavow. Prof. Wagner is a well known *orthodox* spiritualist. How then can he, who shows on undeniable and scientific grounds that all the "individual energies," *i.e.*, "souls," merge into, and finally become one with "universal energy" (the PARABRAHM of the Vedanta,) or the universal soul; how can he harmonize this belief with that in the "spirits" of spiritualism? It is a strange contradiction. For our spirit is either *the* "sunbeam" of Longfellow's poetical metaphor, or it is only "dancing in the sunbeam" agreeably to James Duff's imagery. It cannot be both.

Life and *death* are as much of a mystery to the man of science, as they are to the spiritualist and the profane unbeliever. The less they talk of it, in the present chaotic state of knowledge with reference to that great riddle, the better for the truth. Modern science and spiritualism are two opposite poles. One denies point-blank everything outside chemical action and matter, the other by its own fanciful arrangement sets both at nought; and thus the middle ground of sound philosophy and logic is abandoned. Science will not hear of the metaphysics of the spiritualists, and the latter will not admit the theory of even that transcendental chemical action that the Theosophists show as playing a more important part in the likenesses of their dead—that so bewilder people—than the *spiritual* "energy" of disembodied friends.

However, that is a moot question that we shall leave the combatants who are directly interested to settle among themselves. Both claim to be guided by the *logic of facts*, and both claim for their respective opinions the name of "philosophy," and so far—both are right and both are wrong. The method of materialistic exact science is that philosophy that—

..."Will clip an angel's wings,
Conquer all mysteries by rule and line;
Empty the haunted air and gnomed mine—
Unweave a rainbow..."

The "philosophy" of the spiritualists consists in rejecting every other philosophy save their own. They will prove a formidable foe to the former however. The men of science call spiritualism a "mischievous superstition" as Pliny and the men of his day called rising Christianity "a most pernicious sect." They and the leaders of Spiritualism have a mutual right to complain of each other; for as Fielding has it, "if superstition renders a man a fool,—scepticism makes him MAD." Neither of the two enemies, however, knows anything of the mysteries of life and death; though both behave as if each of them had become the sole confidants of Nature, in whose ear the weird Sphynx had whispered the word of her great riddle. The Materialist *scorns* death, he fears him not he says, for in his sight there is no "hereafter." The Spiritualist welcomes "the Angel with the amaranthine wreath," singing "Oh Death, where is thy sting?" etc. And yet, ten to one, the majority on both sides prefer life to that change which, according to their respective views, disintegrates the one into chemical molecules, and transforms the other into a dematerialized Angel!

Which of them is right and which wrong, time alone—that great Revealer of hidden truths—will decide. To the writer, who rejects the speculations of both, keeping on the safe side of the middle path, Death, before whose majestic stillness and tranquillity so many shudder with fear—has no terrors; perhaps, because he does not endow it with any more mystery than needed. Death is "the old, old fashion" that crept to the little Paul Dombey's rescue; and life, but the swift river that bears us all to that Ocean of rest....."Put me quietly in the earth, place a sun-dial over my grave, and let me be forgotten," prays John Howard, who found, perhaps, as we do, that people make too much fuss over death and too little over the birth of every new candidate for it. Life is at best a play, often a drama, but far more frequently partaking of the element of a low comedy. It "is a phenomenon" after which the curtain is dropped, the lights extinguished, and the hero tired out, drops into his bed with a feeling of delicious relief. As Shakespeare expresses it—

"Life is but a walking shadow—a poor player,
That struts and frets his hour upon the stage,
And then is heard no more. It is a tale
Told by an idiot, full of sound and fury
Signifying nothing....."

BETA.

STRAY THOUGHTS ON PARSI SOCIOLOGY.

ACCORDING to the Zoroastrian religion, every one should lead a married and settled life when he or she comes to age. What this age exactly is, cannot be directly defined from the present records of our sacred books, as the greater part of the most precious literature has been destroyed in the ravages of time. But the very small portion that has yet been spared affords indirect proof that it is obligatory on every one to lead a married life when he or she comes to the age of fifteen. But before proceeding, I must remark that the so-called free-thinkers among us who prefer everything and anything that comes from the West, deem it a great cruelty to see weddings taking place *at this age*. They forget that at the age of from 18 to 20 years, Order;

Justice, and the Law of the land in all civilized countries, entitle them to *see their partners*, and confer on them the right to inherit property; even minor princes and rajahs come to maturity at this age, and are invested with power to rule and govern their people and administer justice. At this age our youths commence their studies for the Civil Service, and some of them even pass successfully, so as to be able to enter on their administrative services. It is not necessary to inform such free-thinkers that marriage at this age is a great check to hysterical and other nervous disease to which the unmarried are liable; and lastly, that married men and women are longer lived than celibates. Let objectors ponder these facts and learn from them.

Before I come to my subject in detail, I have a word to say on another topic which bears a close relation to it.

The cry now-a-days is for female education. I am in favour of it and give it to my children. But I am in favour of home education in the absence of healthy education outside. None but the most illiterate will object to education for his daughters. But for all that, I do not like to send them to our schools, for I believe that until the system of education imparted in our Government schools and private seminaries is remodelled, no good whatever will ever come out of it. Let education be thorough; that is, religious, moral and mental, or give none. See that our girls do not get self-conceited and vain after having acquired a slight knowledge of geography, modern history, and grammar, and learn to think so highly of themselves that, without the least hesitation, they regard themselves as learned of women. That William the Conqueror gained Normandy in such a year, or that Robert Bruce with the help of Douglas gained the battle of Bannockburn, are matters which may better not engross our attention in the education of our girls. Poor children! What and how are they to be benefitted thereby? I for one do not know. The redemption and salvation of humanity depend upon the elevation of woman, and the elevation of woman consists in piety, chastity, virtue, charity, goodness, preservation of health and longevity of life, and it can only be reached by first imparting to her *moral* and then mental education. For, as long as the heart remains untouched, no amount of mental training will be able to save her from the infections of the laboratory of evil emotions, passions, and temptations, that draw her down to earth. On the contrary, the more the mind is cultivated, and the more the heart and the inner Divine Light left neglected, the more deeply will she sink into the mire of the animalism of evil passions, or ill-omened love, and give herself up to the follies belonging to her sex. The mere knowledge of the exact sciences, of history ancient and modern, geography, grammar, mathematics, and even of modern (foreign) languages, (even granting for a moment that such an amount of education has ever been imparted in any Government or private school to our girls), has not raised her, and will not for ages together raise her to the highest ideal of Womanhood. Especially at a time when the Demon or the Evil Spirit of Fashion, born of the false and pernicious so-called modern civilization, has permeated every society and beset every family, poor or rich, lucky or unlucky, great or small, such training is most pernicious.

It may satisfy the gratification of the senses, it may draw votaries towards the ill-starred goddess of beauty; but never will it draw proselytes to Bahaman the highest Ameshaspand and the angel of wisdom and righteous understanding. "The sage loves not a woman because she is beautiful; he holds her beautiful because he loves her, and because he has good reason to love her."

Education and the prospects of married life ought always to go together, hand in hand, for if fifteen years or thereabouts, be the time for wedding, surely all that we have to teach them in schools for the purpose of making good wives and responsible *mothers*, ought to be completed by that age. After marriage, they can, if they like, increase their knowledge and keep up their studies at home.

I have said that the system of imparting education to girls ought to be considerably modified. I say this not without a valid reason. Look at the modern educated girl especially in Bombay. She has fostered pride instead of learning humility, selfishness instead of the love of brothers and sisters. Vanity, foppishness and lazy habits have become her peculiar temptations, and her guardian angels to rock her self-conceit and false glory. She is the Juno over her husband, holding despotic power over him, ever ready and willing to hurl her club against Jupiter if her dignity is offended. If the needy seek assistance from her or an indigent relative is badly in want, she will not open her heart or purse to help him in his need. She has trained herself to do nothing but feed and enjoy herself. She has a passionate desire and monkey-like aptitude for copying everything foreign, whether tinsel or gold. She would learn to have a taste for costly brandy, sparkling moselles and champagne in the place of the homely toddy and Nira; French syrups for plain honey; a peacock-like variety of colours in the place of plain stuff, diamond instead of silver and gold ornaments; low-toned novels and trash in lieu of the humanising and edifying writings of the sages of the East. This is no exaggeration. Already the demon of fashion has commenced its mischievous work and is haunting many families, trying to shake and undermine all that come within its grasp. Such a sad state of affairs instead of being deprecated, is encouraged in many places by husbands or parents who delight in putting on great airs as Englishmen or Frenchmen, forgetting all the time that they are either Indians or Persians. No doubt civilization brings with its enlightenment a share of curses also, and for the present and future good of our country and its teeming millions, it is incumbent on us to keep watch over the evils, and fight hard to nip them in the bud. As we sow, so shall we reap, and on the quality of the seed, will depend the quality and strength of the future of women in India. Now or never is the time for modelling anew the education of our girls. It is a difficult task, no doubt, but for the physical and spiritual well-being of Aryan ladies who rightly believe chastity, virtue and wisdom to be more precious than their lives and earthly possessions, it must be accomplished, and that soon.

We must devote greater time to the teaching of morals and religion. Of course mental education also is necessary, but it should be made subsidiary to the former, for what we require is not *very intellectual*, but very good mothers. Much, therefore, that is new will have to be introduced, and much that is useless will have to be dropped. The art of cooking, without which no home is thought to be happy, ought not to be forgotten. Of all arts, it is the most necessary for girls in after life. The most important and general principles of hygiene in an elementary form ought to be early impressed on their minds, that they may be familiar with the best ways of bringing up their children well. Sacred music in the praise of God, both vocal and instrumental, ought to be introduced. Gracefulness of conduct, gentleness, humility, peace of mind, obedience to superiors, charity, cleanliness, and economy are things which will be better learnt and studied at home than in schools. For this, the parents ought to be graceful, wise, virtuous, humble and economic in their daily lives. Women only of high learning and respectability ought to be employed as teachers, who should make it their duty to teach, not as a mere vocation, but who should take a pleasure and interest in teaching. The teachers ought to be strictly prohibited from teaching any thing adverse and contrary to the faith of the girl's family. From the lady-teachers at present employed in Government schools on stipends varying from fifteen to thirty rupees a month, we can-

not expect any thing like sound education, simply because they themselves have not a finished education and yet require to learn a great deal. We also require special school buildings adapted for the girls. Whether built by philanthropic men or by Government, they ought to be not merely commodious and roomy, but they ought to have surroundings of beautiful gardens and compounds, so that the children may enjoy not only physical health and strength, but may have some idea of the beauties of nature. As it is, these schools are generally in the town, in the midst of an over-crowded population, and situated on the top or in the neighbourhood of a main drain or gutter, no wonder if the girls become sickly for life, especially when they breathe foul air in a hot country like India. Our young men, the so-called Sootharawallas, cry out against the evil consequences of early marriages. But I do not believe that marriage at the age of fifteen years has anything to do with the ill-health of our women. It is over-study and foul air that degenerates them physically and mentally. It may further be hinted that these schools should be built and conducted on the principle of the "Kinder Garten," so named by its founder Mr. Fröbel, who first established it in Blakenburn in 1840.

According to the Zoroastrian religion every one should lead a married life. Zoroaster himself was a married man and had a large family. His wife's name was Havovee. He had three sons—Eshudvaster, Orvurturner, and Huvrechithra, and three daughters named Phreny, Thrity, and Powroochistee. His mother's name was Dogdo, and Poroshaspa was his father. He had Fursestar and Jamasp as his sons-in-law. Thus by his personal example, he gave a lesson to all to marry. It is said of him that while praying in the Dara-Meher before the sacred fire, he was killed by a ruffian at the age of forty years. Now a question naturally arises that if one with such a large family dies at the age of forty, does it not show indirectly that he may have married at the age of fifteen? The conclusion is not a very improbable one. Let us see what our religious works say on the subject. He who has studied the Ethics of Zoroaster and of our immortal Zarathostrotemos, will find that debauchery, prostitution, evil habits, &c., have been regarded as the promptings of the Devs (Passions), and those who practised them suffered not only the most condign punishment in ancient Persia, but were believed to be lodged after death in the deepest hell. (See Vendidad Fargard I, para. 12; Fargard VIII, paras. 26, 27, 31, 32.) There is in this religion, no extenuation whatever for the sins of immorality, and no penance can wash out the guilt. In paras. 57 to 59 of the Vendidad Fargard 18, it is said, "Thereupon she who is the fiendish Drukhsh answered him: O righteous handsome Srosh! there is no extenuation whatever of it; when a man after the fifteenth year frequents a courtezan." Again in Yasna IX, verses 100 to 101, Zoroaster says to the angel Hom, "Come hither with a weapon for the pure, to protect the body, O golden Homa, against the harlots, endowed with magic art, causing concupiscence, exciting lust, whose spirit goes forward like a cloud driven by the wind." Also in Vendidad Fargard XVIII, paras. 53 to 55, it is clearly stated that instead of indulging in loose habits and entering into unholy contracts, every man ought at the age of fifteen to marry and understand his own religion; if he fails, the Devs (passions and levi desires), that is, the fourth principle or the animal soul in man, will beset him and keep him in slavery, *i. e.*, the spirit becomes subordinate to matter. "The righteous Srosh with raised club, asked the Drukhsh: O Drukhsh, inglorious and inactive, who is the fourth of these thy paramours? Thereupon she who is the fiendish Drukhsh answered him: O Righteous, handsome Srosh! That indeed is the fourth of these my paramours, when a man after his fifteenth year, frequents a courtezan, ungirdled or uncovered (*i. e.*, without Kusti and Sudrah, the badges of the holy religion), then at the fourth departing step, immediately afterwards we who are demons, at once we occupy his tongue and marrow; afterwards the possessed ones destroy the settlements of righteousness, which are supplied with creatures as the spells of sorcerers destroy the settlements of righteousness." Our youths of the day are inured to worse ways of thinking and acquire loose habits, and refuse to marry girls of an advanced age. Look at the principal Parsee families and see how many old girls you find among them who have remained unmarried. The parents are in the utmost anxiety for their children, and pass their days in dumb silence. Our widows are still more unfortunate. When an over-large portion of girls remains unmarried, it is not too much to say that widows do not find husbands a second time. This may be rough language, but I sincerely feel for them, and for Parsees especially, because I cannot picture in my mind a bright future on the distant horizon. Look to the "Social Purity Leagues" formed in England and other civilized countries. What do they point to? They show that there are deep sores and breaks in the social circle, and hence the necessity for such measures to remedy social degradation and carnal encroachments. Let Parsees, the noble race of Jamshed and Kaikhosroo, Cyrus and Nusserwan, beware in time, that they may not be forced to adopt such measures. Prevention is better than cure. Moreover our religion will not permit our women to marry with foreigners, and the women themselves will not like to do anything contrary to the customary precepts that have come down to us from generation to generation, or the holy commandments of their immortal spiritual guide. Remarking on the Ethics of Zoroaster, a celebrated writer says, "but it was to be feared lest the Parsis (the modern descendants of the ancient Persians) by marrying foreigners, should insensibly lose sight of Hormuzd, or that these marriages by transferring the wealth of families to strangers should impoverish them. To remedy these inconveniences and to tighten the conjugal bond by a love, born as it were from infancy, *i. e.*, a natural love; and thereby to form more durable and tender unions, Zoroaster recommends marriage between cousins-german as an action meriting heaven." Of all institutions that of marriage is regarded as the most praiseworthy by almost all ancient sages and prophets. In the Vendidad Fargard IV, para. 47 (see the translation of the Vendidad by Mr. Kavasjee Edulje Kanga), it it said, "And moreover I (*i. e.*, Ahura-Mazda) tell thee O Spitama Zarathustra that I care more for the married man than for the Magava (a set of people before Zoroaster who led a single life); I love more the man of family and the man with a house than him without a house; I love him more who has a child than him who has none; I love him more who has property than him who is without it" (meaning that every one should work by the sweat of his brow and depend on his own exertions and not starve and beg). Of these two, that is, the married and the unmarried, the former is said to be a possessor of the good mind (Vohumane) and a promoter of cattle, a master of the house, of cattle, and money, &c. Such a one, *i. e.*, the married man, fights with courage against the demon of death, Asto Vidhotu, against the best of skilful archers belonging to the Devas, against the winter demon Zemaka who wears scanty clothing, against the heads of tyrants and wicked men, and against the wretched starving Asmogh, the hinderer of purity, and the vicious and idle who will not work. This language shows that a married man proves a much better soldier, patriot, and citizen than an unmarried one who is lazy, cowardly and unfit to live in respectable society. Let those of our so-called educated youths in this city and abroad, who take a pride in leading an unmarried and dissipated life and waste money, health, and physical energy in frequently attending nautch and ball parties, concerts, and operas, keeping late hours, and thereby sinking into an untimely grave, take heed

from the above statements. Or let them bear in mind the instances of our Jamsheds, Feridoons, Kaikhoshroos, Noahs, Rams, Durjodhuns, and Udhirstirs, and numerous others who are said to have lived and enjoyed a merry life for hundreds of years. According to Duvelard's tables, the average duration of man's life in the nineteenth century is 32 years in very cold climes, 30 years in England and other European countries, and 28 years in India and elsewhere. According to other statisticians it is 33 years. A quarter of humanity, on an average, lives for seven years and then dies; and one half dies within seventeen years. One man only in 1,000 lives for a hundred years. Six only in 100 live 65 years. One only in 500 lives to the age of 80 years. As many as ninety thousand people die daily in the world. This is a sad view of human mortality in this age of civilization in comparison with that of the ancients. It teaches no doubt the wholesome lesson, that by not adhering and acting according to the golden precepts taught by immortal sages of old, Zarathoostra Spitama in particular, mankind has brought on itself its present miseries and evanescent life. We cannot blame nature for a change in longevity, for she is uniformly kind to us at all times, but she is just and inexorable, and man must pay the due of just nature when he only revolts against its laws.

In India and Europe, widowhood and virginity are at the present time held in high estimation among the masses either through time-honored customs, religious fanaticism, or fashionable pride or vanity. I will not dwell hardly here on the evil consequences which this may lead to. I will not hint at its resultant, namely, the check to growth of population. In India it is the grossest of sins for a widow to remarry, and when she does, her whole family is punished by being hooted and cast out of the society in which it lives. Now mark the estimation in which a Hindoo wife was regarded in and before the age of Mahabharata about 4000 B. C.

* A wife is half the man, his truest friend
A loving wife is a perpetual spring
Of virtue, pleasure, wealth; a faithful wife
Is his best aid in seeking heavenly bliss;
A sweetly speaking wife is a companion
In solitude; a father in advice; a mother in all seasons of distress.
A rest in passing through life's wilderness."

Numerous other passages might be quoted from the ancient Hindu and Parsi writings to show that among the ancients the man or woman who was married, who was the parent of children, and lived to mature age, was regarded as an ornament to society and a favourite of heaven. The ancient rulers of Persia, say Herodotus and Strabo, made annual presents to those mothers who had many strong and well-built children.

Anthropologists believe rightly that married love is always stronger and surer than mere brutal or animal love, and that it grows more and more as age advances. But that love which is born of mere fascination and lust or brutal passion, grows weak and fades and dies out in course of time. Says Gautama Rishi, "From lust comes grief, from lust comes fear; he who is free from lust knows neither grief nor fear." "He who possesses virtue and intelligence, him the world will hold dear." "He who destroys life, who speaks untruth, who in this world takes what is not given him, *who goes to another man's wife*, and the man who gives himself to drinking intoxicating drinks, he even in this world, digs up his own root." (See the Dhammapada). Also, "Follow not after vanity, nor after the *enjoyment of lust*. There is no fire like passion, there is no shark like hatred, no snare like folly, there is no torrent like greed." (See the Dhammapada).

A PARSI GRADUATE.

(To be continued.)

* See Monier Williams on Indian Wisdom from the Mahabharata I. 3028.

PRACTICAL OCCULTISM IN GERMANY.

Before leaving India I promised to inform you if I should find out anything in regard to any existing society of German Occultists, that is to say, such students as are not merely contented to philosophise and revel in theories; but who have arrived at the knowledge of the truth by a direct recognition of the same, and are employing the result of their knowledge to some useful purpose. I am happy to say that my researches have been successful. In the heart of the Bavarian mountains I have found a society of real occultists, of practical workers, possessing a high moral character, and although they are illiterate and "uneducated" people, yet they are well acquainted with the mysteries of the Hindu and Jewish religions, called the secret doctrine or *Esoteric Philosophy*.

They have received hardly an ordinary school education and the one whom they call their leader, is unable to read or write. They have never read "Esoteric Buddhism," still they know much that is identical with it; they know nothing of the Yoga philosophy, still they practise it; they know nothing of Kant and Schelling and Schopenhauer, still their system is the essence of that of those philosophers. They are poor people, working in a factory at two marks (one Rupee) a day, and still they are in possession of powers that no amount of money can buy.

I had heard years ago of these people. I was told that they were queer people and did not go to church. They were said to be very good, but probably very much deluded. They had repeatedly received offers of better situations, but refused them, saying that they were not permitted to change. Who prevented them was a mystery.

I made the acquaintance of those people and went with them to the top of the mountain and looked into the spiritual *Thibet* or (as the Jews call it) *Canaan*. I saw with them the promised land, but like Moses was not yet able to enter it. When we went up there were six members in their society; when we came down that society numbered seven.

I might tell you of many things that happen when the members of that society meet together. I might tell you of astral bells, of perfumes pervading the room without any perceivable source, of pairs of living eyes appearing in the air or on the walls, of a light appearing on the head of the speaker;—but they pay little attention to such incidents, and as for myself I have, in consequence of former experiences, long ceased to be astonished at anything in regard to phenomena. But there is one thing which interested me more, and of this I will tell you; but before doing so I must say a few words in regard to secret societies.

A society of Occultists is necessarily a secret society and it cannot be otherwise; because it is of a *spiritual* character, and the spirit can only be perceived by those who are able to enter its sphere. It is not necessarily a secret society in the sense that the names of its members should be concealed from the police or the public. Outsiders can only see the exterior, none can enter the interior unless in possession of the *pass-word*.

It is said that at the initiation the candidate obtains a new name, at the ceremony of baptism the child receives its future appellation, and to every member of a Masonic fraternity a "pass-word" is given; which is frequently misunderstood to mean only, that to be admitted into the room where the members are sitting, it is necessary to repeat that word to the door-keepers. Of the deeper signification of that word very few have any idea. Those, however, who have looked below the surface know that such a name or pass-word has a deeper signification, that, for instance, supposing the pass-word were "Wisdom," it is not sufficient to learn that word by heart; but that to enter the sphere of the

wise and to understand their proceedings, it is necessary to acquire wisdom and to pronounce the word, that is to say, to express it in words and in deeds. Moreover such pass-words cannot be given to the candidate; but they must grow in him, and as they grow he will recognise them in his interior and will keep them secret.

A long time ago such a word had grown into my consciousness. It became more and more vivid and living in me, but to not a single soul in the world did I ever reveal that word, nor would I dare to reveal it now; and yet that illiterate labourer pronounced that word and received me as one who was spiritually not a stranger to him.

I have learned a great deal in the company of these people; in other things I was able to give them instruction. They practise the process of materialising thought in themselves and are sometimes able to project it objectively. They have their transcendental senses of touch, vision, hearing, taste and smell developed to a certain extent. They practice the process of development by spiritual aspiration and inspiration; they do not fall into trances, but speak things far above what they have learned in the ordinary way, and when they meet, they have all only one thought, and while one begins a sentence, each one of the others is able to finish what the first began to say.

They do not believe in immortality in the ordinary sense They say that nothing is immortal but the "Word" (logos), and to become immortal man must develope the "Word" in himself. They look upon the majority of mankind not as men but as material out of which men may be made, they say that they will make men and they are preparing themselves to acquire full powers before they attempt the great work. They say that when they are fully prepared "*the Old Ones who have been saved up from the beginning*" will come out of their retirement and co-operate with them.

When I asked them about the process of their development, they gave a description, of which I will translate a few passages:

"Man passes through a spiral evolution, that appears like the steps of a ladder. Learn to understand that your strength is rooted in your feet. Descend from the arch of the temple (the head) to the foot of the stairs, and rise slowly up to the centre (the heart). There you will find a seed that will begin to germinate through the influence of a light created by thought. It will grow and its growth will penetrate into your senses. Learn to eat of the tree of knowledge; look for it not in the exterior world but in your interior, and when you attain real knowledge by direct perception of the truth, you will have gained immortality. The *cube of life* will then find its place in your heart. A sun will appear that will illuminate your interior and in its light the past, the future and the present will appear as one and be revealed to you. Your life will then be your own, the door of eternity will be open and a new heaven will appear in which the perfect one will move and of which he is the creator."

This is "queer language" for "matter-of-fact people" to understand, and it is still more curious to hear illiterate and uneducated people utter such words. Professor N.....would hardly listen to such "jargon," and a certain society in London would probably reject it by unanimous vote. Still it expresses in other words that which the Yoga philosophy teaches about the "Lotus-flower," and the books of Hermes give the same process. Moreover this process is scientifically correct; and can be understood, provided the higher and "spiritual" forces that go to make up what is called *Man* are taken into consideration. If the whole universe, man included, is looked upon as a "materialisation" of the thought of the Divine Mind; then it will not be so difficult to see what those illiterate people attempted to express, where they said: "If you desire immortality you must materialise the *Word* in yourself by the *fiat* spoken through your will. In the light of your heart you will find the *Word* and the *Word* is the spirit of truth, the radiation of "Father" and "Son," the result of thought and expression."

There is nothing immortal but the Truth; it is grasped by the Understanding and becomes a living force when expressed through the Word. To grasp the Truth in its fulness, the Understanding (*Vernunft*) must grow. It grows through the purification of the feeling (the heart) and through the development of the intellect (the head). He who follows the heart alone errs, and he who only lives in his head is in error. The heart is the touch-stone for the work of the head, the head is the balance in which the material furnished by the heart is weighed. Head and heart must grow together and harmoniously correspond with each other. As they grow, new powers of the soul will be evolved and developed, a higher scale of perceptive faculties will come into action, higher ideals will arise and be realised by becoming living realities through the interior "materialisation" of thought, until the highest ideal is reached, which is identical with the highest ideal in nature. Then there must be a period of rest (Nirvana); because all desires are satisfied and no higher desire can arise, because there is no higher ideal in Nature whose influence could be felt through the heart and call forth the desire for its recognition. And this rest must last until a still higher evolution of the world calls forth a still higher state of the universal ideal, when heart and head will again resume their activity on a still higher and for us incomprehensible rule.

Many rivers flow down to the valley. Those that do not dry up or run into the sand, will find their way to the ocean. Many people walk the pathway of life and each one chooses his own particular way. Some walk free and erect, others hobble along on theological crutches; but those who desire to arrive at the great goal must meet in that great high-road, where feeling and intellect unite, and from whence begins the attainment of real knowledge by recognition and understanding, the development of pure reason (*der reinen Vernunft*) which is in itself the spirit of truth called "God."

H.

STUDIES IN SWEDENBORG.

By H. C. Vetterling, M. D.

V.—THE DIVINE MANHOOD OF JESUS.

"Take heed to thyself, lest thou think of the Lord [Jesus] as of a man like thyself; but rather think of Him as of a man that is God." *Canons*, p. 45.

The Lord Jesus was a divine man; his divinity was ante-natal. Swedenborg says; "He was born, unlike other men, a celestial spiritual man." Men, in general, are at birth "sensual-corporeal," and attain the "celestial-spiritual" state only after a life-long struggle against the allurements of the senses. *A. C.* 4592. At his incarnation, the Lord Jesus was, as to his Internal Man, on a level in goodness with the angels of the highest heaven, and he was free from active evil. He was not the son of God, the second Person of an imaginary Trinity, sent to be sacrificed for men, villainous enough to want an innocent being sacrificed for them, but he was an embodiment of the Supreme Being's love and wisdom, came to perfect himself, to show "the narrow way," "the path," that leads to the "Father." He said of himself, "I came out from the Father and have come into the world; again, I leave the world, and am going to my Father." John xvi. 28. What does Swedenborg understand the term "Father" to mean?

"The Lord [Jesus] says a number of times, 'Father that art in the heavens,' and then the Divinity *in* heaven [Deváchan] is intended; thus the good that gives rise to heaven. The Divinity,

viewed in itself, [*i. e.*, the Absolute Divinity], is *above* the heavens; but the Divinity in the heavens is the Good that is in the True, issuing from the [Absolute] Divinity. The latter [the Good] is intended by the Father in the heavens." *A. C.* 8328.

We are to understand the "*Good* that is in the True," or the *Love* that is in the Wisdom, which flows down into the will of the angels [Devachanees] from the Supreme Being, and moulds them into one "Grand Man," to be the "Father" of the Lord Jesus. Again, he says of himself, "I ascend to my Father, and your Father; even my God, and your God." Here the meaning of the term "Father" is the same, the Good, or Love in the heavens; but, "God" is the *True* or *Wisdom*, the external manifestation of the Good, or Love. To be brief: by the "Father" is meant the love that flows into the Will of the angels from the Supreme Being, and by "God" is meant the Wisdom that flows into their understandings. *A. R.* 21. The angels are not angels by reason of their being in Heaven, for Heaven is not a place, but a subjective state, in which there is an inflow of love and wisdom from the Supreme Being, which gives freedom from solicitude, restlessness, and anxiety [Samadhi], and thence blessedness; and since love and wisdom is Progenitor and Creator of this, it is both "Father" and "God." *New Jerusalem Doctrine*, 237, *A. C.* 8931, 10098.

As stated, the divinity of the Lord Jesus was ante-natal, and Swedenborg calls this ante-natal divinity by many names: "the former manhood," "the Lord from eternity," &c. *A. C.* 10579; 6280. He had by "perception," and association with angelic men obtained this knowledge of the ante-natal existence and divinity of the Lord Jesus. "The manhood," says he, which he [Jesus] superinduced in the world, was like the manhood of a man in the world; nevertheless both were [made] divine, and therefore infinitely transcending the finite manhood of angels [devâchanees] and men." *D. L. W.* 221. "Both were [made] divine," that is, they were made so, at the end of His life in the world, for they were not divine at the time of the superinduction of the natural manhood; hence it is said, "the divine manhood was not [at first] so much one with the Godhead, called the Father, as when the Lord made it in time quite one." *A. C.* 6000. It may seem a contradiction to say that the divinity of the Lord Jesus which was ante-natal, was made divine during his incarnation; but this apparent contradiction will disappear when it is shown that this divinity was angelic, not absolute.

Mithra, Zoroaster, Plato, Osiris, Bacchus, and others, are said to have been born of virgin mothers. Swedenborg emphasises the statement that Jesus was born of a virgin, and that every evil in him, and even every inclination to evil, was an inheritance from the maternal, undivine nature. In himself he was "Jehovah," not the tutelary deity of that name, but the Divine Love, that which IS. "He that is conceived of Jehovah, has no other soul than Jehovah; wherefore, in point of veriest life, he was Jehovah Himself. Jehovah, or the Divine Essence, cannot be divided, as the soul of a human father, of which the offspring is conceived." *Ibid*, 1921.

At his birth Jesus was like any other man; except as to his inner nature, which, as before stated, was Divine, Angelic, and Spiritual, and he contracted weaknesses like those of men in general; weaknesses that affected his external man. But, because of his inner perfection, he had constant intercourse with spirits and angels, and communication with the Divinity, "Jehovah," the I AM, and had ability, in infancy and childhood, for learning, "beyond every other man." *Ibid*, 1414, 1464, 1791. Of him, as of Siddârtha, the teacher might say:

> "Thou...art teacher of thy teachers,—thou not I,
> Art Guru. Oh, I worship thee, sweet Prince!
> That cometh to my school only to show
> Thou knowest all without the books, and knowest
> Fair reverence besides."

But the ability to learn beyond other children, was not the only characteristic of the child Jesus; he had also power to overcome spiritual temptation, and to subjugate "the most direful hells, where all are sensual;" which power is not innate in children, and hence they are not tempted. *A. E.* 918. As he grew to manhood he saw the causes of all that presented itself to his senses, and was not misled by appearances. He thought from within, from the divine in himself, and not from without, from the matters of the senses. In this lay an important distinction between him and all other men. He received instruction as another man, but his reception of wisdom differed from that of other men in the degree that his love was infinitely greater. The intensity, and perfection of his love, is seen in this, that it was not like the love of men in general, confined to a part of Self: his own person, family, and property, but extended to the whole human race. He saw himself to be, not an isolated entity, but a part of the Whole; and hence he loved the Whole; and hence also his apparent harshness and want of affection. Matthew xii. 48, 49. Mark x. 29. Luke ii. 49; xiv. 26. John ii. 4. *A. C.* 1902, 1904, 1911, 2500.

By degrees he "put off" the body taken on through the Virgin, and "put on" a body from the "Father." For in proportion as he overcame, or rather, "cast out" the imperfection of the undivine manhood assumed, did he bring down, from within, the perfection of the "Father" in its place. His object in coming into the world of natural sense, was to teach and to make himself divine, without as within; for, that the Divinity may dwell in the Natural Manhood, it is necessary that this be made divine, since "Divine Love agrees not with any form but a Divine." *A. C.* 4724-6872. He made the assumed manhood divine by utter disregard of the "comforts of life," "civilization," and "religion," and by a firm will, directed toward the Supreme Being. "Prayer and fasting," strong desire and abstinence from gross food, and from large quantities of food of any kind, were potent means in the "glorification" of the Natural Manhood. Many passages from Swedenborg might be cited to show that the air, for instance, contains an immense supply of nourishment accessible to him that knows how to extract it. In one place he says: "*what man's spirit loves, the blood has an appetite for.....and draws up in breathing.*" *D. L. W.* 420-423. By his will and practices Jesus dislodged all inherited spiritual and natural imparities and replaced them by inner, divine substance, and hence it is declared that "He put off the manhood taken from the mother, which in itself was like the manhood of another man and thus material, and put on a manhood from the Father, which in itself was like his Divinity, and thus substantial." *The Lord*, 35.

In this process an intermediate step had to be taken, the assumed manhood could not at once be displaced by a Divine Manhood, but had first to be made "new," or "holy." Divinity is predicable of the Supreme Being, inasmuch as it exists only in Him; whereas holiness is predicable of this Divinity as it exists, in finite creatures; angels, spirits, and men; thus of Divinity made finite, or brought down to the comprehension of finite beings. *A. C.* 4559, 5249.

The following diagram will show that the assumed Natural Manhood, "the Human Degree," had to be made "new" or "holy," Spiritual and Angelic, before it could be made Divine.

MAN
- *The Microuranos*
  - 7. The Divine Degree.
  - 6. The Angelic Degree.
  - 5. The Spiritual Degree.
  - 4. The Human Degree.
- and
- *The Microcosm.*
  - 3. The Animal Degree.
  - 2. The Vegetable Degree.
  - 1. The Mineral Degree.

The "newness," or the "holiness" touched, as we

shall see presently, not only the Human Degree, but also the Animal, the Vegetable, and the Mineral; for the latter degrees, or, if you please, kingdoms (there are *seven* kingdoms: three "below," and four "above"), are also to be found in the Microcosm, called Man. *D. L. W.* 319. *T. C. R.* 604. The expulsion of the spiritual and natural impurities, and their replacement by divine substance, involved labour and suffering, and the further he advanced, the greater the labour became, and the more terrible the suffering. "He fought," says Swedenborg; "and in his own power, against the hells." *A. C.* 2815, 5041.

As it would be unbecoming in an ape to call a man, "brother," so it would be unbecoming in a man to call Jesus, "brother;" for the distance between the latter is as great as the distance between the former. The Divine Degree, the Human, and the Animal, are discriminated degrees in the scale of descent from the Supreme Being, and should not be confounded. *A. E.* 746.

The work of "glorification," by which is meant a making divine, began from within. The Angelic Degree in him was first made divine, then the Spiritual, and lastly the Human and the degrees "below." But each degree below the Divine had to pass through the intermediate degrees, or, had to be elevated to a level with them, before it could be made Divine. To illustrate: the Mineral Degree had to undergo five changes, corresponding to the five degrees above it, before it could be "glorified." The process was evolutive. When the Lord Jesus appeared in the World of Natural Sense, he had the good quality of every degree above the Human, and hence we are told that, "He was in the state (of life) that man reaches by regeneration;" which is a state of "love to God and charity toward the neighbour," a state of life uncommon among men, and He had but to make these angelic and spiritual qualities Divine. *A. C.* 5663, 6720.

The process of "glorification" continued without interruption from his descent from the "Father" to his ascent to "Him," but became with each downward step more and more difficult, because of the dire temptations by the "world, the flesh, and the devil." The "world" tempted him in the wilderness: The enemy said, all these things [possession and worship of men] will I give thee, if prostrating thou will worship me." The "flesh" tempted him in Gethsemane: "the Spirit indeed is willing, but the Flesh is weak .....O, my Father, if it cannot be that this cup be removed; if I must drink it,—thy Will be done." The "devil" tempted him on the cross: "my God, my God, why hast thou forsaken me?"

But these temptations, although dire, were external; there were others, more dire, because internal, of which the external were but faint echoes. The dormant selfhood of the angels in the heavens (Devâchan) became active and tempted his Internal Man (*A. C.* 4306); the selfhood of the spirits in the World of Spirits (Kamaloca) tempted his Rational man; the selfhood of men in the Natural World tempted his external Man, and the infernals in the Hells (Avitchi) tempted his Sensual-Corporeal Man, and incited men to mangle his Physical Man. "The crucifixion," says Swedenborg, "was the last and most direful temptation."

We come now to an interesting, but hardly comprehensible teaching of our Author. He says the Lord Jesus made his Physical Man divine, and rose with it into the world of spirits, and thus left nothing in the sepulchre; so that he was not a "spirit" in that world, but a Divine Man, yet not fully "one with the Father," for he did not become "one with the Father," until the time of the "Ascension."

"The Lord made the actual bodily part itself in him Divine, both his matters of sense and the receivers; on which account also he rose with the body from the grave." *A. C.* 5078.

"The Lord rose again with the whole body that he had in the world, differently from other men,.....for he left nothing in the grave." *Ibid*, 10252. "He was a man in point of flesh and bones; He rose from the grave with his whole body that he had in the world; nor did he leave anything in the grave." *T. C. R.* 109.

"He rose again with his whole body; for he left nothing in the grave.....And, although he was a man as to flesh and bones, still he entered through closed doors .....The case is otherwise with every man, for he rises again and only as to the Spirit, and not as to the [physical] body:" *A. C.* 10825. *Heavenly Doctrine* 286. *Last Judgment* 21.

"No man rises again with the [physical] body with which he has been encompassed in the World; but that the Lord alone did; and this, because he glorified his body, or made it Divine, while in the World." *A. C.* 5078.

"His body now [at the Resurrection] was not material, but substantial and divine; therefore, he came in to the disciples while the doors were shut." *The Lord* 35.

Swedenborg says that the "glorified" material body of the Lord Jesus was invisible to material eyes; that the disciples saw him with their "spiritual eyes." Mary, with one degree of spiritual sight open, supposes the risen Jesus to be the "Gardener," but with a second degree open, salutes him, "Teacher." *John* xx. 15, 16. Two disciples, with one degree of spiritual sight open, suppose him a "stranger," but with a second degree open, know him. *Luke* xxiv. 13-32. *A. C.* 1954. *Continuat. Last Judgment.* 34, so that, although the Lord Jesus rose with the whole body, "with flesh and bones," there was nothing material "about him, and hence he was not visible to physical sight. He continued to appear to his disciples until the time of his "ascension," or his full union with the "Father," since that event he has frequently made himself visible to the inner sight of men and spirits. On one occasion to Swedenborg, when in company with spirits from the Earth, who had seen the Lord Jesus in the flesh, and with spirits from Jupiter and Mercury. He says: "The Sun appeared again, and in the midst of it, the Lord [Jesus] girded round with a solar ring." *A. C.* 7173, 8553. *E. U.* 40, 65.

This is a brief sketch of the "glorification" of the assumed manhood of the Lord Jesus. It is the exoteric view of it. The esoteric may be inferred from the next concluding article of this series, in which the profoundest teaching of Swedenborg will be outlined.

PRACTICAL SUGGESTIONS.

I. There is in man a soul, which is immortal.

II. Man's soul attains its fruition through a long series of successive lives upon earth.

III. Man's every action re-acts upon himself. He is his own creator, his own saviour, his own destroyer.

IV. Since no two men in the whole universe are identical, every man is absolutely necessary to the infinite perfection of the whole, and is so in virtue of that element, which makes him individual, which differentiates him from all other men. A thorough realisation of this truth leads to the fourth of our fundamental ideas, Sincerity—sincerity absolute and complete in thought, speech and action. That the perfection of the whole and of each individual may be realised, every man must realise all the possibilities which lie in himself. This can be done only through sincerity. For if a man yields himself a slave to the opinion or wishes of another, if he guide his conduct by their standards, not following with sincerity his own conscience, (the highest light and reason within him), but obeying blindly the will of others, how then shall he realise the purpose of his being, how fulfil the law of his existence? A man *is*, only because in him exists something, which no other man has, and unless he strive to be sincere (*i. e.*, to be himself) how shall there be realised or expressed in him, that by which he is a man? It is our duty, therefore, both to strive ourselves, and to lead others to strive to follow sincerely the dictates of the true individual nature, neither those of the heart alone, nor of the intellect alone, but rather the guidance of true reason, the light of the soul.

V. But for such sincerity to be possible, there must be perfect tolerance of each for all. To act, speak and think as I sincerely feel to be right, I must of course concede the same right to others. Hence the last and widest of those ideas, which we call "Theosophy," and which we desire both to express in our own lives and to impress upon others, is perfect, ungrudging, unreserved toleration. For sincerity and loving toleration form the only basis of a Universal Brotherhood of Mankind, that is possible upon earth. Such toleration does not imply that we should sit still and do nothing, when we see men acting in a way likely to produce unhappiness, but it does mean that, while trying to do our best to prevent these evil consequences, we should neither blame others nor wish to hinder them from acting and thinking freely, because the result of their deeds calls for action on our part, which we would rather have avoided. Nor would such sincerity and toleration lead to an isolation of thought and life in individuals. On the contrary they would produce the greatest activity of each and the highest perfection of the whole. As in the outer world chemical elements combine only according to their affinities, so in the inner world thoughts and emotions are governed by a corresponding law. If we lay our sincere convictions and emotions before our fellow men, they will produce their appropriate results with that unerring certainty, which belongs to the operation of natural laws. It is a pure materialism to feel irritation or disappointment at the absence of the physical results we desired. Causes must needs produce their appropriate effects, although we of limited intelligence may not foresee their actual form. Therefore is absence of desire the highest wisdom. But what should be the standard of our conduct? If eternity exist at all, it exists in every moment of time. Thus when a man does what he sincerely believes (in the light of the highest reason that is in him) to be the best at any moment, it follows that his action is indeed the best for all eternity. And when its subsequent results would seem to us undesirable, our duty is to act accordingly and not to blame the man because he did not at first so act, as to save *us* the trouble of acting *now*. And the actor himself must remember that if each act is best for the moment, then has he followed the Eternal Good, although no act in itself had the impossible perfection of relieving us from perpetual activity, consequent upon the recognition of the necessity of supplementary acts, as effect after effect of the original act unfolds itself. It matters not that we cannot foresee all the results of our conduct. What is best can but produce the best. These then—Immortality, Reincarnation, Karma, Sincerity and Toleration—are the ideas which form the core, the very essence of Theosophy. These ideas it is our duty to spread abroad in the world, to impress upon men, and to realise in our lives. But it is not enough to grasp them with the intellect alone. They must become part of our nature, penetrate us through and through, and find expression in our every thought and action, if we are to be Theosophists in deed, as well as in word. If we desire to impress others with them, we must live in them ourselves and mould our lives into harmony with them. Hence the true work of all Theosophists, who are not content to be merely members of the Theosophical Society, seems to lie in attempting to live lives in harmony with these ideas, aided in so doing by each other's mutual support and sympathy. Thus the Theosophist ought to apply himself rather to the infinitely important task of realising that ideal of a higher life, without the realisation of which in its midst the society itself can never be anything more than a dead and lifeless mass. The Society, we are convinced, is capable of fulfilling this noble purpose. But how far it could be practically realised is dependent upon the personal and united exertion of us all.

N. C.

THE THEOSOPHICAL MOVEMENT.

A Paper read at an Open Meeting of the London Lodge, on the 10th June, 1885.

By Mr. A. P. Sinnett.

The Theosophical Movement in this country has naturally been misunderstood, outside the circle of persons earnestly working at it, for within that circle even the objects pursued were but cloudily perceived at first. Wonderful occurrences have been associated with the movement, and these have attracted attention—either to be scornfully ridiculed or too enthusiastically proclaimed—in a way which has confused public understanding of the questions really at issue. Patiently engaged on these meanwhile, Theosophists have penetrated regions of thought in which they are quite beyond the reach of all discussion concerning psychic phenomena. These may have first started some of the European pioneers of the present movement on the path of inquiry they have followed, but this inquiry has led to results, the value of which may now be recognized without reference to the circumstances which gave rise to their discovery. A bridge once built is a bridge, no matter whether the scaffolding used in its construction was well or irregularly put together. That consideration explains the callous indifference of advanced Theosophists to all attacks which endeavour to discredit persons associated with the movement. Apart from reasons they may have for distrusting such attacks on their own merits, they cannot be argued out of the consciousness that they stand on their intellectual bridge, and can cross by its means to a new realm of knowledge. Their opponents may declare that bad timber was put into the centering it was originally built upon; but the bridge stands none the less, and processions of people are beginning to pass over it.

In other words, the views of Nature and human destinies which Theosophists are enabled to take, are too satisfactory to the mind and too harmonious with all previous knowledge to be relinquished when once they are fairly comprehended. This is why the Theosophical Society in Europe is a growing body in spite of having been launched here under circumstances which rendered it an easy mark for satire. Last year was only the second that has elapsed since the Society in London took a new departure from its original policy as a private association of persons who merely *hoped* for certain results. These have now been attained in a considerable measure, and the Society courts public examination of the principles it has worked out. My present object is to set these forth in broad outlines, and before doing so I need only take one precaution. Theosophy cannot be expressed in hard and fast dogma. Just as the Society itself is the embodiment of the principle of Tolerance—asking from its members nothing but an open mind in the pursuit of truth, and leaving them perfectly free to adhere to any religion they profess on the single assumption that they will recognize the human brotherhood which underlies all—so the system of thought which Theosophists speak of as the Esoteric doctrine is no dogmatic creed to be learned by rote and accepted. The Esoteric doctrine in its theoretical perfection would be omniscience concerning the operations of nature. All that finite human faculties on the present plane of human evolution can attain to is *a* presentation of the Esoteric doctrine; a conception of the general scheme of things as visible from the standpoint of this physical life. So when, for convenience' sake, I may employ some such phrase as "Theosophy teaches" this or that, the words must only be understood to refer to aspects of the truth as recommending themselves at present to the general body of Theosophical students, but open always to expansion and revision, not in the sense of being liable to ultimate surrender as erroneous, but as subject to a process of spiritualization which continually elevates and illuminates all sound principles of Esoteric thinking in minds that are steadily bent upon them.

It is chiefly because the Esoteric doctrine, to begin with, thus spiritualizes and illuminates the whole theory of *Evolution*, that it is borne in on the understanding which grasps some of its central ideas with such irresistible force. In dealing with the development of the human race as a whole, it provides us with a theory which does, for the soul, what the familiar theory of evolution does for the body. It accounts for it. Accounts for it, let me hasten to add, in a sense which need not offend religious feeling, any more than that is hurt by physical discovery which interprets the methods by which the original Divine impulse works. We have long been used to the notion that on the physical plane the Divine impulse operates through law. Theosophy teaches us to transfer this conclusion to the spiritual plane also. By the light of the Esoteric doctrine, we can trace and follow in imagination the evolution of an individual soul, just as we can that of a physical bodily type by the light of modern biology. And we find that whereas there is no continuous individuality of consciousness in the line of succession along bodily forms, there *is* exactly that permanent individuality along the one thread of spiritual evolution. From the period when, emerging from lower kingdoms of Nature, and entering humanity, the newly evolved soul is distinctly invested with self-consciousness, its identity, though undergoing many transmutations, is never lost. Its progress may carry it through a prolonged series of transitions from one state of being to another, and recollection of specific events may fade away as time passes, but the accumulated cosmic value of its experiences never fades away, and this is the spiritual growth which constitutes the higher kind of evolution. Are the other states of being which alternate, for a human soul, with this, as summer and winter alternate, or day and night,—unfathomable and hypothetical for us? By no means, because abnormal senses may, under certain conditions, be awakened in living men which render other states of existence perceptible to them besides this of the physical incarnation. But the acceptability of the Esoteric doctrine in regard to the alternate passage of human entities through the physical and spiritual states does not rest merely on the assurance of those whose finer senses are alive to both conditions simultaneously. The view of things thus afforded might not have been inferred from the set of disjointed physical facts before us all, but, once observed and described, it is seen to fit in with this disjointed series, and to reconcile with our instinctive sense of justice many of the otherwise insoluble problems which the painful riddle of the earth presents.

For the law of cause and effect which we recognize as invariable in mechanics, is *not* outraged on the higher plane of Nature's activity. As each more or less morally responsible human entity advances along its epicyclic path, it can never be exempt from the consequences of its own acts. That spiritual existence into which for a time it passes at the termination of any one physical life is the inevitable expression, on that plane, of the causes set in operation here—themselves, of course, influenced in a large degree by the preceding accumulation of causes gathered up from former lives. Nor do they come to an end,—they are merely worked out and ripened,—in the spiritual existence. When the forces which have given rise to that phase of existence for the particular entity concerned are exhausted, the general cyclic momentum which is the primary law of its being, reasserts itself, and the soul is borne on again into a fresh physical incarnation, the character of which is the exact expression on the physical plane again, of the surviving affinities carried over from the last birth. This law of existence is referred to in Buddhist and Brahminical philosophy as the doctrine of Karma, which bewildered students of entangled exoteric presentations of those systems often greatly misapprehend, even to the extent of regarding Karma as a mystic name for the soul itself. A soul's Karma is its accumulated sum of affinities at any given time, these being subject to modification during every fresh life.

A correct appreciation of the doctrine of Karma reduces to harmony and reconciles with justice some of the most exasperating phenomena of human life, and while thus giving us a clue to the comprehension of the world with all its varying states of suffering and enjoyment, it does not, as might be imagined at the first glance, superinduce a callous indifference, on the part of those who are happily circumstanced in life, for the sorrows of the less fortunate. For Karma (apart from higher considerations which the Esoteric doctrine brings into play in other ways) would inexorably visit with penalties, which selfishness would anxiously avert if it knew what it was about, the entity which during its own periods of enjoyment neglects the cultivation of sympathy with its kind. And thus the doctrine leads, like every other pathway of occult metaphysics, to the supreme central idea of unselfishness, as the goal of human evolution. The intuitions of profound thinkers, and of all moralists entitled to the name, have given rise to the affirmation of a great many ethical precepts which men have accepted without always bringing them within the area of wider generalizations; and the notion of living for the sake of others, as a beautiful idea adapted to the moral sensibility of advanced civilization, is certainly not an original discovery of the modern Theosophical movement. But just as the Esoteric doctrine accounts for the soul, as a phenomenon of the world, in the sense that it traces back for a long way the working of Nature which has established it on the stage of evolution we have reached, so does the teaching of Theosophy supply us with an intelligible *raison d'être* for ethical principles sometimes treated as ultimate facts of human consciousness; for the picture it discloses to us of the higher states of spiritual existence introduces us to a very subtle and beautiful conception. That extreme separation of individualities which is brought about by physical incarnation is only an attribute of existence on this plane of Nature. On the higher spiritual planes there is a faculty which only our deeper intuitions during physical life can enable us to realize,—a faculty of sharing consciousness. This idea brings us in contact with a misconception of Eastern philosophy common among Esoteric students, but even more disastrous than the mistake about Karma referred to above. People have sometimes fancied that Buddhist teaching inculcates a desire for a mergence in Divinity, in the universal consciousness or whatever name may be used, which is equivalent to individual annihilation. It is an acquisition of new kinds and not a forfeiture of old kinds of consciousness that is contemplated as the ultimate consequence of human perfection. We need not attempt in imagination to pursue this new consciousness beyond imaginable limits, but with the help of the Esoteric teaching we are enabled to realize that, even in that comparatively adjacent spiritual state which intervenes between one physical life and the next, a degree of diffused consciousness is attainable which renders the growing soul capable, without losing its own individuality or consciousness, of sharing in the collective consciousness of other entities on the level to which it has attained. Now this capacity for an exalted life, far transcending the isolated happiness of a consciousness entirely imprisoned in flesh, is obviously developed in direct ratio with the expansion of those sympathies which are the product of unselfishness. In this way we may see that the law of unselfishness is something immeasurably greater than it would be shown by reference to the range of motives having to do with this physical life alone. The growth of a diffused consciousness moreover,—only conceivable in the higher states of spiritual existence,—is a growth *towards* omniscience with which the principle of unselfishness is thus seen to be identified. Knowledge in its higher aspect, and unselfishness, are, if not one and the same thing, two aspects of one and the same thing. Unselfishness is thus the corner-stone of true occultism, which is the science of Nature's working on the higher, and to that extent so far for us the hidden planes, of her activity.

In regard to the detailed teachings of Theosophy, and the view it presents of existence on these higher planes, the consideration which recommends these to begin with, is the same that applies to the doctrine of Karma, and to the broad principles of spiritual evolution generally. They are always found to adapt themselves with exquisite flexibility to the facts within our observation. Spiritual beatitude has often been spoken of as a state, not a place; but imagination is apt to rebel against a description which invests Heaven with many of the attributes of place, while locating it nowhere. But an occult interpretation of the world we live in solves the problem with marvellous facility. The world itself has other states, coincident and simultaneous with those of which we are cognisant in physical life. These are the higher planes of Nature's operation, and to the faculties adapted to them the gross physical state is as imperceptible as the higher states are to the physical eye. It is a profound mistake to suppose that the realm of spirit is shadowy, intangible or unreal to the eye of spirit. For the appropriate faculty it is the only reality. Heaven is not merely around us "in our infancy." In a true sense, not merely as a poetical fancy, it is around us always, as truly as electricity is lurking unperceived in the London pavement, though it may only flash visibly in the sky. And the behaviour of electricity, though an attribute of gross matter, may help to suggest the state of things referred to, for prison walls do not impede its passage about the earth, nor does distance disconcert its sympathetic attractions. The human entity may think and perceive in more than one state, and in just so many states does the earth exist to furnish it with a sphere for the exercise of thought and reflection. Into another of these states, when it quits the imprisonment of flesh, does the liberated soul transfer itself. It has not necessarily retreated to unimaginable distances; but it has entered what is a new world to its senses. The intricate metaphysical reasoning which has brought men, by toilsome processes of thought, to deny the absolute existence of matter independent of human perception, is vindicated by the Theosophic teaching, but at the same time reduced to an interpretation of relative simplicity. The senses perceive their kindred matter, and no other. Matter of whatever order must be relative to some perception; but each order may be real within its own limits and yet vindicate the metaphysical doctrine of its non-reality for consciousness unprovided with the corresponding faculties of observation. The fact of the matter is not merely that this earth which we inhabit, with its cloud-capped towers and so forth, *shall* pass away like the baseless fabric of a vision. It is passing away in this manner every day from the souls which glide into new conditions of being, and for them it has ceased to exist, just as the world to a perception of which they then awake has not yet come into existence for us who are still on the physical plane. But *they*—the souls which change their state—do not pass away at all, and have only transferred their consciousness to another plane, from which in some remote period—for spiritual existence is enormously more prolonged than the struggle of physical life, as a rule—they will transfer it back again, oscillating from the one condition of existence to the other, as the pendulum swings, as the world revolves through light and darkness, as the tides ebb and flow, and as all Nature suggests.

Independent metaphysical speculation in Germany has lately arrived on the threshold of the Esoteric doctrine. Baron Karl du Prel, in his *Philosophie der Mystik*, a very profound examination of the conditions under which human consciousness exists, has carried the conclusion a step further even than Hartmann in his *Philosophy of the Unconscious*. In a deeper order of consciousness than is manipulated in the daily experience of physical life, Du Prel discerns the thread of individuality which must unite the series to which each physical life belongs. The distrust of the theory that there must be such a series, which springs from the fact that in each rebirth the specific events of the last are forgotten, is no longer sustainable, in view of the fact that even during life there are certainly states of consciousness possible to man which are totally obliterated from his ordinary remembrance. Such forgetting is no disproof of their occurrence, and the attributes of the human soul (assuming that there is such a thing in man, and that its apparent manifestations are not merely functions of matter), clearly suggest the probability that they have grown to their present high state of perfection by degrees, through a series of manifestations, as everything else in Nature grows.

With the other assumption meanwhile, that consciousness is merely a function of matter, Theosophy in its aspect as a science of psychic phenomena is very well able to deal. This first conjecture of common sense rebelling against some conceptions of exoteric theology, may be regarded as the dead point in the cyclic process of human reason which leads inevitably up to the Theosophic position; for as human faculties expand, those which directly cognize phenomena outside the sphere of physical cause and effect are evidently destined to come into play more freely and frequently than hitherto. A comprehension of the general scheme on which human evolution is proceeding enables us to look a long way forward, as well as backward, over the processes of spiritual evolution. We are enabled to discern some of the future developments for which we are all reserved, and to perceive that psychic senses which now distinguish a small minority of persons abnormally constituted will gradually be inherited by all. Long before this is the case, the more liberal diffusion of psychic vision and other gifts will become so notorious that the facts of nature these senses disclose will be as firmly established beyond the reach of bigoted denial by materialists, as the revolution of the earth round the sun is now beyond the reach of ecclesiastical incredulity. We might perhaps say as firmly as these facts themselves are already established for students of the psychic phenomena taking place around us at the present day; for within the limits of more than one modern association, and assuredly within those of the Theosophical Society, the "powers latent in man," which it is one of the objects of that Society to investigate, are well known to include a direct perception of matter and existence under other conditions than those which are alone subject to the observation of the physical senses. One of the most familiar misconceptions concerning their position which Theosophists encounter is the notion that their belief in other states of human existence linked with that of the body, rests on the *ex cathedrâ* assurance of certain persons who have dazzled the imagination of their pupils by the performance, or the apparent performance, of miraculous feats. Theosophists are probably not the only people who are ridiculed for illogical reasoning which the opponents who laugh at it have invented themselves. It is true that some conclusions concerning Nature, led up to by Theosophical study, are of a kind which no imperfect psychic faculties spontaneously manifesting themselves in natural-born "sensitives" are yet in a condition to confirm, and the Theosophical Movement would not have attained its present development if it had not been that assistance has been rendered to its promoters by persons whose psychic faculties have been cultivated to an extraordinary degree by special and peculiar training. But people entirely outside the area of all psychic inquiry, who suppose that we who are engaged in it have no guarantees but those of blind faith for our trust in the capacity of the human intelligence to discern spiritual truth transcending the evidence that appeals to physical sense, are mistaking our attitude altogether.

We fully apprehend,—and some of us by personal experience are already beginning to partially realize,—that certain modes of life awaken and develop the dormant powers of humanity in such a way that new realms of knowledge open out before the liberated senses. In their ultimate consequences we know that these modes

of life superinduce,—always presuming that they operate under favourable physical conditions,—that very exalted state of the faculties known in occult literature as "adeptship." And certain persons who have attained that state are now interesting themselves in the elucidation of the Esoteric doctrine for the benefit of the public at large in a way that appears to be producing more striking results than any previous effort of a similar kind. The Theosophical Society is one special channel of their teachings,—though not dedicated to these exclusively,—and thus it comes to pass that its opponents have misrepresented it as a band of fanatics sitting open-mouthed in the receipt of eccentric dogma. The truth of the affair is so far unlike this caricature that European students of the Esoteric doctrine, once grasping its beauty and coherence, and realizing that the knowledge of the adepts extends vastly further than the revelations they have yet made, are apt to grow very impatient with the cautious and tentative policy which animates their communications. They appear above all things anxious to steer the intelligence of their exoteric pupils up to the truths they themselves have realized through chains of thought and reasoning which may afford such conclusions, when reached, some independent support and justification. To make a statement which cannot be sustained by any appeal to analogies and correspondences within our reach, is a course from which they have always shrunk, and to which they are only rarely driven.

But to a great extent now they have shown us the methods and systems of exoteric thinking; and though these have been very carefully conveyed to us in a way which keeps back as yet that sort of knowledge which has to do with the manipulation of the occult forces of Nature on the physical plane, still the Theosophical Society is now in a position to employ these methods and systems of thinking in the elaboration of theoretical knowledge almost *ad infinitum*. The abundance with which this has been evolved along these lines already, is itself the characteristic which first of all provokes distrust from the casual reader of Theosophical books. If a hundredth part of the knowledge attained to had been put forward with a hundred times more parade of its importance, it might have struck many imaginations, which rebel against the teachings *en bloc*, as embodying great and wonderful achievements of thought. The progress of ordinary metaphysical speculation has been slow and tedious, and generations have employed themselves on the promotion of the inquiry along a few steps of its journey. The Theosophical Movement has been associated with sudden letting out of intellectual waters which the world at large can hardly be expected to absorb all in a moment. Our minds have been irrigated by a Nile flood rather than by soft showers from the familiar sky. But we who are concerned with the movement realize that this knowledge has come from men who have attained abnormal spiritual evolution by a short cut through natural processes that would in the regular course of things have been spread over a very prolonged series of lives, and we are not surprised to find them in possession of information, which in a corresponding degree anticipates the inheritance of a very remote future.

Many people who attain through Theosophical study to a comprehension of the way in which the ordinary course of evolution may thus be hastened come to regard the pursuit of personal development tending in the direction of adeptship,—which signifies the passage beyond the limits of that educational process which Nature carries on gradually by means of successive Reincarnations,—as the only object which a man, once fairly appreciating his ultimate destinies, can worthily pursue. And the influence of Theosophical study on any mind which is prepared to assimilate its fruits in even a moderate degree can hardly be altogether inoperative on life and conduct, while assuredly it is never operative except for good. But whether by an impassioned and complete devotion of all their energies to the cultivation of their higher nature, according to the final dictates of occult science, the students of Theosophy strive to develop abnormal spiritual faculties and abnormal spiritual growth within themselves, or whether they are content for a time to accept the reports of others as a clue to the truth of Nature, so far as that may be reached by abstract speculation and thought, the feeling that Theosophy brings them closer than any other line of inquiry possibly can to a clear scientific understanding of the real state of affairs beyond the limits of this transient life may account for the powerful attraction which the present movement has been found to exercise on the sympathies of all persons who pay enough attention to the subject to realize its true character and scope, and the purposes towards which it tends.

NOTE BY MR. MOHINI.

The Esoteric doctrine teaches with special emphasis that there must exist at every moment of the history of human evolution a class of men in whom consciousness attains such an expansion in both depth and area as to enable them to solve the problems of being by direct perception, and therefore with far more certainty and completeness than the rest of mankind. This class of men have been called Mahatmas (great souls) in recent Theosophical literature. The existence of Mahatmas as a part of the Esoteric doctrine is independent of the claim of any particular individual to that title, just as the existence of the colours of the spectrum is independent of the capacity of any given man to distinguish them. In reality, the problem of the existence of Mahatmas in the world is not without a great resemblance to the problem of the existence of a soul in man. It would be an illegitimate process of reasoning if we believe or disbelieve in the existence of the soul upon the assertion of a man as to his possession of a soul. For the testimony of an ordinary human being that he feels the existence of a soul in himself simply comes to this—he is conscious of the existence of certain perceptions of a definite character: the rest is an inference whose validity is not proved by the perceptions themselves, although it is dependent upon them. The perceptions will prove the existence of the soul with all its connotations only when all those connotations are contained in the perceptions. It is clear, therefore, that such a demonstration of the existence of soul can only be given by one man to another, if both of them have one and the same definite range of perceptions far transcending that of an ordinary man. Otherwise a part of the demonstration must rest upon inference, which can be tested by its own appropriate canon of proof. An exactly similar process of reasoning applies to the problem of the existence of Mahatmas. To entitle an individual to the status of a Mahatma what requires to be proved is that consciousness in him has attained a certain development both in surface and in depth. Now depth in consciousness cannot be measured by surface consciousness, which alone the normal human being possesses. Physical consciousness manifested in the ordinary phase of existence cannot therefore test the consciousness in a Mahatma. The exhibition of psychic phenomena in itself is no proof of Mahatmaship, as it does not contain all the connotations of the term Mahatma; it only proves the power to perform those phenomena, and if a satisfactory explanation of the process of their production is given it proves the possession of the knowledge of such process. The statement of anyone, that he has seen a Mahatma, splits up into two components on analysis, namely, that which rest upon direct sense-perception, and that which belongs to psychic perception or intuition (if the witness possesses it) or inference. The first set will prove only the existence of a man, his power of producing abnormal phenomena (if any have been witnessed), and other kindred facts. The other set of impressions cannot be

directly conveyed to one in whom the intuitive faculty has not been developed. Consequently, by the generality this set must be treated as a matter of inference, subject to the ordinary canons of reasoning. The first thing therefore that requires consideration is whether the existence of Mahatmas contradicts any known fact of experience. For simplicity of treatment, this proposition may be subdivided and the inquiry first directed to ascertain if we have any proof to show that knowledge is capable of growth in depth. We contend that such a proof is furnished by the workings of evolution as manifested in the world around us.

As bearing upon this point, I quote from "A Synopsis of Baron Due Prel's 'Philosophie der Mystik:' "*—

"After showing by the examples of Copernicus and Kant that the real advance of knowledge has been in depth rather than in mere surface extension, the author pursues—

"The modern theory of evolution follows, consciously or not, the lines traced out by Kant. Biological evolution began with the simplest organisms, and has reached in the most complicated human being its highest point for the moment. Thus a tree stands in but very few and very simple relations to external Nature; it responds to sunshine and rain, wind and weather, and unfolds itself accordingly. In the animal kingdom these relations to the surrounding external world have increased in number and extent, and, hand in hand with organic, advances also intellectual evolution.

"From oyster to man the growth of consciousness proceeds parallel with that of organisation..... Thus, from the standpoint of every animal organism, external nature is divided into two unequal parts, the inequality of which increases as the organism descends in the scale of life. On one side is that portion of Nature with which its senses connect it; while the rest of Nature is transcendental to it, *i. e.*, the organism in question stands in no conscious relation to that part of Nature. This frontier line has been continually pushed backwards and onwards during the process of biological evolution: the number of the senses having increased, as have also their working powers."

One most striking illustration of the growth of consciousness in depth we have in the case of the caterpillar evolving into the butterfly. Here an organism during its lifetime develops into another, possessing additional faculties for the manifestation of consciousness. These considerations tend, no doubt, to diminish the incredulous bewilderment with which Mahatma-evolution may at first sight be regarded.

It is also evident from the abnormal phenomena of clairvoyance and other similar manifestations that the human ego is not entirely confined within the prison-house of physical consciousness. Every fair-minded observer, though ignorant of the science of practical psychology, will therefore see that no absurdity is involved in claiming the existence of a science which by an examination of the conditions upon which psychic phenomena depend can bring them under the control of the scientist.

Thus it will appear that the Mahatmas can exist, not only without outrage to ordinary experience, but that their existence derives great support from facts which, though unrecognized by the official science of the day, are too notorious to be ignored.

For the positive proof of the existence of Mahatmas, however, we must plunge into metaphysics. If we believe in the uniformity of Nature, and accept the law of evolution for the physical as well the super-physical side of being, the existence of Mahatmas will be found to be a logical necessity. That the line of existence and evolution is continuous is a universal axiom. It is impossible to conceive an absolute breach between any two states or things in the universe. For if such a breach were possible, it would be absurd to speak of the universe at all, as the universe means nothing but the unity of all things and states that are. Then, the Esoteric doctrine teaches that the subjective pole of being is the great unmanifested, the eternal spirit. It may here be noted, that under the name of the Unknowable, and various other designations, the necessity for the existence of the unmanifested pole of Nature has been inferred by metaphysicians of all ages and every country.

Applying the principle of continuity, therefore, to the universe, it becomes plain that all states of consciousness from the absolute unmanifested to that of man, for instance, must exist as an unbroken chain. If one link of the chain be for a moment wanting, it can never be supplied, and evolution must at once cease. Consequently there must exist in the universe an infinite gradation of beings on the subjective side of Nature. Descending to the plane of human existence, it is certain that there must be the same gradation of consciousness connecting the ordinary human being with the nearest egos on the subjective plane. The spiral of Nature, in fact, must for ever be inviolate.

In weighing the evidence for the existence of any particular Mahatma, the most important consideration is necessarily psychical. For the statement as to their existence must in the nature of things be founded upon the super-sensuous and intellectual impressions of the witnesses. And so long as these are not taken into account, the conclusion must be defective and fallacious; this has been made clear by the arguments brought forward above. The only logical course to adopt, in the absence of conviction on this point, is to suspend judgment, and not to resort to the dogmatism of negation. And, above everything, it is to be remembered, that the doctrine is the Mahatma.

Let me add, in conclusion, that although I may not explain the process by which I acquired the knowledge that a certain individual is a Mahatma, I have no hesitation in declaring my conviction that he is one.

The following extracts, translated from a celebrated treatise by the great teacher Sankara, give us some idea of the nature of a Mahatma, one who is emancipated even while in the flesh:—

"One who, having assimilated his soul with the Supreme Spirit, is awake without possessing any other property of that state, is emancipated while in the flesh.

"One in whom the limitations of conditioned existence have come to an end, and who, though an individual ego, is yet the Supreme Spirit, and whose thinking principle has reached the equipoise of tranquillity, is emancipated while in the flesh.

"One who is present in the body, and is yet devoid of the feeling of 'I' and 'my' in connection with the body, which follows him only like a shadow, is emancipated while in the flesh.

"Not to inquire into what has passed, and not to think about the future, to be without attachment to any object, are the characteristics of one emancipated while in the flesh.

"To feel the ego to be different from the world of objects (*svabhavat*), in which good and evil mingle, to be equally affected by all objects in the world without distinction, are the characteristics of one emancipated while in the flesh.

"The absence of any hedonic difference in the equanimous self, by the attainment of what is desired, and what is not desired, is the characteristic of one emancipated while in the flesh.

"He alone is emancipated while in the flesh who does not associate the notions 'I' and 'my' with the exercise of any function of bodily organs and the rest,* and with absolute dispassion lives in union with the self.

* * * * *

* By Bertram Knightley, *April Theosophist.*

* By this is to be understood the ten organs, mind, egotism, germ of egotism (Mahat), and, in fact, what the Sankhyah Philosophy calls Nature.

"He alone is emancipated in the flesh who, by reason of purified spritual knowledge, is unconscious of any difference between the individual ego and the Supreme Spirit, and between the Supreme Spirit and the universe.

"One who takes equally adoration from good men and persecution from bad men, is possessed of the characteristic of being emancipated while in the flesh.

* * * * *

"One who possessed of self-knowledge, roams over the sometimes naked, sometimes clothed, sometimes rolled in the bark of trees, sometimes in the skin of animals, and sometimes clothed in pure intelligence.* Sometimes he appears as a child, sometimes as a mad man, and sometime as *a pisacha* (demon).

* * * * *

"Ever enjoying the supreme bliss, the illuminated one appears at one time as a fool, at one time as a wise man, now with the splendour of a king, now like a wanderer, at one time at rest, and at one time he assumes the lethargy of a boa constrictor. Now he is the object of reverence, now of disgrace, now unrecognized.

"Though without possession he is always contented, though without aid he is most powerful; he is always satisfied even though there be no object of enjoyment, he is always even-minded though appearing to be uneven.

"Such a one, a Mahatma, is not the actor even while performing an act, is bodiless though embodied, though limited he is unconditioned.

"Such a bodiless knower of the Supreme is never touched by the pleasant or unpleasant, good or evil.

"Pleasure and pain, good and evil, are only for him in whom the egotism is tied to the body; but for the sage who has severed the bondage, and whose spirit is the reality, where can be good or evil result?

"Men not acquainted with the real nature of objects conclude from the appearance of the sun being devoured by darkness that it is nearly so devoured; similarly from the reflection of a body fools imagine a body for the excellent knower of the Supreme Spirit.

"The emancipated sage, intoxicated by the drinking of the juice of the supreme bliss, does not apply his faculties to objects, nor does he, being but the witness himself, restrain them from such application, and never does he even cast a glance at the fruit of Karma (consequences of acts)."

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(*Second Series.*)

VII.—Fascination.

To make the impossible credible, to make the invisible seen, to make the intangible seizable by exalting the imagination and hallucinating the senses, thus to take possession of the intellectual liberty of those whom one binds and releases at will, this is what is called fascination.

Fascination is always the result of prestige.

Prestige is the framework of power when it is not falsehood.

When Moses promulgated the decalogue, he chose the steepest mountain in the desert and fenced it round with a barrier that none could pass without incurring the penalty of death; there he ascended to the sound of trumpets to converse face to face with Adonai; and when the evening came all the mountain smoked and thundered and lightened. The people trembled and prostrated themselves, and the earth seemed to them to rock and shake. Then, as soon as the volcano was extinct and its thunders had ceased, as the thaumaturge delayed his return, the crowd rebelled and demanded that a god should be given it. Adonai had failed to produce a lasting effect, he was decried and opposed by the golden calf. Flutes and timbrels parodied the trumpets and the thunder, and the mob seeing that the mountain no longer danced, began to dance themselves. Moses, enraged, broke the tables and soon turned the joyous spectacle into an immense massacre. The feast was drowned in blood, the sight of the lightenings of the sword made the vile multitude again believe in those of the thunder, they dared no longer lift their heads to look at Moses, the terrible law-giver became radiant like Adonai, crowned with horns like Bacchus and Jupiter Ammon, and henceforth he never appeared without a veil covering his face that the dread might be rendered lasting and the fascination perpetual. From this time no one visited with impunity this man, whose wrath struck like the Simoon, and who possessed the secret of fulminating commotions and inextinguishable flames. No doubt the Egyptian priests were acquainted with those natural sciences which the moderns did not gain until later times. We have said that the Assyrian magicians understood electricity and knew how to imitate thunder. With the difference that lies between Jupiter and Thersites, Moses held the same opinions as Marat. He thought that for the safety of a people destined to become the light of the world, a few waves of blood ought not to daunt a pontiff of the future. What was there wanting in Marat to make him the Moses of France? Two great things, genius and success.

Will any one dare to say that the Hebrew law-giver was an impostor? A devoted man is never an impostor, and this master, who dared to play such strains on the terrible instrument of death, was himself the first to fall beneath the anathema in expiation of the blood shed. He led his people towards the promised land, knowing that he would never set his foot therein. One day he disappeared in the midst of caverns and precipices, and none ever knew the resting-place of his bones.

The ancient sages, convinced of the necessity of occultism, carefully hid the sciences which rendered them, up to a certain point, masters of nature and used them but to invest their teachings with the prestige of divine co-operation.

All great sentiments are fascinations, and all truly great men are the fascinators of the multitude.

"The Master said it"; is the supreme reason of those who are born to be eternally disciples.

"I love Plato, but I prefer the truth," are the words of a man who feels himself the equal of Plato, and who consequently ought to be a master, if, like Plato and Aristotle, he has the gift of fascination and of establishing a school.

Woe to the profane multitudes who are no longer fascinated by the ideal of mighty powers! Woe to the fool who no longer believes in the hierarchy! For he must have some kind of fascination, and he will fall under that of gold and brutal joys, and will be fatally precipitated beyond all justice and all truth.

Two magnetic fatalities which meet form an invincible providence to which has been given the name of love. Woman is then transformed and becomes a sylph, a peri, an angel. Man becomes a hero and almost a god. Are they sufficiently deceived, this poor ignorant pair, who so adore one another? What deceptions they are preparing for the hour of satiety and awakening! To delay this hour is the great arcanum of marriage; they must at all times prolong error, nourish madness, eternalize misunderstood deception.

There are two great powers in humanity: the genius which fascinates and the enthusiasm which is produced by fascination. Look at that small grey man marching at the head of an immense multitude of soldiers. Whither is he leading them, you ask? "To death," would, perhaps, be the reply of a passer-by, freed from illusions. "To glory," would they all shout with one voice. All these veterans are as credulous as Polyeuctes. They are under the fascination of a grey coat and a cocked hat.

* This is a very significant expression, referring to the infusion of spiritual knowledge into receptive persons by the Mahatmas without physical intercourse.

There is an animal magnetism, but beyond and above that, necessarily physical as it is, there is the human magnetism, and this is the true moral magnetism. Souls are polarized as well as bodies, and spiritual magnetism is what we call the force of fascination.

The radiation of a great thought or a powerful imagination in man, produces an attracting whirl which soon endows the intellectual sun with planets and satellites: a great man in the firmament of thought is the focus of a universe.

Those incomplete beings who have not the happiness being dominated by an intelligent fascination, fall of themselves beneath the empire of fatal fascinations. Thus are produced the giddy passions and hallucinations of love proper to imbeciles and madmen.

Let us now define fascination. It is the magnetism of imagination and thought. It is the domination which a strong will exercises over a feeble one by producing an exaltation of imaginary conceptions and influencing the judgment of such beings as have not yet arrived at the equilibrium of reason.

The equilibrated man is he who can say: I know what is, I believe in what ought to be, and I deny nothing that may be. One who is fascinated will say: I believe that which the persons I trust believe. I believe because I am pleased to do so. I believe because I love certain persons and certain things. In other words, the first says: I believe by reason; and the second: I believe by fascination.

The man who is fascinated loses his free-will and becomes wholly subject to the fascinator. His reason, which he is able to preserve entire in certain indifferent matters, becomes changed into madness as soon as you try to enlighten him on things that have been suggested to him. He no longer sees or hears, save by the eyes and ears of those who dominate him, let him touch the finger of truth and he will stoutly aver that what he touches has no real existence. On the other hand he thinks he both sees and touches the impossible because it has been affirmed to him.

Saint Ignatius has composed spiritual rules for the development of this species of fascination among his disciples. He recommends that the novice of the Order of Jesus should daily exercise his imagination by creating a sensible figure of the mysteries he seeks to see, and he does indeed see them in a voluntary waking dream, to which his weakened brain may lend a terrible reality, and all the nightmares of St. Anthony and all the horrors of hell are revealed before him. By such practices the heart becomes hardened and atrophied by terror, reason trembles and becomes extinct. Ignatius has destroyed a man, but he has made a Jesuit, and the whole world will be weaker than the redoubtable Androide.

Nothing is so implacable as a machine; once started, an accident alone can stop it.

To create thousand of machines which can be started by a word, and which travel through the world realizing by all possible means, the thought of the engineer: this was the work of Loyola.

But is this a moral work? Yes, certainly, in the minds of its author and of all men sufficiently devoted to what they believe to be the right to thus become blind wheels and automata without autonomy. Evil will never render men impassioned to this point. Reason and good sense will never produce a similar exaltation. Philosophy will never have such soldiers. Democracy may have its partisans and its martyrs, it will never have veritable apostles, capable of wholly sacrificing for it their self-love and their personality. I have known, and I do know, some honest democrats. Each of them represents but the force of an individual; the name of the Jesuit is legion.

Why is a man so cold in matters of reason and so ardent when fighting for some chimera? Because in spite of all his pride man is a defective being. He does not sincerely love the truth, but adores illusion and falsehood.

The multitude cannot do without absurdities. Society is composed of a small band of sages and an immense crowd of madmen. But it is much to be desired that the multitude should be governed by the sages. How is this to be arrived at? As soon as the sage shows himself for what he is, he is repulsed and calumniated, and crucified. Men do not want to be convinced; they want to be imposed upon; thus the apostle must resign himself to imposture in order to reveal, that is, to regenerate truth in the world by drawing a fresh veil over it. What, in fact, is a revealer? He is a disinterested impostor who, to lead the world to truth by an indirect road, deceives the vile multitude.

It has been said that if education were universally available, all crimes would disappear. But the educated scoundrels are the most dangerous of all. Education has not prevented them from doing evil, while we see simple illiterate men practising the most admirable virtue. Education developes a man's faculties and gives him the means of satisfying his tastes, but it does not change him.

The present human race is composed of a few men and a great number of mixed beings, who are partly men and partly orang-outangs or gorillas. The creations of nature are progressive in the succession of species and of races, but the races and species increase and decrease like empires and individuals. All the nations which have flourished commence progressively to decline, and the whole humanity will share the lot of the nations; when those men who are half brutes have disappeared in the next cataclysm, no doubt a wise and strong race will appear who will be to our species what we are to monkeys. Then only will souls be truly immortal, for they will become worthy and capable of preserving their recollections. In the meantime it is certain that the human race, instead of progressing, is degenerating. A terrible phenomenon is being accomplished in human souls,—men have lost the sense of the divine, and women are but engines of vanity and luxury who seek in faith but a refuge from the reason that distresses them. Love and honor have become superannuated saints, about whom nobody cares, and the very words have almost dropped out of polite conversation.

I am no misanthrope, nor am I satirizing my century; I draw attention to this moral weakness in the human race to show that magism is more than ever necessary, and that with such poor creatures fascination is necessary to success.

Fascination plays a great part in medicine, the great reputation of a doctor cures his patients in advance. A mistake of a celebrated practitioner would perhaps succeed better than the skill of an ordinary surgeon. It is said that a well known doctor wrote a prescription for a plaster for a man in violent pain, and gave the paper to his nurse saying "apply *that* immediately to his chest;" the woman, who was more than simple, thought *that* meant the prescription, and immediately put it on the man's chest with a piece of lint. The patient felt immediate relief and the following day he was cured.

The means of producing fascination reside wholly in a will which exalts itself without becoming rigid and which perseveres with calmness. Without being mad, you must arrive at a rational belief that you have in you something great and strong, and the weak and the insignificant will necessarily take you for what you believe yourself to be. It is merely a matter of patience and time.

We have said that there is a certain fascination which is purely physical and which belongs to magnetism. Some people are naturally endowed with this faculty, and it can be attained by the gradual exaltation of the nervous system,

The Zouave Jacob is a fascinator who believes in the co-operation of spirits. The clever conjurer, Robert Houdin, adds fascination to his quickness of movement. A great lord once having requested some lessons in white magic, Robert Houdin taught him certain things, but reserved others which he declared he could not teach. "They are things which I cannot explain to myself," he said, "and which appertain to my personal nature. If I told you them, you would be no wiser than before, and I could never teach you to put them into practice. They consist, to use a vulgar expression, in the art or faculty of throwing dust into people's eyes."

Thus we see that every kind of magic has its incommunicable arcana, even the white magic of Robert Houdin.

It is cruel to be disillusioned when there is nothing to replace the illusion and the vanished mirage leaves the soul in darkness. But wisdom consists in a science solid enough and a faith reasonable enough to exclude doubt. Doubt is the effect of the gropings of ignorance. The sage knows certain things; what he knows leads him to suppose the existence of what he does not know. This supposition is the faith which has no less certitude than science, when it has as its object necessary hypotheses, so long as it does not rashly define what must remain indefinable. A man who is really a man understands prestige without succumbing to it.

To escape the fascination of things we must neglect either their advantages or their charms. In this let us follow the teaching of Homer. Ulysses does not prevent himself from hearing the song of the Sirens. He only takes the most efficacious measures that this pleasure may not delay him on his voyage or cause him to fall a victim to their toils. To destroy religion, because superstitions exist, would be like suppressing wine to escape the danger of drunkenness or refusing love in order to evade its vagaries and furies.

In order to escape the fascinations of men and women we must never attach our whole heart to changing and perishable individualities; let us love in these passing beings the virtues which are immortal and beauty which always flourishes. If the bird we love flies away, we must not therefore take a dislike to all birds. The musician need not give up music because he has broken his violin. There are some birds whose nature will not enable them to support the winter; they need an eternal spring, and for them alone spring never ceases on earth. These are the swallows; and you know how they successfully accomplish this prodigy. When the season is over they fly towards the season which is just commencing, and when the spring is no longer where they are, they fly towards the place where the spring is.

EDUARD VON HARTMANN ON SPIRITUALISM.

Eduard Von Hartmann's latest work, which we have received from Germany for review, is entitled "Der Spiritismus," and contains a somewhat exhaustive account of modern spiritualistic phenomena, with an attempt to arrive at the nature of the causes by which they are produced. The philosopher is not himself a spiritualist and has attended no séances, but he has made a careful study of spiritualistic literature and bases his observations on the records of observed phenomena of which he considers there are so many, attested by such a large number of evidently credible witnesses, that they demand the attention of thinking men and especially that class of the community who are, by their professional training, peculiarly qualified to conduct investigations with accuracy and to observe strange phenomena with unprejudiced minds.

Far from attempting to ridicule the marvels alleged by the spiritualists, Von Hartmann has endeavoured in his book to subject them to a calm judicial examination, and, so far as his data enable him to do so, to lay down a few hypotheses which seem to him to afford the most probable explanations of the abnormal manifestations under consideration.

We trust it will not be long before this book is translated into English, as it not only gives a masterly and concise account of the whole subject, but also throws out many valuable suggestions for future investigations; and whether they agree with the author's conclusions or not, all spiritualists will be interested in reading a statement of their case from the pen of a great thinker and impartial observer.

In this article it is proposed to give first a short summary of Von Hartmann's views and then to give a brief outline of the hypotheses by which Eastern occultists explain spiritualistic phenomena.

Our author is of opinion that all mediums are without exception individuals with a certain disorganization of the nervous system; *i. e.*, in whom the lower and middle nerve-centres are abnormally independent of the highest centre of self-consciousness; they are in fact, in spite of all the signs of bodily health, hysterical; and produce their phenomena by means of evident or masked somnambulism, and are also placed in a most favourable position for conscious or unconscious deception. They are convinced that the spirits help them, but are also aware that they are, in some way, themselves indispensable to the spirits.

This view of mediums as abnormally developed men and women, disposes of the hypothesis of fraud as the basis of all manifestations, but the writer adds that professional mediums, who are dependent for their living on the phenomena they produce, are tempted, when their powers fail, exhausted by the excessive demand made on them, to supplement the workings of the spirits by a little material assistance of their own in order not to lose their reputation and disappoint sitters, and thus the various cases of fraudulent mediumship are accounted for.

He considers the public have a right to know the truth about these things and that, since scientists refuse to investigate them, government ought to appoint official commissions of enquiry, since it is the duty of government to protect its citizens from confused and erroneous ideas about facts wherever possible. At present, he says, spiritualism threatens to become a calamity by calling all the old superstitions into new life. "It is difficult to say which side is the more distinguished by superficiality, absence of the critical faculty, prejudice, credulity and inability to distinguish between observed facts and related hypotheses, whether the spiritualists who see a spirit hand in every umbrella that happens to fly open, or the exposers to whom everything is incredible except what belongs to their own narrow world."

Though Von Hartmann has not himself attended any séances, he is of opinion that, if all the reports are true, there may indeed be hitherto unexplored powers in man, but there is no cause to suppose any deviation from the laws of nature. If for instance a medium floats in the air, this proves, not that the law of gravity has been annulled, but that the medium is endowed with a force whose repellent power is strong enough to overcome the attraction of the earth.

It is hence his opinion that the vast quantity of evidence shows "that in the human organism there are more powers and conditions than modern exact science has investigated and discovered, and that exact science ought to undertake their investigation."

He seems to consider that the theory of "unconscious cerebration" though not covering all possible cases, is sufficient to account for table-turning. He also thinks writing and trance-mediumship is caused by the muscles of hand and mouth being set in motion by unconscious cerebration.

He compares the condition of trance-mediums with that of lucid somnambules, but observes, that both

writing and trance-mediums appear when exercising their special powers to be in possession of information of which they are ignorant in their normal state.

To account for this phenomenon he supposes that there are in fact two states of consciousness which are capable of acting simultaneously in the human organism, having their separate seats in the two portions of the brain, and the action of this additional consciousness possessed by mediums, which is capable of acting without the suspension of the normal consciousness, he calls masked somnambulism, masked, because it is hidden by the continuance of the normal consciousness. This masked consciousness, he says, is the middlepoint between ordinary waking consciousness and somnambulic consciousness and embraces all degrees of both these orders of consciousness. He would prefer to call unconscious cerebration the action of somnambulic consciousness.

A medium is then a person who either by chance or self-induced psychical conditions falls into normal or masked somnambulism. The former is the case, in involuntary speech, physical phenomena which require a special exertion of nerve power, and thirdly for the communication of hallucinations to those present, in which last case it appears that a specially intense hallucination must be present in the medium. It is, he says, in the condition of masked somnambulism that the majority of the phenomena take place and thus a comprehension of this condition contains the key to the whole range of phenomena.

He further remarks that it is a characteristic of mediums that they are able to fall into the state of somnambulism automatically without the aid of a magnetiser or mechanical means, but to do this successfully and with certainty at any given time requires much practice, and it is insufficient skill in the attainment of this condition that causes the majority of failures at séances. This faculty Von Hartmann compares with that discovered by Fahnestock and named by him statuvolence, by which a person is able at will to throw himself into a state of somnambulism and awake from it at a given time, and this power of reawakening is such that it can be confined to a single part of the body, or all parts save one, at will.

He finds additional confirmation of this analogy from the fact that it has been observed that the hands of writing mediums, when writing become quite cold, thus indicating a cataleptic condition similar to that induced by Fahnestock's method.

The waking consciousness and the conscious will are only used by the medium to give the first impulse to fall into the somnambulic condition, and also in a general way to determine the class of phenomena to be displayed; though this direction is not always followed. How the somnambulic consciousness arrives at its dominion over the muscular system and sets in motion the as yet undiscovered powers of the organism, we know as little as how the conscious will proceeds to attain command over the voluntary muscles in animal magnetism.

Speaking of such phenomena as the movement of furniture without contact, he says that there can be no question of unconscious cerebration or of immediate spiritual working of the medium on the material objects, but rather of a physical power which is produced under psychical stimulus from the medium, hence he thinks that the name psychic force given by Cox is wrong and that it should have been called nerve-force. He also notes that this force alters the dynamic relations which exist between material objects and the earth, as proved by the experiments of Crookes with weighing machines; this property he compares with the lightness of some somnambules who cannot be made to sink in water and with the traditions and ordeals of witches and others in ancient and medieval legends,

These phenomena he says are only explicable by means of an analogy with frictional electricity, remarking that this hypothesis of a polaric power has been already adopted by the Indians, who explain them by the suspension of the force of gravity and its transformation into a repellent power brought about by a change in the polarity of the human body. It has also been noticed that objects which float in the air act somewhat like small air-balloons, that is, they do not lose their weight suddenly, but rise with a gradual gentle movement, accompanied by a sort of pendulous motion, they also have a sort of trembling action which has been proved by means of the sphygmograph to coincide with the pulsations of the medium. This is the plainest proof that the power proceeds from the medium and not elsewhere.

Noticing the fact that the manifestations are generally stronger when the medium is not alone but when others are present, he says it seems as if the medium had the power of working on those present more or less in such a manner as to make them also mediums, that is, causes them unconsciously to develope nerve-power, and that the medium is further in a position to direct the action of the whole of the nerve-power thus developed.

Raps he attributes to the expansive power of the mediumistic nerve-force working in material objects and thus occasioning discharges similar to those produced by a frictional electric machine. He recommends that these should be observed by means of a micro-telephone and registered on a phonograph that they may be distinguished from the results of the hallucinations of those present.

The passing of matter through matter he gives no hypothesis to account for, merely mentioning the Indian theory that this is effected by means of the disintegration and reintegration of matter. On the manner in which various articles are brought from a distance he is also silent, while admitting the genuineness of the phenomena, doubtless considering the hypothesis of a nerve-force which possesses the power of attracting objects at a distance, sufficiently accounts for these facts, as in the case of the movement of furniture. He compares the playing of musical instruments with a feat of the Indian fakirs, in which a cork floating in a hollow cocoanut shell is made to dance in time to the piping of the fakir.

He lays much stress on the fact that mediums act as magnetisers of unusual strength, and are thus able to transfer their own hallucinations to the minds of the sitters.

Information on subjects of which the medium is ignorant in his normal condition, he accounts for on the hypothesis that, when in a state of masked somnambulism, the medium is able to recall anything he has once seen, though apparently unnoticed at the time, and also to read in the memory of those present all similar dim recollections.

He notices that in thought-reading the substance of the thought, independently of the language in which it is expressed, is what is really transferred to the sensitive; in this way a somnambule is able to answer questions from a magnetiser correctly without understanding the language in which they are put, but the answers are no longer correct when put in a language which the magnetiser does not himself understand.

In order to account at once for clairvoyance, insight into the future and transference of hallucination, he mentions the hypothesis that the medium, when in a state of somnambulism, is able to come into direct connection with the universal knowledge of the absolute spirit and so is able to read both past and future, and at the same time is able to act on others by creating a disturbance in the absolute spirit of which all living beings are functions. He believes that every brain vibration which corresponds to a representation produces an analogous vibration in the ether from which it is communicated by induction to other organisms.

He thinks however that the transfer of impressions from a great distance does not depend upon communications of ether vibrations, neither this phenomenon nor clairvoyance are to be accounted for on ordinary physica grounds, but we must rather turn to metaphysics for

supersensual hypothesis. With regard to transformations and materialisations, he seems to consider that the former are the result of the medium's extreme sympathy, since it has been often observed in the case of somnambules that they take on the features and general appearance of others, all that has been related as to the appearance of materialised forms other than the medium, and the various accounts of forms clothed in drapery of which the medium was not in possession at the time, he considers to be the result of hallucination transferred from the mind of the medium to those present and affecting one or several senses.

In a final chapter he argues against the hypothesis that the phenomena are produced through the spirits of those who once lived on earth, remarking that clairvoyance is the only phenomenon which would cause an unprejudiced critic to seek for an explanation in the domain of the supernatural.

The above meagre abstract will suffice to give the reader an idea of Von Hartmann's opinions, the least satisfactory part of which seems to be his summary mode of disposing of all "materializations" on the hypothesis of communicated hallucination, for though the theory, based on the results of experiments with magnetized sensitives, is a perfectly tenable one, it seems a large assumption to infer that hallucination is the sole cause of all the innumerable cases of undoubted materialization on record. It is further to be noted that our author supports his theory by reference to the fact that complete materializations only take place when the circle is formed by persons who have been for a long time attending the séances of the same medium, and who may therefore be supposed to be unusually susceptible to the hallucinating power of that medium; but we do not think this is invariably the case, though it is no doubt true that personations and materializations have been often confounded, whereas they ought, properly speaking, to be classed as distinct phenomena.

O. PEMBRIDGE, F. T. S.

(To be continued).

Letters to the Editor.

A NEW PROPHET OF SADHARAN BRAHMO SAMAJ.

SIR,—It is a matter of no small importance to mark the stages of progress of any institution that has a certain influence over a country. And since the progress of an institution is generally made up of, or at least represented by, that of a prominent individual in it, or of a definite specific unit that forces itself out from among others by dint of genius, vigour or characteristic peculiarities, a careful observation of such peculiar characteristics of the individual forms an essential part of such a survey as we have undertaken in this brief article. The above are very general remarks, and their veracity can hardly be doubted. Nor is the application of these remarks in a special case a totally fruitless topic. They mark off the epochs of rise and growth of an institution from those of its fall and decay as coincident with the life history of an individual. Now there can be no surer sign of the intellectual decay of an individual than a logically inconsistent manifestation of intellectual life. Such we believe to be the case with a noteworthy section of the Punjab Brahmo Samaj, and it is our object to point out here with the least offence possible the traits of life of this body in this province.

Pundit Shib Narayan Agnihotri Sannyasized as Satya Nanda Brahm Vadi, is no unknown personage in this province. As a zealous member of the Punjab Sadharan Brahmo Samaj, and as one who was in one sense the solitary instance among the Brahmos in the Punjab, of withstanding the New Dispensation, its aims and preachings and its utility, and consequently against the inspired character of Keshub Chandra Son—he had chalked out for himself a distinct religious faith, a well defined life of work, and in our opinion a substantial reform among the Brahmos. Proofs of the fact are not wanting. The well known Pundit published in his monthly journal the "Bradar-i-Hind," an article headed as "A Native (Indian) Prophet of the 19th Century," wherein he severely criticized the character and doctrines of Keshub Chandra Sen and the New Dispensation. The influence of Keshub Chandra Sen was undoubted in this province. The publication of this article, and the severe tone in which it was written, had the effect of unhinging some from their faith in Keshub Chandra Sen and confirming others in their old faith against all opposition and hostile criticism. The consequence of this it is not difficult to guess. The Brahmo Samaj was divided into two sects composed of the votaries of Keshub and his adversaries,—the result of the co-operation of Pundit S. N. Agnihotri and Pundit Shiva Nath Shastari being to found a new reformed Brahmic Church under the name of the Central Punjab Brahmo Samaj. This day is a memorable one in the history of Brahmo Samaj in the Punjab. Since then, bifurcation having commenced, has been carried to the extreme; and although both sections of the Brahmo Samaj have been proclaiming the doctrines of universal brotherhood and of toleration to the world at large, considered intrinsically, the two sections have themselves been engaged in constant warfare with each other. Never since then have the members of one sect joined in the prarthna (prayers) of the other, nor the members of the latter ever met in the meetings of the former.

It has been truly said by a well-known author that the practical meaning of a doctrine is not to be judged by its being put in black and white in the pages of some book of religious faith, but by an actual observation of life seen in the every-day conduct and history of its believers. We are not to suppose that since the Brahmas have been preaching doctrines of universal brotherhood and toleration in their lectures, they have in any way consistently followed them in their lives. On the contrary they have been shutting themselves off altogether from contact with other religious bodies. Intolerant of themselves, intolerant of others, they have completely isolated themselves from the broad society of the day, and Universal brotherhood has given birth to a narrow sectarianism, whilst tolerance has led to complete isolation, sophistication of all reason and faith, petrification of conscience, and hardening of prejudice and bigotry. A strange metamorphosis this!

The picture presented by Hindu society in general, is, on the other hand, quite the reverse. Known as superstitious and ignorant, proverbial as blind followers of dogmatism and as votaries of stereotyped faith and worship, they have in their practical life shown that high tone of liberality which bespeaks more than anything else, an actual permeation of the doctrine of toleration and Universal brotherhood through their very constitution. They have mixed in every society, with Brahmos and Aryas alike, and have imbibed principles of active life from whatsoever sources. A preposterous anomaly this. A very sure indication of the decay of the former when faith becomes extinct, where it was bred up, dwelt and lives, nay flourishes, where its very existence may be termed exogenous.

We will leave this part of the subject and hasten to the more modern enigma of a Grihastha Sannyasa (of a quadrilateral triangle). The formation and advent of the Salvation Army in India introduced new technics of warfare in India, the technics of Grihastha Sannyasa. In the month of December 1882, Pundit S. N. Agnihotri, as yet a Grihasthi, takes Sannyasa through a special mandate of the Deity himself. The hall of Brahmo Mandar presents a strange spectacle. It is a scene of odd psychological evolution. The elect of the Deity who receives a special mandate from heaven is clothed in Bhagwa (earth brown) vesture. A Grihasthi guru invests him with the dignity of sannyasa, the Brahm valli, but yet retaining the sceptre of Grihastha and gently breathes into his ears the secret sacred guru mantra.

What a strange evolution is this! He who once so forcibly declaimed against priestcraft and stereotyped symbolism and ceremonials of Hindu religion and its outward show, he who was so chaste and free of ideas, as to feel repulsed at the inspirations and pretensions of Keshub, he who had made it the mission of his life to preach the doctrines of Universal brotherhood and toleration. Yes, he, the adored of the Brahmos, now succumbs to these very ceremonies, to the same *exoteric* investment, and brings dissent among the Brahmos, opposition among the educated, and contempt among the public.

This topsy-turvy change, having worked through this sand-drift, does not cease to move. The slippery mass continues to come into contact with other and more

elastic spheres. The working of the imagination is strange, very strange indeed. The once fallible now infallible, rather the once infallible now fallible sanniyasi perceives that he was wrong when he declaimed against Keshub, that he was wrong when he spoke against New Dispensation, that he was wrong when he wrote against inspiration. No, it would not do to blame Keshub and his followers. A higher end is to be served, a farther destination is yet to be reached (nothing short of a direct proximity of the Deity). A reconciliation with Keshub must be wrought. An Epistle to Keshub is published. The inspired character of Keshub is revindicated, the communication of God with the elect is justified, the necessity of the elect to receive the mandates of the Deity to work out his designs merely as his instrument is asserted and established. Pundit S. R. Agnihotri is himself a prophet, an elect of the Deity, a messenger of God, the being embodiment of an inspired gospel. In the month of April, 1883, in his journal styled the "Dharmgiwan," he issues a notice proclaiming his inspired character. He publicly asserts that he has been sent to wipe off the sins of men on this earth, that through a special mandate of the Deity, Northern India has been consigned to his care and patronage. * * *.

Frail man, dupe of imagination and fancy; vain delusions these, vain are these pretensions and thy ambitious aspirations.

Can mortal man ever wipe off the sins of men; can one measure the Universe when he can hardly measure himself; mortality thy doom is fallibility!

Since then the Christian Church has been faithfully imitated; the acquisition and accretion of disciples has been zealously sought, the separation of husbands from wives and brothers from brothers, has been mercilessly attempted. Blessings and benedictions have been lavished on one sect, the sect of the favoured; censures and anathemas have been constantly hurled against the unfortunate set of unbelievers, against those who have refused to come under his protection or have evaded his grasp. Those who point out his faults have been grotesquely abused in public and in private. Strange things have been worked and stranger still will be those that will be worked. To the eye of an observer of philosophic mind these are events impregnated with deep meaning. Something from behind the arras is visible,—a hidden assassin—an engine of destruction—a religious bubble. Note it who will!

A YOUNG MAN,
(*Lahore.*)

THE AURA OF TREES.

IT is enjoined that the dry twigs of the sacred Aswatha used for the Homa and other sacrificial purposes should not be cut with a knife but should be collected from branches that dry on the tree and fall to the ground. We also read in English history that the Druids always severed the mistletoe from the sacred oak with a *golden* knife, not an iron one. Thus both in the East and in the West, the use of iron or steel knives on such occasions was forbidden, presumably for a good reason. Is it because the iron will abstract and draw off some of the pure magnetism of the tree that the use of it is prohibited? Baron Von Reichenbach discovered in the course of his researches that the Odic aura pervades the whole vegetable kingdom and that it is conductible by iron as well as by other substances. Now, as you are aware, certain trees are regarded by Hindus as possessing an aura or influence highly favorable to the development of spirituality, and certain others as having a maleficent influence upon man. Traditional belief, based upon our sacred literature, ascribes to these members of the vegetable kingdom an attractive power for respectively good and bad elementals or nature-spirits. Those of the former class are planted in the compounds of temples and private houses, and resorted to by such as would develop in themselves the higher psychic powers. According to the Buddhistic belief, the Bodhisats always combat the evil powers of nature and attain Buddhahood under the shade of the Bo-tree (the *Ficus religiosa*); the leaves of the margosa are employed for stroking a patient suffering from snake or scorpion bites, and also stuck under the eaves of the fronts of houses where there is a childbirth or a case of small-pox, as they are believed to have the property of absorbing bad magnetisms. After a time they are supposed to have become saturated with the same and are replaced with fresh ones; around the bed of the small-pox patient quantities of these are kep and daily renewed. Great care is taken to throw the stale leaves especially those used for snake and scorpion bites, into some place where they will not be trodden upon, as the poisonous aura may thus be communicated to the person walking over them.

I have mentioned these few facts to show that many, if not most, of the antiquated customs and traditions of India are reminiscences of a very general knowledge in ancient times of the occult relations between trees, men, and the races of the elemental kingdom.

V. COOPOO SWAMY.

ZOROASTRIANISM.

I.

SIR,—I shall here attempt a solution of one of my questions published in your issue of May last. It is stated that 12,000 years of the Zoroastrian books when multiplied by 360 give 4,320,000, which is the sum total of the number of years of the four Yugas, viz., Kali, Dwapara, Trita and Satya. Now those who will take the trouble of reading the Dabistan of Mostan Fani will find it stated therein that the figures of the Sabeans represent years of the planets, and that one day of the Sun planet is equal to 360 days of the earth. Thus, it will be seen, that the 12,000 years of the Zoroastrians accord with the requirements of the students of the esoteric philosophy. In this connection, the reader will find it stated in the Bundaish that the mountain Alburz has only 360 apertures through which the sun travels during a year. Let the reader also note that Alburz is not a mountain in the worldly sense, but something having a reference to the following:

"Likewise that the orb of the earth is far different from what it is generally supposed to be; that its summit is ethereal and reaches as far as to the moon; that it is everywhere perforated with holes, and that we reside at the bottom of certain of these hollows, while at the same time we vainly imagine that we dwell on the summit "of the earth." (Vide Introduction by Thomas Taylor to his translation of the Phaedo of Plato). Compare the above with the following from the Bundaish:

"Of the nature of the mountain, it says in revelation, that, at first the mountains have grown forth in eighteen years; two hundred years up to the star station, two hundred years to the moon station, and two hundred years to the endless light."

Kinvet-peretu, *i. e.*, Chinvat Bridge, says the Bundaish is situated upon one of the peaks of the Alburz, the ethereal summit of the earth (or shall we say the ethereal mountain surrounding the earth) and is the place where Srosh and Rashna and Arstat take account. It is probably on this ethereal summit, (which, according to the Bundaish, reaches as far as the endless lights or the highest sphere, the Supramundane Light of the Chaldeans), that we must seek the Chinvat bridge of the Parsees and the Devachan and the Avitchi of the Buddhists.

NOTE.—It seems to us that the number of years in the Cycle of 12,000 years referred to in the Zorastrian books should be calculated according to the computation by Devamanam as known to the ancient Aryans. This Manam is referred to and explained in the 141st Chapter of Matsya Purana. It is therein stated that 360 years, according to ordinary human reckoning, are equal to one year according to Devamanum; and that therefore there are 12,000 Deva years in one Mahayuga. This can be easily inferred from the fact that an ordinary year is equivalent to one day of the Devas according to the Hindu books, Uttarayana being represented as day time and Darkshinayana as night time. For further particulars we refer our readers to the aforesaid Chapter of Matrya Purana.—(ED.)

II.

Having hitherto confined my letters to the subject of the Amesha-spentas, I shall now proceed to give the reader the order of emanations as presented by the Avesta.

The first are the seven Ameshu-spentas, in their due order: (1), Ahurmazda. (2), Vohumano, (3). Asha Vahista. (4), Khshthra-Vairya. (5), Spenta-Armaiti. (6). Haurvatat. (7), Ameretat.

Then follow: (8), (Gah Avisthrum), The Farvashis. (9), (Gah Ushain) Shroosh, Rashnae and Arshat. (10), (Gah Havani) Mithra and Ram Khsthra. (11), (Gah Rapitan). Adar or the principle of fire. (12), (Gah Uzziren). The principle of water or Aban.

Let the reader for the present confine himself to the Yasnas 38 to 72 which are more antiquated. In them he will find the above names and no more. The above order he will find corroborated throughout the Avesta—see more especially Yasnas 1, 2, and 3, and the Sirorza and the Yast of the seven Amesha-spentas. In the Avesta, Gah Harani commences the order, but I have, for the sake of convenience, placed Avisthreun at the head.

(1). The first of the Amesha-spentas is Ahur Mazd, who is First Principle. The One and the Good of the Platonists. He is the cause of all and is the Light of Lights. He is the spiritual sun of the Platonists. He is identical with the principle Bound, of the two principles, Bound and Infinite of the Platonists. He is identical with eternity, the time without bounds or end, and with the Spenta-Mainyus of the Avesta.

(2) Vohumano is the second of the Amesha-spentas and represents Spiritual wisdom and Logos, and coincides with the second hypostasis of the Platonists.

(3) Asha Vahista represents, the Intellect or Demiurgus of the Platonists. He is identical with the highest divine Essence; being identical, as above stated, with the Intellect, and Demiurgus and the highest conceivable divine Essence, he is the Fashioner and hence is it that he is throughout the Gathas praised and prayed to in connection with Mazda or Ahurmazd (in terms such as "Mazda and Asha," "Ahurmazd and Asha"). (4). Khasthra-Vairya, (5) Spenta Ormath. (6). Haurvatat and (7). Ameretat. The interpretations of these I shall reserve for the present.

"Who are all seven of like mind, all seven of like speech, all seven like acting. Like is their mind, like their actions, like is their father and Ruler, namely, the Creator Ahurmazd."

Of whom one sees the soul of another: how it thinks on good thoughts, how it thinks on good words, how it thinks on good works, how it thinks on Garo-Nemana. Their ways are shining when they fly hither to the offering-gifts." (Vide Farnardin Yasht).

"Which are there the creators and the destroyers of the creatures of Ahurmazd, their creators and overseers, their protectors and rulers.

"They it is who further the world at will, so that it does not grow old and die, does not become corrupt and stinking, but ever-living, ever-profiting, a kingdom as one wishes it, that the dead may arise, and Immortality for the living man come, which gives according to wish furtherance for the world.

"The worlds which teach purity will be immortal, the Drukhs will disappear at the time. So soon as it comes to the pure to slay him and his hundred-fold seed, then it is (ripe) for dying and fleeing away." (Zamyad Zast).

(8). The Farvashis are either regenerated souls or souls which have perhaps never been incarnate. They reside, according to the Chaldeans, in the Supramundane Light.

"I declare thus to thee, the might, strength, majesty, help, and joy of the Farvashis of the pure, holy Zarathustra, the mighty, storming, how they bring help to one, how they secure assistance to one, the strong Farvashis of the pure. Through their brightness and majesty I uphold the heaven, O Zarathustra,—which shines above and is fair—which goes round about this earth. Through their brightness and majesty flow the waters forward in haste at the inexhaustible sources; through their brightness and majesty, the trees grow up from the earth at the inexhaustible sources; through their brightness and majesty blow winds which urge the clouds forwards to the inexhaustible sources. Through their brightness and majesty women protect their children; through their brightness and majesty, they bring forth happily; through this brightness and majesty, it happens they bear children. Through their brightness and majesty goes the sun his path, through their brightness and majesty goes the moon her path, through their brightness and majesty go the stars their path."

"The givers of victory to the implorers, the givers of favor to the workmen, the givers of health to the working, the givers of much brightness to those offering to them, who pray to them, contenting them, bringing gifts, the pure.

"Who go most thither where pure men are, who most keep purity in mind where they are most honoured, where the pure is contented, where the pure is not plagued," (see the Farvardin Yasht).

(9.) Srosh, Rashun and Arstat are considered to be Yazatas or angels. Srosh represents victory and advances the world. He is the symbol of devotion and piety and leads one to heaven. Rashun represents justice. Arstat furthers and advances the world. These three lead one to heaven, probably to the Supramundane Light, wherein the Farvashis dwell.

The Avesta says that the body of Srosh is the manthra.

"Srosh, the holy, strong who has the manthra as a body, the Ahurian, with strong weapons.

"Rashun, the greatest, and Arshat who furthers the world, increases the world; the true spoken word which furthers the world." (Siroza).

And what are the manthras? The Mazdyasnian law itself is a Manthra, comprising all manthras and precepts. The manthras are not only the manthras of efficacy against the evil spirits, but they are supposed to strengthen one to combat the whole host of moral and spiritual evils and to give victory, and they thus carry with them the ideals of the highest morality and of the highest elevation of soul as much as to be united with the divinity. It is the manthras that lead one to the region of the Farvashis.

(10). Mithra and Ram Khshtra are always together. Until a better interpretation is offered, I shall call Mithra the principle of ether. Ram Khsthra is the principle of air. In later writings it is stated that Mithra, Srosh and Rashun are the Yazatas who take account at the Chinvat Bridge. In this connection, it will be well to keep in mind the five well-known principles of elements, viz., the principles of ether, air, fire, water and earth. Again, these principles should not be considered solely as material elements, but must be taken as existing in the heaven before the corporeal manifestation. Mithra is ordinarily described in the Avesta as possessing wide pastures.

(11). Adar, is the principle of fire. Fire is always described as son of Ahurmazd, and is considered identical with Asharahista, the third Amesha-spenta. We have seen above that Ashavahista is identical with the demiurgus and is the same with the universal Intellect and the highest conceivable Essence of Light. Fire therefore is only the corporeal symbol of Asharahista who is son of Ahura-Mazda.

(12). The principle of water.

In the above enumeration, the principle of earth is wanting, and it is for the reader to find out the reason of it.

What have the respective Gaha or the parts of a day to do with the above? In this connection, the reader should refer to the Gah prayers in the Khordeh Avesta, and he will find that each respective Gah has reference to its property as above described. It is likely that the study of Bundarshuree throw some light upon the subject.

Until a better exposition is put forth, I should consider the above to be Zoroastrianism pure and simple.

AHMEDABAD, 7-8-1885. } Yours faithfully, DHUNJEBHOY JAMSETJEE MEDHORA.

DOUBTS ON VEDANTA PHILOSOPHY.

Dear Sir and Brother.

I have lately received from a friend of mine, for satisfactory answer, a copy of the questions on Vedanta Philosophy which appeared some months ago in a weekly Hindi Journal named Mitra Vilas of Lahore. In the same Journal have appeared their answers which are somewhat difficult to comprehend. I therefore beg to submit an English translation of the questions, and shall feel much obliged by your allowing them to be published, when space permits, in the columns of the Theosophist in which they shall await answers from such Vedantists as our esteemed learned brother T. Subba Row Garu B. A. B. L. who is quite familiar with the Adwaita doctrine of Vedanta Philosophy, the spirit of the Aryan Religion.

"With regard to the creation of the Universe, it is believed "that it (The Universe) is nothing and all that appears is but "the form of Om *Sat-Chit-Ananda* Brahma whose name has "through ignorance been designated. "The Universe." As for "instance, the Shooksi (a pearl oyster) is admitted to be Rujit "(Silver) through ignorance or illusion. In reference to this we "ask that this supposition of Rujit in Shooksi arises in a *third* "person who is quite distinct both from the pearl oyster and "silver and since according to your (Vedanta) doctrine, there "exists nothing save Brahma, the question is who it is to whom "this illusion of the Universe in Brahma can be ascribed. Should "you say that Brahma himself is under this illusion, we reply "that no one can forget himself in the state of consciousness. "For instance, Deva Dutta cannot mistake himself for Vishnu-

"dutta or Jugdutta. (Two contradictory things cannot exist "together ?). "And if you still venture to say that this Illusion "found its way in Brahma not in a state of consciousness but "when he associated with Maya, we shall then request you to "explain how then do you attribute to Brahma *Sat-Chit-Ananda* (eternal life, knowledge, bliss) qualities, when He "is, as you say, associated with Maya which is Ignorance. Just "fancy that Agyana (Ignorance) means want of Gyana or knowledge whereas you believe that Gyana or knowledge is a form "of Brahma. Hence when it is found that Brahma has associa-"tion with Ignorance, His first quality *Sat* (Eternal life) is "immediately destroyed and then how can he be called *Sat* for "eternal existence is that which has no destruction."

"Again then, when you admit the association of Ignorance "with Brahma, His second attribute *Chit* (knowledge) must also "be put aside because this quality too which means Gyana has "been destroyed. Consequently wherever there is ignorance "there constantly prevails pain and where there is pain there "can be no pleasure. In this manner the three formal attributes "(*Sat Chit-Ananda*) of Brahma are wholly destroyed."

"We further beg to lay one more enquiry for consideration. Is "Maya different or non-different from Brahma ? If different, "then Maya will have to be established as a form of total Igno-"rance for Brahma is form of knowledge and whatever is diffe-"rent from him must be Ignorance. Further another doubt that "arises here is that if there really appears something else existing "as separate from Brahma, how could you then maintain the "nonduality of Brahma."

"If, however, Maya might be admitted to be non-different "from Brahma, it would then be His form. In this case how did "then Maya cause the Brahma to be mistaken for the Universe "because Brahma is self illuminated and the property of light is "to exhibit things as they are, then what reason is there that it "showed things to the contrary ? For Brahma is *Sat Chit Ananda* "and the Universe *Asat Jad* and *Dookh*; unreal material and "painful. In admitting Maya to be non-different from Brahma "there arises another doubt. That Maya, under these circum-"stances, will never be destroyed because that which is identical "with Brahma must be has indestructible as Brahma Himself. "And if this Maya remains undestroyed, the Illusion of the Uni-"verse coninues on for ever and as long as this lasts where is the "realization of the Nirvana or Moksha, mentioned in the Vedanta? "Because the annihilation of all pains and sufferings and the "attainment of supreme felicity is called Moksha which it is im-"possible to attain until an idea of the Universe lasts."

Yours fraternally,

PIARE LALL, F. T. S.

NAGPUR, C. P.
7th August 1885.

ESOTERIC BUDDHISM.

DEAR SIR,—Many of my brethren believe that the Theosophical Society has a religion of its own and that it is the esoteric Buddhism. I write this to say that these beliefs are incorrect. The Society has no religion, its members being at liberty to owe allegiance to any religion they please.

As to esoteric Buddhism, I have not clearly *known* what it is. My idea is that in this religion no conscious being is admitted as the creator, preserver and destroyer of this world and that all things have evolved from an unconscious thing. If I am correct in this opinion, it is no other than pure materialism, but I have seen Buddhists professing esoteric Buddhism very fiercely attacking materialism. This looks to me parodoxical and I therefore respectfully request esoteric Buddhist brethren kindly to explain this matter. I think that if I am right in the descriptom of esoteric Buddhism it is, as it seems to me, no other than real Atheism. Am I right ?

R. RAGUNATH ROW.

Note:—Our Correspondent is quite right in saying that the Theosophical Society as such has no definite dogmatic creed of its own to propagate. It has already been pointed out several times that it is not the object of the Society to preach any form of Buddhism whether Esoteric or exoteric. But, every form of esoteric religion ancient or modern is a subject for careful study and investigation by the Society.

Our Correspondent does not appear to know clearly what Esoteric Buddhism is as he himself confesses. He would have obtained some clearer ideas on the subject if he had paid some attention to the explanations contained in "Isis Unveiled" and "Esoteric Buddhism" and the articles from time to time published in the columns of the Theosophist. We request our esteemed correspondent to devote some time to the study of the subject before leaping to hasty conclusions about the matter under consideration.

Esoteric Buddhism does *not* teach that "all things have evolved from *an unconscious thing*", and consequently our correspondent's inferences are all clearly wrong. No justification is therefore necessary for the attitude assumed by the followers of the said doctrine against the so-called materialists. The charge of atheism will be seen to be unfounded on our correspondent's own showing, since his assumption is erroneous. If our correspondent is anxious to learn something about the source and origin of the Universe from the Stand-point of Esoteric Buddhism he may obtain some information from the works above mentioned and the karika of Goudapatha on Mandukya Upanishad.—*Ed.*

Reviews.

MAGIC.*

This volume is a reprint of the series of articles which appeared in this journal under the title of "Practical Instructions for Students of Occultism". This republication has been undertaken, thanks to the liberal help of a leading member of the society, in consequence of the very general appreciation with which the original articles were received.

The book before us is however more than a literal reprint, as many improvements have been made and the earlier articles of the series have been entirely rewritten.

It would almost have been better had the book been entitled "Occultism in daily life" as this would have given a better idea of its real scope. It is no collection of trashy recipes or doubtful charms, but an attempt to set forth the deeper truths of the esoteric doctrine in plain terms easily applied by all. Many people seem to think that the study of occultism is necessarily confined to the cultivation of the higher senses and the acquisition of extraordinary powers, whereas these things are but the concomitants of a certain state of development in the complete individual and should never be pursued as ends in themselves. The true occultist recognizes the action of the occult laws in ordinary things as in extraordinary ones, and the esoteric science is of little practical use unless it is capable of universal application in the infinitely little as well as in the infinitely great. Before solving a problem we need to have an accurate acquaintance of the factors of which it is composed and before exploring the higher mysteries which are not revealed to the uninitiated, we need to make ourselves acquainted with the operation of the same laws as those by which the highest mysteries are governed in the visible harmony around and about us.

As a help towards the practical realisation of the sublime truths of those portions of the esoteric doctrine that have been hitherto given out, this little book will be found most valuable. Beginners will find that it reveals a new field of for observation and reflection, lying so close to their feet that they hardly suspected its existence, while more advanced students will find every chapter full of suggestions that will repay careful thought and consideration. It belongs pre-eminently to that class of books which demands study rather than mere perusal. We are sure that all who have read the original articles will be glad to possess them in a more convenient form and those who have not already read them should lose no time in doing so.

PALINGENESIA.†

This remarkable work is an account of the earth and its inhabitants together with their manners customs and religion as they will be in the future. Besides political and social changes the position of the earth itself is to be changed. Its axis will be no longer oblique but vertical "producing thereby equal day and night for the whole earth and climates of unchanging loveliness." Man having attained to higher intelligence and greater control over the forces of nature will level the mountains and use the internal fires which now produce volcanoes as sources of heat. Communication will be improved by the construction of twelve great longitudinal railways carried across the oceans on bridges, and subterrene railways two miles beneath the surface of the earth. The earth will moreover have been "excavated by the industry of man to the depth of three miles, and cities towns and villages of great beauty, corresponding to those above them, by reason of their metallic splendour, are constructed for greater accommodation as well as for the carrying on of such works of industry as may require space which would interfere with the symmetry and beauty of the exterior

* Magic or practical instructions for students of occultism by F. H. Fellow of the Theosophical Society. *Sold at the Theosophist Office.*

† Palingenesia or the Earth's new birth. By Theospho and Ellora. *Glasgow.* Hay Nisbet, 1884.

order, or which, by their noise might offend those of the exterior, but in which nothing causing disease, or ill health, or impurity is allowed." These cities will be illuminated by means of electricity and supplied with fresh air by the aerogene. Electric force will be used for heat light and motive power. There will be also electric ships which travel under water connecting the submarine countries and cities with each other and with the outside world. Moreover air ships will be extensively used.

The political divisions and the manner of their administration are described in detail. A description is also furnished of the chief buildings and private houses and a second volume contains an elaborate set of plans of cities, buildings and houses which shows a considerable amount of architectural skill and ingenuity. All these divisions are upon the septenary scale. A couple of chapters are devoted to what may be called the scriptures of the new dispensation and these strongly insist on the unity of all religious systems.

The religious services and the temple arrangements are described very fully, but here all is subordinated to the forms of the Anglican church. A special portion of the volume is devoted to symbolism and mystic colours, and shows a vast amount of learning and research.

Although the doctrine of progress through reincarnation is insisted on throughout the book, it is doubtful whether this like other utopias, would not, if practically carried out, be in great danger of undergoing a process of crystallisation and degenerating into as rigid a formalism as any of the systems that have actually preceded it. Starting as it does with a fixed standard of perfection it does not seem to leave room for the principle of evolution without which real development cannot well take place. The work is however both interesting and instructive and we recommend our readers to peruse it for themselves.

COLONEL OLCOTT'S BUDDHIST CATECHISM.
AMERICAN EDITION.

We have received the proofs of a new edition of the above work called the Biogen edition, published at Boston by Fastes and Lauriat. This edition besides being printed in a manner that does credit to the publishers, is enriched by extensive notes by Professor Coues which will greatly enhance the value of the catechism to Western readers as they contain, besides some amplification of the text where its contents would not be easily understood in their full significance by persons ignorant of the esoteric doctrines, interesting parallels between the teachings of Buddhism and those of the various Christian churches, spiritualism and modern science.

Of the already recognised merits of the original work this is not the place to speak; the present edition will do good service in making the American public acquainted with the real tenets of Buddhism about which so many misconceptions are prevalent in the West. The catechism could have found no better editor than Professor Coues and we expect the Biogen edition will have a large circulation in the United States.

BHAGAVAT GITA.*

This book was sent to us sometime ago by its author Mr. Villavarambal Kuppuswami Iyer, District Court Pleader, Coimbatore. It contains Sanskrit Text in Grandha character with Tamil translation. The Slokas are divided into words and their Tamil equivalents are given. It will help the readers in understand the meaning of the Sanskrit text and also learning Sanskrit. As for the correctness of the meanings of the Slokas, we are not prepared to pass any opinion, since there are several commentaries which seem to differ from one another. At any rate, this seems to be the first attempt to bring out the book with Sanskrit text and Tamil meaning. It will be of special service to Tamil students who are anxious to read Bhagavat Gita, in more ways than one. It is nicely printed and well got up. This book contains 697 pages, besides 14 pages of preface and 22 pages of glossary, together with a short explanation of Adwaita, Visishthadwaita, and Dwaita Siddhanthams. Such works as these, intended to help students who are ignorant of Sanskrit, must surely be encouraged, and we therefore recommend it to such as are to be benefitted by it.

T.

* Its price is given among books in our Catalogue in the *Theosophist*.

HINDU EXCELSIOR SERIES, No. II.

We have received the second book in this series which is being issued by Mr. R. Sivasankara Pandiah. It consists of a collection of two hundred and fifty Sanskrit proverbs in Sanskrit and English, with explanations in Telugu and English. Some one has defined proverbs as "antique gems of synthetic wisdom," and indeed there is no other form of language in which so much value can be compressed into so small a compass. In the book before us, the English part is not quite so epigrammatically expressed as the original, this indeed would not be possible unless the sheets were looked over by an Englishman, well acquainted with his own language. This is however a minor point and we have much pleasure in recommending this book, which ought to be in the hands of every Hindu youth; like all well chosen collections of proverbs, it contains a most precious store of easily remembered worldly wisdom.

ATMA PURANAM.*

We are glad to have received the first two monthly parts of this important publication, which, in the words of the publisher, is "the very essence of the four Vedas and the eighteen Upanishads." The origin of the work, as described by the publisher, will doubtless interest our readers. Sri Sankarananda, the author of this work, seeing the decadence of the Hindu religion during the Buddhistic period in India, preached the purport of the Vedas and the Upanishads in the hope of a revival; but this he had to do under another guise, and in his own language, for the people would have none of the ancient teachings, and, had they known the true source of his inspiration, would have refused to listen to him. The object of the author in this work was to show the true path of salvation by knowledge (Gyana) to the people at large, and this he puts into the mouth of the Guru while teaching his disciples. We thank the projectors for bringing out such an interesting work, and we think great credit is due to the Translators for their correct rendering into Bengali of the text of Sri Sankarananda and their preservation of the pure and chaste language of the original. This publication is one more sign of the Aryan revival now in progress.

PRASNOTTARMALA.†

By Sankaracharya, with translation into Bengali. Published by Bholanath Chattyopadhayay.

The above is one of the Catechisms written by Sreemat Sankaracharya. It is needless to dilate here upon the merits of Sankaracharya's works. The translation is rendered into very easy Bengali and can be understood even by beginners. The translator has made the value of his work more appreciable by adding explanatory notes on abstruse passages. It is highly desirable that such works should be taken up and translated into the various local vernaculars of the country.

We trust the praiseworthy enterprise of the publisher will meet with due encouragement.

* Atma Puranam, by Sri Sankarananda Swami, with Sri Kakaram Pandit's exposition, revised and translated (into Bengali) by Pandits Chandi Charan Smritibhuran and Bhootnath Vidyaratna. Printed at the Ramayan Press and published by Baboo Kaliprosanno Mukhopadhgay: Calcutta.

† Printed at the Bhawanipore Warrington Press, Calcutta. Price including postage, Rs. 0-2-6.

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Supplement.

THE MAHARAJAH OF DURBHANGA has contributed the sum of one thousand rupees to the Head-quarters maintenance fund. and has generously promised to subscribe a like amount annually.

COL. OLCOTT ON "ISLAM."

At the request of the Mahommedan students of Lucknow Col. Olcott lectured before them on the subject of "Islam." The lecturer made one of his happiest efforts on the occasion, and that the result was eminently satisfactory will be seen from the fact that on following day the Colonel was presented with an address by the Mahomedan students of Lucknow; in which they say: "We are astonished at the insight into our faith which your lecture shows you to possess. We cannot refrain from remarking that we sincerely wish that some of our English-knowing co-religionists had even a tenth part of the insight which you possess." The address goes on to express the gratitude of those present at the lecture for the excellent advice given them by the Colonel; "We sincerely hope that your eloquent appeals of yesterday will not be forgotten by the young men of our city. Their value is doubly enhanced by the fact that your motives are perfectly disinterested. If they succeed, as we doubt not that they will, in creating in many hearts the desire to know more about the truths of our religion, and to stimulate us to live up to the precepts of our revelation, then we believe we shall have gained the object with which some philanthropic members of our Association requested you to lecture on "Islam." May the powerful Almighty Allah that rules over the destiny of the universe reward you for your philanthropic endeavours, and may he give us the resolution to lead pure lives, to be truthful and honest, and, above all, to be free of prejudice and bigotry."

The members of the Kashmiri National Club also presented the Colonel with an address, requesting him to preside at their anniversary and deliver a lecture.

MR. PANDIAH'S CLASSES.

A more commodious place has now been secured for these classes to meet in at Patcheappah's College. The classes are held every Saturday between 3 and 5 P. M. We hope that our readers will make these classes known among all Hindu young men of their acquaintance.

WHITE LOTUS ASSOCIATION.

This Association, composed mainly of Hindu students, has been formed with the object of reviving, as far as possible, the simple virtues and morals of ancient India, and aims at the regeneration of a healthy feeling of reverence and admiration for the sublime relics of the once magnificent sciences possessed by our Aryan ancestors. This account of the objects of the Association is taken from an address presented by the members to Col. Olcott, at Lucknow and we are sure every Theosophist will unite in hearty good wishes for the prosperity of an Association whose objects are so commendable.

News from the Branches.

CUDDALORE.

At a meeting of the Cuddalore Theosophical Society held on June 1st 1885, at the public bungalow in the presence of the President-Founder, a discussion was held with regard to the state of affairs in the district, of Theosophy, and various suggestions for the better carrying on of the work were considered; an election was then held, and the following officers were chosen for the ensuing year.

President,	M. R. Ry. S. Davanayaga Mudeliar Avergal,
Vice-President,	„ M. Nataraja Iyer Avergal.
Secretary,	„ A. Rama Row Avergal.

R. VENKATA ROW,
Secretary to the Meeting.

BERHAMPUR.

Colonel Olcott visited the Adhi Bhoutic Bhratri Theosophical Branch Society at Berhampur on the 8th instant. He reached Azimganj at 7-30 A. M., where the elite of Baluchar and Azimganj thronged to see him. His Highness the Nawab Bahadur of Moorshedabad entertained him at the Palace on his way to Berhampur. As His Highness takes a lively interest in the cause of Theosophy, our President, though he had hardly any time to spare, spent some hours at the Palace, and had an interesting conversation with His Highness the Nawab Bahadur, and his younger brother, on a variety of subjects, connected with morality, Theosophy, and his recent tours in Europe. His Highness and all present were highly delighted and edified with the learned and eloquent discourses of the eminent visitor. At 4 P. M. The President-Founder left the Moorshedabad Palace, and reached the Grant Hall at Berhampur at 525 P. M., where a large number of respectable gentlemen, students of schools and all the members of the local Branch, received him with hearty welcome and conducted him to the Centre Hall, where, after all the gentlemen present had assembled, Babu Dina Nath Ganguly, the President of the Berhampur Branch Theosophical Society, read and presented the following address:—

To COL. H. S. OLCOTT,
President-Founder,
Theosophical Society, Adyar, Madras.
Dated Berhampur, the 8th July 1885.

Welcome! most hearty welcome to you, Revered Sir and Dear Brother!

We hailed with joy the announcement made in the Head-quarter circular of your Presidential visit to the Bengal Branches, and we sent in our invitation to you, which you most kindly accepted, leaving the date of your visit to be fixed when you should reach Calcutta. Since then we have been eagerly awaiting your advent, and thanks to the Supreme Divine Power.—The Disposer of all good—you have safely reached the homely abode of your devoted brothers, after a period of two years.

We rejoice! heartily rejoice! to find you in our midst, and we shall bear in loving memory this day as a day of our Theosophical jubilee.

We feel a sort of indescribable joy in your company,—a joy pure, holy, and truly ennobling to the human nature. You are a *Shadhu* in the true sense of the word. Those who are acquainted with your life, with the reasons and motives which actuated you to leave your mother land, nay, every unprejudiced impartial, truth loving soul, who have watched your movements, thoughts, and character, since the day you first set your foot on this holy land, will admit that your company is fraught with all those blessings which *Shadu Sanga* is known to every son of Bharata to possess.

Pioneer worker in the great sacred cause of India! the glorious masters of Himarta, have elected you from the land of freedom and free thought, and brought you here with an extraordinary personage of uncommon ability, power, and learning—Madame H. P. Blavatsky, to act as leader of, and to co-operate with, the sons of Bharata, in the resuscitation of the most precious and transcendental truths which lie hidden in the religion, science, and philosophy of the ancient Aryans, most noble philanthrophic soul! Beset with struggles, difficulties, fiery ordeals, and persecutions, both in the east and the west, you and your distinguished colleague have toiled unremittingly with a determined and vigorous will, to expound and disseminate the invaluable mystic lore studiously preserved by the godly Rishis of the eminent Aryans. Bitter sarcasms and malignant hostile attacks were made upon you and your illustrious tender-hearted co-adjutor, and deep schemes were laid with the object of overthrowing the gigantic theosophical organizations, inaugurated under the auspices of the glorious Mahatmas of Himavarta. But the bold front and saintly forbearance which you exhibited under all these perilous circumstances, and the enthusiasm and devotion with which you acted and co-operated with the other earnest workers in the field of theosophy, have shattered, dismembered, and scared away your antagonists. Champion of truth! it is no uncommon consolation that all along and under all the vicissitudes of your theosophic career, you have been aided and encouraged by the unseen Mahatmas of Himalaya, to whom you have consecrated your head, heart, and soul. You deserve our highest regard and acknowledgments, for having combated hard to win brilliant results for theosophy, which has been accepted in all parts of the globe, wherever you have been to discharge the sacred trust committed to your care as President-Founder of the Theosophical Society. It is no fawning exaggeration on our parts, therefore, to say in all frankness of heart that we feel an honest and virtuous pride in calling you our brother, a brother not in name, but in deed, thought, and feeling. We need hardly remind you here of the practical demonstration you have had of this in several instances, when you came in contact with the true sons of the noble Aryan race. Suffice it to say that in your visit before the last to the city of Palaces no less a personage than the late highly honored orthodox Pundit Tara Nath Tarkabachospati, the learned exprofessor of the Sanskrit College of Calcutta, cooked food for you with his own hands, and entertained you in right Braminical style, and above all what was passing strange, he, as tangible evidence of his true fraternal love, gave you a Gitra and a sacred thread to wear which is esteemed according to our Shastras as the highest privilege of only the highest born class of the Hindus. It is an undeniable fact therefore that there is nothing now in you, which is not compatible with the character of a true Hindoo or Arya. Moreover you were reborn on the day when you had the good fortune to meet your gracious and most holy master and got yourself initiated. The narrow minded dogmatists, bigots in science, apathetic and superficial observers, and blind followers of religion, have indeed pooh-poohed the sublime truths which you have imbibed from the sacred books of our Rishis and most eloquently set forth in your discourses before the public, Still there were thousands and thousand of the good and thoughtful, both here and abroad, who have welcomed the new light, and have perceived in what direction their true duty lies.

Dear Brother ! you have done more than what is possible for one man to do during the few years you have lived with us, in carrying out the objects of your noble mission. All that you now see elevating, purifying, and strengthening in us, are the results of your unselfish labors which were directed to remove errors and misapprehensions from our hearts and to replace them with truths. Ought we therefore to accept and enjoy the good you have rendered, and not recognize and acknowledge their giver ? Ought we to overlook at what cost you have awakened in us a craving for the most precious wisdom of our forefathers ? We owe to you and to our highly respected noble sister Madame H. P. Blavatsky "a debt immense of endless gratitude." Both of you have been mainly instrumental in unveiling the light (though partially yet) which is the very life of our souls. No words of praise, no gift of earthly treasure, however valuable, can be an adequate return on our parts for what you have given us. The only humble tribute therefore that we offer to you is our warmest fraternal love, and our services to the best of our might, for the physical, intellectual, moral, and spiritual regeneration of India, which you and we all so devoutly wish for.

With sincere wishes for your health, peace of mind and blessedness of your soul.

We subscribe
Your most devoted humble brothers,
DINA NATH GANGULY AND OTHERS.

In response to the address, Col. Olcott made an eloquent and stirring speech which greatly affected the audience. His words were impregnated with highly exalted sentiments of love and goodness and most unselfish devotion to theosophy. He observed that during the past two years attacks of a varied nature had been made upon him and his learned, tender-hearted condjutor Madame H. P. Blavatsky, with a view to injure the sacred cause of theosophy, but the cause aased as it is upon truth, survived, and triumphed over all such bttacks, and now shines with renewed effulgence. These attacks however have served only to kindle a spirit of honest enquiry throughout all the civilized quarters of the globe. The speaker added, Dear brotbers! you have suffered bitterly with us the caustic sarcasms and agonies of hard trials to which we were subjected, but all oppositions have been triumphantly overcome and theosophy has found hearty welcome in hundreds of truth-seeking men. I hope there will be no lack of earnestness, energy, and perseverance on your parts to co-operate in harmony with all the sincere workers in the field. Our real work has been but only commenced. Berhampur is an ancient seat of power, of Sanskrit learning, of philosophy and science, and the Branch Society here is one of our strong centres. I will with pleasure count upon your willingness, enthusiasm, and zeal to work for the cause of theosophy. I will recommend the other Branches to follow in your footsteps. Babu Mohini Mohun Chatterjee who accompanied me to tbe west and is still in England is doing most valuable services to our Society. As a Champion of Hindu philosophy be is advocating the profound truths of Aryan Shastras midst the giant intellects of the modern age. He is a bright example before you. The regeneration of our mother land and the resuscitation of the ancient glory of our forefathers is a gigantic and laudable task, worthy of you all as noble descendants of a noble race. Its consummation depends upon your continuous, unselfish and intelligent exertions. Let no drawbacks, no obstacles, no oppositions, no narrow-minded criticisms and no worldly allurements, pervert your zeal and determined will. The glorious sages of the Himalaya are watching all our movements with intense interest, you will find aid whenever you need it. In every good, thoughtful and honest Aryan, you will find a friend and a sympathiser. Be not discouraged at the magnitude of the work you have to perform. The signs all around you are hopeful. It is our duty to do what the limited span of our existence will permit us to accomplish. We may not see the bright future which awaits us, but our children, who will step into places, will complete the noble work of regeneration of our mother India which we have imposed upon ourselves.

After the above, the meeting broke up and the President Founder being accompanied by all the brothers proceeded to the quarters which had been engaged and fitted up for his accommodation.

In compliance with an invitation Col. Olcott on the 9th of July attended the meeting which was held at the Berhampur Cantonment Theatre Hall at 7 P. M. with the object of giving encouragement to the revival of Sanscrit literature. There was a large gathering of respectable gentlemen of the district. Some of the European gentlemen, of high rank and position, were also present. The Magistrate and Collector of the District, Mr. J. Anderson, took the chair, and in a short speech opened the meeting, and introduced the distinguished leader of the Theosophical Society to the audience. Colonel Olcott then addressed the gentlemen present in his usual elegant, forcible and persuasive style, and most strongly advocated the importance of the "Ashtadasa Maha Puranas," which Babu Krishna Gopal Bhakta has undertaken to edit with their Bengali translations. He observed that, this undertaking is indeed laudable, and is worthy of the patronage of every individual who takes a sincere interest in the noble work of revival of the ancient glory of India. In a most lively and impressive manner he expounded what those sacred books contain, and remarked that they are the very life, soul and the essence of Hinduism, and are the fundamental sources of Aryan religions, philosophy, science, literature, politics, and arts, and constitute the very fabric of genuine Hindu thoughts, actions, manners, social habits and customs. He discussed the subject briefly in its political, moral, religious and social aspects, and most explicitly set forth how important their knowledge is to the ruling powers and to those who live under them. By his eloquent exhortations he moved the whole audience, who were highly delighted with his courteous manner of address and elevated ideas. The meeting then passed the resolutions necessary to promote the object of editing the "Ashtadasa Mohapurana," and passed a vote of thanks to the philanthrophic speaker.

During the three days the President Founder was at Berhampore, he had very little time left to himself. He was always surrounded with visitors and the brothers of the local branch. On the 10th of July a grand public meeting was again convened, in the abovementioned hall, where the highly esteemed President Founder delivered a lecture on "Man must be his own Saviour, and work out his own Salvation." The large and spacious Theatre Hall was filled with English-knowing respectable men, most of the European ladies and gentlemen of the station, and the natives of rank and high position, vakeels, teachers, students and other respectable people were present. Mr. B. L. Supta, the Judge of the District, presided. He introduced the learned lecturer with a few appropriate observations, after which Colonel Olcott addressed the audience. The purport of his address was as follows :—

The subject is one of intense interest and involves at the very threshhold a belief in the future existence of the Soul. The varied nature of the views entertained by the followers of different creeds as to particular localities described in their respective gospels as Heaven and Hell, is well known to every scholar. Men after death, according to the merits of their actions in this life, are not doomed eternally either to enjoy or suffer blessings or misery in the particular regions denominated heaven or hell, but under the unswerving land of nature they reincarnate into a state of existence which is commensurate with the merits of their *karma* according to the moral law of retributive justice. Heaven and Hell, in the different systems of religion, are described according to the highest ideals of happiness and misery of their respective followers. The learned speaker divided the subject of his discourse into two parts, viz., Salvation through "*Bhakti*" or faith, and salvation through "*gnanam*" or real wisdom. The former, he observed, is the undoubted belief in the efficacy of the performance of various religious rites, ceremonies, and prayers, and the latter is the obtaining of knowledge of what is *Truth* and absolute Wisdom. This knowledge can be acquired only through a process of self-purification and self discipline, and when a man through such process succeeds in living continually in his higher state of consciousness, he progresses onward and developes his soul-powers till ultimately he becomes self illumined and obtains that state of supreme blessedness and peace which is called "*Moksha.*" This profound and sublime truth known to the ancient Aryans in the days of old, is being confirmed more and more by the light discovered by the researches of modern science; the evolution theory of Professor Darwin has but partially approached the occult principle which underlies the doctrine of the Aryan sages. The learned lecturer by dint of sound arguments, showed that man reaps only the fruits of his *karma ;* no amount of faith can avoid the inevitable sequence of moral cause and effect. At death man passes into the world of effects, (in reality a state and not a place) which he has created by his actions in this life, and there evolves out of his ego, under the universal law of affinity, a new ego to live in the next world, *i. e.*, in the next state of existence. Thus he made it clear that it is not a matter of judgment, of salvation and damnation, of Heaven and Hell, but solely of evolution. There is no forgiveness of sins, no infliction of eternal damnation in Hell, but simply the operation of a natural law, (the balance of affinities) impressed on the universe by the absolute. The speech lasted for an hour, and the whole audience was attentive throughout. The elevated thoughts and sublime doctrines advocated created a spirit of honest enquiry in the hearts of all outsiders.

DINA NATH GANGOOLY,
President, A. B. B. Theosophical Society,
Berhampore.

The following have been appointed office-bearers in the Adhi Bhoutic Brahtu T. S. :—

President, Babu Dina Nath Gangooly.
Vice President, Babu Pravad Bagchi.
Secretary, Babu Rajkrisna Bannerjee.
Assistant Secretary, Babu Cant Chatterjee.
Treasurer, Sharoda Chieru Bhuttacharjee.
Librarian, Pundit Keshub Candra Buttacharjee.
Councillors, Babu Srinath Ghoshye, Babu Satcowrey Mookerjee, Babu Nafar Dass Ral.

FRANCE.

The following address has been sent to Madame Blavatsky by the French Branch.

MADAME,

The French Branch of the Theosophical Society at a meeting held on the 17th of May 1885 at the residence of the Duchesse de Pomar, has requested me to convey to you the expression of its sympathy and hopes for the restoration of your health now so seriously injured.

We know, Madame, that your sufferings are the consequence of excess of work in our cause and of the annoyances to which you have been subject on the part of the opponents of Theosophy.

These considerations are such as to increase still more our gratitude and affection towards yourself.

If the great movement of ideas propagated by the Theosophical Society contributes to the progress of humanity and the development of the sentiments of justice and fraternity, which are the ideal towards which all nations must tend, posterity will not forget the name of her who has been the founder of this work, and the good she has done will enrich her *Karma* in a future existence.

In this thought you will find the strength and consolation you need in the midst of trial, and do not forget that many brothers and sisters claim the privilege of sharing your sorrow by the most profound sympathy.

Yours faithfully,

EMILIE DE MORSIER,

(Provisional Secretary of the French group.)

French Members of the T. S. are requested to note that M. Collins has ceased to be the agent for the Society's publications. M. Dramard, 76, Rue Claude Bernard, has kindly consented to receive business communications until a fresh agent can be appointed.

LONDON LODGE T. S.

The last meeting of the London Lodge for the current season took place at Queen Anne's Mansions, St. James' Park, on Wednesday, July 22nd. The meeting was an open one, and was well attended both by visitors and members of the Lodge.

Mr. Sinnett opened the proceedings with a review of the events of the past session. He referred to the books published under the auspices of the Society as forming a striking and valuable contribution to the occult literature current in the world, while the six numbers of the "London Lodge Transactions" already issued were satisfactory proof of the vitality and activity of thought within the Lodge itself.

Mr. Sinnett then referred at some length to the subject of Mr. Hodgson's report to the S. P. R. After insisting on the fact that the Theosophical Society as such is unaffected by attacks upon the personality of any of its officers, and stands on ground which is logically altogether removed from the sphere of such criticism Mr. Sinnett pointed out that Mr. Hodgson had pursued his investigations from a stand-point and by a method which could not fail to lead to unsatisfactory and erroneous results.

Referring to the future work of the Society, he showed that the information already communicated is sufficient to enable us to make considerable advances in our comprehension of Nature, even without further assistance from those who originally gave the impulse which led to the foundation of the Society. Mr. Sinett concluded by expressing his firm belief that the Theosophical Society would prosper and become one of the great spiritualizing movements of the age.

Mr. Mohini then addressed a few words to the meeting, which subsequently assumed a conversational character and was prolonged to a late hour.

BERTRAM KEIGHTLEY,
Honorary Secretary.

MADURA.

The Hon. S. Subramania Ayer, President, and Mr. N. Kuppuswamy Ayer, Secretary, of this Branch, having left the district, the following gentlemen have been elected:

President, Mr. S. Ramasawmy Ayer, B. A.
Vice-President Mr. R. Ramasubhier, B. A., B. L.
Secretary, Mr. Narayana Ayer, B. A., B. L.

SAIDPORE.

The first anniversary of the Saidpore Gyanankow T. S. was held on the 26th July. Baboo Barodakersand Bose, Vice President of the Bnabu T. S., who came as delegate of that branch, was voted to the chair. After the report had been read, Baboo Rajkessen Mookerjee, President of the Branch, read an address explanatory of the aims and objects of the Society.

The following officers were then elected:

President, Baboo Rajkessen Mookerjee.
Vice-President, Baboo Okhoy Chunder Mookerjee.
Secretary, Baboo Rajnaram Bose.
Treasurer, Baboo Bonku Behary Mitter.

BANKIPORE.

Col. Olcott visited this place on the 16th July. On the evening of the following day he delivered a *lecture on* "Aryan Culture." The meeting was presided over by Mr. Prothero, a professor of the College. The lecturer spoke of the prodigious attainments of the ancient Aryans in all departments of art, science and philosophy, and made an eloquent appeal to his hearers to study the ancient learning of their country and help in bringing about a revival of Sanskrit literature.

During the Colonel's visit a subscription was started for the formation of a library in connection with the Branch.

On the 18th, the Colonel delivered another lecture to the students of the College in the Chajjubag house of the Maharajah of Durbhunga, taking for his subject the religion of the ancient Aryans, and giving a detailed explanation of *Pran Prathistha and Jop.*

BENARES.

Colonel Olcott arrived here on the "10th July and was received by several members of the Branch Society. An address was presented to him by the Kasi Tattwa Sabha T. S. on the evening of the same day. In this it was said that the Theosophical movement had been fruitful of good and substantial results; for it had not only furnished men with stores of intellectual furniture, but laid down rules bearing the authority of sovereign moral law for the guidance of human conduct. It had moreover encouraged ancient learning, united the hearts of men of different races creeds and nationalities, and awakened the spiritual instincts of the Aryans, besides firmly establishing the immutable truths of Hindu Philosophy.

On the 21st and 22nd, the Colonel delivered two lectures in the Town Hall on "the philosophy of Hindu religion" and "The duties of the rising generation." In the first lecture he referred to the Aryan theory of Cosmogony and the operation of the law of Karma, finishing by an especial recommendation to his hearers to study the ethical part of their systems, saying that no other code of morality could surpass that set forth in the Bhagavat Gita.

The second lecture, which, like the first, was listened to by a crowded audience, contained a remarkable lucid explanation of the six schools of Hindu Philosophy. After drawing attention to the priceless treasures contained in Sanskrit literature, he concluded with an eloquent appeal to the young men of India to prove themselves worthy descendants of their illustrious forefathers and to follow in their footsteps. The chair was taken on both occasions by Babu Pramada Dass Mitter.

JAMALPUR.

Col. Olcott arrived here from Bhagalpur on the night of the 13th July 1885 by up passenger train, accompanied by Pundit Nitya Nanda Missra, F. T. S., of the Bhagalpur branch. He was greeted and received at the Railway Station by almost all the members here, and taken to a small house, close to the station, fitted up for him. In the following evening a good many respectable Hindu gentlemen were present to hold conversation with the illustrious Colonel. The party left the place well pleased. When the outsiders went away a private meeting of the local members were held, at which Col. Olcott gave some sound advice for the well-being of the branch.

Col. Olcott delivered a public lecture in the Local Native Institute on the 15th before a crowded audience on the subject "Is Theosophy opposed to Hinduism?" Babu Ram Chunderchattergi, President of the branch, was voted to the chair. About half a dozen Europeans were found standing outside the Hall. The lecture was frequently applauded. Pundit Missra cited slokas from the Gita wherever he was called upon to do so. It is a happy piece of news to communicate to you that Col. Olcott's recent lecture has turned the public opinion to our side.

After the lecture the Monghyr gentlemen came with Colonel to his temporary residence and had a talk with him about a branch at Monghyr.

R. C.

BHAGALPUR.

At a meeting of this Branch on the 13th July, Colonel Olcott in the chair, the following were elected office-bearers:—

President, Babu Chandra Narain Singh.
Vice-Presidents, Babu Tara Pada Ghoshal, M. A. and Pundit Nityanda Misra,
Secretary, Babu Chandra Misra, M. A.

THE HAGUE.

We regret that, in consequence of ill-health, Mr. Bonn, President of the Branch T. S. in this city is compelled to resign his office. Capt. de Bourbon has been appointed President in his place,

BYE-LAWS OF THE CHICAGO BRANCH THEOSOPHICAL SOCIETY.

PREAMBLE.

WHEREAS, we, the undersigned, believe in the doctrines of Theosophy, and have subscribed without any mental reservation whatsoever, to the platform and Bye-laws of the Parent Society, we do also hereby adopt for the local regulation and government of the Chicago Branch Theosophical Society, the following Bye-laws and Rules, subject to Article 17 of the Bye-laws of the Parent Society.

ARTICLE I.

This Association shall be known as "The Chicago Branch Theosophical Society."

ARTICLE II.

The officers of this Branch shall be a President, Vice-President, Recording Secretary, Corresponding Secretary, Treasurer, and a Council of Three, of which the President shall be one, *ex-officio*.

ARTICLE III.

The officers shall be elected annually, by ballot, at the first regular meeting in December, of each year, and shall hold office for one year, or until their successors are elected. Except the Council, which shall be elected every three months, to hold office for that term.

ARTICLE IV.

The President shall preside at all meetings of the Branch and perform all the duties of a presiding officer.

ARTICLE V.

The Vice-President shall perform the duties of the President in the absence, or inability to serve, of that officer.

ARTICLE VI.

The Recording Secretary shall have charge of all the books and keep a full and accurate record of the transactions of the Branch at all its meetings, in a book provided for that purpose.

ARTICLE VII.

The Corresponding Secretary shall have charge of the correspondence of the Branch. It shall be a special duty to invite and maintain a correspondence with the Branches throughout the world, reporting the same to the Council.

ARTICLE VIII.

The Treasurer shall have charge of the funds of the Branch, paying them out by direction of the Branch on orders signed by the President and Secretary.

ARTICLE IX.

The Council shall report each week, for the second ensuing week, such programme of exercises, as in their judgment shall best promote growth in occult knowledge; their report shall be final.

ARTICLE X.

The regular meetings of this Board shall be held weekly, at a time and place provided for that purpose.

ARTICLE XI.

Every member in regular standing shall pay into the Treasury every week, five cents., of which the Treasurer shall keep a record. This fund shall be devoted, first, to the payment of annual dues to the Parent Society, second, to incidental expenses, and the founding of a Library, for this Branch.

ARTICLE XII.

This Branch shall establish a Library of Occult and Eastern literature in any way that shall be deemed most advantageous.

ARTICLE XIII.

All Fellows are expected to respond cheerfully, promptly and to the best of their ability, to the programme as reported by the Council.

ARTICLE XIV.

Questions in dispute, untouched by these Bye-Laws, will be referred to the Bye-Laws of the Parent Society for decision.

ARTICLE XV.

These Bye-Laws can be altered and amended by a two-thirds vote of the members present at any regular meeting, provided two weeks' notice in writing has been given of the proposed change.

Adopted by the Chicago Branch Theosophical Society, April 25, 1885.

Summary of exercises of C. B. T. S. Regular Meeting, May 2nd, 1885.

1. Call to order.
2. Reading of Secretary's minutes.
3. Silent invocation.
4. Reading—"Esoteric Buddhism."
5. Election of Officers under new Bye-laws. President, Stanley B. Sexton; Vice-President, Mary I. Dye; Recording Secretary, Mrs. M. M. Phelon; Corresponding Secretary, W. P. Phelon, M. D.; Treasurer, Mrs. Annie Ordway; Members of the Council, Mrs. M. M. Phelon, and Mrs. Maud L. Brainard.
6. Reading of original paper by Mrs. M. M. Phelon, entitled, "Hints to Students of Occultism."

OBITUARY.

We regret to have to record the death of the Vice-President of the Tinnevelly T. S., M. R. Ry. G Ramaswamy Pillai Avergal, District Munsiff, Tinnevelly, which occurred on the 12th July last.

THE THEOSOPHIST.

In response to a very general expression of opinion on the part of the subscribers as to the inconvenience of the present form of this magazine, it has been determined to adopt the octavo size for Vol. VII, which will commence with the October number. As this change will add materially to the cost of production, it is earnestly hoped that every reader will endeavour to procure at least one more subscriber to compensate for the additional outlay. The magazine will not only contain a larger amount of matter in a more convenient form, but its value will be enhanced by several entirely new features, among which will be an intensely interesting historical Novel by an eminent Hindoo F. T. S., which will present a brilliant picture of ancient Indian manners and customs, and also explain their occult rationale. The new volume will contain contributions on esoteric subjects from the pen of Mr. T. Subba Row, B. A., B. L., &c., and also an elaborate Catechism of Hinduism, giving a clear account of its main tenets, and freeing them from the confusion created by exoteric interpretations. It will thus be seen that the high character and reputation of the magazine will be well sustained in the forthcoming Volume.

NEW BOOKS.

The Manager of the Theosophist wishes to draw particular attention to the undermentioned new books advertised on the cover:—

The Purpose of Theosophy, by Mrs. A. P. Sinnett. This book supplies the long felt want of an introductory manual to this vast subject, and is just the thing for Theosophists to put into the hands of enquiring friends.

Magic; or Practical Instructions for Students of Occultism. A detailed review of this important work will be found in the *Theosophist*. It is sufficient here to say that it is not a mere reprint of the papers published in that Magazine, but has been carefully revised and contains much new matter. It is a most suggestive book, and should be in the hands of every one who is trying to follow the upward Path.

Pearls of Truth, by the Countess Wachtmeister. This little allegory is an attempt by an earnest member of the Theosophical Society to set forth the transcendent glory of Esoteric Wisdom.

The Secret of Death, by Edwin Arnold. A new volume of poems by the talented author of *The Light of Asia*, whose name needs no introduction to lovers of high-class English poetry.

Swedenborg's Heaven and Hell. An opportunity is hereby given to the Indian public to purchase at a low rate the most important work of this great European mystic, with whose views and system they can thus readily become acquainted.

A Group of Hindoo Stories. This book contains a good English translation of specimens from such well-known collections as Hitopadesa, Kathasaritsagara, Baital Pachisi, Pancha Tantra, the Thirty-two Stories of the Speaking Statues, the adventures of the Ten Princes, of the two Kings Vickramaditya, and others.

Bulwer Lytton's Novels. It will be noticed that cheap editions of *Zanoni*, *A Strange Story*, and *The Coming Race* are now offered at a price that brings these wonderful occult stories within the reach of all. Every one interested in the workings of magic ought to read them.

Handbook of Physiognomy, by Rosa Baughan. Those who have read this author's manuals of Palmistry and Chirognomancy will not need to be told that the very interesting subject of this new book is treated in an efficient and practical manner.

Rational Christianity, by Hugh Junor Browne. This title explains itself, and the book will well repay perusal.

The Philosophy of Man, by Peter Davidson, F. T. S. This little book, to quote from its title-page, treats of "The true origin of all diseases, with the certain means of their prevention and cure; the nature of drugs and their baneful influence; plants and herbs, with some of their mystical properties" &c.

Light on the Path. The Tamil edition of this wonderful little book is now ready.

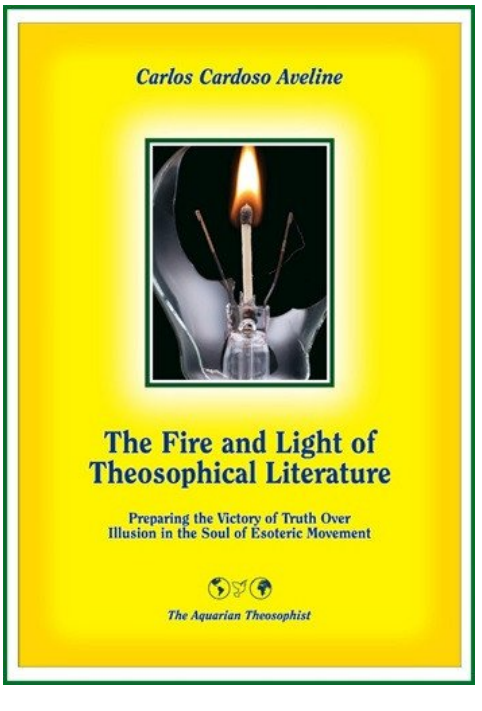
The Beginnings of Things, by Professor Tyndall. A new consignment of these lectures has just been received from America, and a limited number are now on sale.

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In September 2016, after a careful analysis of the state of the esoteric movement worldwide, a group of students decided to form the **Independent Lodge of Theosophists**. Two of the priorities adopted by the **ILT** are learning from the past and building a better future.

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On the role of the esoteric movement in the ethical awakening of mankind during the 21st century, see the book "**The Fire and Light of Theosophical Literature**", by Carlos Cardoso Aveline.



Published in 2013 by **The Aquarian Theosophist**, the volume has 255 pages and can be obtained through Amazon Books.

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